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Cyclopaedia

of

Biblical, Theological, and Ecclesiastical Literature.

Suáda, the Roman personification of persuasion; the Greek Peitho.

Sudélâla, the diminutive of Suáda (q. v.).

Su'ā'ı (Heb. סעא, Su'ach, sweeping [Gesen.], or riches [Thurt.]; Sept. Σουά), first named of the eleven "sons" of Zophan an Asherite (1 Chron. vii. 36). B.C. apparently c. 1020.

Suárdé (or Suárezes), Joseph Marie, a French prélaté and antiquarian, was born July 5, 1599, at Avignon, and educated at his native place. Having embraced the ecclesiastical state, he became the coadjutor of his uncle Francisco Suárez (q. v.) as provost of Saint Paules in Paris, and afterwards went to Rome, where cardinal Barberini gave him charge of his library. Having received several additional honors, he was at length promoted by Urban VIII. in 1633, to the bishopric of Vaison, in which capacity he attacked Calvinism; but he finally resigned in favor of his brother Charles, and retired to Rome, where he died, Dec. 7, 1677. His antiquarian writings are enumerated in Hoefer, Nouv. Biog. Générales, s. v.

His brother Charles Joseph, born at Avignon in 1618, became priest in 1641, succeeded to the bishopric of Vaison in 1666, and died there Nov. 7, 1676.

A nephew of both the preceding, Louis Alphonse, born June 6, 1642, at Avignon, studied theology at the Seminary of St. Sulpice, succeeded his uncle as bishop of Vaison in 1671, held a synod there in 1673, and died March 13, 1685, near Sorgues, in Vaucluse.

A nephew of the last preceding, Louis Marie, was bishop of Aquis (now Dax) in 1786, and died April 17, 1788.

Suárez, Francisco, a Spanish Jesuit, born at Granada, Jan. 5, 1548, was a professor of reputation at Alcala, at Salamanca, and at Rome. He was afterwards invited to Coimbra, Portugal, where he became the principal professor of divinity. He died at Lisbon, Sept. 25, 1617. He was an author of the most voluminous kind, and the Jesuits consider him the greatest and best scholastic divine that their order has produced. See his writings in Hoefer, Nouv. Biog. Générales, s. v.

He is the principal author of the system of congruum, which is at bottom only that of Molina. Father Noll, a French Jesuit, made an abridgment of the works of this commentator (Geneva, 1782, fol.). There is a Life of him by Antony Deschamps (Perpignan, 1671, 4to).

Suayambhu, in Hindu mythology, was the son of Brahah and ancestor of the human race. His daughter Devagiri was married to Karta, one of the great progenitors, and bore nine daughters, who became the wives of the nine remaining progenitors. By Satarupa, the daughter of Brahah, Suayambhu became the father of five other children, whose offspring contributed towards the extension of the human family.—Vollmer, Wörterb. d. Mythol. s. v.

Subcanon, an inferior or minor canon (q. v.).

Subcanon, or subcanon. The notary of Italian cathedrals is the chancellor's vicar, called also registrar or matricular, and at St. Paul's, in 1280, designated as scriptor librorum. He acted as assistant secretary, librarian, lecturer in theology and law, and teacher of reading.

Subchanter, or succentor, the deputy of the precentor, the principal among the vicars in choir. The precentor sat on the right-hand side of the choir, and the succentor on the left. His office was usually the gift of the chapter; occasionally, however, he was nominated by the precentor. There were two kinds of subchanters: I. The succentor of canons, or succentor major (first mentioned in the 11th century), at York, Bayeux, Paris, Amiens, Glasgow, Cheltenham, Girgenti, Wells, and Salisbury, acted as precentor's deputy with regard to the canons; he ranks after the subdean, and the office was given by the diocesan. At Amiens he installs canons in the lower stalls; at Rouen he holds a prebend and regulates processions; he is often called prévot de la cathédrale in distinction from the grand chantre. 2. A vicar, deputy, and assistant precentor. At Seville and Placentia and in England he tabled the ministers for service; at Chichester and Hereford he chastised the boys, and ordinarily his duties were confined to ordering processions, delaying offenders, and general supervision of the lower choir; he could not correct a canon. His office appears at Chichester and St. David's in the 13th century; he corresponds to the precentor of the new foundations. At Lichfield and St. David's the subchanter is head of the Vicar's College.

Subdeacon. The ancient Christian Church had but two classes of officers, the presbyteri, patriarchi, patriarchi, patriarchi, patriarchi, patriarchi, patriarchi, patriarchi, patriarchi, patriarchi, patriarchi, patriarchi, patriarchi, patriarchi, patriarchi, patriarchi, patriarchi, patriarchi, patriarchi; and the senators, bishops, the former being charged with functions within the field of worship, while the latter were employed in administering the charities of the Church. In time, the episcopacy was developed out of the presbyterate, and the subdiaconate from the diaconate. The latter was always regarded by the Church as of human invention, and as having been introduced "utilitatis causa" (see Morinus, Comm. de S. Eccles. Ordinat. Exercit. xi. 1). Its introduction was, more-
SUBDEAN


SUBLAPSIANS

dring-night, whose office it was to render the newly
married maidens favorably disposed towards their hus-
bands.

Subintroductus (ευπρεποσθυτος) was a term applied
to females kept by persons of clerical rank. Celibacy
and chastity were regarded as identical from an early
period in the Church, and in consequence ascetics in-
vented the plan of remaining unmarried and taking into
spiritual union with themselves young virgins (διέθερα,
νορεα, sisters). The relation is already hinted at in
Hermas and there seems to have been more frequent
time when Cyprian condemns it. Its spiritual character
was speedily lost, and it soon became necessary to legislate
against the abuses to which it gave rise. The question
was discussed as the trial of Paul of Samosata, at Anti-
och, in 362 (see Eusebius). In 506 the Council of Ele-
be padre the clergy to have “sisters” living with
them; and that of Ancyra in 514, and of Nice in 525,
prohibited association with all females whose relation to
the clergyman did not obviate all suspicion (mother,
sister, etc.). Subsequent legislation on the part of both
Church and State was in the same direction; e.g. of
the third Council of Carthage in 397 (Can. 17, 37) and
Cod. de Episc. et Clericio i, 8, 10 of Honorius and Theo-
dolus, 420; Novella xciii, 29; cxxxvii, 1, in finis of
Justinian.

The practice of keeping subintroductus, or extramuris,
developed into complete concubinage, and became so gen-
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SUBSCRIPTION

dored the subaprianitarian theory, Gomarus alone upholding supralaprianitarianism, without, however, ceasing to be considered orthodox. The synod had recognised that both views were allowable and only preferred subaprianitarianism as presenting that doctrine in a form less objectionable to other churches. This question had no connection whatever with Arminianism, for not even the slightest appearance of a concession to those views would have been tolerated. In 1635, the Swiss, following up the failure of the French, the Swiss refused expressly to endorse subaprianitarianism for fear of appearing thereby to cast blame on the supralaprianarians. The most eminent theologians, such as Beza, Piscator, Vestius, Gomarus, etc., upheld the strictest system. It is only in modern times that subaprianarianism has had to be discarded as a real denomination, the difficulties of the orthodox Reformed doctrines; but the ancients, who appreciated it more correctly, did not look upon it as such, and consequently did not oppose it. The general principles of the system were as follows: The world, and man at first, answered exactly to the divine plan: man was created in primitive purity, fell by his own voluntary act, and thus became subject to retribution, and that infallibly; and although all are bad alike, yet some are redeemed by grace and made blessed, but the others remain unredeemed, and—so far as grace is concerned—their salvation is maintained. All this happens exactly as it was originally decided in the organization of the world, and because it was thus decided. The decrees were all equally promulgated by God from all eternity without one having precedence over the other. Yet we are obliged to distinguish the different decrees according to their relation to each other, as the final decree includes necessarily the means by which its object is to be attained; and these decrees concerning the means even precede the decree on the final result, yet only in causality, not in time, since there is no time with God. The supralaprian system, on the other hand, regards that the final decree is independent of any other, is the revelation, the self-manifestation of God, and that in his two great attributes of mercy and justice—mercy on those he saves, justice on those he leaves to the punishment they deserve. All other decrees serve but as means for this great object of the creation; in the view God created men, then permitted the introduction of sin, thus making them objects of his salvation or of his condemnation, which were decided beforehand. In consequence of these views, that school asserts that in issuing the decree of election God looked on man merely as man, not as man in his own grace. Hence, also, God presented the two fundamental attributes of the decree of predestination the "creature rationables, servabiles, damnabiles, creabiles, labiles, et reparabiles," i.e. creatures considered yet as without any determined properties. The subaprianarians arranged the plan of creation in such a manner that God, from motives of his own, decreed to create man, and to allow him to sin, knowing that he would infallibly do so; and from these decrees they make the other decrees depend—whereby some are saved, though no better than the others, and the others damned, though no worse; and this manifestation of mercy to some and of justice to others constitutes the justification of the world. This is their whole difference. The two methods uphold the same doctrine of absolute predestination, only the subaprianarian present it in a stricter, more imperious manner, without, however, lessening the guilt of man or making God the originator of evil; the subaprianarian method is more intrinsically ground in God's decrees, in this predestination as firmly, and the guilt of man in the Fall; for what God allowed in his plan is not permitted because God foresees what will happen, but only because he wills it. The supralaprianarians, indeed, say that the event is not in the predestination, but mean only that it was infallibly to come about, or that those who are predestined, the subaprianarians do not in any way mean that the Fall might not have happened, that it could only be consid-
ered in the plan of creation as having occurred, or even that the entrance of sin into the world might have occurred in a different manner than in that which God freely approved in his scheme of creation. In Hutter, Dognenbach, Dognenmisch, 8th ed., p. 589; Schweizer, Ref. Dogmatik, ii, 123 sq.; the same, Gesch. d. ref. Central-Dogmen, ii, 48, 55, 181.

Subleyras, Pierre, a French painter and engraver, was born at Uzes in 1669, and was the son of Mathieu Subleyras, a painter of considerable merit. Pierre, at the age of three, went to The Hague to receive lessons from Antoine Rivaux. In 1724 he went to Paris, took the course in the Academy, and in 1726 gained the first prize. He went to Rome in 1728 as royal pensioner, and died there, May 28, 1749. He painted several sacred and ecclesiastical scenes which have been greatly admired. See Hoefer, Nouv. Biog. Générale, a. v.

Submission, Act of, an act passed in the reign of Henry VIII., in 1544, which makes royal license necessary to the validity of certain acts of convocation.

SUBMISSION to God implies an entire giving-up of our understanding, will, and affections to him; or, as Dr. Owen observes, it consists in—1. An acquiescence in his right and sovereignty; 2. An acknowledg-ment of his full right; 3. A rendering of obedience and service in the discharge of our duties, as we are able; 4. Of his love and care; 4. A diligent application of ourselves to his mind and will; 5. Keeping our souls, by faith and patience, from weariness and despondency; 6. A full resignation to his will. See RESIGNATION.

Subprebendary, a prebendary in inferior orders.

Subprecentor, an assistant to and substitute for the precentor of a church or cathedral, whose duty it is to attend to and guide the singing in the absence of the precentor.

Subprior, an official in a priory, who is the prior's deputy, and is ordinarily second in rank to the prior.

Subramanya Mahabienia, in Hindu mythology, the great leader of armies, is a surname of Kar- tikeya, the son of Siva and the sisters Gonya and Uma.

Subruncinatör, a Roman divinity who presided over the weeding and grubbing of gardens.

Subsacerdot, an assistant to, or deputy of, the ordinary sacristan of a church. They are the keepers of the vestry and sacristy, church-cleaners, bell-ringers, etc. At Lincoln they were called stallkeepers; at York, clerks of the vestibule; and at Canterbury, verasters.

Subsacerdoy. See SUBSACRIST.

Subscription, Clerical. Subscription to articles of religion is required of the clergy of every established Church, and of some churches not established. "The most stringent and elaborate subscription probably ever enforced," says Dr. Stanley, "was that in the diocess of Brunswick, when duke Julius required from all clergy, from all professors, from all magistrates, a subscription to all and everything contained in the Confession of Augsburg, in the Apology for the Confes- sion, in the Smalaldic Articles, in all the works of Luther, and in all the works of Chemnitz" (Letter on State of Subscription, p. 87). The Church of England only requires this kind of assent to the Thirty-nine Articles and the Book of Common Prayer. But it has been a matter of dispute whether it answers any valuable purpose as to religion, however necessary as a test to loyalty. All language is more or less ambiguous, so that it is difficult always to understand the exact sense, or the animus imponendus, especially when creeds have been long established. It is said that the clergy of the churches of England and Scotland seldom make them- selves as fetters by the Thirty-nine Articles or the Confession of Faith, when composing instructions for their parishes or the public at large. It is to be feared, in
deed, that many subscribe merely for the sake of a membership; and though it be professedly ex animo, it is well known that it is not so in reality; for when any one appears to entertain conscientious scruples on the subject, he is told it is a thing of no consequence, but only a matter of form.

Stanley presents the following arguments in favor of repeal: 1. The first is, that there are signs of a growing reluctance, due in some part to the stringency of present subscriptions, on the part of thoughtful young men, to enter the ministry of the Church. 2. There is some recent evidence, especially at the universities, that the abolition of subscription has not tended to the injury of the Church or to any increased disbelief of her doctrines. 3. But, more especially, there is a growing disposition to interpret adhesion to formularies more narrowly than in former times. See Paley, Mor. Phil. i. 218; Dyer, On Subscription; Doddridge, Lect. lect. 70; Conybeare, Sermon on Subscription; Free and Civil Disquisitions relating to the Church of England; The Confessional; Duncan and Miller, On Creeds; Stanley, A Letter to the Lord Bishop of London on the State of Subscription in the Church of England and in the University of Oxford.

Subsellium, a term given in the early Church to the footstool provided for persons of distinction. Upon Christian monuments God is represented as using the subsidium while receiving the offerings of Cain and Abel; our Lord, when teaching his disciples; and the Holy Virgin, in the adoration of the magi. The episcopal chairs were also provided with them, and, to show their submission to bishops, persons were accustomed to seat themselves thereupon. They were also called subsidium, subpostorium, supermedenum. Subsellium was likewise a name for the seats of the presbyters, in the ancient Church, on each side of the bishop's throne, in the upper part of the chancel, called the opus. Also the two lower steps in a sedilia, i.e. those for the deacon and subdeacon.

Subsexton. See Subsachistan.

Substance (Lat. sub, under, sub or stans, to stand) is literally that which subsists by itself. In Greek, substance is denoted by ousia, hence, that which truly is, or essence, seems to be the proper meaning of substance. It is opposed to accident; of which Aristotle has said that you can scarcely predicate of it that it is anything. Our first idea of substance is probably derived from the consciousness of self—the conviction that, while our sensations, thoughts, and purposes are changing, we continue the same. We see bodies, also, remaining the same as to quantity or extension, while their color and figure, their state of motion or of rest, may be changed. Substances are either primary, that is, singular, individual substances; or secondary, that is, genera and species of substance. Substances have also been divided into complete and incomplete, finite and infinite. But these are rather divisions of being. Substance may, however, be properly divided into matter and spirit, or that which is extended and that which thinks. Substance is essential, as it is the same in all changes, and common to all spheres of reality; the other three being form or essence, moving or efficient cause, and end. He says, further, that the individual alone has substantial existence, and defines ousia, in the sense of the individual substance, as that which cannot be predicated of anything else, but of which anything else may be predicated. Johannes Philopenus of Alexandria, by extending the Aristotelian doctrine, that substantial existence is to be predicated in the fullest sense only of individuals, to the dynam of the Trinity, thereby incurred the accusation of tritheism. John Scotus regarded the Deity as the substance of all things, and could not, therefore, regard individual, concrete things as substances, of which the general may be predicated and in which the accidental is contained. He views all things, rather, as contained in the divine substance. Berengarius of Tours (De Sacra Cena) disputes the theory of a change of substance, claimed by the advocates of transubstantiation, without a corresponding change in the accidents, i.e. a change in the bread and wine apparent to the senses. Roscelinus teaches that whatever is a substance is, as such, not a part: and the part is, as such, not a substance, but the result of that substance which is divided into parts which we make in [thought and in] discourse. Gilbertus thus speaks: The intellect collects the universal, which exists, but not as a substance (est, sed non substantia), from the particular things which not merely are (esse), but also (as subjects of accidents) have substantial existence, by considering only their substantial similarity or conformity. Descartes defines substance as follows: "By substance we can only understand that which so exists that it needs nothing else in order to its existence;" and adds, "indeed, only one substance can be conceived and can alone need nothing else in order to its existence, namely, God; for we plainly perceive that all others cannot exist without God's assistance." Spinoza understands substance to be "what which is in itself, and is to be conceived by itself. There is only one substance, and that is God. This substance has two fundamental qualities or attributes immensurable by us, namely, thought and extension; there is no extended substance as distinct from thinking substance." "There are not two substances equal to each other, since such substances would limit each other. One substance cannot produce or be produced by another substance. Every substance which is God's infinite understanding is also really in nature. In nature there are not different substances; nature is one in essence, and identical with God." Locke says, "The mind, being furnished with a great number of simple ideas, conveyed to it by sensation and reflection, remarks that a certain number of them always go together; and since we cannot imagine that which is represented by them as subsisting by itself, we accustom ourselves to suppose a substratum in which it subsists, and from which it arises; this substratum we call a substance. The idea of substance contains nothing but the supposition of an unknown substance which is to serve us as a substratum; Leibnitz gives the name monad to simple, unextended substance; that is, a substance which has the power of action; active force (like the force of the strained bow) is the essence of substance. He held that the divisibil...
SUBSTANCE

ity of matter proved that it was an aggregate of substances; there can be no smallest indivisible bodies or atoms, because these must still be extended, and would thereby be aggregates of substances; that the real substances of which bodies consist are indivisible, cannot be generated, and are indestructible, and in a certain sense similar to souls, which he likewise considers as individual substances. The individual, unextended substances were termed by Leibnitz monads. Hume remarks, "We have no clear ideas of anything but perceptions; a substance is something quite different from perceptions; hence we have no knowledge of a substance. The question whether perceptions inheres in a material or immaterial substance cannot be answered, because it has no intelligible sense." John Stuart Mill distinguishes substances as bodied and mental, and says, "Of the first, all we know is, the sensations which give us, and give the order of the occurrence of these sensations; i.e., the hidden cause of our sensations. Of the second, that it is the unknown recipient of them." See Fleming, *Vocal of Philosoph. Sciences*, s. v.; Ueberweg, *History of Philosophy* (see Index).

SUBSTANCE, a term used in technical divinity to describe nearly the same idea as essence or nature. Thus the Son is said to be the same substance with the Father; that is, truly and essentially God, as the Father is. See Christology.

Substantialists. The Lutheran heresiologist Schlisselburg gives this name as a synonym of the Manichaeans, in his *Catalogue of Heretics*, the second volume of which is entitled *De Siceta Manichaecorum seu Substantialitatumii*.

Substitution. See Vicarious Suffering.

Substrati (i.e., prostrators) were penitents of the third order, so called from the custom of preparating themselves before the bishop or priest as soon as the sermon was ended, to receive his benediction with the imposition of hands, and be made partakers of those prayers which the congregation particularly offered to God for them; after which they were obliged immediately to depart, before the communion service. They stood until this part of the service in the nave of the church, behind the ambo. This sort of penitents are mentioned in the Council of Nice, though no particular privileges were given them; but we may collect from Tertullian and Sozomen that their station was in this part of the church; for Tertullian (De Pudicit. c. 13), speaking of the Roman discipline, says pope Zephyrin brought penitents into the church in sackcloth and ashes, and prostrated them in the midst before the bishops and partakers, to implore the grace of forgiveness for their faults. They were also called Kneelers, or Genuflexentes. See Bingham, *Christ. Antiq.* bk. viii., ch. v., § 3; bk. xviii., ch. i., § 5.

Subtreasurer, the deputy-receiver of certain rents in a cathedral of the new foundation; a deputy-treasurer; the sacrist; a minor canon who had charge of the church goods, served as parish priest in the precinct, provided necessaries for divine service, and was librarian. The office is still partially preserved as an assistant in divine service and parochial cure of souls. At Hereford he ranked after the succesor, and sang the Founder's Mass. He is mentioned in 1290 at York, and at Chichester in the 14th century, being the treasurer's vicar, where he made the chirim of oil and balsam.

Subutulna (σωμοποιής), a cassock, like a rochet, worn under the alb.

Suburbicarian, an epithet applied to those provinces of Italy which composed the ancient diocese of Rome. Concerning this two questions arise: 1. What was the extent of this district? 2. Whether it was the limit of the papal or patriarchal power? Dr. Cave and others think that the notion of suburbanicary churches ought not to be extended beyond the limits of the *profectus urbis*, viz. a hundred miles about Rome; or, at most, not beyond the limits of those ten provinces which were immediately subject to the civil disposition of the vicarius urbis—viz. Campania, Tuscia and Umbria, Picenum Suburbanicarium, Valeria, Samnium, Apulia and Calabria, Lucania and Bruttii, Sicilia, Sardegna and Corsica—which Dr. Cave supposes to have been the exact and proper limits of the pope's patriarchal power, as he thinks the others were the bounds of his metropolitan jurisdiction. See Bingham, *Christ. Antiq.* bk. ix., ch. i., § 347.

Suburbs is the rendering, in the A. V., regularly of *πόλιμος*, properly a *pasture* (1 Chron. vi. 16; Ezek. xlviii. 15); hence the open country around a city used for grazing (Numb. xxvi. 2; Josh. xxi. 11; 1 Chron. vi. 40; xiii. 2, etc.), or for any other purpose (Ezek. xlvii. 28; xliv. 2; xlviii. 17). Once (2 Kings xxiii. 11) it stands for *γεωργία*, paredr, which is but a M.S. variation of *FARBAR* (q. v.);

SUBURBS, in an ecclesiastical sense, meant, in the early Church, all the towns and villages within the region or district to which the city or the diocese extended his jurisdiction, whose bounds, for the most part, were the bounds of the bishop's diocese. See Bingham, *Christ. Antiq.* bk. ix., ch. ii., § 3.

Success is said to have been the proper name of St. Patrick (q. v.).

Succession, an old term for a ceased. See THUMB.

Successor, a term used to denote: 1. A precursor's assistant in a cathedral church; 2. A singer in a collegiate church or chapel; 3. A sub-predecessor; 4. A canon.

Succession, Apostolical, a favorite term with prelates and High-Churchmen to designate what is claimed to be an unbroken line of clerical ordination from the apostles to the present time. In the Roman Church this claim is put forth in the absolute and dogmatic manner through the Tridentine canons, which excommunicate and anathematize all other branches of the Christian Church as heresies and schismatics. In the Greek, Syrian, Coptic, Armenian, and Oriental churches generally, the same exclusive principle is maintained, although it is not asserted in the same absolute and formal a manner. A similar pretense is set up by many Protestants, such as the established churches of European countries, particularly of Great Britain and Ireland, and so likewise by the Vaudois, the Moravians, and others, who assert that they can trace their clerical priesthood in a direct line to the apostles; and in like manner the Protestant Episcopal Church of the United States, and other offshoots of the English Church, pride themselves upon their ecclesiastical lineage, as being in the "regular succession." On the other hand, the denominations "unchurched" by this claim justly take exception to the clerical genealogy thus arrogated, on the following grounds:

1. The phrase "apostolic succession" is essentially absurd and self-contradictory. Strictly construed, it can only mean that the apostles have had a continuous line of successors to the present time. But the apostolic office was sui generis, and by its very constitution confined to the first incumbents. This is clear from two inherent qualifications of the order itself, not to mention others.

   a. It was necessary that an apostle should have been personally conversant with our incarnate Lord; he must have been an eyewitness of his ministry, and have received his instructions, and immediately accepted the appointment at his hands (Mark iii., 14; Acts i., 21, 22). On this ground Paul bases his claim to the apostolate (1 Cor. ix., 1), by virtue of the revelation of the Gospel to him without human intervention (xi., 28; Gal. i., 1, 12). Hence this office was in its very nature inttransmissible and incapable of succession, as soon as, least,
as all the "original eye-witnesses and ministers of the Word" had deceased. See APOSTLE.

6. The "sign" of an apostle was the power of conferring miraculous endowments upon others by the imposition of hands. This is often referred to in the Acts and Epistles as a distinguishing mark between them and ordinary Christians. All believers during the primitive Christian period had received these charismatic gifts, which were first imparted on the day of Pentecost (Acts ii, 4); but the apostles alone were empowered to communicate to the same to subsequent successors (viii, 19). Hence when the original apostles died, these miraculous manifestations soon ceased, and have never been repeated. Can we rest our claim? Indeed, a like power of miracle-working for eminent saints of later times, but it has never had the hardihood to aver that its "apostolic succession" is invariably accompanied by this peculiar gift. How preposterous, then, for sober Christians to set up a pretension that legitimately involves such impossibilities! See GIFTS, SPIRITUAL.

2. Even the claim of an uninterrupted clerical succession is incapable of proof. All the modern churches of Europe and this country, which set up this claim, trace their lineage ultimately through the Roman pontiffs. But the records of the early popes are irrecoverably lost. It is not certain that Peter (q. v.) ever was in Rome, much less that he ever acted as bishop there. All efforts to make out the asserted succession thus fail at this initial point. Many other links in the chain are historically wanting. The lineage is a myth, or at best a mere extraneous probability; as such we are dealing with a matter of forgery and late traditions. This is now candidly admitted by the best and most careful Protestant scholars. The title is indefensible. See POPES. "I am fully satisfied," says bishop Hoadly, "that till a consummate stupidity can be happily established, and universally spread over the land, I see no particular reason to dread the consequence of re-establishing the episcopal ordination in the Church. In the High-Church party of the Protestant Episcopal Church they are almost equally obvious. In fact, "a good churchman," as he is styled, is compelled by this fact to hold himself aloof from other communions, and such a rule is arduous, more or less distinctly, in the canons and regulations of all the bodies last named. This single circumstance is to-day one of the greatest scandals of Christendom. No principle can be just which leads to such unchristian lack of brotherly kindness. See CHARITY.

7. The Church is unnecessary, unwise, and base on a strong view of ecclesiastical policy. The true evidences of an evangelical Church are the conversion, sanctification, and salvation of souls; the propagation of a spiritual Gospel, and the amelioration of the state of society. But the "churchly" claim referred to turns the question of the Church to an issue of its own organization and technical order, and thus leads them away from a broad and catholic spirit, and from a wholesome personal experience, as well as from the highest forms of individual and collective usefulness. The question with them habitually inclines to be, not whether the Church has taken on the welfare of Christendom at large, and most effectually promote personal holiness but what must be done to subservive party purposes, and keep up the pretensions of a select circle. The Church is too often put in the place both of Christ and man.

This, also, is but the ideal picture; it is but the record of sad, solemn facts. Ecclesiasticism and its full formalism have ever been the greatest bane to genuine piety, and the direct foes to the real kingdom of God. Bigotry was excusable in Judaism; but sectarianism, of which the false of "apostolic succession" has been the most fruitful source, is a crime under Christianity. It is but a vain and foolish attempt to adduce a pretense or argumentation for the Church, and to posit a connection with the first source (1 John ii, 7; iii, 11). Wherever this assumption has been prevalent and active, religious bodies have held points of order and esprit du corps among their members in higher esteem than historical truth in profession or vital godliness in practice. Perpetuated superstition, exclusion, and persecution are dealt out with no more tender regard than even against heresy. Zealots for orthodoxy have gathered many a flagot for the martyr, but sticklers for legitimacy have been foremost in kindling the pyre. Even nonconformity has at times caught the passion for its own established system, and Puritans have actually maltreated others—if not burned them at the stake—for refusing the ordinances of the so-called Church. The pretalist smiles at such pseudo-ecclesiasticism, and the Romanist looks with equal contempt upon the Anglican mimicry of "the mother Church;" while the Great Head of all weep at this petty rivalry and contention as to who should hold the title, the badge, and the fraternity of saints. In this competition all that is more valuable in religion has been lost sight of. Laxity of morals has been winked at, while an infringement of canonical rules has been severely punished. It is the old story over again; making void the law of God by the woman, and committing judgment, mercy, and faith. We need ever to revere from the symbols of Christianity to its essentials, or we shall find ourselves holding its form, but denying its power. See PREAMBLE.

Literature.—This may well be exhibited in brief by citing from Eadie's Eccles. Cyclop., which shows how writers in the Episcopal Church are disagree on the main elements of the question:

1. On the Office of the Apostles, and whether they had any successors. Until Christ's death the apostles were presbyters, and Christ alone was bishop. This is affirmed by Stillings, in sermon on the office of the apostles, Pro. Theol. i, 586; in Ayton, Consolat. of the Ch. p. 15; Hamburn, Works, iv, 51, who makes them deacons; Brett, Divine Institutes, on the office of the apostles, ch. vili, p. 2; Coninx, who contradicts himself in Matt. xiii, 19 sq.; Scott, in Christian Life, iii, 388; Mann, Inquiry into the New Oligarchy, p. 91; Seeley, in Cruden's Cyclop., p. 235; archbishop of St. Alban in Ayton, Consolat. of the Ch., p. 7. Archbishop Land is very positive in his letter to the late Bishop of London, in which he made the bishops over the presbyters (Litt. and Episcop. p. 160), and bishop Beveridge is as confident that Christ chose these same twelve as presbyters, and not bishops (Works, ii, 112). Again, Land asserts very positively that Christ ordained them, since the word used by Mark is krusineth—He made them (Litt. and Episcop. p. 160). Bever- vidge, on the contrary, declares that Christ did not ordain any of them during his time, and asserts, in proof of the use of this very term, in these doxologies (Works, ii, 112). 3. Others again, affirm that the apostles were not commissioned till after Christ's ascension. Sage, in A Brief History of the Church, ed. Scott, in Christian Life, i, 117, 118, and ii, 425; see also, Parent, Luke, Acts, i, 13. Bellarmine, De Pontif. lib. iv, c. 25; Heber (Bp.), in Life of Jeremy Taylor, Works, i, 130. 2. The presence of extraordinary officers, and could have no successors. This is affirmed by Pearson, On the Curch and State, 1696, in which he presents the arguments writing: Whitley, in Commentary, Pref. to Titus; Hoadly (Bp.), Works, fol. ii, 827; Barrow, in Works, fol. i, 698; Usher, in Works, fol. i, 164; see also, in his Apologia, p. 9. By the first Canons, p. 9, hooker, Spec. of Pol. vol. iii, bk. vii, ch. iv, 1577. Herbie's edition; Chillingworth; Hinde, History of Rise and Progress of the Church, p. 70-87; On Integrity, p. 70; Lightfoot, Works, xii, 29, 27, 26, 95, etc., and in other works; Palmer, in The Ch., i, 140, 110; Bowens, Hist. of the Church, ch. xiv; On the Devil, in his History of the Church, iv, 92-94. Amer. ed.; Steele, Phil. of the Rest, of Christ, p. 105, 106, 107, 108, 109, etc., and in the former of the same work as a preface, ed. 4, p. viii, 168, 89; and Ayton; Davenant (Bp.), in Col. vol., ch. i, Brint, Div. Light of Episcop. lect. xii, p. 36, apud Ayton; Stilling-
Succinctorium, or Succintorium, an ornament peculiar to the pope, resembling a mappa (q. v.), and embroidered with the holy lamb (Agma Dev). It is worn on the left side, being fastened by a cinature, and is, according to some, a substitute for an albs-purse; or

Agma Dev on the Succintorium.

according to others it was only a resemblance of the ends of a ribbon, formerly worn by most bishops as a cinature over the alb, and which was called bullum pudicitiae, or "belt of modesty." In the East bishops wear one pendant, of a lozenge form, tasselled, and with a cross on it called epigonion.

Succinire (undersinging), a term used to describe a mode of singing in common use in the early age of the Church. A preceptor began the verse, and the people joined him in the close. It was often used for the sake of variety in the same service, with alternate psalmody. Ecclesiastical historians relate that Athanasius effected his escape from the church in which he was about to be burnt by the Arian soldiery by setting the people to this kind of psalmody: he commanded the deacon to read the psalm, and the people (Eunaxidius, respondere or succinnere) to repeat this clause after him: "For his mercy endureth forever." See Bingham, Christ. Antiq. bk. xiv, ch. i, § 12. See Acerosmus.

Succoth (Heb. Sukkoth), פַּלְגָּה or [in Gen. xxxixi, 17; Exod. xii, 97; xiiii, 20; Num. xxxixi, 6, 6] פַּלְגָּה; books [see Gen. xxviii, 14, 22]. See also Sukkot, and Sukkoth. It is tempting to see the name of at least two biblical places of early mention, the exact position of neither of which, however, has been clearly identified by modern researches. See also Succoth-bethmon [see Gen. xxxixi, 17. The name is derived from the fact of Jacob's having there put up "booths" for his cattle, as well as a house for himself; and these structures, in contrast with the "tents" of the wandering life, indicate that the Patriarch made a lengthened stay there—a fact not elsewhere alluded to. Travellers frequently see such "booths" occupied by the Bedawin of the Jordan valley. They are rude huts of reeds, sometimes covered with long grass, sometimes covered with a piece of a tent. They are much used by a semi-nomad people. This fertile spot must have reminded Jacob of the banks of the Euphrates from which he had recently come. The situation is approximately indicated by the fact that Jacob was on his way from Peniel to Shechem. Peniel was apparently on the north bank of the Jabbok (Gen. xxxixi, 22, 28); and it would seem that after his interview with Esau on the south bank, he turned back to avoid further intercourse with his dangerous brother; and instead of following him to Edom, he recrossed the Jabbok and descended to the valley of the Jordan, where he resolved to rest for a time amid its luxuriant pastures (see, however, Kalisch, ad loc.; Ritter, Hist. und Syr. ii, 447).

The next notice of Succoth is in Joshua's description of the territory of Gad. To this tribe the middle section east of the Jordan was allotted, including the valley of the Jordan up to the sea of Galilee. See Gan. Among the towns of this section is the valley of Succoth (Josh. xiii, 27). Nothing more can be inferred from this than that it lay on the east bank of the river.

In the narrative of Gideon's pursuit of Zeba and Zalmunna it is said, "And Gideon came to Jordan, passed over and said unto the men of Succoth, etc." (Judg. viii, 6). His course was eastward—the reverse of Jacob's—and he came first to Succoth, and then to Penuel, the latter being farther up the mountain than the former (ver. 8, "went up thence"). The tale there recorded of the mingled cowardice and perfidy of the inhabitants, and of Gideon's terrible vengeance, is one of the most harrowing in the Bible. At that period Succoth must have been a place of importance, when it ventured to refuse the request of Gideon. Its "prince and elders," too, are said to have numbered "threescore and seventeen men."

Though the rulers were slain, the city continued to prosper, and in the days of Solomon it was well known. The sacred historian informs us that the brazen vessels of the Temple were cast "in the circuit ( miscar) of the Jordan, in the clay ground, between Succoth and Zarthan" (1 Kings vii, 46; 2 Chron. iv, 17). Succoth gave its name to "a valley ( miscar), probably a lower section of the circuit," or "great plain of the Jordan" (comp. "the vale of Siddim," which was also called Emech in "the circuit of the Jordan," Psa. lx, 6).

Jerome observes, in his notes on Genesis: "There is to this day a city of this name (Succoth) beyond Jordan in the region of Scythopolis" (Opera, ii, 989, ed. Migne); but in the Onomasticon both Jerome and Eusebius merely state that it is the place where Jacob dwelt on his return from Mesopotamia, without indicating its site or appearing to know of its existence (a. v. "Succoth of the Jordan.")

Burckhardt, on his way from Beisan to es-Salt, forced the Jordan two hours (about six miles) below the former, and observes in a note (Travel in Syria, p. 845), "Near where we crossed, to the south, are the ruins of Sukkot." The ruins seem to have been on the east bank of the river, though he does not expressly say so, as later travellers do (see Schwarz, Palest, p. 282). This may possibly be the Succoth of Jerome; but it seems too far north to suit the requirements of the narrative in Genesis. Jacob's direct road from the Wady Zerka to Shechem would have led him by the Wady Ferrah, on the one hand, or through Yannin, on the other. If he went north as far as Sukkot, he must have ascended, by the Wady Malhe to Teyasr, and so through Tubias and the Wady Bidan. Perhaps his going north was a ruse to escape the dangerous proximity of Esau; and if he made a long stay at Succoth, as suggested in the outset of this article, the détour from the direct road to Shechem would be of little importance to him (see the Bibliotheca Sacra, Oct. 1876, p. 742 sqq.).

Robinson discovered another ruin, called Sukrit (which is radically as well as topographically different from the Sukkot of Burckhardt), situated on the west bank of the Jordan, in the north of Beisan. "Near it is a copious fountain, and the plain around it is covered with most luxuriant vegetation. The ruin is merely that of a common village, a few foundations of unhewn stones" (Bibl. Res. iii, 309; comp. Van de Velde, Travels, ii, 845). Its position on the west bank pre-
SUCCOTH-BENOTH

vents its being identified with the Succoth of the Bible, but it is just possible that the name may have been transferred to a spot on the other side (see Ritter, su sup., ii, 446), or it may have been a crusaders' site (see Conder, Tent Work in Pales., ii, 62).

Until the position of Succoth is more exactly ascertained, it is impossible to say whether it was the valley of Succoth mentioned in Ps. ix. 6 and viii. 7. The same word is employed (Jos. xiii, 27) in specifying the position of the group of towns among which Succoth occurs, in describing the allotment of Gad; so that it evidently denotes some marked feature of the country. It is most likely, however, that the main valley of the Jordan, the Gâdhr, is intended, that being always designated in the Bible by the name of "the Arabshah."

2. The first camping-place of the Israelites when they left Egypt (Exod. xii, 19; xxii, 20; Numb. xxxii, 15, 6). This place was apparently reached at the close of the first day's march. Rameses, the starting-place, we have shown was probably near the western end of the Wady et-Tumeyût. We have supposed the distance traversed in each day's journey to have been about thirty miles; and as Succoth was not in the Arabian desert, we may mark it on our Exod. chart, a little to the east of the wilderness" (Exod. xii, 20; Numb. xxxii, 6). It must have been along the present pilgrim route called Dub el-Bar, about half-way between the easternmost branch of the Nile and the castle of Ajrud. It was probably, to judge from its name, a resting-place of caravans, or a trading town, as if it were a town in one of the two. We find similar names in Scæna Mandura (Not. Ant.), Scæna Mandorum (Not. Díg.), or Σκέννα Μανδώρα (Not. Græc. Episcopatum), Scæna Veteranorum (Itin. Ant. Not. Díg.), and Scæna extra Gerasa (see: Not. Díg.). See, for all these places, Parthey, Zer Erdb. (1831), p. 148, 183; 2nd edn. p. 356, etc., moreover, it is evident that such a name would be easily lost, and, even if preserved, hard to recognise, as it might be concealed under a corresponding name of similar signification, though very different in sound, like that of the settlement of Ionian and Carian mercenaries, called Σκέπαρος (Herod. ii, 154). See EXOD.; RED SEA, PASSAGE OF.

Succoth-Benoth (Heb. Sukkoth-Benoth, "huts of the daughters of Benoth"). The name occurs in 2 Kings xxvii, 80, as the name of some deity whose worship the Babylonian settlers in Samaria are said to have set up on their arrival in that country. It has generally been supposed that this term is pure Hebrew, and as such most interpreters explain it to mean "the huts in which the daughters of Benoth dwelt," à la Naaman and his hostess thereon the honor of their idol" (i.e. Mylitta, see Herod. i, 199; Strabo, xvi, 745); others "small tabernacles in which were contained images of female deities" (comp. Calmet, Comment. Littéral, li, 867). It is in objection to both these explanations that Succoth-benoth, which in the passage in 2 Kings occurs in the same construction with Nergal and various other gods, is thus not a deity at all, nor, strictly speaking, an object of worship. It should be noted, however, that the expression "made" (יִשָּׂע) does not necessarily require such an interpretation. Sir H. Rawlinson thinks that Succoth-benoth represents the Chaldæan goddess Zir-bani, the wife of Merodach, who was especially worshipped at Babylon, in not unison with her husband. It is, he calls it, the "queen" of the place. Succoth he supposes to be either "a Hattic term equivalent to Zir," or possibly a Semitic mistranslation of the term—Zirat, "supreme," being confounded with Zart, "tents" (see the Essay of Sir H. Rawlinson in Rawlinson's Herodotus, i, 630). Genenius arbitrarily alters the reading to יִשָּׂעֵה בֶּן-וֹת, "huts of the high-places (Thespian, s. v.)" and Movers (Phœnic. i, 866) understands "metulae or secretas mulieres," having reference to phallus-worship (see Nork, Mykoli, i, 124). The rabbins (see Kingmei and Jarchi, ad loc.) falsely that it was a goddess under the form of a hen and chickens; which Kircher (Ed. Iœp., i, 854) regards as an astronomical emblem of the Babylonians. "See Selden, De Dies Syriæ, ii, 7, 808 sqq.; Voss, Theol. Gent. iii, 22; Crestius, De Succoth Benoth, in Ugofolino, Theologia, iii, 642 sqq.

Su'chathite (Heb. only in the plur. Sukkathim, סְקָכָתִים, a patronymic of unknown origin; Sept. Σκόκκαθια; Vulg. in tabernaculis commemoratis), a designation of the last-named of the three families of "scribes which dwelt at Jabez" (1 Chron. ii, 55); apparently descendants of some person named Suchah, a Judahite of the family of Caleb.

Suckow, Carl Adolf, a German theologian, was born in 1862 at Münsterberg, in Silesia. He studied theology and philosophy at Breslau, was appointed in 1884 professor of theology and director of the homiletic seminary at Breslau, and died there in 1847. He wrote, De Proteveangelio Jacobii. Para I, De Argumento ac Inde Protevegantia (Vratislavia, 1830)—Gedankentage des christ. Kirchenjahres in einer Reise von Freiburg (Breslau, 1888)—A. B. C. evangelisch-Kirchenerfassung (ibid. 1846). See Regenburger Conversations-Lexikon, s. v.; Zuchold, Bibl. Theol. ii, 1292 sqq. (B. P.)

Sud (Suid v. r. [in No. 2] Suidâ, Suideâ, etc.), the name of a stream and of a person in the Apocalypse.

1. A river in the immediate neighborhood of Babylon, on the banks of which Jewish exiles lived (Bar., No. 75). Its name is known to geography, but we may assume that the first part of the book of Baruch was written in Hebrew, the original text may have been Sur, the final n having been changed into n. In this case the name would represent, not the town of Sora, as supposed by Bochart (Phalæg, i, 8), but the river Euripus itself, which is always named by Arab geographers "the river of Sora," a corruption probably of the "Sippara" of the inscriptions (Rawlinson, Herod. i, 611, note 4).

2. A corrupt Grecian (1 Esdr. v, 29) of the name of Sta or Staia (q. v.) in the Hebrew lists (Ezra ii, 44; Neh. xvi, 47).

Sudallî, Stephen Bar, a Monophysite monk, who, according to the Candelorumb Sanctorum of Abul-faraj (q. v.), in Assesani, Bibl. Orient. ii, 291, lived about A.D. 500, and was interred in the churches and after the monks in Bethlehem. He is credited with the authorship of a work which circulated under the name of Hierotheus, the teacher and predecessor of pseudo-Dionysius, in which a limitation of the duration of hell is taught on the authority of a quotation from the interpretation of 1 Cor. xv, 28. Neander regarded the ascension of this work as resting upon a mere assumption on the part of Abul-faraj (Gesch. d. christl. Rel. u. Kirche, i, 727), but without having sufficient warrant for his view.

Particulars respecting the mystico-pantheistic theolgy of Sudallî are furnished by Xenjan or Philoxenus (q. v.) of Mahburg in a letter addressed to the presbyters Abraham and Orestes of Esseca, which earnestly warns them against the influence of that learned and subtle monk who formerly sojourned in their city (see extracts in Assesani, sup., p. 30-36). As there represented, Sudallî taught the essential unity of the Father, Son, and Spirit, of the divine and human nature of Christ, and also of God and all created existences, basing his views on 1 Cor. xv, 28, ἡ νὰ ἑαυτῆς ἀναπτύσσεται, πάντα, in παρα- σώ λοι. He had inscribed on the wall of his cell the words "Omnis natura Divinitatis consubstantialis est," and he continued to elaborate the same ideas in his letters. After public opinion had compelled the erasure of the inscription in his cell. It is also charged by Philox- enus that Sudallî taught that baptism and the eucharist are superfluous, that he denied the infliction of punishment for sin at the last judgment, and that he promised to pagans and Jews the same heavenly felicit-
tities as to Christians, to Judas and Simon Magus equal blessedness with Paul and Peter. It is evident that much of these assertions is dictated by malice and is grossly misrepresented. The same remark applies to the Chiliasm views of Sudali, who was a consequent adherent of Originianic doctrines, and must be regarded as a spiritualized, idealistic view of the world. He taught three world-periods—the present, corresponding to the sixth day of the week; the millennium, the great Sabbath or rest-day of the week; and the eternity of consummation or of the restoration of all things.

Nothing is known of the personal or literary career of Ber Sudali. The violent assault of Philoxenus upon his character as a teacher and expositor of the Scriptures appears to have succeeded so far as to cause him to be regarded by all Monophysites as a dangerous heretic. The Jacobites of Syria, e. g., admitted a special sentence of condignation against him into their formula of ordination. See Ameissani, Bibl. Orient., vol. i and ii.;—Hertzog, Real-Encyklop. a. v.

Sudari, or Sudary (meat-cloth): 1. The purificatorium (q. v.) for wiping the chalice; 2. The maniple (q. v.); 3. The veronica (q. v.) (the blessing of the priest's eyes with the sudarium was forbidden in 1549); 4. The banner of a bishop's staff, called also procesium (q. v.).

Sudbury, Simon. See Simon of Sudbury.

Suddath, William W., a Presbyterian minister, was born in McLean County, Ill., July 8, 1826. He professed religion in his nineteenth year, was received into the membership of the Lexington Presbyterian Church as a candidate for the ministry, and was licensed to preach in 1847. About this time he entered Chapel Hill College, in Lafayette County, Mo.; studied theology at the Cumberland Theological Seminary at Lebanon, Tenn.; but before graduating he was induced, by the great interest he took in the success of Chapel Hill College, to return to Missouri and accept the professorship of languages in that college. He was afterwards elected president, which position he filled until 1857, when he accepted a call to the chair of languages in the Masonic College at Lexington, Mo. In 1858 he became enlisted for the St. Louis mission, and his far-reaching mind and noble, benevolent heart conceived a plan to relieve it of its embarrassments. But his labors were too great for his physical energies. He gave up his post at the college to engage in the work of his calling. With his choice: he accepted a call from the Church in St. Joseph, but died Aug. 1, 1860, before assuming the duties of the new position. Mr. Suddath was an eloquent preacher, a scholar, and a Christian gentleman. See Wilson, Presb. Hist. Almanac, 1861, p. 286.

Sudhoff, Carl, a doctor of divinity, and prominent theologian of the Calvinistic Church of Germany, who died in the year 1855 at Frankfurt-on-the-Main, is the author of Wesentliches (4th ed. Hamm, 1865);—Der Heidelberger Katechismus sgerziert (2d ed. Keurzach, 1854);—De Conveniencia quaer intumugnura Gratia Instrumentum, Verbum Des, et Sacrum Intermedii, etc. (Ibid. 1852);—In der Stille (Frankfort, 1859, 2 pts.);


Sud'ias (Σουδίας), a corrupt Greek form (1 Esr. v, 26) of the name Ἡδοναῖα or Ἡδονη (q. v.) of the Hebrew lists (Ex. iii, 40; Neh. vii, 40).

Sudices, the Fates of the Bohemians and Moravians, supposed to resemble the Roman Parcae.

Sudra, in Hindism, is the lowest of the four castes among the Hinduś, sprung from Brahma's feet and appointed to serve the other castes. It includes all inferior laborers and servants.

Sudrā, one of the four powerful dwarfs of the Norse mythology, who support the arch of the sky at the four regions from which they derive their names. The other dwarfs are Nordri, Westri, and Austri.—Veilfin, Wörterb. d. Mythol. a. v.

Suehre, in Persian mythology, is the name of the planet Venus before it was placed in the sky. It is identical with the Arabic Anahid. Suehre was an exceedingly charming maiden, of whom two angels became enamoured, and who resisted their advances with the result that she was removed to the skies, while they were banished to the abyss. In her new abode she is served by thousands of celestial spirits, who adore her for her virtue and beauty.

Suummel Oalla, in Lamia, is a mountain of vast elevation, which is surrounded by three others, upon whose circle rests a second circle of four mountains, all of them being of gold, with the exception of the central one, which is composed of a single green stone. These mountains are the place of abode of the free spirits, Erike Barakian. The wicked spirits dwell in the caverns of the mountains, and their chief there holds a powerful castle.

Sueños, a Christian nobleman in Peru, who, refusing to deny Christ, had his wife taken from him, and given to one of the emperor's meanest slaves; and what added to his mortification was that he was ordered to wait upon his wife and the slave, which at length broke his heart.

Sueur, Eustache Le, one of the most celebrated of French painters, was born in 1617, and after studying with his father, a sculptor, was placed in the school of Simon Vouet at Paris. He soon excelled his master, and adopted a style which is noted for its simplicity and severity. He has been termed by his admirers the French Raphael; but he was far behind that great master in every respect. He died in 1655. He painted the celebrated series of St. Bruno, twenty-two large pictures on wood, in the cloister of the Carthusians at Paris, before his thirtieth year.—St. Paul Preaching at Ephesus:—The Gentes Burning their Prescribed Book (1649), engraved by Picart and Massard.—Paul Healing the Sick:—Martyrdoms of St. Lawrence and St. Protas, both engraved by Gerard Audran. He painted many other celebrated pictures, as, Christ Scourged:—Christ with Martha and Mary:—The Presentation in the Temple:—The Histories of St. Martin and St. Benedict.

Suez. See Red Sea.

Suffering-day. See Good-Friday.

Suffering-psalm, the name given to Psalm xxiii, "Deus, Deus meus;" used in the services of the Church on Good-Friday.

Suffering-week. See Passion-week.

Sufferings of Christ. See Vicarious Suffering.

Suffetum, Council of (Concilium Suffetum), was held in 628, at which St. Fulgentius was present. Bishop Quod-vult-Deus (who had disputed the point of precedence with him at the Council of Junga, in Africa), at his request, procured.

Suffragan (suffragens) is the title applied to every ecclesiastical who has to assist his superior. In this way Alcuin explains the term in a letter to Charlemagne: "Suffraganes est nomen mediei significationis; ideo neccumus quaeque fixum ei apponere debeatus, ut presbyterorum, aut abbatum, aut diaconorum, aut ce-
The term was also used to designate—1. The public worship—the united voice and consent of the people in the petitions offered. “See now, then, both learned and unlearned, how prayer and all other suffrages are in common to this spiritual Church” (*Lantern of Light*, A.D. 1400). The King was to the chief officer in the Litany. Thus, in the Order for the Consecration of Bishops we read that in the Litany as then used, after the words “that it may please thee to illuminate all bishops,” etc., “the proper suffrage shall be,” etc. 8. The remembrance after the Creed in Morning and Evening Prayer.

Süfî, a sect of mystic philosophers in Persia, which was founded in the 9th century by Abu ’l-Kair. It has contained among its members many of the most noted Mohammedan scholars and poets. Schamlul, the famous Circassian leader, is said to have belonged to this sect, and to have given to it a semi-political character, directing it especially against the aggressions of the Russians. They are to be found in every part of the empire; have their acknowledged head at Shiraz, and their chief men in all the principal cities. Mr. Martyn, missionary to that country, calls them “mystic latitudinarians.” For the tenets, see Sufism.

Sufism, or Sûfism (Arabic, sufî, pure, wise), a certain mystic system of philosophical theology within Islam. Its tenets are, that nothing exists absolutely apart from God, but God is all; that God, as he is by essence beyond the limits of time, is the source of the universe; that all beings are in his essence; that every man is an incarnation of Deity; and, though divided for a time from this heavenly source, will be finally reunited with him; that the highest possible happiness will arise from that reunion; and that the good of mankind consists in as perfect a union with the Eternal Spirit as the individual can obtain. Science and philosophy will aid; that, for this purpose, they should break all connection with extrinsic objects, and pass through life without attachments, as a swimmer in the ocean strikes freely without the impediments of clothes; that if mere earthly charms have power to influence the soul, the idea of celestial beauty must overwhelm it in ecstatic light. It maintains also that, for want of apt words to express the divine perfection and the ardor of our devotion, we must borrow such expressions as approach the nearest to our ideas, and speak of beauty and love in a transcendent and mystical sense; that, like a reded from its native bank—like wax separated from its delightful honey—the soul of man bewails its disunion with melancholy music, and sheds burning tears; like the lighted taper, waiting passionately for the moment of its extiction, as a disengagement from earthly trammels, and the soul, that is returning to its only beloved. Sufism teaches four principal degrees of heavenly fruition or sanctity. 1. Sâbirât, or the lowest; is the degree of strict obedience to all the ritual laws of Moham- medanism—such as prayer, fasting, pilgrimage, almsgiving, abstinence, etc.—and the ethical precepts of home- nity, love of truth, and the like. 2. Târikh (truth) is the elevation of those who, by continuous contemplation and inner devotion, have risen to the true perception of the nature of the visible and invisible—who, in fact, have recognized the Godhead, and through this knowledge of it have succeeded in establishing an ecstatic relation to it. 4. Maârufî (familiar) is the degree of those who, by continuous contemplation and inner devotion, are admitted into a mysterious union with him. Thus it will be seen that the highest aim of the Sufi is to attain self-annihilation by losing his humanity in Deity. This is to be accomplished by abstracting his mind from all worldly objects, and devoting himself to divine contemplation. Accordingly the Sufi neglects and despises all outward worship as useless and unneces-
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Sugger, abbot of St. Denis, and a leading dignitary of the Church and statesman of France in the 12th century, was born probably in the year 1081, and in the neighborhood of St. Omer, and was educated in the Monastery of St. Denis, where the crown-prince, Louis the Fat, was his companion. After completing his studies in 1108, he was employed by abbot Adam of St. Denis in the administration of distant possessions of the convent, in which his superiority of character, and his skill in the art of fortifying and defending against the attacks of predatory knights. On the accession of Louis VI to the throne (1108), Sugger became his counsellor, and contributed greatly to the subjugation of the barons, who had thrown off all responsibility, and to the establishing of the royal authority, by which the renown of Louis VI became noted in the history of France. He was also an active participant in the dispute about investiture (see the article), which at that time agitated both Church and State, taking sides with the pope, as the policy of France demanded. He was present at the Lateran Council in 1123, which annulled the concessions made by popes Paschal II to Henry V. In 1118 he met the fugitive pope Gelasius II, and, in the name of his king, placed all the resources of France at his disposal against his Italian adversaries. He subsequently negotiated a settlement of the question of investiture, in 1121, which was not satisfactory to either church and papacy. In 1122 he became the successor of the deceased Adam in the abbacy of St. Denis, and in 1124 he visited Rome to attend the great Lateran Council, and while there so ingratiated himself with the pope, Calixtus II, that the latter proposed to create him cardinal, a project which failed through the opposition of the pope. He accompanied the army in a campaign against the emperor Henry V in the same year; and he was at the same time earnestly engaged in endeavoring to induce the king to release the colons, or lower orders in the State, from many of their pressing burdens, and to concede the right to form autonomous communes as a means of undermining the feudal system.

About 1127 Sugger renounced the habits of his previous worldly life and became an ascetic; and, after having reformed himself, he undertook to enforce the Benedictine rule in all its strictness in the abbey of St. Denis. He fulfilled with his spiritual ardor the monastic convent, and built a magnificent church while himself living in a little cell. His principal merit consists, however, in an excellent administration of the convent, in the conservation of its rights, in the artistic decoration of churches, and in the dissemination of the influence of the convent throughout the surrounding wastes. His direction of the affairs of the State still continued, and, when Louis VII ascended the throne (in 1137), became even more pronounced than before. He was associated with bishop Joscelin of Soissons in the regency, and administered the government on the plan of the late king. His rise was rapid, and in his ten years in power he instituted (in 1141) by which Innocent II sought to force a prelate into the archbishopric of Bourges against the expressed will of the king. His endeavor to restrain the king from embarking in his crusade failed; but he was appointed regent of the country during the king's absence, in conjunction with the archbishop of Rheims and count Vermendous. Aided by the pope, he subdued the rebellious nobility, and so wisely administered the finances that he was able to honor the incessant demands of Louis, and to erect many edifices, and still save large sums of money to the public treasury. The height of his career was reached when he succeeded in neutralizing the endeavors of Robert of Dredeau, the brother of Louis VI, who had returned from the Holy Land in 1148, to seize upon the supreme authority. At the same time, he succeeded in resisting the desires for radical reform fostered by Abelard and Pierre de Bruys, while zealously endeavoring to arrest the abuses from which those desires had sprung. He was further successful in a conflict with the canons of St. Geneviève, in Paris, whose convent pope Eugene III had directed him to reform in accordance with the Benedictine rule. Louis VII, on his return, in 1149, publicly thanked the regent and called him the father of his country and Bernard of Clairvaux and a number of foreign princes wrote to him in token of their admiration and respect. He enjoyed his fame, however, during a brief season only, and died Jan. 12, 1151. His literary remains include only sixty miscellaneous letters (in Duchesne, Scriptores, vol. iv.), a report of his administration of St. Denis, and a biography of Louis VI which ranks among the superior historical productions of the Middle Ages (both in Duchesne, ut sup.).

SUGGER, or Suggestio (a desk), a name frequently given to the bema, or sanctuary, of a church.

SUGGESTUM LECTÓRIUM, one of several names given to the AMBO (q. v.), or reader's desk.

Suguen (סgyptian qun)، from Ἑβραϊκά סֵכָו, or пера, is a Masoretic term to denote groups of words which occur in one section several times, once in this connection and once in another connection. These instances having been noticed by the Masorites, they arranged them into סֵכָו or пар, pairs. Thus the Massora Finalis gives under the letter ה (p. 216, col. 1) "eleven pairs, each of one which pair alternately occurs with an audible ה (_swap in) and with a quiescent ה (swep in)"

Suguen (סgyptian qun) is a proper Masoretic sign in Hebrew manuscripts to denote a word which occurs several times in the same section, once in one place and once in another.

SUGRÉ, A.A., the first head of the modern Arabic periodical Al-Intikhab.
which respectively occur once with the Vav conjunctive and once without it, as הֹלֵא (Josh. xix, 7) and יִשְׁמַעְתָּ (Exod. i, 8) and יִשְׁמַעְתָּ (Gen. xxxv, 28). Without increasing the number the reader is referred to Frensdorff (Missaur Magna, p. 339 sq.), where, under the heading מְלֹא, a complete list of the above-quoted instances is given by Frensdorff in his Ochla-Ochla, p. 14, 52 sq.; p. 14, 52 sq.; p. 138, 392 sq.; p. 138, 390 sq.; and in Levi, Massorath Hummaasoroth (ed. Ginsb.), p. 178, 207, 212, 225, 229.

(B. P.)

SUCIWER, JOHANN CARPARD, the author of the Thesaurus Ecclesiasticus, was born June 26, 1820. He was educated in Zurich, Montauban, and Saumur. In 1845 he returned to Zurich, studied at the University of the Thur- gau, but was recalled in 1844 to the schools of the former city. In 1846 he became inspector of the alumnate and professor of Hebrew, ten years afterwards professor of Greek and Latin in the Collegium Humanitatis; and in 1860 professor of Greek and canon in the superior college (Carolinum). He remained in this position until 1883, and died Dec. 29, 1884.

Suciwer rendered valuable service to theology by his thorough philological labors. His earliest works were text-books for students: Sydloge Vocum Novi Test. (Tig. 1848), which were appended to the class book of Greek prose- sody; republished in 1744 by Hagenbach; — Synthetis Wacae, etc. (1861); — Κρυπτετον Ευαντετος, etc. (1868 and 1881); — Joh. Frans. Tigrinui Dict. Latinae, Germ. et Lat. (1861 sq.); — Commenti Veritabil. Scholiarum Uran. felicis Accommodatam, etc. (1865) — finally, the celebrated Thesaurus Eccles. (Amst. 1868, 2 vols.; two enlarged eds. 1728 and 1821, with supplementa) — Lexicon Graec-Lat. et Lat.-Graecum (1683) — and, after Suciwer’s death, the Symbol. Nicene-Const. et ex Antiquitate Eccles. Illustratam (Trig. ad Rh. 1718, 4to). Various other writings were left manuscript, and the Lexicon Graec. Majus et Expositio Symbol. et Apost. et Athanasianum are lost. Suciwer’s learning in these works, particularly the Thesaurus, is so evident that Charles Patin, in his Travels, observes that Suciwer understood more Greek than all the Greeks taken together.

Suciwer was deeply involved in the doctrinal controversies of his day. He regretted their existence, and assisted his friend Heidiger in securing a modification of the Formula Consensum. — Herzog, Real-Encyklop. s. v. See Hyletic Consensus.

Suiicide (Lat. sui, one’s self, and cedere, to kill) is defined as the killing of one’s self with malice aforethought. It is the most general and widely known of all forms of killing. It is known in the law as fato de se, and is considered felony.

In the early Church suicides were called Bio- Siivara (biothianati), from offering violence to themselves. Because suicide was a crime that could have no penance imposed upon it, the Church denied the suicide the honor and solemnity of Christian burial, and allowed him to lie excommunicated and deprived of all memorial in her prayers after death. In England this crime was punished not only with forfeiture of goods and chattels, like other felonies, but the body of the suicide was buried in the night at the crossings of the highways with a stake driven through the body. This ancient rule was repealed by Statute 4 George IV, c. 51, and now the burials take place in a churchyard, but between 9 and 12 P.M.

Suiicide is now generally considered a symptom of some form of insanity, permanent or temporary, in which the emotions and passions are excited or perverted. The following statistics respecting suicides are from Chamber’s Encyclopaedia. s. v. “In the kingdom of Sweden there is calculated to be 1 suicide to every 92,375 inhabitants; in Saxony, 1 to 8446; in Russia, 1 to 84,246; in the United States, 1 to 15,000; in Paris, 1 to 2700; in St. Petersburg and London, 1 to 21,000. In all England the proportion of suicides is 7.4 to every 100,000 people.” See Winslow, Anatomy of Suicide; Brière de Boismont, Du Suicide et de la Folie Suicide; Bertrand, Traité du Suicide; Radcliffe, English Suicide Fields; Medical Crisis, 1862.

Sukkah. See TAMMID.

Sukk’im [Heb. Sukkijm, סֻקָּיָמ, booth-teddlers [Gesen.] or inhabitants of Sok [first]; Sept. TepxyAo- évß; Vulg. Tegyobogyas; A. V. "Sukkiiama"], a nation mentioned (2 Chron. xii, 8) with the Libim and Cushim as one of the parts which came with Shishak out of Egypt when he invaded Judah. If the name be Hebrew, it may perhaps be better to suppose them to have been an Arab tribe like the Scenites or Ethiopians. If it is borne in mind that Zerah was apparently allied with the Arabs south of Palestine [see ZRHA], we know Shishak to have subdued [see SHISHAI], our conjecture does not seem to be improbable. The Sukkii may correspond to some one of the shepherd or wandering races mentioned on the Egyptian monuments, but we have not found any name in hieroglyphics resembling their name. On the other hand it is somewhat favorable that it is a Semitic appellation.—Smith. The Sept. and Vulg. render Tegyobogyas, apparently meaning the Ethiopians by that name, who lived on the western shore of the Arabian Gulf (Strabo, xvii, 786), who might have been employed as shepherds and light-armed auxiliaries of the Egyptians (Herod. Ero, viii, 16). Philo (c. 84) mentions a Togydotic city in this direction called Sute (see Bochart, Phaleg, iv, 29). See Ethiopia.

Sulevise, a kind of wood-goddesses among the ancient Gauls, who are known to us only from an inscription in bas-relief found near Lausanne, which includes three female figures whose hands are filled with fruit.

Sullivian, Daniel N. V., a minister of the Methodist Episcopal Church, South, was licensed as a local preacher in Alabama in 1838. In 1838 he removed to Texas, and engaged in teaching. In 1840 he was received on trial into the Texas Conference, and served the Church as pastor and presiding elder until his death, at Houston, Feb. 20, 1847. He was a minister of a high order of talents, and especially eminent for his ability in defining and defending the doctrines of the Bible. See Minutes of Annual Conferences of the M. E. Church, South, 1847, p. 96.

Sullivian, Dott Bumpus, a Congregational minister, was born at Wareham, Mass., June 27, 1790, and died at Shutesbury, Mass., March 1, 1861. He was a student at Williams College in the class of 1814. For some time after leaving college he had charge of the Academy in Wrentham, Mass., at the same time reading theology with the Rev. Otis Thompson of Rehoboth, Mass. Having completed his theological studies, he went to Ohio, and was ordained pastor of the Congregational Church in the town of Lyme in that state. Here he remained about six years. Subsequently he resided for ten years and more in Western New York as a missionary in the service of the American Home Missionary Society, and performed a most acceptable work in preaching to several churches in that State, and visiting and instructing the in sparely settled sections of New Hampshire and Ver
mont. For several years he resided at Shutesbury, Mass., preaching as opportunity presented. He died at Fall River, Mass., March 1, 1861. See the Cong. Quarterly, p. 216. (J. C. S.)

Sullivan, Samuel B., a minister of the Methodist Episcopal Church, was born Jan. 27, 1825, and was converted at the age of eleven. In 1846 he was licensed to preach, and at the next session of the Erie Conference was received on trial. His ministry, though marked with many conversions, was short, for he died April 9, 1858. He was a man of more than ordinary powers of
mind—fervent, forcible, sublime, and generally powerful in his preaching. See Minutes of Annual Conference, 1817, p. 20.

Sully, Maurice de, a French prelate, was born at Sully-sur-Loire, about the middle of the 12th century, of obscure parentage. Having acquired an education through charity, he taught letters and theology in Paris, and was at length made canon of the Cathedral of Bourges, and eventually of that of Paris, to the bishopric of which he was nominated, and of which he became the titular. He greatly enlarged the edifices, honors, and endowments of that see, and died Sept. 11, 1196, leaving Letters, Sermons, and a French translation of the New Testament (Lyons, 1511, 8vo). See Hoefer, Nouv. Biog. Gén. s. v.

Sully, Odon (or Eudes) de, a French prelate, was born about 1165 at Le Chapelle d'Angillon (Berri), being the son of Eudes Archambaud, lord of Sully. He was educated at Paris, and in 1184 became singer at the Cathedral of Bourges. In 1187 he visited Rome, and in 1196 succeeded his brother Maurice as bishop of Paris, a see which he is said by Pierre de Blois to have administered with great fidelity, but by others in a mercenary manner. He was the pope's part in the ecclesiastical quarrels of his country at the time, and was compelled to flee, leaving his property to be confiscated by the crown, but was eventually restored with additional honors. A council of Paris was held under him by the papal legate in 1201; he laid the foundation of Porrois, afterwards Port-Royal, and undertook a crusade against the Albigensans. He died at Paris, July 13, 1208. See Hoefer, Nouv. Biog. Générale, s. v.

Sulphur is designated in Heb. as זָאָז (zāz), σφίδρα (phdéra) (A.V. "brimstone"), and in Greek Σέλενος (Sélenos) (Plutarch, Sympos., iv, 2, 3). In the Scriptures it is very frequently associated with "fire": "The Lord rained upon Sodom and Gomorrah brimstone and fire out of heaven" (Gen. xlv, 24; also Ps. cvii, 13, 18; Job xlii, 6). In Job xlviii, 15, and Isa. xxx, 33 "brimstone" occurs alone, but no doubt in a sense similar to that in the foregoing passages, viz. as a synonymous expression with lightning, as has been observed by Le Clerc (Dissert. de Sodoma Subserentae, Commentario Pentateuct Auctore, § iv), Michaelis, Rosenmüller, and others. There is a peculiar sulphurous odor which is occasionally perceived to accompany a thunder-storm. The ancients drew particular attention to it: see Pliny (Hist. Nat. xxxv, 15), "Fulmina ac fulgura quoque sulphurus odor emem"; seneca (Q. Nat., ii, 50), and Persius (Sat. ii, 24, 25), describe the appearance of the same "fire storm" as a "storm of thunder and lightning." The stream of brimstone in Isa. xxx, 33 is, no doubt, as Lee (Heb. Lex. p. 129) has well expressed it, "a rushing stream of lightning." From Deut. xxix, 23, "The whole land thereof is brimstone...like the overthrow of Sodom;" it would appear that native sulphur itself is alluded to (see also Isa. xxxiv, 9). Sulphur is found at the present time in different parts of Palestine, but in the greatest abundance on the borders of the Dead Sea. "We picked up pieces," says Dr. Robinson (Bibl. Res. li, 221), "as large as a walnut near the northern shore, and the nearer they were to Feshkhab in lumps as large as a man's fist: they find it in sufficient quantities to make from it their own gunpowder." See Irby and Mangles (Travels, p. 458), Burchhardt (Travels, p. 394), who observes that the sickness among the inhabitants at Strasburg, is very much increased in the rainy season; and (in 158) there are hot sulphurous springs on the eastern coast of the ancient Caalirrhoee (Irby and Mangles, Travels, p. 467; Robinson, Bibl. Res. ii, 222). The pieces of sulphur, varying in size from a nutmeg to a small hen's egg, which travelers pick up on the shore of the Dead Sea, have, in all probability, been disseminated from the adjacent limestone or volcanic rocks and washed up on the shores. Sulphur was much used by the Greeks and Romans in their religious purifications (Juv. ii, 157; Pliny, xxxv, 15); hence the Greek word σέλενος, lit. "the divine thing," was employed to express the substance. Sulphur is found nearly pure in different parts of the world, even in definite districts. It exists in combination with metals and in various sulphates: it is very combustible, and is used in the manufacture of gunpowder, matches, etc. Pliny (loc. cit.) says one kind of sulphur was employed "ad elychnias concinenda." See Balmatons.

Sulpicians, or Priests of the Society of St. Sulpice. The foundation of this society was formed at the parish of St. Sulpice, Paris, in 1645, by Jean Jacques Olier de Verneuil. The act founding the society was dated Sept. 6, 1645, and was immediately sanctioned by the authorities. The society is specially devoted to the training of candidates for the priesthood, and is formed into two bands, one devoted to parish work and the other to teaching. Being warmly befriended by St. Vincent de Paul, the Sulpicians soon established themselves in nearly all the dioceses of France, and took the chief part in the education of the French clergy down to the Revolution of 1789. They were suppressed by Napoleon in 1812, but were restored in 1816. See Louis XVIII. In 1836 Olier formed a company for colonizing the island of Montreal, which was purchased in 1840, sent out Sieur de Maisonneuve with priests and nuns in 1841, and transferred their proprietorship to the Sulpicians in 1856. In 1667 the Sulpicians at Port-Royal went to found and settle the island of Nova Scotia, and in 1771 a band of four Sulpicians and three Seminarians, headed by Francois Charles Nagot, sailed for Baltimore, Md., where they formed for a time the clergy of the cathedral. Some of their number went to teach in the Georgetown College, and founded the St. Mary's Theological Seminary at Baltimore, with a college for preparatory school. Pope Gregory XII raised the seminary to the rank of a university. The collegiate school was removed to Ellicott City, Howard Co., in 1849, and suppressed in 1862.

Sulpicius Severus. See Syrpius, Sulpicius.

Suiter, in Norse mythology, was the knife of the wicked Hela. The word signifies devouring hunger.

Suizer, Simon, an avowed adherent and advocate of the Lutheran view of the Lord's supper in Switzerland during the period of the Reformation. He was born Sept. 29, 1508—the illegitimate child of a provost of Interlachen. After various vicissitudes, he was recommended by Berthold Hailer (q.v.) to the Council of Berne, and was enabled to pursue his studies at the expense of the public treasury, which met Basle and Strasburg. He subsequently became a teacher of ancient languages, and was employed in establishing schools throughout the canton of Berne. When Hailer died he was deputed to Strasburg to negotiate the call of a successor. He took zealous part with the Strasburg theologians in the project of the bull, and even (in 1508) visited Saxony and had an interview with Luther. Having been won over to the position of Luther, Suizer steadily persevered in defending the Lutheran view of the sacrament; at first in Berne, as professor of dialectics and rhetoric and subsequently of theology, as well as in the pulpit, and afterwards, beginning in 1548, at Basle, where he became pastor of St. Peter's, and in 1552 professor of Hebrew. In 1558 he became the successor of Myconius in the cathedral, and chief pastor of Basle, and with these dignities he
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united in 1554 a professorship of theology. In 1689 he acquired the theological doctorate; and he filled, in addition, the position of superintendent of Kösten under the margrave Charles of Baden.

Sulzer entertained the bold project of inducing the Church of Basle to subscribe to the Form of Concord, and to refuse the acceptance of the second Helvetic Confession. He himself set about the reform of Marbach's Confession. He succeeded in causing the omission of explanatory notes from future publications of the first Helvetic Confession (1534), and in limiting its influence. Sulzer's views on the sacrament are given in the confession which he instigated the burgomaster of Brünn to issue in 1578 (see Hagensohn, Confessio Evang. Confessionis Marbachiae, 1842, p. 105 sq.). In 1686 he was also successful in persuading the authorities to permit the use of the organ in the churches and on holidays, and the ringing of the so-called "pope's bell" (a gift from Felix V.). He died June 22, 1686. The archives of the Church of Basle and Sulzer's family papers fell into the hands of his heirs, and were partially lost. His successor, J. J. Grynæus, promoted the Reformed theology, but Sulzer's arrangements with regard to organ and bell still continue in force.

See Herzog, Athen. Raur. p. 26, where a catalogue of Sulzer's writings may be found; Hagensohn, Confessio Evang. Confessionis Marbachiae (Berne, 1842), p. 105 sq.; Kirchhoffer, Berth. Haller (Basle, 1827); Hagensohn, Die theolog. Schule Basel's, etc. (1860); Tholuck, Gesch. d. akadem. Leb. im 17ten Jahrh. p. 321 sq.—Herrgott, Reelnekol. new York, where the churches could not contain the audiences that desired to hear him. Persons of all professions and classes of society were attracted by the fame of his eloquence, and expressed their admiration of the power with which he maintained them throughout the discourses that dropped from his lips. He continued to preach to large audiences until early in June, 1822, when his ministrations were suspended by the failure of his health. Desiring a milder climate, he was appointed delegate from the American Bible Society to the Protestant Bible Society in New York, and returned to the US, 1824, but was unable to perform regular service, and was appointed by the Missionary Board of the Philadelphia Conference to travel in Pennsylvania and New Jersey and to take up collections. He united with ministers of other denominations in forming the American Conventicle Society. His last public act was an eloquent address at its organization. He died June 18, 1825.

Mr. Summerfield was very famous as a pulpit orator; naturally eloquent, deeply devoted to the cause of God, possessed of great command of language and of a rich stock of the most useful knowledge, whenever he spoke in the name of God he poured forth from a heart overflowing with the kindliest feelings a stream of evangelical truth which melted his audiences. A "godly sincerity" was evidently the prevailing principle of his heart, and a tone of simplicity characterized his style of preaching. James Montgomery, the editor of his discourses that "the sermons are less calculated for instantaneous effect than for abiding usefulness." His only public work was A Discourse on Behalf of the New York Institution for the Instruction of the Deaf and Dumb (1822). After his death appeared, Sermons, and Sketches of Summerfield's Life and Ministry (1829, 8vo). See Holland, Memoir of Summerfield's Life and Ministry (1829, 8vo; 3d ed. 1880, 8vo; N. Y. 8vo; reviewed by L. Bacon in the Amer. Quar. Rev., iv, 141; Christ. Quar. Spec. ii, 118); his Life by Rev. William M. Willett (Boston, 1840, 8vo); Speeches and Sermons (1847), i, 359; Summerfield's Sermons (1847), ii. 359; Waterbury, Sketches of Eloquent Preachers (1864, 12mo); Allibone, Dict. of Brit. and Amer. Authors, s. v.; Bangs, Hist. of the M. E. Church, iii, 324—292; Minutes of Annual Conferences, i, 508; Simpson, Cyclop. of Biblical Literature, s. v., etc.

Summer-house Silver, a payment made in the medieval ages by certain tenants of abbeys to the abbot or prior, in lieu of providing a temporary summer habitation for him when he came from a distance to inspect the property.—Lee, Gloss. of Lib. Terms, s. v.
SUMMERS, William, a minister of the Methodist Episcopal Church, was born in Fairfax County, Va., in September, 1796. He joined the Methodist Church in Leesburg, O., and in 1823 was admitted on trial in the Pittsburgh Conference. In 1834 he was ordained deacon, and in 1848 received a supernumerary relation; but his health improving, he was made effective at the next conference. In 1850 he was again placed on the supernumerary list, and afterward ordained until his death, which came to him in Martinville, O., March 29, 1855. He was kind, courteous, and honorable in his deportment, calm and firm in his purpose, steadfast in his friendship, and faithful and successful as a minister. See Minutes of Annual Conferences, 1856, p. 668.

SUMMERSVILLE, John, a Methodist Episcopal minister, was in the County of Tyrone, Ireland, Jan. 1, 1792. He enjoyed early religious training, was received on trial in the Baltimore Conference in 1812, and filled the following appointments: Trumbull, Tuscawassa, Hinkstown, Oxford, Shenango, Letart Falls, Mansfield, Chautauqua, Ridgeway, Paint Creek, Erie, York, Franklin, Libloin, Canton, Hartfort, Butler, Mercer, Centreville, Kittanning, Elizabeth, Waynesburg, and Birmingham. In 1836 he was made a supernumerary. He died Oct. 6, 1850. See Minutes of Annual Conference, iv, 602.

SUMMIS Desiderantes Affectus is the title of the bull issued by pope Innocent VIII wherein he informed the Germans that their country was overrun by turbulent prelates, and appointing two inquisitors, Henry Krammer and Jacob Sprenger, for their destruction. See Kurtz, Church Hist., i, § 115, 2.

SUMMISTS, or SUMMISTS, a name given to those scholastic divines of the Middle Ages who propounded their dogmas in works called Summae Theologiae. This name was first adopted from the Summae Universae Theologiae of Alexander Hales, whose renown was eclipsed by that of Albertus Magnus. He was, in turn, surpassed by his disciple Thomas Aquinas, who published his famous work on divinity under the title of Summae Totius Theologiae, and thereby greatly lowered the estimation in which the Book of Sentences, written by Peter Lombard, was held. See Van Ostervelde, Christ., D. D., Beati Serva and Jean de Treur, Histoire des Ordres et des Institutions de l'Église.

SUMMUS SACERDOS (Lat. for chief priest), a name given to bishops when it had become the fashion, in the 3d century, to deduce the institution of the ecclesiastical hierarchy from the priests and services of the Temple of Jerusalem. Romish writers apply the title exclusively to the pope of Rome.

SUMNER, John Bird, an English prelate, was the eldest son of the Rev. R. Sumner, A.M., many years vicar of Kenilworth and Stoneley, in the County of Warwick, and was born at his father's parsonage house at Kenilworth in 1780. He was sent at an early age to Eton, where he was nominated to a king's scholarship, and, having spent several years on that royal foundation, he passed in the usual course to King's College, Cambridge, which he entered. He subsequently became scholar and fellow. Not long after having completed his academic course, Mr. Sumner was invited to return as assistant master to Eton, where he remained for several years. During this time he was ordained deacon and priest. He was preferred, about 1826, to the rectory of Maple-Durham, a pleasant and retired village on the banks of the Thames, a few miles above Reading. In 1826 Mr. Sumner was promoted by the ministry of the earl of Liverpool to a canonry in the Cathedral of Durham, which he held for many years, together with his rectory of Maple-Durham. In 1828 the see of Chester became vacant, and Canon Sumner, having just received his D.D. from Cambridge, was consecrated bishop in due form. The bishopric being then but poorly endowed, he was allowed to retain the canonry of Durham, but his views would not allow him to retain the rectory of Maple-Durham. While Dr. Sumner held the bishopric, Dr. Wordsworth was in Leeds, where he died, and came to a head. From the time that the war cry of Anglo-Catholicism was first sounded in 1833 down to his death, bishop Sumner has ever been among the first and the foremost to denounce the dishonesty of the Tractarian school of theology. In his charges, in addresses, he evoked the authority of the Church of England on Tractarian doctrines and ritual. In the early part of 1848 lord John Russell, who held the post of premier at the time, offered the archbishopric of Canterbury to Dr. Sumner. The offer was accepted, and, much to the satisfaction of the evangelical portion of the Established Church of England, transferred from Cambridge to Canterbury. In 1850 occurred the memorable event called the "Papal Aggression." To that measure of the pope, by which England was portioned out into Roman Catholic dioceses with prelates set over each, archbishop Sumner offered that opposition which was to have been expected, and he denounced the measure in terms of more than usual energy. His grace, as we learn from the "Peerage," was "primate of all England and metropolitan, one of the lords of her majesty's privy council, a governor of the Charterhouse, and visitor of Merston and All-Souls' colleges at Oxford, as well as of King's College, London, and Dulwich College, and of St. Augustine's College, Canterbury," and he enjoyed the patronage of no less than one hundred and sixty-nine livings. He was also most discreet and blameless in the distribution of his clerical patronage, bestowing his best livings on the most exemplary and painstaking of his clergy. He died Sept. 6, 1862. His works are, Essays on the Prophecies, etc. (Lond. 1802, 8vo)---Apostolical Preaching (1815, 8vo; 9th ed. Lond. 1850, 8vo)---Records of Creation, etc. (1816, 1817, 1818, 1825, 1828, 1888, 2 vols. 8vo; 7th ed. 1850, 8vo)---Evidences of Christianity Derived from its Nature, etc. (Lond. 1824, 8vo; N. Y. 1825), 8vo---Settlements and Discourse and Letters of Mr. Benjamin Franklin and Mr. Samuel Summer (1791)---A Thanksgiving Sermon (1799)---A Half-century Sermon (1812). See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Sprague, Annals of the Amer. Pulpit, iv, 680, note; Conv. Quarterly, 1859, p. 42.

SUPPON, Thomas, a minister of the Methodist Episcopal Church, was born in Cecil County, Md., Dec. 5, 1802. He was converted in 1819, licensed as a local preacher in 1828, and in 1838 was received on trial into the Philadelphia Conference. He received a supernumerary relation in 1874, and died in Halifax, Dauphin Co., Pa., May 9, 1874. See Minutes of Annual Conferences, 1875, p. 49.

SUMPTUARY LAWS. At an early period Christianity sought to prohibit the use of expensive dress and luxurious habits in a great variety of ways both in food and dress. Excesses were condemned. Thus Clement of Alexandria says, "Other men, like the unreasonable animals, may live to eat; we have been taught to eat that we may live. For the nourishment of the body is not the work we have to do, nor is sensual pleasure the object of our pursuit, but rather the entrance into those mansions of incorruption whether the divine wisdom is guiding us. We shall therefore eat simple food, as becomes children, and merely study to preserve life, not to obtain luxury. Great varieties of cookery are to be avoided. Antiphanes, the Delian physician, considers variety and research in cookery to be a main cause of disease; yet many have no taste for simplicity, and, in the vainglory of a fine table, make it their chief anxiety to have choice flesh-
Sun (prop. שָׁמֶשׁ, shemesh; ㅅḨaūq). In the history of the creation the sun is described as the "greater light," in contradistinction to the moon, or "lesser light," in conjunction with which it was to serve "for signs, and for seasons, and for days, and for years," while its special office was "to rule the day" (Gen. 1, 14-16). The "signs" referred to were probably such extraordinary phenomena as eclipses, which were regarded as conveying premonitions of coming events (Jer. 5, 2; Matt. xxiv, 29, with Luke xxi, 25). The joint influence of the sun and moon in regulating the "seasons," both for agricultural operations and for religious festivals, and also in regulating the length and subdivisions of the "years," correctly describes the combination of the lunar and solar year, which prevailed, at all events, subsequently to the Mo- abite system of dating (see above, p. 194). The length (330 days or 9 months) of the period of time by the subdivisions of months and weeks, while the sun was the ultimate regulator of the length of the year by means of the recurrence of the feast of Pentecost at a fixed agricultural season, viz. when the corn became ripe. The sun "ruled the day" alone, sharing the dominion of the skies with the moon, the brilliancy and utility of which for journeys and other purposes enhances its value in Eastern countries. It "ruled the day," not only in reference to its powerful influences, but also as deciding the length of the day and supplying the means of calculating its progress. Sunrise and sunset are the only defined points of time, in the absence of artificial contrivances for telling the hour of the day; and, as these points are less variable in the latitude of Palestine than in many countries, they served the purpose of marking the commencement and conclusion of the working day. Between these two points the Jews recognised three periods, viz. when the sun became hot, about 9 A.M. (1 Sam. xi, 9; Neh. vii, 3); the double light, or noon (Gen. xliii, 16; 2 Sam. iv, 5); and "the cool of the day," short- ly before sunset (Gen. iii, 8). The sun also served to mark the boundaries of the periods of the day—of the night, and of soil, which were respectively represented by the rising sun, the setting sun (Isa. xlv, 6; Ps. l, 1), the dark quarter (Gen. xiii, 14; Joel ii, 20), and the brilliant quarter (Deut. xxxii, 23; Job xxxvii, 17; Ezek. xxi, 24); or otherwise by their position relative to a person facing the rising sun—before, behind, on the left hand, and on the right hand (Job xxxiii, 8, 9). The apparent motion of the sun is frequently referred to in terms that would imply its reality (Josh. x, 13; 2 Kings xi, 11; Ps. xix, 6; Eccles. i, 5; Hab. iii, 11). The ordinary name for the sun, shemesh, is supposed to refer to the extreme brilliancy of its rays, producing stupor or astonishment in the mind of the beholder; the poetic name for it, ִךָּלְעָל (Job xx vi, 6; Isa. xxx, 26), and ַלֶךְמָיֶשׁ (Judg. xiv, 18; Job ix, 7) have reference to its heat, the beneficial effects of which are duly commemorated (Deut. xxxiii, 14; Ps. xix, 6) as well as itspanels influence when in excess (Psa. cxxi, 6; Isa. xlix, 10; Jonah iv, 8; Eccles. xliii, 3, 4). The vigor with which the sun traverses the heavens is compared to that of a "bridegroom coming out of his mother's house," and of a "giant rejoicing to run his coursing in the valley." The sun, and west, shine beams of the rainbow dark across the sky is expressed in the term צָּבָא, which are applied to them (Psa. cxxix, 9; Mal. iv, 2). The world of the sun as the most prominent and powerful of the kingdom of nature was widely diffused through the whole of the Hebrew world. The Arabians are said to have paid direct worship to it without the invocation of any statue or symbol (Job xxxi, 26); Ps. xcvii, 784); and this simple style of worship was only familiar to the ancestors of the Jews in the land of Mesopotamia. In Egypt the sun was worshipped under the title of Re, the primeval sun-disk. He was supposed by the ancient writers, under the form of Osiris (Diod. Sicil., vi, 39; see Wilkinson, Anc. Egypt, iv, 289). The name is conspicuously forward as the title of the kings—Pharaoh, or rather Pharaoh, meaning "the sun"
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(Wilkinson, Anc. Egypt, iv, 287). The Hebrews must have been well acquainted with the idolatrous worship of the sun during the captivity in Egypt both from the contiguous chief seat of the worship of the sun as implied in the name itself (On = the Hebrew Bethlehemesh, "house of the sun," Jer. xliii, 13), and also from the connection between Joseph and Poti-phe-rah ("he who belongs to Ra"), the priest of On (Gen. xxi, 45). After their removal to Canaan, the Hebrews came in contact with various forms of idolatry which originated in the worship of the sun—such as the Baal of the Phoenicians (Movers, Phön., i, 180), the Molech or Milcom of the Ammonites, and the Hadad of the Syrians (Pliny, xxxvii, 71). These idols were, with the exception of the last, introduced into the Hebrew commonwealth at various periods (Judg. ii, 11; I Kings xi, 5); but it does not follow that the object symbolized by them was known to the Jews themselves. If we have any notice at all of conscious sun-worship in the early stages of their history, it exists in the doubtful term דמלום, chamamim (Lev. xxvi, 30; Isa. xvii, 8, etc.), which was itself significant of the sun, and probably described the stone pillars or statues under which the Canaanites of Baal-Hammon (Punic harakeh, scrations, Gesenius, Theodot. i, 489) was worshipped at Baal-Hammon (Cant. viii, 11) and other places. Pure sun-worship appears to have been introduced by the Assyrians, and to have become formally established by Manasseh (2 Kings xxiii, 3, 9), in contradiction of the practice of his father, Josiah, iv, 19. Whether the practice was borrowed from the Septuagint of Samaria (2 Kings xxvii, 31), whose gods Adramelech and Anammelech are supposed to represent the male and female sun, and whose original residence (the Helipolis of Berosus) was the chief seat of the worship of the sun in Babylonia (Rawlinson, Hirod., i, 311), or whether the kings of Judah drew their model of worship more immediately from the East, is uncertain. The dedication of chariots and horses to the sun (2 Kings xxviii, 11) was perhaps borrowed from the Persians (Herod. i, 189; Curt. iii, 8, 11; Xenoph. Cyrop. viii, 3, 24), who honored the sun under the form of Mithras (Strabo, xv, 732). At the same time it should be observed that the horse was connected with the worship of the sun in other countries, as among the Massagetae (Herod. i, 216) and the Armenians (Xenoph. Anab. iv, 5, 55), both of whom used it as a sacrifice. To judge from the few notices of the sun in the Old Testament, we should conclude that the Jews derived their mode of worshiping the sun from several quarters. The practice of burning incense on the house-tops (2 Kings xxvii, 5, 12; Jer. xiv, 18; Zeph. i, 5) might have been borrowed from the Arameans (Strabo, vi, 784), as also the simple act of adoration directed toward the rising sun (Ezek. vii, 16; comp. Job xxxii, 27). On the other hand, the use of the chariots and horses in the processions on festival days came, as we have observed, from Persia; and so also the custom of "putting the branch to the nose" (Ezek. vii, 17) according to the generally received view, which identifies it with the Persian practice of holding in the left hand a bundle of twigs called Besam while worshipping the sun (Strabo, xv, 733; Hyde, Rel. Pers. p. 345). This, however, is very doubtful, the expression being otherwise understood of "putting the knife to the nose," i.e. producing self-mutilation (Hitzig, On Ezek). An objection lies against the former view from the fact that the Persians are not said to have held the branch to the nose. The importance attached to the worship of the sun by the Jewish kings may be inferred from the fact that the horses were stalled within the precincts of the temple (the term ἱππεῖον, paredrē, meaning "not suburb," as in the A.V., or either a portico or an outbuilding of the sun which were removed by Josiah (2 Kings xxiii, 11). See SUN, WORSHIP OF.

In the metaphorical expression of Scripture, the sun is emblematic of the law of God (Psalm xix, 7), of the cheering presence of God (Ixxxiv, 11), of the person of the Saviour (John i, 9; Mal. iv, 2), and of the glory and purity of heavenly beings (Rev. i, 16; x, 1; xii, 1). See Meiner, Gesch. der Relig. i, 387 sq.; Nork, Ueb. d. Dommenscul tus d. alt. Völker (Heilbronn, 1840); Pococke, Spec. Hist. Arab. p. 5, 150; Jablonski, Opusc. i, 187 sq.; Douce. Antiqu. i, 189; Hyde, Rel. Vett. Persarum, p. 296 sq.; Eichhorn, De Sphæria Inscrito Mithrae, in the Comment. Soc. Gotting. iii, 138 sq.; Creuzer, Symbol. i, 738 sq.; iv, 409 sq.; Bochart, Hieroz. i, 141 sq.; Rosenmüller, Morgenl. iii, 249 sq.; Bose, De Josia Quadragesimae Solis Removente (Lips. 1741); Pocarsus, De Simulacris Solaribus Israelitarum (Jen. 1725); Genesius, Monum. Phan. ii, 349.

Sun, Children of (Armen. Arevardia), an Armenian sect which originated with Sembas, a Paulician. They were also called Throntrakians (or Throntracians), from the village of Throntrake (Throndrac), where their church was formed. Semba, who originated in the province of Ararat, having entered into some connection with a certain Mediacus, a Persian physician and astro- naut, introduced into his church a combination of Parseeism and Christianity. This sect, though it met with no mercy from the bishops, continually revived, and spread widely in Armenia. About 1002 it made the most alarming progress, when it is said to have been joined by Jacob of Harkh. He gave a more distinctive characteristic to its doctrine when, having conveyed through the country, preaching repentance and inveighing against work-righteousness; and denounced the false confidence which was placed in masses, oblations, alms, and church-prayers for the forgiveness of sins. Finally, the Catholics of the Armenian Church, having secured his person, caused him to be branded with the heretical mark (a fox on the forehead), carried from place to place attended by a public crier to proclaim him a heretic, and finally killed him. See Kurts, Church History, i, 71, 2; Neander, Church History, iii, 587.

Sun, Worship of (Heliolatry). The worship of the great orb which inspires us to light, warmth, and life is as ancient as civilization. It existed in the earliest ages among the Phoenicians, Egyptians, Persians, and Hindus, and later among the Greeks and Romans of the West, venerating its object under the different names of Helios or Sol, or of Baal, Osiris, or Mithras. Various forms of sacrifice and prayer characterized this worship among various nations, but the attention of the Greeks and Romans regards the sun as a mighty and superior deity who ruled the world with an independent authority more or less complete. The Greeks alone did not render higher honors to the sun than to the other gods regarded as of superior rank. All Eastern nations considered it as one of the supreme divinities. The Romans, too, maintained the worship of the sun after Heliogabalus had introduced it and had built a temple to Sol. See SUN.

Sunadī was a Hindū divinity, the wife of Utababān and mother of the famous Druva, a saint who ruled the kingdom of his father during 26,000 years, and was then translated by Vishnu to the pole-star.

Sundanese Version. Sundan is a dialect spoken in the west of the island of Java, near the Straits of Sundan, where the third of the island is situated. It belongs to the great Polynesian stock of languages, and the difficulties in mastering the same are best described by the Rev. G. J. Grashius, who studied the language with a view of rendering the translation of the Scriptures as idiomatic as possible. Mr. Grashius writes thus to the British and Foreign Bible Society (60th Report, 1869, p. 30):

"You will not be surprised to hear that I have as yet obtained but little insight into the Sundanese language. And this is not exactly a consequence of the difficulty and extent of the subject which is to be mastered—no, it is o-
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casioned by the form in which the matter presents itself. Propose to yourself to learn a language which represents itself to you as a case in miniature, with all contemplations of motions of swelling and floating objects. At one moment you see something, the next it disappears again; at one moment you see everything, the next you are nothing but a form of conception of it, and the next you perceive that you are mistaken.

The learning of the Sundanese is, for the greatest part, made more difficult by the childishness which characterizes the language. There is no by-law in it, but yet such a proposition exists that a novice acquires a childish and artificial feeling on first making acquaintance with it—sux-

fossed with a somewhat childish and artificial way of speaking. The fear which at this point I entertained began gradually to vanish, and I was enabled to become able and clear in my understanding of the Sundanese well, if God will but bless and prosper my undertaking.

"By and by I shall master the vocabulary; but in this I by no means hurry myself, because otherwise I might easily take things for granted which, by a closer insight into the matter, might show to be things which I have not learned. To unlearn takes time, and is very unprofitable for the freshness of mind which is a first requisite for the study of the Sundanese language."

In 1870 the British and Foreign Bible Society's Report shows the publication of the Gospel of St. Luke in the Sundanese, and this seems to be the only part printed by the British and Foreign Bible Society, while the Dutch Bible Society has printed the New Test., translated by H. Coolsmas, who has also written the Old Test. From the 74th (1878) Annual Report of the British and Foreign Bible Society we see that the Netherlands Missionary Union have requested the London committee to undertake the publication of Mr. Coolsmas's translation of the Old Test, and that the committee have given their sanction of the undertaking. The translation has been sent to the publishers on receiving satisfactory reports as to the reception of Mr. Coolsmas's New-test. translation. (B. P.)

SUNDAY. I. Name and Change of Day.—Sunday is the name of the first day of the week, adopted by the first Christians from the Roman calendar (Lat. Dies Solis), Day of the Sun, so called because it was dedicated to the worship of the sun. The Christians reinterred the heathen name as implying the Sun of Righteousness with reference to his "arising" (Mal. iv, 2). It was also called Dies Pasch (Day of Bread), because it was an early custom to break bread on that day. It is also called, the Lord's day, its sacred observances being especially in his honor. The apostles them-

Tertullian (De Coron. Miles. c. 3) declaring that it was a custom to fast on the Lord's day, and other authorities were equally severe in their denuncia-

II. Ecclesiastical Observance of the Day.—The consecra-

tion of Sunday in a special manner to religious employ-

ments and the abstaining from all worldly business was established by a synodal law (canon 29, Council of Laodicea) with this restriction, that all Christians should not fast on the day, but eat a little. The religious services of Sunday we note the following:

1. The assembling in the morning, the public prayer, and the distribution of the Eucharist.

2. At the end of the mass, the preaching of the sermon.

3. The singing of the hymns, and the reading of the Psalms.

4. The conformation of the sick, or the blessing of the poor.

5. The distribution of the alms.

6. The singing of the hymns, and the reading of the Psalms.

7. The conformation of the sick, or the blessing of the poor.

8. The distribution of the alms.

9. The singing of the hymns, and the reading of the Psalms.

10. The conformation of the sick, or the blessing of the poor.

11. The distribution of the alms.

12. The singing of the hymns, and the reading of the Psalms.
heathenism who were passing through a prepara-
tory course of instruction in the doctrines and duties of Christi-
anity—thus, their true dispensation might be enlighten-
ted, their hearts receive the truth in the love of it, and
that they might be rooted and grounded in the love of
heart and life by which they might adorn the doctrine
of God their Saviour. Next, he prayed for the penitents
who were basking in the light of the Church; that they
might receive deep and permanent impressions of the
exceeding sinfulness of sin, so that they might be fil-
led with the spirit of repentance, and might receive the
appointed term of their probation, to bring forth fruits
meet for repentance. In like manner, he made appropri-
ate supplications for the communicants of the church, each
of whom left the church when the class to which he be-
longed had been commended to the God of all grace;
and the prayers were reduced by the depart-
ture to an approved company of the faithful, proceeded to
the holy service of communion.

Those who neglected ordinances were severely cens-
ered. Attendance from church for three consecutive Sun-
days was to be visited with excommunication. Ir-
regularities during attendance, such as refusing to join
in prayers or receive the communion, or leaving church
during sermon, were strongly condemned. In later
times severe measures were employed to secure Sabbath
observance, and were for the most part enforced in many cases in-
duce hypocrisy, or mere external attendance at church.
The kirk-sessions in 1574 appointed "searchers," or
"captors," to make the round of the parish and take
notice of such as were "vagging abroad." The strange
practice lasted for nigh a century and a half. Some of
it is still in vogue. See Walcott, Sacred Arch. n. v. See Lord's Day.

III. Legal Observance of the Day.—As soon as the
Christian religion came to be recognised by the State,
laws were enacted for the observance of Sunday. The
emperor Constantine made the first law (A.D. 321) to
 exempt the day from being judicial, as were the oth-
 ers. By this law and others he suspended all actions
and proceedings of the law on this day, whether ar-
rests, pleadings, executions, sentences of judges, execu-
tions, excepting only such as were of absolute neces-
sity, or as the last resort, for the preservation of life,
for the remission of taxes, the appointing of curators and guardians to or-
phans, and causes relating to matters of preservation
and damage, legacies and trusts, exhibiting of wills,
and all cases where great damage might be suffered
either by delay or by death. Valentinian prohibited
all business transacting on Sunday, and also those
who offered worship in private places on Sunday, and
Valentinian with Theodosius
the Great, appointed all Sundays in the year to be
days of vacation from all business of the law whatso-
ever. In like manner, all secular business or servile
employments were forbidden, except only such as men
were allowed to perform on Sunday, such as farming,
harvesting. By a law of Honorius the judges were
enjoined to visit the prisons every Sunday to examine
the prisoners and ascertain from them whether the
keepers of the prison denied them any office of human-
ity, and also to give orders that the prisoners, under
proper guard, should be allowed to leave the prisons to
bath themselves. Later laws forbade all husbandry
on the Lord's day, allowing only such work as was nec-
essary to secure food absolutely required. The Chris-
tian laws took care to secure the honor and dignity
of the Lord's day by forbidding public games, shows, or
udicrous recreations (Cod. Theodosii, lib. 3, tit. 12, De Ferias,
eg. 11), and the Church was no less careful to guard
the service of this day from the encroachment of all
vain pastimes and needless recreations. The Fourth
Council of Carthage made a decree (can. 88) excommunicat-
ing any person who should forsake the services of the
Church on the Lord's day.

In England Sunday laws were of early date. The
code of Ina, king of the West Saxons (about 699), pun-
slished servile work by fine. Alfred the Great (876) for-
bade work, traffic and legal proceedings; while the stat-
ete 27 Henry IV, c. 5, enacted that all fairs and markets
on Sunday, except for the religious sacrifice, be closedidental pain of
forfeit of goods. The statute 5 and 6 Edward VI,
at midnight between Saturday and Sunday and ends with the next midnight.

In France, during the Revolution, when the Christian calendar was abolished and the decade substituted for the week, every tenth day was made a rest-day, and its observance was enforced by a law (17 Thermidor, an. vi) which required the public offices, schools, workshops, stores, etc., to be closed, and prohibited sales except of etables and Marchand, and public labor except in the country during seed-time and harvest. When the Gregorian calendar was restored, Sunday was recognized in the Code Napoleon (art. 25, 260). The law of Nov. 18, 1814, prohibiting ordinary labor, traffic, etc., and declared by the courts in 1838 and 1845 to be still in force, is, practically, a prohibition of child labor. In Switzerland recent legislation has granted to railway employees and all government office-holders at least one Sunday in every three; and still further restriction of Sunday labor is being sought in some of the cantons. The question is agitated in Belgium and Germany of better protection by law of Sunday rest for operatives. See Cox, Literature of Sub. Question (Edinb. 1865); Amer. Law Rev. vol. ii; Pri, Episcopal Quar. Rev. vol. vii; Hopkins, Sabbath and Free Institutions, in doc. 29 of N. Y. Sabbath Committee; Judge W. Allen, opinion in Von Knepper v. The People, 33 Barbour, 548; Hess, Motorcycle Sunday, 1895; Schaff, Anglo-American Sabbath (1863). See Sabbath.

Sunday, John, or Shah-Wun-Dais, was a native Indian, born in New York State in 1795-6. He belonged to the Mississauga section of the Ojibway nation, and when a young man he served in the British army against the United States. He was converted in 1826, and shortly after was appointed a leader among the converted Bellevile Indians. He was the earliest evangelical pioneer to the tribes on the north waters of Lakes Huron and Superior. In 1832 he was received into the Conference and was ordained in 1836, and the same year accompanied Rev. William Lord to England to plead the cause of missions, and remained a year at that work. A large part of his ministerial labor was performed under the direction of Rev. William Case, and he had charge of Alderville, Rice and Mud Lake, and Muncietown circuits. He died Dec. 14, 1875. See Minutes of the Ontario Conference, 1876, p. 12.

Sunday-school. Among the modern developments of Christianity, Sunday-schools, and what is known as the Sunday-school enterprise, are prominent. To persons familiar with their objects and the scriptural precedent they recall, it seems strange that so long a period elapsed before they came into actual existence. That a leading duty of the Church was to teach all nations was made plain in the great commission of our Lord to his disciples. That little children were included in the scope of that commission was evident from the great Teacher's own command to "suffer little children to come unto him and forbid them not," as well as from his impressive charge to Peter, "Feed my lambs." While evidence is not lacking to indicate that the Christians of the apostolic age both comprehended the duty enjoined by our Lord and illustrated it in adaptation to their circumstances, yet there are too many proofs that in the centuries immediately following, that duty fell into abuse and neglect amid the rapidly growing corruptions of the Church. The ceremonious catechetical system of the 4th and 5th centuries was a laborious but poor apology for that neglect, and indeed it also gave it a name that of the "catechumenate," and it held that place. Hundreds of years then went by without any general effort on the part of the Church for the religious instruction of children. Following the Reformations of the 16th century catechization in the elements of Scripture doctrine was introduced by the Protestant churches, but it was rarely extended to any beyond the recognized children of the Church.

I. Origin and Early History of the Sunday-school System. It was not till near the close of the 18th century that the modern system of Sunday-school instruction took shape. Although innumerable attempts had been made, previous catechization had been practiced on the Lord's day, and in several cases individuals remote from each other in time and locality had assembled children for instruction on that day, yet nothing like a general system of teaching the young on Sundays, whether in secular or religious learning, was known prior to 1760. The system that then arose was purely philanthropic in its design, and in its origin contemplated only local results. From an early period in the 17th century, pin-making had been an important industry in the old city of Gloucester, England. This manufacture employed a great many children, not only within the city, but in several miles of the place, but gathered in from surrounding regions. Vast numbers of these children were wholly uneducated, and, being without parental restraint or moral supervision, they naturally fell into gross disorder and immoralitv, especially on Sundays, when the factories were not in operation. The first step that was taken to remedy this distressing state of things was Mr. Robert Raikes (q. v.), a printer residing in Gloucester, and a member of the Church of England. He found four persons who had been accustomed to instruct children in reading, and engaged their services to receive and instruct such children as he should select for Sunday. The children were to go soon after ten in the morning, and stay till twelve. They were then to go home, and return at one; and after reading a lesson, they were to be conducted to Church. After Church they were to be employed in repeating the catechism till half after five, and then to be dismissed with an injunction to go home without making a noise, and by no means to play in the street. This was the general outline of the regulations as stated by Mr. Raikes, in his celebrated letter of June 5, 1784, which conclusively identifies him as the originator of the Sunday-school movement.

As has often happened in other cases of great results from small beginnings, there have been various endeavors to fix the origin of Sunday-schools at earlier periods than that named above. Although it is not difficult to establish priority in several cases, yet there is no other instance of an actual Sunday-school from which continuity or serial connection can be traced down to the present time. If, therefore, mere priority were in question, it would be necessary to go back to the period of Moses, under whom the catechetical system of the Jews was appointed, culminating in the grand plan of instruction in the churches. But the true origin of catechization (q. v.) which is under consideration, but rather of that form of catechization which, in modern times, is known as the Sunday-school system, it is safe to accept the general verdict of history, according to which Robert Raikes is recognized as its founder. When once the idea of Sunday instruction for the ignorant children of Great Britain was fairly developed, it was seen to have not only great intrinsic merit, but perfect adaptation to other places. Hence the schools of Mr. Raikes soon began to be imitated in all directions, with results of the most encouraging character. A Sunday-school Society was formed in London, and, in various ways, so general an interest was awakened on the subject that in the course of a few years Sunday-schools were commenced in nearly every part of England. They did not, however, become universal, nor in the largest degree useful, until a higher idea than that of mere instruction in the catechism was put into the plan of employing hired teachers not only made it necessary to raise large amounts of money, but necessarily placed a limit upon their extension and permanence. Besides, it was not possible to secure the best quality of teachers by any appeal to mercenary motives. In discussing this matter in a companion volume of the history of Sunday-schools, the Rev. John Angell James said: "Hiring teachers can scarcely be expect-
ed to possess either the zeal or the ability of those who now engage in the work from motives of pure benevolence. On the contrary, Sunday-schools have been an important part of the religious system, and which does not appear to have entered into the views of its benevolent author.

"If we were asked," says a writer in the Sunday-school Repository, "whose name stood next to that of Robert Raikes in the annals of Sunday-schools, we should say, the person who first came forward and voluntarily proffered his exertions, his time, and his talents to the instruction of the young and the poor; since an imitation of his example has been the great cause of the present flourishing state of these institutions, and of all that future additional increase which may be reasonably anticipated." While it may not be possible to fix upon any one person as having been the first to commence gratuitous effort in the teaching of Sunday-schools, it is not difficult to determine, from the history of the times, who was probably more instrumental than any other man in establishing and diffusing the system of gratuitous and Christian instruction in those schools. It was the Rev. John Wesley, who, for more than thirty years prior to the first Sunday-school of Raikes, had been in the habit of assembling children in various parts of England for the purpose of religious instruction. It was he who, having recorded in his journal, July 18, 1744, that he found Sunday-schools springing up wherever he went, also recorded these memorable, if not prophetic, words:

"Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for Christians?" From that time forward the teaching of Sunday-schools was frequent in his journals. The following is a brief specimen: "July 27, 1787—We went on to Bolton. Here are eight hundred poor children taught in our Sunday-schools, by about eighty masters, who receive no pay but what they are to receive from their great Master. This record corresponds to the statement made in Mylne's History of the People called Methodists (Loud. 1805). Having referred to Sunday-schools as an excellent institution begun by Mr. Raikes, the author says, "Mr. Wesley no sooner heard of it than he approved of it. He published an account of it in the Arminian Magazine for January, 1786, and exhorted his societies to imitate this laudable example. They took his advice. Laboring, hard-working men and women began to instruct their neighbors' children, and to go with them to the house of God on the Lord's day." Whatever was done by others, the Methodists, from the beginning, practiced only gratuitously. It was not until they found Sunday-schools in almost the same institution and modes of instruction were simultaneously introduced into the United States of America, under bishop Asbury, who sustained to the American Methodist societies a similar relation to that of Mr. Wesley in England.

As early as the year 1784 the following paragraph was incorporated in the Discipline of the Methodist Episcopal Church:

"What shall we do for the rising generation? Who will labor for them? Let him who is zealous for God and the souls of men, stand up. Where his parents are in society, meet them at least an hour every week. 4. Talk with them every time you see any at home. 5. Pray for earnest for them. 4. Diligently instruct and vehemently exhort all parents at their own homes. 5. Preach expressly on education." In sequence of this mandatory rule, addressed primarly to the Methodists, the teaching of Sunday-schools has been extensively diffused. The majority of the churches in the country have Sunday-schools, which have become an essential part of the religious system. Sunday-schools were established in many places. One of those schools a very definite and satisfactory record was made. It was taught in 1786, in Hanover County, Va., at the house of Mr. Thomas Crenshaw, who, in 1827, forty-one years later, was a living witness of the school. Mr. Crenshaw was a minister of thirty-nine years' service in the Church, who had been converted in that school (Banga, Hist. of the M. E. Church). Further historic evidence of the early adoption of organized Sunday-school effort by the Church referred to grew out of the fact that persecution arose on Sunday-schools, because of their teaching influence, and the colored children of the South. In Charleston, S. C., the Rev. George Daughaday was severely beaten on the head, and subsequently had water pumped on him from a public cistern, for the crime of conducting a Sabbath-school for the benefit of the African children in that vicinity. Nevertheless, the Methodist Conference, which met in Charleston in February, 1790, resolved to continue the work. Its minute on the subject was in these words:

"Question. What can be done to instruct poor children, white and black, to read? Answer. The heart and soul of one man, to establish Sunday-schools in or near the place of public worship. Let persons be appointed by the bishop, elders, deacons, or preachers, to teach gratis all that will attend, and have a capacity to learn. . . . The Council shall compile a proper school-book to teach them learning and piety." At the period of the origin of Sunday-schools the Methodist Episcopal Church found one of its principal fields of action in the Southern States, being drawn thither by the great spiritual destitution of the inhabitants. But it is easy to understand that, owing to the spareness of the population and to other reasons, the conditions of that region was not favorable to the rapid development and permanent establishment of Sunday-schools. The same thing was, to some extent, true of the entire United States, owing to the general exhausation of the country following the war of the Revolution and the unsettled condition of affairs in a newly organized government. Hence nearly or quite a quarter of a century passed by before Sunday-schools became common in either the Southern or Northern States.

Meantime they had been making steady and successful progress in Great Britain, where they were promoted by two classes of agencies, the philanthropic and the religious. The religious agencies were by far the most active in that country, hundreds of thousands of children were wholly dependent upon Sunday-schools for the first elements of instruction. Hence reading and writing were universally taught in the Sunday-schools—the former as essential to the perusal of the Word of God or the Catechism, which from the first were the tezxi-books for all pupils able to use them. Although much and well-rewarded effort was put forth in behalf of Sunday-schools from purely philanthropic motives, yet the greatest progress made by them and the highest results secured through them were in sequence of the religious agencies. When, at length, this species of effort became general, Sunday-schools assumed a position of importance and of promise not before realized. About the same period they began to develop what may be called their cumulative power. This was seen when the first generation of Sunday-school scholars had grown up to become teachers, and felt themselves moved to do for others what had been done for them. In this manner the teaching force in Sunday-schools became greatly augmented. Besides, cases were not rare in which the work of the Sunday-school was important to the development of the Gospel, while others, continuing in secular life, became prominent men in business and in society. The strong and effective support rendered by such persons, as well as by many others of less prominence, gave a new impetus to the Sunday-school enterprise, which has been growing ever since.

The enlistment of the press as an auxiliary to Sunday-schools was an event of great importance. For a considerable period Sunday-school work was done at a great disadvantage for lack of suitable books of all kinds, not excepting copies of the Scriptures. The organization of the British and Foreign Bible Society, 1804, and subsequently of numerous other societies for the publication and diffusion of the Word of God, tended to a general supply of the Holy Scriptures in forms and at
prices adapted to extensive use in Sunday-schools. Besides Testaments, Bibles, and elementary instruction-books, the first publications introduced extensively into Sunday-schools were called reward-books, on account of their being presented to children as an encouragement for punctuality and regular attendance for the mental culture of the young. At first they were tract or story-books, in paper covers, of very inferior quality, no others being attainable. About 1810 the Religious Tract Society of London began issuing children's books, prepared and printed specially with reference to Sunday-school patronage. The demand for such books increased in the ratio of their production, so that other religious societies, and even miscellaneous publishers, found it to their interest to provide them. At length the idea of introducing circulating-libraries into Sunday-schools came into vogue, and with it a still greater publication of books designed for juvenile reading, and also for the instruction and aid of teachers.

There are no data for accurately tracing the numerical growth of Sunday-schools in the earlier periods of their history. Nevertheless, it is pleasing to know that some of the workers of those days were not inattentive to the subject. In 1850, for instance, a total of 1,250,000 had been engaged.

II. The Second Period of the Sunday-school Enterprise.-This enterprise, at the present writing, has had a recognised existence of about one hundred years. In considering its history, it seems proper to divide its first century into two periods of fifty years each. The first, which has been summarily sketched above, may be denominated its initial and formative period. The second, now closing, constitutes its period of adolescence. We must look to the future for its full development.

Owing to causes noticed above, it was not earlier than from 1825 to 1830 that the Sunday-school cause came generally and prominently before the American public. Between the years named two leading Sunday-school unions (q.v.) were organized—one in Philadelphia and one in New York. About that time several great public religious gatherings were held, which much aided in securing a public sentiment favorable to Sunday-school work. The Sunday-school enterprise was launched. The idea of religious instruction as the one great business of Sunday-schools had then found universal acceptance. The development of public secular instruction had by that time become so general, at least in the Northern and Central States of the American Union that Sunday-schools had little occasion to go out of their proper sphere. The movement in behalf of general education in England had begun, having been greatly stimulated by the results of Sunday-schools. The purchase and use of Sunday-school libraries had become common in both countries, and the means of supplying them with suitable books were improving. In short, the Sunday-school enterprise was fairly launched, but no more than that. All the general improvement and progress of the intervening fifty years, together with the united and consecutive efforts of the multiplied workers in Sunday-schools, have been needed to bring those schools to the position they now occupy.

There are two methods of indicating the progressive advance and the actual results of Sunday-schools. The one is by general statements, and the other by the comparative showing of such numerical statistics as may be found published. Neither of these modes is thought adequate, both will here be employed to a limited extent, in order that they may as far as possible supplement each other. Within the last fifty years Sunday-schools have come to be regarded as an essential branch of Church action, not merely in England and America, but throughout the Protestant world, whether in home or mission fields. They have also been adopted by Roman Catholics and Jews in Protestant countries. Not to speak of the influence of Sunday-schools in the last-named bodies, it is safe to say that the great majority of all the ministers, missionaries, and communicants of the last quarter of the 17th century were alumni of Sunday-schools, and, as such, their active friends and supporters. The recognised necessities of these schools have given rise to important changes in church architecture, by which nearly every church is provided with a commodious room for the instruction of the young in graded classes, ranging from infancy upwards. They have called into existence not only an extensive literature, but also a varied psalmody, contemplating the special tastes and wants of the young. While in England they have been chiefly limited to the poorer and middle classes of the people, in the United States they have claimed, and in fact assumed, a relation to public (week-day) schools corresponding to that which the Sabbath holds to the secular days of the week. In this relation they seek to supplement public and general education with the moral and religious influences derived from them. The attendance of scholars from the higher as well as lower classes of the community, and enlist for their instruction a quality of talent and an amount of effort which money could never hire.

In passing from general though significant statements like these, it is seen that much is left to be done. As much as may be done in figures, it seems necessary to explain that Sunday-school statistics, as minute and comprehensive as are now seen to be desirable, are very difficult to obtain on a large scale. Only in rare instances have governments been interested to collect them, and comparatively few of the promoters of this work have so far recognised their importance as to take the requisite steps for securing them. Consequently, up to the present time, there has not been a uniformity of method and the extent of co-operation necessary to making up comprehensive exhibits of numbers and results. The most, therefore, that has been up to this time possible in the way of such exhibits has been to form estimates based upon accurate statistics taken within certain districts or churches, and extending the pro rata outward. About the middle of the 19th century an effort was made in England, under government sanction, to ascertain the number of Sunday-schools and scholars in this fashion. It failed to make any real impression until the census of 1871, when the enumeration of the scholars was made for the first time. It has ever since been found important to make carefully taken censuses of such bodies, and the statistics have been found to be a powerful and useful means of insuring the work of the school for the public good.

In the present work, therefore, there have been introduced what are intended as careful estimates of the number of Sunday-schools, scholars, and teachers in England and the United States, and also statistics of the work of the American missionary societies, collected by the General Committee of the Foreign Missionary Society and the American Board of Commissioners for Foreign Missions. The estimates are made from careful records of the number of schools and scholars in the United States, and careful studies of the statistics of other countries. The statistics of Sunday-schools have been gathered from various sources, both in the United States and in other countries, and have been carefully checked and compared. The statistics of Sunday-schools in the United States are taken from the annual reports of the Sunday-schools of the United States, and from the report of the American Sunday-school Union. The statistics of Sunday-schools in other countries are taken from reports of the Sunday-school unions and other bodies, and also from the reports of the various missionary societies. The statistics of Sunday-schools in the United States are taken from the annual reports of the Sunday-schools of the United States, and from the report of the American Sunday-school Union. The statistics of Sunday-schools in other countries are taken from reports of the Sunday-school unions and other bodies, and also from the reports of the various missionary societies. The statistics of Sunday-schools in the United States are taken from the annual reports of the Sunday-schools of the United States, and from the report of the American Sunday-school Union. The statistics of Sunday-schools in other countries are taken from reports of the Sunday-school unions and other bodies, and also from the reports of the various missionary societies.
SUNDAY-SCHOOL 23  SUNDAY-SCHOOL

SUNDAY-SCHOOL officers and teachers, 921,442; scholars, 1,511,989; scholars over fifteen years of age, 489,704; scholars under fifteen and not in infant classes, 445,502; in infant classes, 376,553; average attendance, 962,375; volumes in Sunday-school libraries, 1,911,263; annual expenses of the schools, $316,876.96; contributions to the Sunday-school Union for establishing new and extending old schools, $755,997; teachers who were communicants in the Church, 169,998; scholars who were communicants, 302,145; conversions in connection with the Sunday-schools, 77,644. The total membership of the Church at the same period was 1,686,783, or 25,000 less than the aggregate number of teachers and scholars. A re- spective comparison of the increase of members in the same Church from year to year shows a striking correspondence to the number of reported conversions in the Sunday-schools. To the extent that the above statistics may be considered representative of the condition and work of Sunday-schools in the American churches, they render superfluous any argument to prove the magnitude of that work and its auxiliary power for the promotion of Christian influence.

It is not to be supposed that results of the importance indicated in the foregoing sketch have naturally arisen from the spontaneous growth of Sunday-schools. On the other hand they are only to be attributed to the divine blessing upon the systematic and well-directed efforts of intelligent Sunday-school workers extending through successive years. In fact, a considerable portion of the second half century of Sunday-schools had passed away before it could be said that these schools were thoroughly popular with even the most public of America; nor did they become so without great and continuous exertions on the part of enthusiastic friends of the cause. As one great agency for accomplishing that result, Sunday-school conventions were appointed and held in all the states and under a vast variety of circumstances. There were conventions for cities and towns, for counties, for districts, for conferences, and for states. Some of them were managed by single denominations and some by a union of all denominations. At first, conventions, prominent Sunday-school workers came in contact with masses of people, answering objections, diffusing information, and stimulating zeal. Such gatherings gave an opportunity for the discussion of new methods, and became a great agency for the promotion of all real improvements in the organization and conduct of Sunday-schools even in the remotest sections of the land. In proportion as the Sunday-school idea became popular, and agitation in its behalf became unnecessary, conventions of Sunday-school friends and workers began to take the form of institutes after the analogy of teachers' institutes designed to elevate the standard of secular instruction.

For a long period the most that was thought possible to be done for the higher training and special instruction of Sunday-school teachers, was sought to be accomplished through superintendents and pastors' Bible-clubs. But at length it was found practicable, with no lessening of superintendence, Bible-clubs and teachers institutes. To secure many of their benefits on a more popular scale, coupled with the enthusiasm derived from the assembly of numbers of people interested in common objects. Hence at Sunday-school conventions and institutes, lecture were given on important topics, apparatus and new publications were exhibited, and the Bible-clubs and teachers institutes were taught and trained by skilled teachers.

By these public proceedings, not only was the better classification and instruction of Sunday-schools promoted, but an esprit de corps was aroused among teachers; and in many schools normal departments were established. At the special instruction and qualification of teachers.

The success of Sunday-school institutes and normal classes reacted upon the conventional idea and caused it to expand into that of Sunday-school assemblies, designed to continue in session from one to three weeks at a time. In connection with the growing American habit of taking summer vacations and of spending vacations and holidays in more pleasant and healthful regions, Sunday-school assemblies, under wise and energetic management, have speedily grown to be influential of great good and promissory of long continuance. The Chautauqua Sunday-school Assembly, held on the grounds of the western New York, under the presidency of Dr. John H. Vincent, may be considered at once the originator and model of various similar assemblies already held, and now said to be established for regular annual sessions in different parts of the United States; e.g. at Clear Lake, Ian; Lake Bluff, Ill.; Thousand Island Park in the St. Lawrence River; and at Round Lake, near Saratoga, N. Y. These assemblies are to be, for all sections of America, what was contemplated by the London Sunday-school Union in the erection of a building at 56 Old Bailey, in the heart of London. In that building is a Sunday-school museum and a large hall in which courses of lectures are given, while in other rooms training-classes are taught and competitive examinations held. While the centre of a million-peopled city affords some peculiar advantages for the objects above indicated, and specially in the accessibility of the object of the year, yet the ample spaces and the romantic associations of a beautiful American grove adapted to such uses leave nothing to be desired in view of the objects of the assembly and during the season allotted to it. Many of the constructions are somewhat rude, but the appointments are in excellent taste and constantly improving. Everything, however, is made subservient to the grand idea of intellectual and spiritual improvement, with specific reference to the promotion of Christ's kingdom upon earth through the agency of Christian instruction. No one can properly appreciate the importance of this work of the future generation under notice without considering that each coming generation will require, in its turn, to be trained and fitted for the ever-expanding work of teaching all nations the truths of the Gospel.

It may here be remarked that Sunday-school conventions have not been limited even to large states; in fact, they have been expanded so as to enlist national and even international representation. A World's Sunday-school Convention met in London in 1862, and a German National Sunday-school Convention in Hamburg in 1874. In the United States, in 1875, twenty-one states held their first Sunday-school Assemblies, and under the guidance of Dr. James Strong drew up such a scheme, which was printed in tabular form in the Agriculturist for February, 1862, and hundreds of thousands of copies of it were distributed and used in the Sunday-schools of various denominations throughout the United States. A similar plan was published in the same manner the following year, and in 1862 the first of four consecutive question-books, entitled Lessons for Every Sunday in the Year, was prepared under the same auspices, and published in New York.
In 1868 the London system, with some modifications, was brought to the attention of the American public by Rev. J. M. M. Dyer, of the London Sunday-school Union, in Chicago. The question was soon after proposed by him in a Sunday-school institute, "Is it practicable to introduce a uniform system of lessons into all our schools?" This question was earnestly and hopefully discussed in various ways for several years following; and, at the National Convention at Indianapolis in 1872, it was answered in the affirmative by a large vote. When the project was agreed to by representatives of the leading denominations in America, it was through friendly correspondence endorsed by the London Sunday-school Union, and has since been in actual and extended use on both sides of the Atlantic. "The international use of systems of lessons, prepared by joint committees, has had a happy tendency to promote increased interest in scriptural study throughout the world. This mode of simultaneous study has been greatly popularized by the publication of notes and comments on the uniform lessons in hundreds of periodicals in various countries and in different languages. At the present time, the system of international study seems to have won general favor throughout the Protestant world, and to have the promise of a long, if not permanent, continuance." In closing this article, it seems proper to say that it is in the United States that the greatest work has been done in the preparation and publication of Sunday-school literature, although not without a great debt of obligation to English writers. Here Sunday-school circulating-libraries were first adopted as an essential auxiliary of Sunday-school effort. By this means, the influences of the Sunday-school were projected through the secular days of the week. In this country also, Sunday-school requisites and periodicals, combining both elegance and cheapness, have been published in the greatest profusion. The Sunday-school library is a necessary department of the institution, and in many cases, a numerous and important as to have challenged and secured a partial enumeration in the official census of the government. The census of 1870 reported 33,580 libraries, and 8,346,158 volumes in those libraries. This aggregate, large as it is, does not include the State of Connecticut, and for other reasons is evidently far below the facts in the case at the present time. No other libraries are so widely diffused as those of Sunday-schools; they are not only found in cities, where most great libraries are established, but in the remotest sections and neighborhoods of the land, and everywhere they are free to all who by attendance on Sunday-schools become entitled to draw their books for themselves or their friends. In so vast an aggregate of volumes, it would not be strange if there were some of an indifferent or even of a very objectionable character. But such would be only exceptions to the general rule that Sunday-school libraries furnish wholesome and attractive reading to millions of youths and children, many of whom, without them, would have no reading, or only that which is bad.

The most cursory view of the various agencies now in existence as means of the Sunday-school enterprise can hardly fail to impress any thoughtful mind with the moral grandeur of that enterprise as a whole. Especially will any true Christian that contemplates the feeble beginning of 1780, in comparison with the vast array of Sunday-school activities and agents at work in the world to-day, be struck with the beneficence through the instrumentality of those who have endeavored to obey the command "Feed my lambs!" When, moreover, he considers the glorious results of the Sunday-school efforts of the past hundred years, and the cumulative power of those that may be made in the future, it is, indeed, a problem of the world's conversion in process of solution.

(D. P. K.)

SUNDAY-SCHOOL SOCIETIES, UNIONS, ETC.

Associated Christian effort may be designated as the generic agency by which, under the divine blessing, the great results of the Sunday-school effort have been accomplished. Such effort has assumed two forms—1. local; 2. general—each correspondent and supplementary to the other. Local associations, whether in neighborhoods or churches, have from the first been necessary as a means of raising the money to found, and of enlisting the teachers to instruct, Sunday-schools. General associations were also, from an early day, seen to be important for the purpose of awakening public interest and of diffusing information both as to the necessity and the best means of instructing in religious truth. They have likewise had an important function to perform in the way of preparing and distributing a religious effort in the work of organizing and maintaining Sunday-schools, becoming at the same time an important bond of union between great numbers of schools not locally connected. General associations for these objects have assumed, somewhat interchangeably, the title of societies and unions, the latter predominating, apparently, on account of its expressiveness of their character and objects. The most important of those established in England and America will now be enumerated in chronological order.

1. English.—1. In 1785 "The Society for Promoting Sunday-schools in the British Dominions" was organized in London. It was under the leadership of William Fox, who in various ways proved himself to be a true philanthropist, but specially in his zeal, liberality, and personal efforts for the education and moral elevation of the lower classes of his countrymen. This society, during the first sixteen years of its existence, paid out £4000 for the services of hired teachers in Sunday-schools. When, however, the plan of gratuitous teaching came to be universally adopted, and Christians and churches became generally enlisted in promoting Sunday-schools from purely religious motives, the importance and influence of this society declined until it became extinct.

2. In 1805 "The London Sunday-school Union" was organized. It was composed of lay Sunday-school workers of different denominations of Christians residing within a radius of five miles from the city post-office. This limitation was adopted as a measure of convenience and unity of action, but with no design of limiting the influence of the union to the circle thus described. This union has had an honorable and prosperous career from its origin to the present time. It has never controlled a large amount of funds, nor been able to take statistical accounts of any scale of great importance; but it has steadily and consistently pursued its objects, and in so doing has been able, from its central position, to influence favorably the Sunday-school cause not only throughout Great Britain, but throughout the world. The following have been its more important functions: 1. The publication of Sunday-school requisites, lesson-papers, and periodicals. Of the latter, The Sunday-school Teachers' Magazine and several juvenile monthlies have long held a high rank. 2. The promotion of activity and improvement in the work of Sunday-school instruction. For this object the position of the union, as a fitting link between the London Union of England, has been eminently favorable. This advantage has been diligently and wisely improved by a succession of intelligent and faithful workers, who, by personal and co-operative efforts, have kept the standard of Sunday-school instruction continually advancing. As a part of the same object, they have also had the power to secure the erection of a fine building in a central location, in which they maintain courses of lectures, training and model classes, together with competitive examinations for teachers.

3. In 1810 "The Religious Tract Society" of London was founded. A society of this name did not bear the name Sunday-school in its title, or specifically naming Sunday-school objects in its constitution, has nevertheless been, from its origin to the present time, one of the
most serviceable auxiliaries to the Sunday-school enterprise. Its publications have been unrivalled for cheapness, elegance, religious character, and adaptation to Sunday-school wants. As such they have challenged and secured the patronage of all Sunday-school workers throughout the British dominions. Vast numbers of them have been reprinted in the United States.

To comprehend the trend of all existing or former Sunday-schools it is not able to assign the exact date of origin. The order of their establishment is indicated in the list, and the specific object of each is sufficiently expressed by its title. They are as follows: "The Church of England Sunday-school Institute;" "The Ragged Sunday-school Institution;" "The Wesleyan Methodist Sunday-school Union;" "The Wesleyan Methodist Church has long had a form of denominational action in behalf of both week-day and Sunday school education. It has, moreover, through its publication-office, issued many books for Sunday-schools, as well as requisites and juvenile periodicals. Between the years 1860 and 1870 it thought proper to adopt more specific measures in behalf of its Sunday-school work. Hence the institution of the union last named, and the appointment of a connectional Sunday-school secretary. In general, it may be remarked that the greater part of the churches throughout Great Britain maintain their Sunday-schools by individual Church effort, often aided by the co-operative influence of local unions.

II. American.—1. Not counting the Church action alluded to in the preceding article, the first general Sunday-school organization established in the United States dated from Jan. 1, 1781. It was formed in Philadelphia, under the title of "The First-day or Sunday School Society." It was composed of members representing different denominations of Christians, among whom were several members of the Society of Friends.

"The first article of the constitution of this society required that every child resident in the city, or established under its auspices or receiving its beneficence should "be confined to reading and writing from the Bible and such other moral and religious books as the society may from time to time direct." The teachers were paid for their services." Like its predecessor of similar design in London, this society did not have a very long or influential career. Neither did the New York Sunday-school Union, formed in 1816, nor the Philadelphia Sunday and Adult School Union formed in Philadelphia in 1817.

2. In 1824 the first named association was merged in the present "First or Sunday-school Union." This union, like that of London, is composed of laymen belonging to different denominations of Christians; but from the first it has assumed and maintained a far more prominent position and more aggressive modes of action than its English prototype. It has undertaken the double work of the publication of Sunday-school literature and the missionary enterprise of foundling Sunday-schools on the frontier and in all destitute portions of the United States. For these objects, it has appealed to its supporting churches for funds. Those appeals have been honored. The benevolence of the Church has never been less than generous. The church has found, during more than a half century, it has carried forward a grand and expanding work in many places where denominational effort could not have commanded success.

As an indication of the work it is and has been accomplishing, we subjoin its principal items of statistics for the year 1882, as reported to its annual meeting held in New York, Sept. 1: Sunday-schools organized, 1087, containing 4915 teachers and 39,769 scholars. Schools aided, 2718, containing 16,622 teachers and 152,962 scholars. Miles travelled by its agents and missionaries, 292,622. Addresses delivered, 5521. Bibles distributed, 2187. Testaments distributed, 6668. Pamphlets and tracts distributed, 50,000. Sunday-schools organized and maintaining an aggregate of $2,471,620, while the value of books and papers it has put in circulation is not less than $7,000,000. It is easy to perceive that such a system of evangelical effort, steady and energetically pursued for a long series of years, must result in an amount of good quite beyond the power of figures to enumerate or words to express. When to this grand idea is added that of the influence of a rich and abundant Sunday-school literature, diffused on business principles and through business agencies among the various Sunday-schools of the land, the mind strives in vain to weigh the moral effect of such a system of effort. From the nature of its work, the American Sunday-school Union is unable to take what may be called permanent statistics, or to follow the schools it has founded into their subsequent changes and developments. Its office is usually that of a committee of the managers or trustees of the schools, which, in the course of years—and often of a very few years—expand, subdivide, and become merged in the more permanent work of the various churches.

3. In 1827 "The Sunday-school Union of the Methodist Episcopal Church" was organized in New York, in a form which also contemplated the publication and diffusion of religious tracts and the Holy Scriptures. Although all these objects had been previously contemplated and promoted by regular Church action as taken in 1784 and subsequently, it was thought proper, in 1827, to make special efforts in their behalf by the joint and special organization referred to. In 1840 the Sunday-school Union under notice was reorganized as a separate institution, and in 1844 its interests and functions were brought into greater prominence by the appointment of an official Sunday-school editor, who was also made corresponding secretary of the union. These movements were in harmony with the original policy of the Church that instituted them, namely, to promote Sunday-school instruction as a branch of regular Church action. For such action on a large scale circumstances at the last-named period were highly favorable. The Church had then become extended throughout the country, and had reached almost any inhabited place by its regular agencies. Its plan, therefore, was to stimulate its ministers and members to universal activity, in accordance with its rules, adopted in 1784 and 1790. This plan saved the great expense of sending out and maintaining special Sunday-school missionaries, who were paid, responsible and resident agents wherever the work was undertaken. By similar agencies it was sought everywhere to promote a higher grade of Sunday-school activity and improved methods of instruction. For the production of an extensive and varied Sunday-school literature, the union, as an official organization, was able to avail itself of an organized and most effective publishing establishment, owned by the Church, with the best of facilities for diffusing its printed matter. In these circumstances, all collections for the missionary department of Sunday-school effort were applied directly and exclusively to the distribution of books, at cost price, to be used by persons engaged in founding new or maintaining poor schools. Probably no more thorough and efficient system of Church effort in behalf of Sunday-schools was ever organized, inclusive of the whole extent of the work of which the results are shown from year to year. Some of the results of the action of that system, running on in regular course, may be inferred from the statistical summaries given in the foregoing article.

4. "The Protestant Episcopal Sunday-school Union" was organized in New York at about the period when the two unions last named had their origin; but, for some reason, it never secured a strong support from the Church in whose interest it was founded and whose name it bore. It acted for a time as a publication society, being often aided by individual congregations in the issue of its publications. These, for mission purposes, rather than local existence, its interests were sold out to a private bookseller. A similar result occurred to the Evangelical Knowledge Society, an organization also projected, about 1850, by ministers and members of the
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Protestant Episcopal Church, in the idea of securing and diffusing a more evangelical literature than that furnished by the union last named.

5. It is proper to say here that neither the Presbyterian nor Baptist churches of the United States have organized Sunday-school unions. They have availed themselves to a large extent of the publications of the American Sunday-School Union, the juvenile literature issued by their respective boards of publication, as well as that of the American Tract Society.

6. In 1833 "The Massachusetts Sabbath-school Society" was founded in Boston, by representatives of the Congregational, New School, and Old School, its mode of action were denominational, and its publications were numerous and good, but after some years of independent existence the interests of the society were blended with those of the Congregational Publishing Society and the American Home Missionary Society. Neither of those societies publish Sunday-school statistics.

7. "The (Dutch) Reformed Sunday-school Union" was organized in New York about 1850, and for several years proceeded quite actively to promote the Sunday-school interests of the Church it represented. It published a small catalogue of Sunday-school books and requisites, but did not long maintain a separate existence, its interests having been merged in those of a publishing society of a more general character.

8. It is not within the scope of this article to notice the numerous local Sunday-school associations that have sprung up in the cities, towns, counties, or even states of the American Union. Many of them have had but a brief existence. Others have been maintained for continuous years, happily illustrating the principles of Christian union, but rarely engaging in the enterprise of publication. Some of them have collected statistics, but usually within limited circles.

9. The Church of England Sunday-school Association of New York and vicinity had a germinial existence as far back as 1864, but did not secure an incorporation till 1878. It is composed of practical Sunday-school workers, who, by means of correspondence, co-operation with missionary, and judicious donations, seek to promote the organization and maintenance of Sunday-schools in countries foreign to the United States and outside of the British possessions. It claims to have been the means of planting 1777 Sunday-schools in Germany, 1180 in France, 150 in Italy, 30 in Portugal, 40 in Japan, 405 in German Switzerland, besides some schools in China, Greece, New Egypt, and other countries. Its published report for 1879 contains numerous interesting facts, and authorizes the hope that in years to come grand results may ensue from beginnings which are at first necessarily feeble, so far as human agency is involved.

The fact that the Sunday-school enterprise, during the first century of its history, has, with the divine blessing, come so fully to pervade English-speaking countries, and has had a hopeful commencement in many and remote foreign nations, deserves to be taken as a promise of success during the centuries to come of inestimable value.

P. K.

Sunday Service of the Methodist Episcopal Church was an abridgment of the Prayer-book of the Church of England, prepared by Mr. Wesley. It was arranged for the use of the Methodists in America, when he recommended their organization into a Methodist Episcopal Church. It was entitled The Sunday Service of the Methodists of North America, with other Services, and was adopted by the General Conference of 1784. It was published in connection with the Discipline (Phila. 1785; Lond. 1786). This appears to have been the last really complete prayer-book. It was adopted in connection with the Discipline, and at the General Conference of 1792 all reference to the use of a Sunday Service was stricken out. It gradually dropped out of use. The M. E. Church, South, in 1866, ordered that the Prayer-

book as printed by Mr. Wesley in 1786 should be reprinted for the use of their Church, and the same service is used in many Wesleyan churches in England, though generally the churches using a service prefer the regular English Prayer-book. See Simpson, Cyclop. of Methodism, s. v.

Sundays, Special. There are a number of Sundays in the year which have received names suggested by events happening upon or near those days. We give below a classified list:

1. Advent (q. v.). The Sundays in Advent are called in the Greek Church by a certain number in connection with St. Luke's Gospel; thus, Advent Sunday is the "Tenth of Luke." The second Sunday in Advent is called Sunday of the Return from the Introit.

After Epiphany (q. v.). It is called in the Greek Church "Sunday after the Lights," in the north of Italy "Marriage Sunday," from the Gospel. The second Sunday after Epiphany is known as the "Fifteenth of Luke."

Before Christmas (q. v.), called in the Greek Church "Sunday of the Publican and Pharisee."

2. Christmas (q. v.), called in Greece "Sunday of the Prodigal," and in the West "Clove of Alleluia."

3. Epiphany (q. v.), called in Greece "Sunday of Apostles," because Jesus is not eaten beyond it. It was also called "Sunday of the Sower."

4. Quinquagesima (q. v.), called in Greek Church "Quinquagesima Persicet"; also English "Fifth Sunday in Lent," in the English Church. It is a festival much estimated by the German "Priest's Forthnight," ecclesiastics commencing their fast on this day; and in the Greek Church Tyrophagos, because no longer fasting after the fast.

5. Holy Saturday (q. v.), called in the Greek Church "Holy Day."

6. Holy Thursday, from the Introit (Ps. xxxv, 6), and in France "Transfiguration," from the Gospel in the Pará use.

7. In Lent (q. v.).


9. Maundy Thursday, from the Introit (Ps. xxxv, 6), and in France "Transfiguration," from the Gospel in the Pará use.

10. Palm Sunday (q. v.), also called "Palm Sunday.""""Dimanche Reprus," from veiling the images; "Sunday of the Quintains" in France, from the sports of the day; "Black Sunday" in Germany, from the burning of the crosses when the words "Jesus bid himself" were read.

11. Palm-Sunday (q. v.), also called "Palm Sunday ."

12. Easter (q. v.).

1. First Sunday after Easter, or Octave, has no new appellation: Dominica in Alba, persons who were baptized at Easter laying aside the white robes then received, and taking on them habits of Saints and bishops. It is called in England the "First Sunday of the Year." It was then regarded as the main cause of the Church by the Council of Nicaea, and as held in the West, it was called the "First Sunday of the Year." It was also called "First Sunday of Easter."

2. Second Sunday of Easter (q. v.), called "Second Sunday of the Year." It was called the "Second Sunday of Easter."

3. Third Sunday of Easter (q. v.), called "Third Sunday of the Year." It was called the "Third Sunday of Easter."

4. Fourth Sunday of Easter (q. v.), called "Fourth Sunday of the Year." It was called the "Fourth Sunday of Easter."

5. Fifth Sunday of Easter (q. v.), called "Fifth Sunday of the Year." It was called the "Fifth Sunday of Easter."

6. Sixth Sunday of Easter (q. v.), called "Sixth Sunday of the Year." It was called the "Sixth Sunday of Easter."

7. Seventh Sunday of Easter (q. v.), called "Seventh Sunday of the Year." It was called the "Seventh Sunday of Easter."

8. Eighth Sunday of Easter (q. v.), called "Eighth Sunday of the Year." It was called the "Eighth Sunday of Easter."

9. Ninth Sunday of Easter (q. v.), called "Ninth Sunday of the Year." It was called the "Ninth Sunday of Easter."

10. Tenth Sunday of Easter (q. v.), called "Tenth Sunday of the Year." It was called the "Tenth Sunday of Easter."

11. Eleventh Sunday of Easter (q. v.), called "Eleventh Sunday of the Year." It was called the "Eleventh Sunday of Easter."

12. Twelfth Sunday of Easter (q. v.), called "Twelfth Sunday of the Year." It was called the "Twelfth Sunday of Easter."

13. Thirteenth Sunday of Easter (q. v.), called "Thirteenth Sunday of the Year." It was called the "Thirteenth Sunday of Easter."

14. Fourteenth Sunday of Easter (q. v.), called "Fourteenth Sunday of the Year." It was called the "Fourteenth Sunday of Easter."

15. Fifteenth Sunday of Easter (q. v.), called "Fifteenth Sunday of the Year." It was called the "Fifteenth Sunday of Easter."

16. Sixteenth Sunday of Easter (q. v.), called "Sixteenth Sunday of the Year." It was called the "Sixteenth Sunday of Easter."

17. Seventeenth Sunday of Easter (q. v.), called "Seventeenth Sunday of the Year." It was called the "Seventeenth Sunday of Easter."

18. Eighteenth Sunday of Easter (q. v.), called "Eighteenth Sunday of the Year." It was called the "Eighteenth Sunday of Easter."

19. Nineteenth Sunday of Easter (q. v.), called "Nineteenth Sunday of the Year." It was called the "Nineteenth Sunday of Easter."

20. Twentieth Sunday of Easter (q. v.), called "Twentieth Sunday of the Year." It was called the "Twentieth Sunday of Easter."

21. Twenty-first Sunday of Easter (q. v.), called "Twenty-first Sunday of the Year." It was called the "Twenty-first Sunday of Easter."

22. Twenty-second Sunday of Easter (q. v.), called "Twenty-second Sunday of the Year." It was called the "Twenty-second Sunday of Easter."

23. Twenty-third Sunday of Easter (q. v.), called "Twenty-third Sunday of the Year." It was called the "Twenty-third Sunday of Easter."

24. Twenty-fourth Sunday of Easter (q. v.), called "Twenty-fourth Sunday of the Year." It was called the "Twenty-fourth Sunday of Easter."

25. Twenty-fifth Sunday of Easter (q. v.), called "Twenty-fifth Sunday of the Year." It was called the "Twenty-fifth Sunday of Easter."

26. Twenty-sixth Sunday of Easter (q. v.), called "Twenty-sixth Sunday of the Year." It was called the "Twenty-sixth Sunday of Easter."

27. Twenty-seventh Sunday of Easter (q. v.), called "Twenty-seventh Sunday of the Year." It was called the "Twenty-seventh Sunday of Easter."

28. Twenty-eighth Sunday of Easter (q. v.), called "Twenty-eighth Sunday of the Year." It was called the "Twenty-eighth Sunday of Easter."

29. Twenty-ninth Sunday of Easter (q. v.), called "Twenty-ninth Sunday of the Year." It was called the "Twenty-ninth Sunday of Easter."

30. Thirtieth Sunday of Easter (q. v.), called "Thirtieth Sunday of the Year." It was called the "Thirtieth Sunday of Easter."

31. Feast of Corpus Christi (q. v.), called "Feast of Corpus Christi." It was called the "Feast of Corpus Christi."

32. Ascension Day (q. v.), called "Ascension Day." It was called the "Ascension Day."

33. Pentecost (q. v.), called "Pentecost." It was called the "Pentecost."
Suniastanism (now occasionally introduced with), a name given to the practice by which many of the clerics evaded the rigorous laws respecting celibacy. It is sometimes called domesticism, and consisted in keeping female inmates in their dwellings, with whom they prosessed to live in chaste affection, but who were known to be concubines. Jerome and Chrysostom severely reproved the former. They allowed the licentiousness of such a crime, and accordingly kidnapped the children, afterwards placing them in charge of the sun and the moon wagons which were formed out of sparks of fire which flew from Muspelheim into the kingdom of the assas. The horses which drew the wagons were named Alsidurid and Arrarkur (the "universal scroucher") and the "early wake"). They speeded rapidly on their courses because Skoll and Hati, two mighty giants in the form of wolves, followed swiftly on their heels to devour them. It would seem that the ancient Germans also worshipped the sun under this title as a shining, light-reflecting being. See Norse Mythology.

Sunna (Arab. custom, legal usage) originally denotes among Moslems the sayings and the example of Mohammed and his community, provided they are in accordance with the Koran, the meaning of which, however, is itself explained by the Sunna. The term is therefore (though incorrectly) used for the collections of moral and legal traditions traced to the Prophet, which supplement the Koran, somewhat like the Mishna (q. v.), which supplements the laws of the Pentateuch. The Sunna not only comprises religious doctrines and practice, but also civil and criminal laws and the usages of common life—the way to eat and to drink, and to dress, and the like. This tradition is first heard of during the civil wars among the adherents of the new faith, about half a century after the Flight. The single traditions, as we now possess them, rarely exceed six lines. The diction is carefully wrought, and the form of the conversation is usually that of a dialogue. For the credibility and canonicity of a tradition it was originally necessary that it should have been heard by one trustworthy witness; but this law was much relaxed in after-time. At the end of the 8th century (H.), a countless number of individual collections (Momon), mostly of an apocryphal character, were introduced by religious bodies, but the first who sifted them critically, and without regard to any special theological system, was Bohachy (d. 256 H.). His collection contains 7278 single traditions, 4000 of which, however, occur twice in the work. Moslem, his pupil, supplemented Bohacby with another collection, containing a total of 11,400 repetitions. Besides these, there are four more "canonical" collections—by Abu Dawdí (d. 275 H.), Tirmidzi (d. 279), Náši (d. 303), and Mágga (d. 278). The Sunna, as we have it in these collections, contains, broadly speaking, more truth than it is generally supposed to contain, and, critically used, is, besides the Koran, the most authentic source of Islam. A selection from the different collections (both canonical and otherwise), called Miskat Al-Mansih, has been translated into English by Capt. Matthews (Calcutta, 1809). Fragments from Bohacby are found in the German translation, von Hammer, in the Fundgruben der Oriënt. See Sona.

Sonnites, traditionists, or believers in the Sunna (q. v.); the name of the "orthodox" Moslems, as opposed to the Shíites (q. v.). They are subdivided into four principal sects, which, though at issue on different minor points, yet are acknowledged by each other to belong to the faithful and to be capable of salvation; and they each have a special oratory at Mecca. The first of these sects are the Hanefites, founded by Abú Hanifá, who died 150 years after the Hegira. They are emphatically called "the followers of reason," while the other three are guided exclusively by tradition. They allow no power to have a principal share in their decisions on legal and other points. To this sect belong chiefly the Turks and Tartars. The second sect are the Malekites, founded by Malek Ibn-Ans, who died at Medina about 180 H. As one of the chief proofs of his real piety and humility, it is recorded that when asked how he decided on any religious question he would only decide on sixteen, freely confessing his ignorance about the others. In Barbary and other parts of Africa, the greatest part of his adherents are found. Mohammed Al-Sháfi'í, born in Palestine, 150 H., but educated in Mecca, is the founder of the third sect, the Sháfi'ites. He was a great enemy of the schismatical divines, and seems altogether to have been of an original cast of mind. He never swore by God, and always took time to consider whether he should at all answer any given question or hold his peace. The most characteristic saying recorded of him is, "Whoese proceeds to lend with the work and the Greater alms, to the time is a liar." He is accounted of such importance that, according to his contemporaries, "he was as the sun to the world, and as health to the body;" and all the relations of the traditions of Mohammed were said to have been asleep until he came and woke them. He appears to have been the first who reduced Moslem jurisprudence into a method, and thus made it, from a number of vague sayings, a science. His followers are now chiefly found in Arabia and Persia. Ahmed Ibn-Hanabal founded the fourth sect, the Hanbalites. He was born 164 H., and was a most intimate friend of Sháfi'í. Some of the traditions of the latter (which could repeat not fewer than a million) was no less famed than was his piety. He taught that the Koran was not created, but everlasting subsisted in the essence of God—a doctrine for which he was severely punished by the caliph Al-Motased. On the day of his death, no less than 20,000 unbelievers (Jews and Magians) are said to have embraced the Mohammedan faith. Once very numerous, the Hanbalites now are but very rarely met with out of Arabia. On the differences between the Sunnites and Shíites, see Shíites. See Sona.

Sunnyabadis, a sect of Hindú Atheists, or rather Nihilists, who held that all notions of God and man are fallacies, and that nothing exists. Whatever we look upon is regarded as vacuity. Theism and Atheism, Maya and Brahman, all is false, all is error.

Suovetaurilia, peculiar sacrifices among the ancient Romans, so named because they consisted of a pig, a sheep, and an ox. They were offered at the general lustration of the Roman people, which took place every five years. The Suovetaurilia, indeed, formed a part of every lustration, and the victims were carried around the thing to be purified, whether it was a city, a people, or a piece of land. The same sacrifices existed among the ancient Greeks, under the name of Trityta. A representation of the celebration of these sacrifices is found on the Triumphal Arch of Constantine at Rome. See Sacrifice.

Sup (ἡσυχία). Our information on this subject is but scanty. The early Hebrews do not seem to have given special names to their several meals, for the terms rendered "dine" and "dinner" in the A. V. (Gen. xiii, 16; Prov. xxx. 6; Prov. xxx. 18) mean the whole of a meal, which might more correctly be rendered "eat" and "portion of food." In the New Testament, we have the Greek terms ἄφαγος and ἐθρήνων, which the A. V. renders respectively "dinner" and "supper" (Luke xiv,
12; John xxi, 19), but which are more properly “breakfast” and “dinner.” There is some uncertainty as to the hours at which the meals were taken. The Egyptians undoubtedly took their principal meal at noon (Gen. xiii, 16); laborers took a light meal at that time (Ruth ii, 14; comp. ver. 17); and occasionally that early hour was devoted to excess and reveling (1 Kings xix, 16). The ancient Jews (somewhat hastily, we think) that the principal meal generally took place at noon. The Egyptians do, indeed, still make a substantial meal at that time (Lane, Mod. Egypt, i, 189), but there are indications that the Jews rather followed the custom that prevails among the modern Egyptians of having their principal meal after sunset, and a lighter meal at about 9 or 10 A.M. (Burchhardt, Notes, i, 64). For instance, Lot prepared a feast for the two angels “at even” (Gen. xix, 1-3); Boaz evidently took his meal late in the evening (Ruth iii, 7); the Israelites ate flesh in the evening, and bread only, or manna, in the morning (Exod. xvi, 12); the context seems to imply that Jethro’s feast was in the evening (Exviii, 12, 14). But, above all, the institution of the Paschal feast in the evening seems to imply that the principal meal was usually taken then: it appears highly improbable that the Jews would have been ordered to eat meat at an unusual time. In the later Biblical period we have clearer notices to the same effect. Breakfast took place in the morning (John xxi, 4, 12), on ordinary days not before 9 o’clock, which was the first hour of prayer (Acts ii, 15); and on the Sabbath not before 12, when the service of the synagogue was completed (Josephus, Life, § 54); the more prolonged and substantial meal took place in the evening (ibid. § 44; War, i, 17, 4). The general tenor of the parable of the great supper certainly implies that the feast took place in the working-hours of the day (Luke xiv, 15-24) but we may regard this, perhaps, as part of the imagery of that parable rather than as a picture of real life. See Supper.

The posture at meals varied at different periods. There is sufficient evidence that the old Hebrews were in the habit of sitting (Gen. xxvii, 19; Judg. xix, 6; 1 Sam. xx, 5, 24; 1 Kings xiii, 20), but it does not hence follow that they sat on chairs; they may have squatted on the ground, as was the occasional, though not perhaps the general, custom of the ancient Egyptians (Wilkinson, Anc. Egypt, i, 58, 181). The table was in this case but slightly elevated above the ground, as is still the case in Egypt. At the same time, the chair was not unknown to the Hebrews, but seems to have been regarded as a token of dignity. The Hebrew term is קיסא (Qēṣā; [Greek: kaisā]). There is only one instance of its being mentioned as an article of ordinary furniture, viz. in 2 Kings iv, 10, where the A. V. incorrectly renders it “stool.” Even there it seems probable that it was placed more as a mark of special honor to the prophet than for common use. As luxury increased, the practice of sitting was exchanged for that of reclining. The first intimations of this occurs in the prophecies of Amos, who reprobrates those “that lie upon beds of ivory, and stretch themselves upon their couches” (vi, 4); and it appears that the couches themselves were of a costly character—the “corners” or edgex (iii, 12: the word is פֹּלֶד, Pōlēd, which will apply to the edge as well as to the angle of a couch. That the seats and couches of the Assyrians were handsomely ornamented appears from the specimens given by Layard (Niniveh, ii, 300-302), being finished with ivory, and the seat covered with silk or damask coverlets. (The A. V. has “in Damascus in a couch;” but there can be no doubt that the name of the town was transferred to the silk stuffs manufactured there, which are still known by the name of “Damask.”)

Some doubt attends the question whether the females took their meals along with the males. The present state of society in Egypt throws no light upon this subject, as the customs of the harem date from the time of Mohammed. The cases of Ruth amid the reapers (Ruth ii, 14), of Elkanah with his wives (1 Sam. i, 4), of Job’s sons and daughters (Job i, 4), and the general intermixiture of the sexes in daily life, make it more than probable that they did so join; at the same time, as the duty of attending upon the guests devolved upon them (Luke x, 40), they probably took a somewhat irregular and briefer repast. See Dine.

Before commencing the meal, the guests washed their hands. This custom was founded on natural decorum; self-cleaning is only one of its branches (Mark vii, 2; A. V., fork, but the hands of all the guests were dipped into one and the same dish; uncleanness in such a case would be intolerable. Hence not only the Jews, but
Washing before or after a Meal. (From Lane’s Modern Egyptians.)

The Greeks (Od. i, 136), the modern Egyptians (Lane, i, 190), and many other nations have been distinguished by this practice; the Bedawin, in particular, are careful to wash their hands before, but are indifferent about doing so after their meals (Burckhardt, Notes, i, 63). The Pharisees transformed this conventional usage into a ritual observance, and overlaid it with burdensome regulations—a wilful perversion which our Lord reprobates in the strongest terms (Mark vii, 1–13). Another preliminary step was the grace or blessing, of which we have but one instance in the Old Test. (1 Sam. ix, 13), and more than one pronounced by our Lord himself in the New Test. (Matt. xv, 30; Luke ix, 16; John vi, 11); it consisted, as far as we may judge from the words applied to it, partly of a blessing upon the food, partly of thanks to the Giver of it. The Rabbinical writers have, as usual, laid down most minute regulations respecting it, which may be found in the treatise of the Mishna entitled Berachoth, ch. vi–viii. See WASH.

The mode of taking the food differed in no material point from the modern usages of the East; generally there was a single dish, into which each guest dipped his hand (Matt. xxvi, 23); occasionally separate portions were served out to each (Gen. xliii, 34; Ruth ii, 14; 1 Sam. i, 4). A piece of bread was held between the thumb and two fingers of the right hand, and was dipped either into a bowl of melted grease (in which case it was termed σιμίων, “a sop”; John xiii, 26) or into the dish of meat, whence a piece was conveyed to the mouth between the layers of bread (Lane, i, 193, 194; Burckhardt, Notes, i, 60). It is esteemed an act of politeness to hand over to a friend a delicate morsel (John xiii, 26; Lane i, 193). In allusion to the above method of eating, Solomon makes it a characteristic of the sluggard that “he biddeth his hand in his bosom and will not so much as bring it to his mouth again” (Prov. xix, 24; xxvi, 15). At the conclusion of the meal grace was again said, in conformity with Deut. viii, 10, and the hands were again washed. See MEAL.

Thus far we have described the ordinary meal. On state occasions more ceremony was used, and the meal was enlivened in various ways. Such occasions were numerous, in connection partly with public, partly with private events. In the first class we may place the great festivals of the Jews (Deut. xvi, 1; Tob. ii, 1); public sacrifices (Deut. xii, 7; xxvii, 7; 1 Sam. ix, 13, 22; 1 Kings i, 9, 18; Zech. i, 7); the distribution of the tithes (Gen. xxvi, 30; xxxi, 54); the offering of the tithes (Deut. xiv, 26), particularly at the end of each third year (xv, 28). In the second class, marriages (Gen. xxii, 12; Judg. xiv, 10; Esth. ii, 18; Tob. viii, 19; 1 Macc. xi, 2; John ii, 1); birthdays (Gen. xli, 29; Job viii, 4); Matt. iv, 4; Matt. xiv, 6, 9); burials (2 Sam. iii, 35; Jer. vi, 7; Hos. ix, 4; Tob. iv, 17); sheep-shearing (1 Sam. xxv, 2, 36; 2 Sam. xiii, 28); the vintage (Judg. ix, 27); laying the foundation-stone of a house (Prov. ix, 1–5); the reception of visitors (Gen. xviii, 6–8; xix, 3; 2 Sam. xii, 20; 2 Sam. xiii, 4; 2 Kings vi, 26; Tob. vii, 9; 1 Macc. xvi, 15; 2 Macc. ii, 26; Luke xxi, 33; John xii, 2); or any event connected with the sovereign (Hos. vii, 5).

“The day of the king,” in this passage, has been variously understood as his birthday or his coronation; it may, however, be equally applied to any other event of similar importance. On each of the above-mentioned occasions a sumptuous repast was prepared; the guests were previously invited (Esth. v, 8; Matt. xxii, 3), and on the day of the feast a second invitation was issued to those that were then invited (Esth. vi, 14; Prov. iv, 3; Matt. xxii, 5). The visitors were received with a kiss (Tob. vii, 6; Luke vii, 42); water was prepared for them to wash their feet with (Luke vii, 44); the head, the beard, the feet, and sometimes the clothes were perfumed with ointment (Ps. xxiii, 5; Amos vi, 6; Luke vii, 37); John xii, 8); on special occasions robes were provided (Matt. xxii, 11; comp. Trench, On Parables, p. 230); and the head was wreathed with victory wreaths (Is. xi, 10; W. iv, 7, 8; Josephus, Ant. x, 9, 1). This custom prevailed extensively among the Greeks and Romans. Not only were chaplets worn on the head, but festoons of flowers were hung over the neck and breast (Plutarch, Symp. iii, 5, 8; Martial, x, 19; Ovid, Fast. ii, 783). They were generally introduced in the first part of the entertain- ment was completed. They are noticed in several familiar passages of the Latin poets (Horace, Carm. ii, 7, 24; Sat. ii, 3, 256; Juven. v, 36). The regulation of the feast was under the superintendence of a special officer, named ἄρχοντας τοῦ φεστανοῦ (John ii, 8; A. V. “governor of the feast”), whose business it was to taste the food and the liquors before they were placed on the table, and to settle about the toasts and amusements; he was generally one of the guests (Eccles. xxiii, 1, 2), and might therefore take part in the conversation. The classical designation of this officer among the Greeks was ἀρχοντας τοῦ φεστανοῦ; among the Romans magister or rex convivii. He was chosen by lot out of the guests (Smith, Dict. of Antiq. p. 925). See ARCHITRICALUS.

The places of the guests were settled according to their respective rank (Gen. xliii, 33; 1 Sam. ix, 22; Mark xii, 39; Luke xiv, 8; John xiii, 29); portions of food were placed before each (1 Sam. i, 4; 2 Sam. vi, 19; 1 Chron. xvi, 3), the most honored guests receiving either larger (Gen. xliii, 34; comp. Herod. vi, 57) or more choice (1 Sam. ix, 24; comp. Il. vii, 321) portions than the rest. The importance of the feast was marked by the number of the guests (Gen. xxix, 22; 1 Sam. ix, 22; 1 Kings i, 9, 25; 2 Kings v, 21; Luke vii, 41; xiv, 16), by the splendor of the entertain- ment (Esth. i, 7), and by the profusion or the excellence of the viands (Gen. xviii, 6; xxvii, 9; Judg. vi, 19; 1 Sam. ix, 24; Isa. xxxx, 6; Amos vi, 4). The meal
was enlivened with music, singing, and dancing (2 Sam. xix, 35; Psa. ixix, 12; Isa. v, 12; Amos vi, 5; Ecclus. xix, 3; Matt. xvii, 6; Luke xvi, 25), or with riddles (Judg. xiv, 12); and amid these entertainments the festival was prolonged for several days (Esth. i, 3, 4). Entertainments designed almost exclusively for drinking were known by the special name of mishāḥēth (םישחת). This resembled the comisartio of the Romans, which took place after the supper, and was a mere drinking revel, with only so much food as served to whet the palate for wine (Smith, Dict. of Antig., p. 271).—Smith. See Bacevitz. Instances of such drinking-houts are noted by xiv, 36; 2 Sam. vii, 36; Esth. i, 7; Dan. v, 1; they are reprobated by the prophets (Isa. v, 11; Amos vi, 6). Somewhat akin to the mishāḥēth of the Hebrews was also the kōmos (κώμος) of the apostolic age, in which much licentiousness was added to drinking, and which is frequently made the subject of warning in the Epistles (Rom. xii, 13; Gal. v, 21; Eph. v, 18; 1 Pet. iv, 3). See DRINK.

Super-altar, a term given—1. To a portable altar, placed on the altar itself at the time of the celebration of the Christian eucharist, or set up separately. Hinomar (867) allowed the use of a consecrated slate, marble, or a black stone slab, probably owing to the needs of the Convent of St. Matrona at Mount Athos, which was large enough to contain the chalice and host. See ALTAR, PORTABLE. 2. Ordinarily and commonly this term is applied to the ledge behind the altar, on which relics, flowers, candles, and the altar-cross stand. It is very frequently so applied in the ancient Church of England.

Superannuated Preachers are ministers in the Methodist churches who, by reason of age, infirmity, or afflictions, are disabled from preaching, but remain members of the Annual Conferences. In the American churches they retain all the rights and privileges of active ministers except being eligible to appointments. In the English Wesleyan Church, if members of the Legal Hundred or Constitutional Conference, they cease to be members of that body. Their restoration to the effective relation depends upon the vote of the Conference.

I. Rights, etc.—When a superannuated preacher lives out of the bounds of his Conference, he is entitled to a seat in the Quarterly Conference, and the privilege of membership in the Church where he resides. He is entitled, if needy, to receive a share of the proceeds of the collection taken in the churches for Conference claimants, and of the chartered fund. Each Quarterly Conference is authorized to appoint a committee to estimate the amount needed to the support of these preachers or their widows, and forward a certificate to the Annual Conference. The case is considered by the Conference stewards, and on their report the amount to be distributed is decided by the vote of the Conference.

II. Duties, etc.—It is the duty of the superannuated preacher to forward annually to the Conference of which he is a member a certificate of his Christian and ministerial character, signed by the presiding elder of the district or the preacher in charge of the work where he resides. Without such certificate he has no claims on the Conference for support.

In 1876 there were in the Methodist Episcopal Church 1103 superannuated preachers. The Methodist Episcopalian Church, South, in 1875, reported 259. See Discipline of the M. E. Church; Simpson, Cyclop. of Methodism, s. v.

Superaddenda: The Greek word ἵστασις, episōsia, has always been retained in the Church to denote the chief minister in sacred things. It was sometimes translated by Latin writers into superaddenda, i. e., superintendent. See Bishop.

Superbia, the Roman personified pride, a daughter of Eōther and Earth.

Supererogation (opus supererogationis). The distinction between praecipita and consilia evangelica, which was once the subject of no less disputes between the fathers, and which had the moral requirements of the Gospel, which the faithful are at liberty to comply with or not, referring chiefly to 1 Cor. vii, 6, and treated in the Catechism, Romani, iii, 24, is of very ancient origin. Scholastic theology insisted most particularly on that distinction, and established it in the form in which it has since been held by all orthodox Roman Catholics. If the observance of the obligatory commandments constitutes all the duties of man, then his undertaking to accomplish the non-obligatory consilia may be looked upon as a sort of traffic, the object of which is to gain by this accomplishment a sort of merit, or meritum auctoris, with a sort of surplus, and this is what is designated as opus supererogationis. This doctrine of supererogatory merits is not symbolical, for the Council of Trent does not express itself on that point. On the other hand, the principle that the righteous may fully satisfy the divine law pro hujus earum statu by works alone in God's grace established by Conc. Trid. Sess. vi, can. 16. This is also the case with the other principle, "Si quis dixerit, hominis justificavit bonam opera, non potuit habere rem, quam fratres vestri, quibus omnes juravit, deferre," the words "omnia" and "one" and "bonam" are "secuti praecesserunt," sed Deo gratia et ab illo commendamus." If a satisfactory fulfilment of the law is possible, if good works constitute a desert, then the scholastic notion of the opera supererogativa becomes a natural consequence. This doctrine, in short, is the result of the system. It is the natural consequence of the view of the law and the justification of man. It is supported by tradition from the time of Alexander of Hales (Summa, pt. iv, qu. 23, a. 2, m. 3; Albertus Magnus, Sent. iv, dist. 20, a. 16, 17; Thomas Aquinas, Suppl. tert. part. Summa Theol. qu. 13, a. 1), and has not only never been denied, but always asserted and defended against all attacks by the most eminent theologians of the Roman Catholic Church. The assertion "ut unus posset pro alterationi," in the Catech. Rom., can only be explained in view of that doctrine. If we now inquire further into its consequences, as attempted by more modern theologians, (Möhrer, "Unterredungen," 2nd ed.; Cremer sq.), we find an inextricable confusion in the conception of the law. Möhrer starts from the admission that the moral law, as the absolute will of God, and the unity of the human will with the divine by love, which it requires, cannot be surpassed. Yet his conception of the law is erroneous and a mere abstraction, for, on the one hand, he considers it as without limits, infinite; and, on the other, as resolving itself into a number of separate commandments, each of which constitutes a duty. Thus considered, no one can do more than the law requires, though any one can do more than is required by the separate commandments taken individually. From the moment that by his entering into communion with Christ love becomes the ruling principle of a man's life, he has absolutely fulfilled the moral law. Regeneration being presupposed, there are yet different degrees in the effects of love, and these degrees are not regulated by any law. Möhrer is unaware that every one may acquire duties as if they were not duties for him, thus overstepping the common limits of duty and attaining to a higher degree of perfection. According to this argumentation, the moral law would constitute, so to speak, an imaginary quantity, consisting, on the one hand, in the complete fulfillment of the commandments in a manner different from other, in a number of imputations separate from these commandments, and very difficult to define particular-
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ly. This, then, brings us back again to the distinction between praecedia and consilia, as the basis of the opera supererogatoriae. In praecedia, there is a work done upon the divine law as one indivisible, and being in this form the rule of all human life and action. Objectively, it is the expression of the idea of that which is good in itself, while subjectively it finds its accomplishment in love. But in order to satisfy the manifold exigencies of life, it presents itself also in the form of a plurality of commandments. These, however, are not to be considered as separate from each other, nor, when taken together, as forming an incommensurable whole; but, as it is man's duty to do in every circumstance that which is good in itself, each distinct commandment is to be looked upon as partaking of the same moral idea, as the whole divine law in its relation to the circumstance under consideration. As to which of the many commandments finds its application in a given case, this is a question entirely distinct from that which is objectively to be defined. The perception of it is given to the regenerate by the Holy Spirit through a conscience filled with love. It is evident that in this system there is no possibility of supposing a human power in those regenerated in Christ by virtue of which they could, under any circumstance, do more than is required of them, i.e., more than that which is absolutely good in itself. Thus, we must not only observe that the young woman who devotes her life to taking care of the sick, or the missionary, does not thereby attain a higher degree of moral perfection than others who contribute but a mite towards the advancement of the kingdom of God. All depends in this respect on the individual, and on the position in which God has placed him. Thus, a young woman who, having an aged mother dependent on her care, should enter an order—such, for instance, as the Sisters of Mercy—would do a bad action. Of the woman who announced him our Lord said himself, "She hath done what she could" (Mark xvi, 6). In Luke xvi, 19, he says, "It is more blessed to give than to receive." Thus things which are commanded you, say, We are unprofitable servants." Of the stewards, it is required that they should be found faithful, and nothing else. Of Christ himself it is said that he was "obedient unto death, even the death of the cross" (Phil. ii, 8), and to be more than obedient is impossible, while to be less is to be disobedient. The contrary doctrine, which ascribes merits to man aside from the grace of God, is not only immoral, but positively irrereligious. It is even illogical when looked at from the Roman Catholic standpoint, since (Möller, p. 980) no living man ever accomplishs the Aug. art. xxvi; Apol. n. 140, 163, 187, 269; Art. Smalc. iii, 322; Conf. Angl. xiv.

We should neglect one of the principal consequences of the theory of the opus supererogatorium if we forgot to consider its relation to indulgences (q.v.). While the sacrament of penance and the absolution connected with it grant exemption from sin and from eternal punishment, the Church possesses a means of lessening or even remitting the temporal punishments required by divine justice by means of indulgences. These temporal punishments are otherwise to be undergone partly on this earth, as penances and ecclesiastical expiations (penae vindicativa), partly afterwards in purgatory (Perone, ix, 2). But, whence does one the Church possess the power thus to set up as the "representative of God's mercy and justice in our time," and as such to exercise such a right of grace as is so far from being ecclesiastic? It is not at all clear to us why, in the absence of any restriction (even beyond this life? How can it defend the assumption of a potestas conferendi indulgentias a Christo concessas, mentioned in Conc. Trid. Sess. xxv? On this point they refer, as was already done by Alexander of Hales, to the thesaurus supererogatarn, four of the chapters of which are devoted to the merits of Christ and to the saints: "Est indulgentia remissio peenis temporalis adhuc post absolutionem sacramentalum peccatis debiti, in foro interno coram Deo valida, facita per applicationem thersauri Ecclesiae a superiori legitimo" (Ferrone, Conc. Trid. Sess. xvi, ix, 1). They are all to be accounted for by the fact that all the blessings of the Church, both for the living and for the dead, are considered as part of the dispensation of the Son of God as man, and of Christ in his saints (Klee, Doegm. ii, 335), is considered as fides proxima. Aside from the fact that it is implicitly established by the sanction of indulgences (Conc. Trid. Sess. xxv, can. 21), it is confirmed by the express declarations of popes Clement VI (Const. Unigenitus), Leo X, Pius V, Gregory XIII, Pius VI, and Benedict XIV. See also Alex. Ales. pt. iv, qu. 23, a. 1, m. 1; Albertus Magnus, Sent. iv, dist. 20, a. 17, 18; Thomas Aquinas, pt. iii, qu. 25, a. 1; Sent. iv, dist. 20, qu. 1, a. 5; Summa, ia, q. 154, a. 7; Tholuck, Dogm. theol. i, 20, pt. ii, qu. 1; Bellarmine, De Indul. c. iii, ii, iii; Veronius, Regula Fidei, ii, 4; Bossuet, Exposition, § 8; Ballerini [Peter], Summ. Theol. Prat. iii. Still there may remain some doubt as to whether the merita on which the system of indulgences rests is to be considered as active performances in the strict sense. It is the opus supererogatorium, or as unmetered sufferings, such as those undergone by the saints, and which were not to be considered as punishments, but which thus served to atone beforehand for the faults afterwards committed by the universality of sinners. It is only in the first case that the doctrine of the opus supererogatorium is a part of the system of indulgences, or the notion of the opus supererogatorium must also embrace the superfluous sufferings of the perfect; and on this the orthodox writers of the Roman Catholic Church do not agree. In their polemical defences of the doctrine of a fund of merits, they mostly base themselves on the second consideration. If we leave these, we find in their other works so much that is obscure and indefinite on this as well as on most other points that it is impossible for Protestant expositors to attempt to define the doctrine of the Church without being at once accused by Roman Catholics of misunderstanding their authors. The same Möller who in Neue Untersuchungen, § 68, derives the thesaurus from the excessive sufferings of some, in § 69, p. 411, considers goods works as efficient as undeserved sufferings in freeing the yet enamed members of the body of Christ. This is still more expressly asserted by Klee (Doegm. ii, 334) and Bellarmine (De Monarch. c. vii, viii). And it could not be otherwise, for the thesaurus, that basis of indulgences, the product of the "merita Christi et sanctorum, quatenus haec satisfactoria sunt," is alone "morunt theologio omnes opera bona esse meritaria, impetratoria, et satisfactoria." Thus the opera supererogatoria consist of the superabundant merits which are proximately applicable to those who need it in the form of indulgences. "Les bonnes œuvres de tous les hommes, le sang des martyrs, les sacrifices et les larmes de l'innocence s'accumulent sans relâche pour faire équilibre au mal. L'action de grâce, la prière, les satisfactions, les secours, les inspirations, la foi, l'espérance et l'amour circulent de l'un à l'autre comme des fleuves bienfaissants" (De Maistre, Soirées de St.-Pétersbourg).

This doctrine of the opus supererogatorium was attacked by Wycliffe (Dist. p. 207), and sharply criticised by John Hus (Adversus Indulg. c. iii, 8). On the other hand, Ranke (Hist. der Reformen) may quote in Melanchton (Loc. De Satisfactione) and Calvin (Inst. iii, 5). It was afterwards treated by Chemnitz (i, De Bosnip. qu. 8; ii, De Indul.); Chaminard (Panaritia Cathol. lib. ii, 24, De Satisfactionibus Alem.; and Jo. Gerhard, C. Joh. v. 2, 3), Jacob Camerarius (Prop. XLI), in 1766, took the same views in the Roman Catholic Church. If Protestant polemists have occasionally failed to observe that the vicarious satisfaction of the saints does not refer to sin itself, but to the temporal consequences of sin pardoned, this has, nevertheless, not prevented them from practising a procedure which is noticed here the evident incongruity between the Roman Catholic essays on this subject and the fundamental truth of Christ's all-sufficient merits. For, admitting
the fundamental distinction made by the Thomists between meritorium de condigno and meritorium de congruo, since the merit of Christ remains still the active principle of the supererogatory merits of the saints, the latter cannot increase the value of the merits of Christ, but only the quantity or number. "Per modum cumuli ad- dicientur satisfactionibus Christi, quin ipsis uti ratioDES derogatur." The merits of others, consequently, are reversible merely as satisfactory services, not as personal moral actions, and thus are looked upon only as means of application of the merits of Christ as manifested in supererogatory works. "Non habent nisi rationem medii, quo Christi pretium nobis applicatur" (Bellarmine, De Indulgiis, l. 4, n. 4).—Herzog, Real-Encykl. e. v. See MUNUS. 

Superfrontâla, a term applied to—1. The back wall of the altar, which received either stone-reliefs or a metal covering with embossed designs and enamelandwork. 2. The modern name for a covering for the top of the altar, which commonly hangs down over six inches all round and is fringed. It is ordinarily made of silk velvet, satin, or damask, and is placed over the three white linen cloths which customarily cover and preserve the altar slab.

Superhumeral Cloth, a term used to designate the ume (q. v.).

Superhumerâlê, a term for the archiepiscopal pall (q. v.).

Superindicta were taxes imposed by the Roman emperors, beyond the ordinary canonical taxes, upon great exigencies and extraordinary occasions. The ordinary taxes were called indictions, so those extraordinary were called superindictions. From these the clergy were universally exempted by several laws of the Christian emperors.—Bingham, Christ. Antiq. bk. v, ch. III, § 8.

Superinspector, a word by which Latin writers have translated episcopus (irisco.sco), or bishop (q. v.).

Superinstitution is, in the Anglican Church, the institution to a benefice over the head of a beneficiary supposed to be dead after prolonged absence.

Superintendent. 1. The officer of the early Church who was also called presbyter, or bishop (irisco.sco). 2. The officer in the English Wesleyan Church who has charge of a circuit; he is responsible to the Conference for the maintenance of discipline and order in all the societies of the circuit, and presides as chief pastor in all circuit courts. The superintendent or one of his colleagues must make the circuit plan, arrange for the quarterly visitation of the classes, change or re-elect the stewards—the nomination being with himself, the vote with the leaders' or quarterly meetings. All the minor details connected with the management of the circuit are in his hands. 3. A specific clerical superior in several Reformed churches where episcopacy is not admitted, particularly among the Lutherans in Germany and the Calvinists in some other places. The superintendent is similar to a bishop, only his power is some what more restrained than that of our diocesan bishops. He is the district pastor, and has the direction of all the inferior pastors within his district or diocese.

Superior, an official exercising jurisdiction; the chief of a confraternity, brotherhood, sisterhood, monastery, or convent. In most orders the "superior" or other head of a convent is elected by the members of the convent, and the superiors in a province elect the provincial.

Superiores, a female superior of a convent or nunnery.

Supernatural. This is a word which is popularly used in opposition to "natural," things and events which are not within the ordinary concrete experience and knowledge of mankind being looked upon as forming part of a separate system of things and events. "That is supernatural, whatever it be, that is either not in the chain of natural cause and effect, or which acts on the chain of cause and effect in nature from without the chain" (Bushnell, Nature and the Supernatural, p. 146). St. Aiken (On the Supernatural, p. 146) gives this definition: "We may speak of whatever is supposed to be beyond the natural as supernatural. The phrase will apply not only to the divine action, but to the agency of such beings as ghosts and demons—to all such operations as witchcraft and necromancy. We may reserve the phrase supernatural to the Supreme Being and to the works performed by him, and to the objects created by him beyond the natural sphere, such as angels and the world to come. We would confine the word miracle to those events which were wrought in our world as a sign or proof of God making a supernatural interposition or a revelation to man. We must not look upon creation as supernatural, but we do look upon it as miraculous." So far as our investigation pushes out into the world of nature, we find that law and order are maintained, and every increase of knowledge reveals to us further illustrations of the assertion that "order is Heaven's first law." Belief in the supernatural does not, therefore, require us to believe in any violation of law, since the law is the principle by which starting from the order that already exists, it leads to the conclusion that "supernatural phenomena are as much the result of law as phenomena which are called 'natural.'" See MIRACLE.

Supernaturalist, a name commonly given in Germany at the end of the last and the beginning of the present century to all who believed in supernatural agency as exerted in the inspiration of the Scriptures, in the personification of the miracles thereof, and in the like, etc. Their opponents are called Antisupernaturalists.

Supernumeryary Preacher. 1. In the Methodist Episcopal Church, a "supernumery preacher is one who, because of impaired health, is temporarily unable to perform effective work. He may receive an appointment or be left without one, according to the judgment of the Annual Conference of which he is a member; but he shall have no claim upon the funds of the Church except by vote of the Conference, and he shall be subject to all the limitations of the Discipline in respect to reappointment and continuance in the same charge that apply to effective preachers. In case he be left without an appointment, he shall have a seat in the Quarterly Conference and if he desires he may attend meetings of membership in the place where he may reside" (Discipline, xviii, 1). In 1800, on motion of Dr. Coke, super-
numery preacher, their widows and orphans, were to have the same support which was then accorded to effective preachers. The funds of the Conferences increasing, as well as the advantages of membership multiplying, great difficulties arose, and in 1860 the General Conference abolished the relation so far as the Annual Conferences were concerned. In 1864 the relation was restored with the definition at present given, with the provision that no supernumery preacher shall have a claim upon the beneficary funds of the Church without a vote of the Annual Conference. In 1876 the number of supernumery preachers was reported at 701.

2. Among the English Wesleyans, in order to secure the relation of supernumery the consent must be obtained of the May District Meeting. They receive a maintenance according to the number of years they have been in the active work. This is derived from the Annuitant Society, which is in reality their own life-assurance fund, and provides, to a certain extent, for the support and education of their children. Upon entering into business they are reckoned as local preachers, after four years as supernumaries, and if members of the legal hundred, are superseded. They are under the care of the District Meeting; and if their names are on the minutes, they are members of the Quarterly, Local Preachers', and District Meetings. See Simpson, *Cyclopaedia of Methodism*, s. v.

**Superpellie** (or *Superpellium*), a surplice (q. v.).

**Superpositio**, a word used in the ancient Church to designate a fast, which lasted not only through the day, but till the morning of the following day, or for several days together, as was usual in the Passion week. The stations, or fasts on stationary days, terminated at three o'clock in the afternoon. See FASTING; STATION.

**Superpurgation**, purgation or cleaning beyond what is needed.

**Super-slab**, or SUPER-TABLE. See ALTAR, PORTABLE.

**Superstition** (στοάσσιεν, demon-terror). Festus, governor of Judea, informed Agrippa that Paul had disputed with the Jews concerning matters of their own superstition (Acts xxv, 19), in which he spoke calculatedly to irritate the Christian religion and of the Jewish. Paul, writing to the Colossians (ii, 23), recommends to them not to regard false teachers, who would persuade them to a compliance with human wisdom in an affected humility and superstition; and, speaking to the Athenians, he says, "I perceive that in all things they are too superstitious (Acts xxi, 22). The heathen idea of religion has always been one of terror. A superstitious man looks on God as a severe and rigid master, and obays with fear and trembling. Varro says the pious man honors and loves God, the superstitious man dreads him, even to terror; and Maximus Tyrius observes that a man truly pious looks on God as a friend full of goodness, whereas the superstitious serves him with base and mean familiarity. In the New Test., however, the word "superstition" or "superstitious" is used in a less offensive sense. Festus, a governor newly arrived in his province, would hardly have paid so ill a compliment to Agrippa, a king of the Jewish religion, as to call his religion superstitious; and when Paul at Athens tells the Areopagites that they are too superstitious, he uses a word no doubt susceptible of a good as well as of a bad sense, as it would have been highly indecorous, no less unnecessary, to call the Athenians, from their various and diversified views of possessed persons (q. v.). A special instance has been found in the case of Azael (q. v.); also in the satyr (q. v.) and the night-monster (q. v.). See also *SPECTRE*.

The modern Mohammedans are given to superstitions. Those of Egypt may be found in Lane's *Modern Egyptians*, i, 392, 336, 376; ii, 283, 308, 312. In Palestine the peasantry have numerous superstitions: they believe in incantations, in charms, in divination by sand and other means, and in the evil eye, their children being left purposely dirty, or even besiddled, in order to avoid the consequences of an envious look. The belief in spirits is also general. These include, first, the Jan, or powerful demon, good or bad, the latter kind having for bodies the tall smoke-pilar of the whirlwind, so commonly seen in summer; secondly, the Aführt, who is seemingly equivalent to a ghost; thirdly, the ghoul or bag of the dead; which species of creature is haunted by one of these demons is carefully avoided, or at least never approached without the most polite salutations, intended to appease the unseen spirit; fourthly, there are Kerdil, or goblins, whose name is akin to the Arabic word for monkey; lastly, there is the Shaitan, or Satan, a term applied to human beings of an evil disposition (Condor, *Tent Work in Palest.*, ii, 283). See *DEMON*.

On the general subject, see Xavier, *De Superstitione Judaeorum*. (Hamb., 1720); Reinecus, id. (pref. to Christian's *Würker* [Leips., 1705]); Spinellos, *Deo-browsia Ebron-gentilis* (Ibad., 1698); Manzeli, *De voce Damasculaqua* (Rost, 1758); and the monographs cited by Danz, *Wörterb. s. v.* "Abergläube." See *WITCH*.

**SUPERSTITION** (Lat. *superstitio*) had for its ancient sense that of worship over and above that which was appointed by popular authorities. Hence religious systems not recognized by the Roman State were called "superstitions," Christianity itself being for centuries among the number. The word has been used so indefinitely that it is difficult to determine its precise meaning. It does not seem always to have been used in a bad sense, as in the English use, where the word "superstitious" (Acts xvii, 22), where it represents *στοάσσιεν*, a word used by the apostle as indicating that the Athenians were a God-fearing people who would not refuse to listen to his appeal about the "unknown God." Superstition must not be understood to mean an "excess of religion," as if any one could have too much of true religion, but any misdirection of religious feeling, manifested either in showing religious veneration or regard to objects which deserve none—that is, properly speaking, the worship of false gods—or in an excess of veneration for an object deserving some veneration, or the worship of God through the medium of improper rites and ceremonies (Whately, *On Bacon*, p. 155). It is generally defined to be the observance of unnecessary and uncommanded rites and practices in religion; reverence of objects not fit for worship; too great nicety, fears, or scrupulousness; or extravagant devotions; or religion wrong directed or conducted. The word may be applied to the idolatry of the heathens, the traditions of the Jews, the unscriptural rites of the Catholics; to the dependence placed by many on baptism, the Lord's supper, and other ceremonies. It may be extended to those who, without any evidence, believe that prophecies are still uttered or miracles are performed, and hold to the predestined scepticism about superstition of a far more dangerous kind than that involved in the credulity of ignorant piety, as belief in witchcraft, magic, table-turning, spirit-rapping, etc.

Superstition, says Claude, usually springs either (1) from servile fear, which makes people believe that God
SUPER TOTUS

is always wrathful, and invents means to appease him; or (2) from a natural inclination we all have to idolatry, which makes men think they see some ray of the Divinity in extraordinary creatures, and on this account worship them; or (3) from hypocristy, which makes men willing to discharge their obligations to God by grimace and by zeal for external services; or (4) from presumption, which makes men serve God after their own fancies.


SUPER TOTUS, a long garment like a modern great-coat, resembling a straight-cut cloak in some particulars, worn over the secular and religious dress in mediaval times as a protection against the weather.

Superville, Daniel Dr., a Protestant theologian, was born at Saumur, in August, 1657, of a respectable Dutch family, and, being early designated for the sacred ministry, studied theology at Saumur and Geneva, and in 1688 was called to take charge of the Church of Loulon. On the Revocation of the Edict of Nantes, he took refuge in Rotterdam, whence he could not be drawn by offers from Berlin, Loulon, and Hamburg. In 1691 the authorities of the city created for him an express pastorate, which he occupied till his death, June 9, 1728. He was of a sweet disposition, a lively imagination, and a happy delivery. He published several sermons and devotional works, which are enumerated in Hoefer, Nouv. Biog. Générale, s. v.

Supervisor Cantorum, the master of the choristers.

Supervisor Opiris, the superintendent of works, also called magister operis.

Suph (Σϕ, a sea-weed [see FLAG], Jon, ii, 6) is the characteristic epithet of the Red Sea (q. v.), which abounds in sedge (Exod. x, 19, and often). In one passage (Deut, i, 1) it has been supposed by some to designate a place, but no locality of that name has been discovered, and most interpreters (with the Sept. and Vulg.) understand it there to stand for the Red Sea (by the omission of εκ, sect.). So in Num. xxxi, 14, περι, suphâd (Sept. Zoph); Vulg. Mare Rubrum), some think a place (perhaps the same) to be indicated, but others with better reason render the word as an apppellative, storm, i.e. violence (as in Job xxxi, 18, and elsewhere).

Supper διπτόν (Mark vi, 21; Luke xiv, 12, 16; John xii, 2, etc.; sometimes rendered “feast”), a word used indifferently in the Homeric age for the early or the late dinner, with special meaning being the principal meal. In later times, however, the term was applied exclusively to the late meal—the διπτόν of the Homeric age. It was the chief meal of the Jews, and also of the Greeks and Romans, being taken towards or at evening, after the labors of the day were over (Matt. xxvi, 6; Mark xii, 39; Luke xx, 46). In the New Test, it is also specially spoken of the paschal supper (John xiii, 2; iv, 21, 20), and of the Lord’s supper (1 Cor. xi, 20); and of any meal (ver. 21); metaphorically of a marriage-feast, as figurative of the Messiah’s kingdom (Rev. xix, 5); and of heaps of the slain as a feast (2 Kings vi, 27). See Sup.

A modern Oriental supper-party is thus described by Lamartine: “Our apartments consisted of a pretty court, decorated with Arabic pilasters, and with a spout- ing fountain in the centre falling into a large marble basin; round this court were three rooms and a divan, that is to say, a chamber larger than the others, formed by an arcade, which opened on the inner court, and which had neither door nor shutters to close it. It is a place of transition between the house and the street, serving as a garden to the lazy Mussulmans, its motionless shade supplying for them that of the trees, which they have neither the industry to plant nor energy to go and seek where nature herself causes them to grow. Our rooms, even in this magnificent palace, would have appeared ruinous to the poorest hut of our peasants; the windows had no glass, an unknown luxury in the East, notwithstanding the rigor of winter in these mountains; no beds, tables, or chairs; nothing but the naked walls, mouldering and riddled with rat and lizard holes; and as a floor, the beaten clay, uneven, and mixed with chopped straw. Slaves brought mats of rush, which they stretched upon this floor, and Damascus carpets, with which they covered the mats; they afterwards brought a small table of Bethlehem manufacture, made of wood, encrustured with mother-of-pearl. These tables are not half a foot either in diameter or in height; they resemble the trunk of a broken column, and are not capable of holding more than the tray on which the Mohammedans place the five or six dishes which compose their repasts. Our dinner, which was served on this table, consisted of a plan, a dish of sour milk mixed with oil, and certain gourds like our cucumbers, stuffed with hashed mutton and boiled rice. This is, in fact, the most desirable and savoury food which one can eat in the East. No knives, spoons, or forks; they eat with the hands: but the repeated ablutions render this custom less revolting for the Mussulmans.” See EAT.-ING.

SUPPER OF THE LORD (Χειρακίων διπτόν), so called by Paul in his historical reference to the Passover supper as observed by Jesus on the night in which he was betrayed (1 Cor. xi, 20, Matt. xxvi, 20-31).

I. Scriptural Statements.—Several controverted points may perhaps be best adjusted by a connected harmony of the last Passover of the Lord, constructed from the evangelic narratives alluding to it, but filling up the various omitted circumstances from the known Passover rites. See PASSOVER.

“My son, if thou wilt receive my counsel, put thine ear unto my words” (Prov. vii, 1). We thank thee, O God, our Heavenly Father, who hast created the fruit of the vine. Considering the
peculiarity of the circumstances, and the genius of the new dispensation about to be established — that the great Teacher had already declared the superiority of spiritual gifts to those of the human body, and that his disciples alone were present on this occasion — it may be supposed that, after the blessing over the herbs, the recital of the liturgy (or ἡ γυαλ- δα) explanatory of the redemption of their ancestors from Egyptian bondage would be somewhat simplified, and perhaps accompanied with new reflections.

Then probably the second cup of wine was mingled, and with the flesh of the paschal lamb, feast-offerings, and other viands, placed before the Lord. "And he said unto them, With desire have I desired to eat this Pascha with you before I suffer; for I say unto you, I shall no more eat thereof until it be fulfilled in the kingdom of God. And he took the [second] cup, and gave thanks, and said, Take this, and divide among you, for I say unto you, I will not henceforth drink of the fruit of the vine until the kingdom of God shall come" (Luke).

When the wine distributed to each would be drunk off, one of the unleavened cakes would next be broken, the blessing said over it, and a piece distributed to each disciple, probably with the usual formula — "This is the bread of affliction which your fathers did eat in the land of Egypt," i.e. not the identical bread, transsubstantiated, but a memorial or sign of it. The company would then proceed with the proper supper, eating of the feast-offering, and, after a benediction, of the paschal lamb.

The translation of the phrase δείσιν γεωμονίν (which immediately follows) by "supper being ended" has much confused the various narratives, and led Jewish thinkers to think that Judas was present at the Lord's supper, properly so called. The true reading probably is γεωμονίν (not γεωμονίν), as understood by the Arabic and Persian translators, in the sense "while supper was about over" or "during supper-time."

"And as they were at table, the devil having now put it into the heart of Judas to betray him; Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and was going to God, riseth from supper; and," after due preparation of the wine, proceeds to wash the disciples' feet (John). After this striking symbolic exhibition to humility and mutual service (John xiii, 6-20), "Jesus was troubled in spirit, and bare witness, and said, Verily, verily, I say unto you, that one of you will betray me. Then the disciples looked on one another, doubting of whom he spake" (John). "And they were very sorrowful, and began to say one unto another, Lord, is it I?" (Matt.). "One of the disciples, leaning back on Jesus' breast, saith unto him, Lord, is it I?" Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And after dipping the sop he gave it to Judas Iscariot. Then Satan entered into him. Jesus saith unto him, What thou dost, do quickly. He then, on taking the sop, went immediately out; and it was night" (John).

The supper would then proceed until each had eaten sufficient of the paschal lamb and feast-offerings.

"When the Greek Church kept the Passover, the other unleavened cake left unbroken, and blessed God "bless and brake it, and gave it to the" eleven "disciples, and said, Take eat; this is my body (Matt., Mark), which is broken for you: this do in remembrance of me" (Luke, Paul, 1 Cor. xi, 24). The other house churches, the Jewish church, and the disciples were usually washed the second time, and the third cup, or "cup of blessing" (1 Cor. x, 16) prepared, over which the master gave thanks for the covenant of circumcision and for the law given to Moses. Jesus, therefore, at this juncture announced, with peculiar appropriateness, his presence as the Bridegroom, and the solemn institution of the Holy Communion.

"After the same manner, also, Jesus took the cup after supper, and, having given thanks, gave it to them, saying, Drink all of you out of it; for this is my blood of the new covenant, which is shed for many for forgiveness of sins (Matt.); this do, as oft as ye drink, in remembrance of me. For the Lord's supper shall be until he comes unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new (eκαύω) with you in my Father's kingdom" (Matt.).

"And when they had sung a hymn" (Matt.), probably the Hallel, our Lord discoursed long with his disciples about his approaching death and departure (John xiii, 31; xiv, 31); and when he had finished he said, "Aise, let us go hence." "And they went out on to the Mount of Olives" (Matt.).

II. Ecclesiastical Usage. — A multitude of disputes and controversies have existed in the Church, from the earliest ages, about the observance, and the nature, of the elements of the Lord's supper. On these points the reader may consult the following works: Pierce, Waterland, Cudworth, Hooalley, and Bell, On the Eucharist; Orme, Lord's Supper Illustrated (Lond, 1632); Goodman, On the Eucharist (ibid. 1841); Coleman, Christ's Antig. Halley, On the Sacraments (ibid. 1845); De Linde and Mearns, Prize Essays on the Jewish Passover and Christian Eucharist (ibid. 1845).

The early Church appears, from a vast preponderance of evidence, to have practiced communion weekly, on the Lord's day.

The custom which prevailed during the first seven centuries, of mixing the wine with water, and in the Greek Church with hot water, appears to have originated with the ancient Jews, who mingled their thick wine with water (Mishna, Terumoth, x). Maimonides (in Chomets re-Mutshah, § vii) states that the proportion of pure wine in every cup must not be less than the fourth part of a quart of a hin, besides water which must needs be mingled, that the drinking of it may be the more pleasant. The raisin-wine often employed both by the ancient and modern Jews (Arbok Turim, § 483, date 1900) contains water of course. Remnants of this custom are still traceable in the East. The Nestorian Christians, as late as the 16th century, as we find from the old travellers, celebrated the eucharist in such wine, made by steeping raisins one night in water, the juice being pressed forth (Osiourus, De Reb. Emanuel, lib. iii, De Rec. ii, &c., Oeder, Brevarium, ap. Ha- mas, i, 318; Baudissin, On the Distribution of Languages [1622], p. 147). The Christians of India (said to be converted by St. Thomas) used raisin-wine, as also do some of the Syrian churches at the present day (Ross, Panasbeia [1685], p. 492; Ainsworth, Travels in Asia Minor [1823]). The Patriarch of Braga would not permit the use of the pure "fruit of the wine," for they condemned as heretics "those who used no other wine but what they pressed out of the clusters of grapes, which were then presented at the Lord's table" (Bingham, Christ. Antig. bk. v, ch. ii). The wine used by our Lord was of course fermented, as no other could have been procured at that season of the year, and as it seems to be contrasted with the new wine of the heavenly kingdom (Matt. xxvi, 29). See WINE.

As regards the bread, many of the Eastern churches use unleavened bread in the communion. The Greek Church uses bread leavened by yeast, but the Roman Church has it unleavened; and this difference has been the cause of much controversy, though it seems easy to decide which kind was used by Jesus, the last supper having been on one of the 'days of unleavened bread,' when no other kind could be eaten in the land of Judaea.

The ancient church fathers write about the nature of the elements, but use the ordinary bread, as well as wine, of the country. It was probably from regarding in a similar way the bread and wine as mere ordinary beverage that some of the ancient sects gave up the wine altogether, and substituted other things. (See HERCULANUM, Hesperia, &c. (Hercules, 26)) mention an ancient sect of Christians in Phrygia, called Artotyrites, because they used bread
SUPPLICATIO

and cheese. Others made use of bread and water only; and the third Council of Braga (A.D. 673) condemns a custom of communicating in bread and milk. See LORD'S SUPPER.

Supplicatio, a solemn thanksgiving or supplication to the gods among the ancient Romans, on which occasion the temples were thrown open, and the statues of the gods carried on couches through the public streets that they might receive the prayers of the people. A supplicatio was appointed by the senate when a victory had been gained, or in times of public danger and distress.

Supplicatio of Beggars is a book which appeared mysteriously in London about A.D. 1027, setting forth the rapacity and licentiousness of the clergy. It eventually came into the hands of Henry VIII, who, after hearing it read, said, "If a man should pull down an old stone-wall, and begin at the lower part, the upper part might chance to fall upon his head," thus broadly intimating that the clergy were the foundations of the rotten old Church, and should be an attempt both to reform them, the whole structure would tumble down. See Burchard, Hist of Congregationalism, i, 36.

Supplication of Commons is a notable book published in 1546, with the full title of A Supplication of the Poor Commons to the King. It was a sort of counterpart to the Supplication of Beggars, and made complaints against the character and conduct of the clergy, especially of the monks. See Strype, Memoirs, i, 608-621; Burchard, Hist of Congregationalism, i, 33.

Supplicationes (Gr. ἐρωτήσεις), in its original signification, is but another name for prayers in general, of whatever kind, that either were made publicly in the church or by any private person. The term is applied both to litanies and short prayers, with brief petitions and responses. See TITANY.

Supralapsarians, persons who hold that God, without any regard to the good or evil works of men, has resolved, by an eternal decree, supra lapsum, ante-cedently to any knowledge of the fall of Adam, and independent of it, to reject some and save others; or, in other worlds, that God intended to glorify his justice in the condemnation of some, as well as his mercy in the salvation of others; and for that purpose decreed that Adam should necessarily fail. See SUBLAPSARIANS.

Supramanya, a Hindū diva, son of Siva, and sprung from the eye in the forehead of that god. He fought the giant Sura Parma, and with the most powerful weapon of his father split him in two, after seven days of battle. The festival Kandherasha is celebrated in his honor.

Supremacy, Papal. The papists claim for the See of Rome, represented in the person of the pope, "a principality of power over all others, as the mother and mistress of all Christian churches;" and all other patriarchs are required to receive their palms from the Roman pontiff. This doctrine is chiefly built on the supposed primacy of Peter, of whom the pope is the pretended successor; a primacy so far from being countenanced by Scripture that we find it there absolutely forbidden (Luke xxii, 24; Mark i, 35). The authority of the Roman See was first recognised by the fourth Lateran Council, A.D. 1215, and was first protested against by the authors of the Reformation. The title of "mother of churches," claimed by the Church of Rome, must certainly belong to the Church at Jerusalem, and was given to that Church by the second Council of Constantinople, A.D. 381. See PRIMACY.

SUPREMACY, ROYAL. In the Church of England all ecclesiastical jurisdiction is annexed to the crown; and it is ordained that no foreign potentate shall exercise any power, civil or religious, within the limits of that kingdom. Canon ii of the Church of England says:

"Whosoever shall hereafter affirm that the king's majesty hath not the same authority in causes ecclesiastical that the godly kings had among the Jews and Christian emperors of the primitive Church, or impeach any part of his regal supremacy in the said causes restored to the crown, and by the laws of this realm therein established, let him be held a schismatic and pestilent fellow, and not restored, but only by the archbishop, after his repentance and public recantation of those his wicked errors."

In the United States, of course, no supremacy or interference in spiritual affairs on the part of the civil authorities is recognized.

Súr (Heb. סֵּרוּ, removed, as in Isa. xiii. 21; Sept. סִּיחָא, סִּיחַ, Sür), the name of one of the gates of the Temple at Jerusalem (2 Kings xxiii. 6); called in the parallel passage (2 Chron. xxix. 5) "the gate of the foundation," הֵרָדָה, yerod (which is the preferable rendering), being apparently that which led across to Zion by the causeway or bridge. See TEMPLE.

Súr (Σωρή; Vulg. omits), one of the places on the sea-coast of Palestine, which are named as having been disturbed at the approach of Holofernes with the Assyrian army (Judith ii, 28). It cannot be Tyre, the modern Sür, since that is mentioned immediately before; or, as suggested Dor, otherwise Sóra, mentioned by Stephanus of Byzantium as in Phoenicia, which they would identify with Athlit; others, again, Strýfend. But none of these are satisfactory. The apocryphal character of the book itself makes us suspicious of the accuracy of the name. See JUSTRY.

Sura Deva, in Hindū mythology, is the goddess of wine, who sprang out of the milk-sea when the mountain Mandar was cast into it, in order to prepare the drink amrita.

Sura Parma, in Hindū mythology, is the giant with whom Supramanya (q. v.) fought. After he had been cut into pieces by the latter, one half changed itself into a peacock, and the other half into a cock. Siva used the first as an animal for riding, and the second served as a watcher for the house in which the wagon of Siva stood.

Surcingle is a band of black silk or stuff, fringed at the ends, and bound round the waists of the clergy so as to confine and keep the cassock in place.

Surenhusius (Surenhus), WILLEM, professor of Greek and Hebrew at Amsterdam, flourished in the end of the 17th and the beginning of the 18th century. He edited a beautifully printed edition of the Masora, sine totius Hebraorum Juris, Rituum, Antiquitatum, et Legum Oraliae Systema, cum Clarissimorum Rubrumom. Maiorniath et Bartomorum Commentarius Integralis, etc. (Amst. 1690-1705, 6 vols. fol.), which has ever since remained the best edition (see WOLF, Bibli. Hebr., ii, 880). He published also Panticopaia, sine Bibliae Kardalâygî, in quo secundum Vett. Theol. Hebr. formulâs allegendâ et modos interpretandi concinnat fama e V., in N. T. allegata (ibid. 1713, 4to), a work of unsurpassed value on the subject to which it relates.

Sureties is a name given to sponsors in virtue of the security given through them to the Church that the baptized shall be "virtuously brought up to lead a godly and a Christian life." See SPONSOR.

Surety (some form of σημαίνοντας, arab, to barter, and especially to deposit a pledge, either in money, goods, or in part payment, as security for a bargain; Greek). This Surety says that they might receive the prayers of V. is usually rendered, τοικίαν, literally in margin, "those that strike (hands)," from τοικία, to strike (Genesius, Theaur. p. 1517). The phrase τοικίαν τοικίαν, τοικίαν, yea, repeated, in Cypriotes, "depositing in the hand," i.e. giving in pledge, may be understood to apply to the act of pledging, or virtual, though not personal, suretyship (Lev. vi, 2 [Heb. v, 21]). In the entire absence of commerce,
the law laid down no rules on the subject of suretyship; but it is evident that in the time of Solomon mercantile dealings had become so multiplied that suretyship in the commercial sense was common (vv. xi, 1; xi, 15; xvi, 18; xx, 18; xxii, 26; xxvi, 13). But in older times the notion of one man becoming a surety for a service to be discharged by another was in full force (see Gen. xlv, 82), and it is probable that the same form of undertaking existed, viz. the giving the hand or striking hands, as the person to whom it was due made surety for the performance of the act of service—in the commercial sense the debtor—but the person to whom it was due, the creditor (Job xvii, 3; Prov. vi, 1; Michaelis, Laws of Moses, § 151, ii, 322, ed. Smith). The surety, of course, became liable for his client’s debts in case of his failure. In later Jewish times the system had become common, and caused much distress in many instances, yet the duty of suretyship in certain cases is recognised as valid (Eccles. viii, 13; xxix, 14, 15, 16, 19). See PLEDGE.

The earliest form of suretyship mentioned in Scripture is the pledging of person for person, as when Judah undertook with his father to be surety for Benjamin (Gen. xxxvii, 2, 3. I will exchange for him, put myself in place of him, Gen. xliii, 9); and when circumstances emerged which seemed to call for the fulfilment of the obligation, he actually offered himself in the room of Benjamin. In this sense the psalmist asks God to be surety for him for good (Psa. cxxxiv, 122), as did also, in his great distress, Hannah (I Sam. i, 11), though the sense here is a little weakened in the A. V. by the rendering “undertake for me.” More commonly, however, the kind of suretyship spoken of had reference to pecuniary obligations or debts, and forms the subject of prudential advices and warnings in the book of Proverbs (vi, 1; xi, 15, xvii, 18; xx, 16). In the first of these passages the dangerous practice of entering into sureties is put in two forms—first, “if thou be surety for thy friend,” then “if thou hast stricken thy hand with a stranger;” there being no further difference between them than that the one has respect to the thing itself, the other to the mode of going about it: the person agreeing to become surety gave his hand to his friend. Hence also, in Prov. xvii, 18, a man “who strikes hands,” that is, readily becomes a surety, is declared to be void of understanding. In the highest sense the term is applied to Christ, who, in his character as mediator, is representative of humanity, and of himself, making himself responsible for all that in this covenant was required to be accomplished for the salvation of those who were to share in its provisions. See MEDIATION.

SURETY. In the ancient Church the clergy were forbidden to be bondsmen or sureties for any other man’s appearance in court, because it was thought that such sort of encumbrances might bring detriment to the Church in distracting her ministers from constant attendance upon divine service.

Surin, Jean Joseph, a French ascetic writer, was born at Bordeaux in 1600, entered the Order of the Jesuits at fifteen years of age, and soon distinguished himself by his profound piety and knowledge of human nature. In 1634 he was sent to take charge of the Ursuline convent in London, and began a series of exercises against the evil spirits supposed to prevail there, but eventually became himself the victim of the demonic possession, and was required to return to Bordeaux. In 1661 he went to London to seek out and there with partial seasons of lucidity, for many years, but was at length removed from place to place in hopes of relief. He recovered his sanity in 1658, and died at Bordeaux, April 21, 1665, leaving several works on practical religion, which are enumerated in Hoefer, Nouv. Biog. Générale, s. v.

Surinam (Negro English) Version. Negro-English, or, as it might be designated with equal propriety, Negro-Dutch, is the language of the Dutch colony of Surinam, in Guiana, and is current among a population of at least 100,000 people. Ever since 1738 there has existed in that colony a printed Press. The language is a compound of English and Dutch, with a sprinkling of Spanish, Portuguese, French, and African or Indian words. Prior to the year 1813, the greater part of the New Test. was translated into that language. In 1828 Moravian missionaries completed a version of the New Test. in Surinam in the German tongue, and was revised by Hans Wied, who for upwards of twenty years had resided in Surinam, and who expressed the opinion that the translation was "as perfect as possible." With the aid of the British and Foreign Bible Society, an edition of 1000 copies was printed in London. This edition was soon exhausted, and, as a result of these communications, more than 12,000 copies were added to the Church. Another edition of the New Test. and Psalms was prepared by the Moravian missionary Treu, and, with the aid of the Netherlands and the British and Foreign Bible societies, 2000 copies were printed in 1846. Whether the Old Test. has been translated and printed, we are not able to say. (B. P.)

Surius, Laurentius, a Carthusian monk, was the child of Lutheran, or, as others say, of Romish parents. He was born at Lubeck in 1592, and educated at Frankfort-on-the-Oder and at Cologne. At the latter place he became acquainted with Canisius (q. v.), and joined the Carthusian Order at Frankfort. He entered the Carthusian Order and devoted himself to monastic asceticism and literary labor. He displayed both zeal for Romanism and hatred for the Reformation, whose leaders he charged with having borrowed their doctrines from Mohammed. Besides translating various mystical writings by Tauler, Ruysbroeck, Suso, etc., Surius composed a Commentarius brevis Rerum in orbe gestarum ab anno 1500 (Lov. 1566). This book was designed to oppose the famous Protestant work by Steidelan (q. v.), but was devoid of any particular value; but it was, nevertheless, carried forward by Issel and others to 1673. Additional works by Surius are, Homiliae et Conspectus Prestantissimorum Excl. Doctorum, etc. (Col. 1569-76).

- Consilia Ommia, etc. (ibid. 1567); and Vitae Sacrorum ab Alexajo Lipomanno olibus Conscripse (ibid. 1570-76, 6 vols. fol.), which was repeatedly reprinted, the best edition being that of Cologne, 1618. A seventh vol. was also published. The death of Surius by the Carthusian Jacob Mosander. Surius died May 23, 1578. See Biog. Universelle, tom. xlv (Par. 1826); and Herzog, Real-Encyclop. s. v.

Surlet (de Chokier), the name of an old French family, which dates from the year 1170, and culminated in the person of Pastré Baré de Surlet, who died about 1473. The emperor Ferdinand II ennobled the family of Surlet in 1630 with the title de Chokier. The following members deserve mention here:

1. Jean, born at Liege, Jan. 14, 1571, studied at Louvain, and took his degrees at Orleans. He became canon of St. Lambert, abbé of St. Hadelin of Vise, and vicar-general of Liege, where he died 1601. He adorned himself by his zealous charity and erudition. He died about 1655, leaving several works on ecclesiastical matters, for which see Hoefer, Nouv. Biog. Générale, s. v.

2. Jean Ehenet, nephew of the preceding, became canon of Liege and abbé of Vise. He founded the house of the Iermes, begotten that of the Filles Repenties at Liege, and died about 1658.

3. Jean Frédéric, uncle of Jean, was a learned canon of Liege, who wrote Eucharidiun Pracotionum (Liege, 1636), and died March 15, 1655.

Surname. Names were at first expressive, as those of Scripture. According to Du Cange, surnames were originally written, not after the Christian-name, but above it. After 1177, however, "appelations" were denominated names. The first or Christian name is usually given at baptism.
SURPRISE

Late superpellicem, over the pelisse, a long, loose linen garment worn by clergymen of the Church of England during the performance of divine service. Surprises are also worn by the fellows of colleges or halls, and by all the scholars and students in the universities of Oxford and Cambridge upon Sundays, holidays, and even during their attendance at the college chapels or churches. It is also worn for the service of the choir. Its use dates back to an early day. Paulinus sent a lamb's wool cloth to Severus, and Ambrose complains in the canons wear, instead of cope and mozzetta (their winter habit), a sleeved surprise raised on the shoulders. The name is first mentioned by Odo of Paris and Stephen of Tournay, in the 12th century. The origin of the surprise is thus given by Durand: "It was so called because anciently this garment was put upon leather coats made of the skins of dead animals (super tunicos pellicos de pelibus mortuorum animalium fictas), symbolically to represent that the sin of our first parents, which brought man under the necessity of wearing garments of skin, was now hid and covered by the coloured and embroidered and grace." The name and color (white) signify holiness of life joined to penitence. The use of the surprise was strongly objected to by the Calvinistic and Zwinglian reformers on the Continent, and by the Puritans in England, who regarded it as a relic of popery. The argument against surprise is to be found in Thucydides, iii, 28; and its defence in Hooker, Eccles. Polity, v, 29. Much controversy has been held of late years as to the propriety of the surprise being worn by the preacher in the pulpit, which is contrary to the more general practice of the Anglican Church. The surprise (its value (q. v.) are a slight vestige of what was originally one vestment. Foreign surprises are much shorter and those used in England. In Italy the short surprise is called a cotta. See Ornament, Ecclesiastical.

Surprise-fee is a fee paid to the clergy for occasional duties. This seems to have been unknown in the ancient Church; indeed, several laws were passed by the early Church commands the gratuitous performance of all religious offices.

Surrogate is a name (meaning one substituted, or appointed in the place of another) commonly applied in ecclesiastical usage to an officer delegated by the bishop to grant licenses for marriages, probates of wills, etc., in large towns. A surrogate is, properly speaking, the deputy or substitute of the canon to which he is subject. See Sursum Corda.

In the ancient service of the Church, it was the duty of the deacon to summon each class of worshipers separately to engage in prayer by saying, "Let us pray." Other forms for announcing the time of prayer were also used, as "Give audience," "Lift your heart" (Sursum corda). This rite is described in the seventeenth chapter of the Apocryphal Constitutions, in which it is said that the high-priest or celebrant at mass says, "Lift up your hearts," and the faithful respond, "We lift them up unto the Lord." In its English form it is found in the Communion Service of the Church of England.

Surtur, in Norse mythology, is the mighty ruler of Muspelheim, the impalpable enemy of the Aesir, who, in the conflagration of the universe, will lead the armies of the sons of Muspel, join himself with the serpent Midgard and the wolf Fenrir, assail the residences of the gods, besiege all the asas in a tremendous battle, and finally bring on the overthrow of the world. See Norse Mythology.

Surprise, in Hindu mythology, is the sun (not the sungod, for that is called Indra), which in India is an object of worship as the celestial genius. He rides in a car drawn by seven green horses, whose leader is called Arun. A thousand genii are in his train, who adore him and sing hymns to him. Surya is often removed from his car, and has impressed the earth with numerous legends of his power. He has many names, among which, however, the following twelve are chief, indicating his attributes in various relations, and also measurably the months: Varuna, Surya, Vedang, Bhanu, Indra, Ravi, Gobasta, Yama, Svarna reta, Divakara, Mitra, and Vishnu (in the permanent sense of the word). Among all nations this god is the oldest, and is one of the powers of nature and especially the heavenly bodies, adored as mighty deities. See Uranolathy.

Sus, See Cranef Horse.

Susa (Ezra. xi. 3; xvi. 18). See Shushan.

Susa-chite (Chald. only in the emphat. plur., Susakkip, סֵעָסָקִי, Sept. סֵעָסָקִי, Vulg. Susanchaei) is found once only (in Ezra vi., 9, where it occurs among the list of the nations whom the Assyrians had settled in Samaria, and whose descendants still occupied the country in the reign of the Pseudo-Smerdis). There can be no doubt that it designates the Susians, either the inhabitants of the city Susa or those of the country (Susa or Susiana) of which Susa was the capital. Perhaps as the Elamites are mentioned in the same passage, and as Daniel (viii, 2) seems to call the country Elam and the city Shushan (or Susa), the former explanation is preferable. See Shushan.

Susa'na (Susa'na v. r. Susa'na; i.e. סָעָסָנָא, Shoshannâd, a lady (q. v.), the name of two females in the Bible. The name likewise occurs in Diod. Sic. as that of a daughter of Ninus (ii, 6), and Sheshonk (1 Chron. ii. 22) is the same origin and meaning (Gesen. Thesaur. s. v.).

1. The heroine of the story of the Judgment of Daniel in the Apocrypha, otherwise called Susanna, The History of, being one of the appendices to the canonical book of Daniel. See Daniel, Apocryphal Additions to.

2. Title and Position. — This Apocryphal piece has different titles. Sometimes it is called (Susa'na) Susanna, sometimes (Δανιήλ) Daniel, and sometimes (Δανιήλ Σουσανά) The Judgment of Daniel. Equally uncertain is its position. The Vet. and Alex. MSS. and the Septuagint place it before the 42nd chapter of Daniel, while the Sept., after the Cod. Chisianus and Theodotion, ed. Compl., put it after ch. xii.

3. Design. — The object of this attractive story is to celebrate the triumph of womanly virtue over temptations and dangers, and to exalt the wisdom of Daniel in saving the life of the pious heroine. Chrysostom rightly sets forth the beautiful lesson of chastity which this story affords, when he says, "God permitted this trial, that he might publish Susanna's virtue and the others' inconstancy; and, at the same time, by her exemplary conduct, give a pattern to the sex of the like resolution and constancy in cases of temptation." (Sermon, de Susanna). The story of Susanna is therefore read in the Roman Church on the vigil of the fourth Sunday in Lent, and in the Anglican Church on Nov. 22.
SUSANNA

3. Character, Author, Date, and Original Language.

Though the form of this story, as we now have it, shows that it is greatly embellished, yet there is every reason to believe that it is not wholly fictitious, but based upon fact. The paronomasias in Daniel's examination of the elders, when he is represented as saying to the one who affirmed he saw the crime committed,  הַנָּא הָאָא קֹדֶם, under a ma'ath-tree, "the angel of God hath received sentence of God,  כֹּלָא כְּלָא שֶׁכֶּלֵּא, to cut thee in two;" and to the other, who asserted he saw it committed,  הַנָּא הָאָא קֹדֶם, under a kohen-tree, "the angel of  לְדָעָה יִתְנַחְנָל, with the sword,  כְּלָא כְּלָא שֶׁכֶּלֵּא, to cut thee in two," only prove that the Greek is an elaboration of an old Hebrew story, but not that it originated with the Alexandrine translator of Daniel. The Song of Solomon may have suggested material to the author. The opinion of Eusebius, Apolliniarius, and Jerome, that the prophet Habakkuk is the author of the History of Susanna is evidently derived from the Greek inscription of the History of Bel and the Dragon. See APOCRYPHA.

2. One of the women who ministered to our Lord's personal wants out of their private means (Luke viii, 2, 3). A.D. 28.

SUSANNA was held by the ancient Church to be a symbol of resurrection, and also a type of the persecuted Church—two elders representing the pagans and the Jews. Representations of her are frequently found in France, in cemeteries, on sarcophagi. She is sometimes standing between two old men, sometimes between two trees behind which the men are hiding. Sometimes she is represented as a lamb between a fox and a leopard. In France she still appears as the representative of the Christian Church, the persecutors being Arians, Goths, and Vandals.—Martigny, Dict. des Antiq. Chrét. a.v.

Susceptöræ (receivers), a term applied—1. To deaconesses, who assisted in undressing and dressing candidates for baptism, in anointing, and the like. 2. To sponsors, with special reference to the services rendered immediately before and after the rite of baptism.

Su'ni (Heb. סְנִי, סְנִי, horsemam; Sept. Σανι), the father of Gaddi, which latter was the commissioner from the tribe of Manasseh to explore Canaan the first time (Numb. xiii, 11). B.C. ante 1657.

Susil, Franz, a Roman Catholic divine, was born in 1801 at Neu-Rausnitz, near Austerlitz. In 1827 he received holy orders, and in 1837 was appointed professor at Brünn. He died June 1, 1868, at Brünn, in Moravia. Susil was one of the most prominent theologians and poets of Moravia. Of his works, which are all written in the Czechian language, we mention the Works of the Apostolic Fathers (1837, and often) ;—Ecclesiastical Hymns (1846; 2d ed. 1859) ;—and a Commentary on the Apocalypse (3 vols. See Literature.) Hand- weiser für das katholische Deutschland, 1868, No. 69, p. 307 sq. (B. F.)

SUSO, Heinrich, a Mystic, was born March 21, 1300, at Constance. His real name was Von Berg; but, having been greatly influenced by the tender piety of his mother, who was named Germanus, in his eighteenth year, caused him to seek satisfaction for his soul in inward peace. He had been a student at Constance and Cologne, and now was strongly influenced by Master Eckart; but imagination and feeling were more powerful with him than the speculative faculty. His mysticism required a concrete form in which to clothe the idea, and such he found in the "wisdom" of the writings of Solomon. Identifying this "eternal wisdom" now with Christ and again with the Blessed Virgin, he expounded upon it his love and the devotion of his life. He graved upon his breast, with an iron pencil, the name of Jesus. Having returned to the Convent of Constance, he gave himself to solitary mortifications, and had many visions. While there he also wrote his (German) book On the Eternal Wisdom, in 1338, which was designed to teach pious souls how to imitate Christ in his sufferings. Having reached the age of forty, he concluded his penances and became a preacher, or, as he phrased it, a "knight of God," and his labors were largely beneficial to the community. He entered into relations with other mystical teachers, especially Tauler and Heinrich von Nördlingen. He induced many noble ladies to devote themselves to a quiet and charitable life, aided in the formation of organizations of the Friends of God (q.v.), and founded a Brotherhood of the Eternal Wisdom, for which he composed a rule and a number of prayers. These labors exposed him to criticism and even dangers. He was even accused of disseminating the heretical teachings of the Brothers of the Free Spirit (q.v.), In his latter days he was chosen prior of his convent. Soon afterwards he related the history of his inner and outer life to his friend the nun Elizabeth Stüglin, and she wrote the narrative without his knowledge; but it was subsequently revised and completed by his hand, and received into the collection of his works as the first. Part second was the book of Eternal Wisdom; part third, his book of Truth, like the other in dialogue form, and intended to satisfy the inquiries of a disciple of the truth. The conclusion consists of several miscellaneous letters. Suso died Jan. 28, 1365, in the Dominican convent at Ulm. His writings evince no connection system. His matter is generally borrowed, and only the imaginative, romantic style is peculiar to him. His fundamental idea is that of Eckart, that being forma the highest conception, and that being is God. All created being is a mirror of God, and to recognize God in this mirror is its specification. No name can express the idea of God. He is equally "an eternal nothing" and the "most essential something;" he is a "ring whose centre is everywhere and whose circumference is nowhere." To gaze upon God is the highest joy. Creatures are eternal in God as their "Exemplar," and they have no distinguishing qualities until after their "out-flow" from God, when they have entered into the creature state. They all have the yearning to return into their original and restore the interrupted unity. Similar is Suso's representation of the Trinity. The Son is the Eternal Lord which proceeds from the Father and the love which reunites them in the Holy Spirit. The sustained human soul can find no other way to God than Christ, and more particularly than the imition of his sufferings. The distinction between Creator and creat-
SUSPENSION

ure never ceases, however; so that, despite his mystical spirit, Suso does not cross the line where the pantheistic blending of the created and the Eternal Spirit begins. Suso was, in brief, the representative of poetic mysticism—a real poet, who is unable to apprehend an idea without clothing it in symbolic form; and he was in no true sense a member of the Cistercian or any practical man of affairs. Suso's writings appeared at Augsburg, 1482 and 1512, fol. Diepenbrock published them in 1829 at Rat-Indian (2d ed. 1838); in Latin, by Surius (q. v.), 1553 and often. From the Latin they were rendered into French and Italian, and even into German again. A book which, according to the Rule of Saint Benedict (c. 422), which was long attributed to Suso, was written in 1392 by the Sarsburger Rulman Merwin.—Herzog, Real-Encyklop. s. v.

SUSPENSION, an ecclesiastical act of two kinds: 1. One of the several sorts of punishment inflicted upon offending members of the clergy. This relates either to the revenues of the clergyman or to his office, and hence is called suspension a beneficio and suspension a officio. Suspension from benefice deprives the offender of the whole or a part of his revenue. Suspension from office is various: a) ad ordines, where a clerk cannot exercise his ministry at all; b) ad officio, where he is forbidden to exercise it in a particular place. In all cases the incumbebt is retained his order, rank, and benefice in distinction to the penalties of solemn deposal and degradation, by which he forfeits all rights of his order and benefice. All persons who can communicare can suspend. Suspension must be preceded by a monition, and its cause must be stated in the formal act: "Forasmuch as you have been proved to have committed such and such things, therefore we suspend you from the office and execution of your orders." Every act of jurisdiction, such as absolution, is null and void during suspension, if it has been publicly announced; but the ministration of baptism or confirmation is valid. Suspension is removed by absolution, by revocation of the sentence, by expiration of its time, and by dispensation. 2. The other sort of suspension, which extends also to the laity, is suspension from entering a consecrated building, church, or chapel, or from hearing divine service, "commonly called mass," and from receiving the holy sacrament; which, therefore, may be called a temporary excommunication. See André, Du Droit Canonic, i, 943; ii, 1110; Maillane, Du Droit Canonic, v, 352; Blunt, Dict. of Doctrinal Theology, s. v.; Riddle, Christ. Antiqu. p. 342.

Suspicion consists in imagining evil of others without proof. It is sometimes opposed to charity, where there is no fear of evil. A suspicious temper causes worry in the bud every kind affection; it hardens the heart, and estranges man from man. What friendship can we expect from him who views all our conduct with distrustful eyes, and ascribes every benefit we confer to artifice and stratagem? A candid man is accustomed to view the characters of his neighbors in the most favorable light, and is like one who dwells amid those beautiful scenes of nature on which the eye rests with pleasure. On the contrary, the suspicious man, having his imagination filled with all the shocking forms of human falsehood, deceit, and treachery, resembles the traveller in the wilderness who discerns no objects around him but what are either dreary or terrible; caverns that open, serpents that hiss, and beasts of prey that howl." See Barrow, Sermons; Gisborne, Sermons; Dwight, Theology; James, On Charity.

Sustentation Fund. 1. English Wesleyan. A fund formed in the several districts which has for its object the raising of such an amount in each district as, being divided among the poorer circuits, will secure to their preachers a much larger salary than could be paid them without supplementary aid. The whole is under the supervision of Conference. 2. Free Church of Scotland.—A fund provided for the support of ministers of that Church. The idea was probably derived by Dr. Chalmers from the Wesleyans; and a scheme was devised by him and made public before the Disruption, and is now carried into operation throughout Scotland. The amount of this fund for 1873 to 1874 was £152,112.

Sutcliffe (or Soutcliffe), Matthew, an English divine, was educated at Trinity College, Cambridge. In 1886 he was installed archdeacon of Taunton, and on Oct. 22, 1886, confirmed dean of Exeter. He died in 1899. He acquired some celebrity by his College of Polenives Divines, which came to naught shortly after his death. Among his works are, A Treatise of Ecclesiastical Discipline (Lond. 1851, 4to);—De Presbyterio, eque Nova in Ecclesia Christiana Politica (ibid. 1851, 4to);—De Ecclesiis et Orthodoxa Christi Ecclesia (ibid. 1852, 2 vols.);—De Pontificis Injusta Dominations in Ecclesia, contra Bellarminum (ibid. 1859, 5 vols.);—De Turco-Papismo, or Resemblance between Mahometanism and Popery (ibid. 1859, 5to);—De Purgatorio, etc. (ibid. 1859, 4to);—De Vera Christi Ecclesia (ibid. 1860, 4to);—De Misia, aduersus Bellarminum (ibid. 1860, 4to);—De Indulgentiis et Jubilo (ibid. 1866, 2 vols. 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict. s. v.

Sutcliffe, Robert Burns, a minister of the Methodist Episcopal Church, was born in Yorkshire, England, in 1815, and came to America in 1835, settling in Trenton, N. J. He was sent to Europe in 1854, to attend the New Jersey Conference, and was actively employed up to the time of his death, which occurred at Vincentstown, Feb. 18, 1874. See Minutes of Annual Conferences, 1874, p. 30.

Suthdure (Sax. south door), the place where canonical purgation was performed. When a fact charged against a person was unproved, the accused was brought to the south door of the parish church and, in the presence of the faithful, made oath of his innocence. This is one reason why large south porches are found in ancient churches.

Suthre Shahis, a division of the Sikhs in Hindustan whose priests may be known by particular marks. Thus they make a perpendicular black streak down the forehead, and carry two small black sticks, each about half a yard in length, with which they make marks in the presence of the faithful, made oath of his innocence.

Suthren, Joseph Walworth, a Presbyterian minister, was born at Sweden, N. Y., in 1825. He entered Hamilton College, and graduated in 1847; after which he entered the Union Theological Seminary, in 1848; from whence he graduated in 1851. He was ordained with a view of his entering the foreign field as missionary, and on Nov. 7, 1851, departed, to Mysore, in the Turkish empire. His service was brief, as he had not but scarcely begun his labors when he was called to the heavenly world.

Sutphen, Morris Crater, D.D., a Presbyterian minister, was born Dec. 1, 1837, at Bedminster, N. J. He united with the Church Aug. 16, 1855. He graduated from Princeton College in 1856. After teaching in a private school in Virginia, he entered the Theological Seminary, from whence he graduated after a three years' course. In both college and seminary he gained a high position as a scholar. He was licensed by the Presbytery of Elizabeth-town, at Railway, N. J., and on May 1, 1860, was ordained by the Presbytery of Philadelphia, and installed as collegiate pastor of the Spring Garden Church in that city, to serve as co-pastor with the venerable John McDowell, D.D., at whose death, Feb. 18, 1865, he became sole pastor. After a pastorate of great fidelity and fruitfulness, in which he became quite popular, he became collegiate pastor with
the venerable J. McElroy, D.D., of the Scotch Church in New York, and was installed April 29, 1886. He was assigned to work in 1872, on account of apophasis, which a journey to Europe failed to remedy. After his return he spent a winter in Florida, and made an effort to supply the pulpit of the Jacksonville Church, but was obliged to relinquish it. Returning to the North, his health continued to fail, and he died at Morristown, N. J., June 18, 1873. Dr. Sutphen was a talented, popular, and useful preacher, a man of genial spirit, a Christian gentleman, a laborious pastor, and a hard student, and was successful in all departments of Christian work. He was offered the presidency of three colleges, and at one time was a professor in one of the theological seminaries of the South. He was an able preacher, but his health was not considered adequate. He was engaged during the latter part of his life in preparing a Manual of Family Worship. (W. P. S.)

Sutra is the division of the sacred writings of the Buddhists, addressed to the laity. The following will show how these sacred writings are classified: 1. Dharma, divided into the Sutram and Abhidharmam, again divided literally into: 1. Vinaya, 2. Sutra, or discourses; 3. Abhidharma, or pre-eminent truths. The Sutra Plakia contains seven sections, called Sangia, and, including both text and commentary, has 396,500 stanzas. See Hardy, Eastern Monachism.

Sutra (near Rome), Council of (Concilium Sutram), was held in December, 1046, by Henry the Black, king of Germany, in Gregory VI. invited to this council came, boasting to be recognised as sole pontiff; but, finding various difficulties and obstacles in the way, he renounced the papacy, stripped himself of his ornaments, and gave back the pastoral staff, after having held the papal chair about twenty months. After the council, Henry, accompanied, by the prelates who had been present, went to Rome, and by common consent of the Romans and Germans, Suidiger was elected pope, who took the name of Clement II, and was consecrated on Christmas day. See Mansi, Concil. IX, 948; Baronius, Annal. A.D. 1046.

Sutton (Sanc. arsi, virtuous, i.e. wife), the name given in Hindostan to a woman who voluntarily sacrifices herself by burning upon the funeral pyre of her husband, and also to the rite itself. The practice has not been confined to India, where it has had effect for many centuries, but has existed in other countries. Diiodorus Siculus gives an instance which occurred in the army of Hannibal more than two thousand years ago. Its origin in India is unknown, though it is certainly of great antiquity. Although the practice is not enjoined by their sacred books, yet it is based by the orthodox Hindu on the injunction of their Shastras, and there can be no doubt that various passages in their Puranas and codes of law countenance the belief which they entertain of its merit and efficiency. Thus the Brahmana-Purana says, "No other way is known for a virtuous woman after the death of her husband; the separate cremation of her husband would be lost (to all religious intents). If her lord die in another country, let the faithful wife place his sandals on her breast, and, pure, enter the fire." The faithful widow is pronounced no suicide by the recited text of the Rig-Veda. The code of Vyasa says, "Learn the power of that widow who, learning that her husband has deceased and been burned in another region, speedily casts herself into the fire." And the Brahmana-sutra says, "That woman who, on the death of her husband, ascends the same burning pile with him is exalted to heaven, as equal in virtue to Arundhati (the wife of Vasishtha). She follows her husband to heaven, and will dwell in a region of joy for so many years as there are hairs on a human body, viz., thirty-six billion. As long as a woman (in her successive migrations) shall decline burning herself, like a faithful wife, on the same fire with her deceased lord, so long shall she not be exempted from springing again to life in the body of some female animal. When their bodies are all consumed, then a new will issue forth, no other way but entering the same fire is known for women whose virtuous conduct and whose thoughts have been devoted to their husbands, and who fear the dangers of separation."

The mode of performing sutra varies in some unimportant respects, but its principal features are the same. An oblong space, seven feet by six feet, is enclosed by bamboo stakes about eight feet long, driven into the earth, within which a pile is built of straw, boughs, and logs of wood. After certain prayers and ablations have been gone through with, the body of the deceased husband is placed within the pile, and the wife sits upon the pile; sometimes in a little arbor of wreathed bamboo, hung with flowers within and without. Then the wife appears, and is unveiled by the Brahmins, herself removing the ornaments from her person, distributing them among her friends, by whom they are highly prized. She reserves only one jewel, the turī, or amulet, placed round her neck by her deceased husband on the nuptial day. Led by the principal Brahmin, she walks three times around the pile, and then ascends to the side of her husband. Embracing the body, she sits or sits beside it, whereupon the nearest relative applies the torso of the body to the armpits of the dying woman, if she utters any, are drowned by the shouts of the spectators and the noise of drums.

Efforts to suppress this rite were made as early as the 16th century by the Mohammedan emperor Akbar, but without much effect. The practice continued to such an extent that between 1613 and 1893 there were 715 cases reported in Bengal alone. In 1829 lord Bentinck, governor-general, enacted a law declaring all aid, assistance, or participation in any act of suttee to be murder, and punishable as such. In 1847, during lord Hardinge's administration, the prohibitory edict was extended to the native states in subsidiary alliance with the government of India, and the practice may be considered as being practically extinct.

An attempt, of late years, has been made by rajah Rachhankant Deb to show that in a text belonging to a particular school of the Black Vijayar-Veda there is really a passage which would justify the practice of suttee; but the text cited by him is of doubtful canonicity; and, moreover, there is a text in the Rig-Veda which, if properly read, directs the widow, after attending to her husband's funeral ceremonies, return home and attend to her domestic duties. See Wilson, On the Supposed Text for the Burning of Hindu Widows (London, 1862), vol. ii.

Sutton, Alvah A., a minister of the Methodist Episcopal Church, was born in Vermont, June 19, 1846. He went to Minnesota in 1869, and engaged in teaching and farming. In 1873 he took work under the presiding elder, and supplied Long Prairie charge for two years. In 1875 he was ordained deacon, admitted into the Minnesota Conference, and appointed to the Berean Mission. He died Feb. 15, 1876. See Minutes of Annual Conferences, 1876, p. 126.

Sutton, Amos, an English missionary, was born at Sevenoaks, Kent, in 1798. He was ordained for the mission work at Derby in 1824, and sent to Oriissa, India. He left this field once for a visit to England and America, but took place at Cuttack, India, Aug. 17, 1854. He translated the Scriptures into Oriya, compiled an Oriya dictionary, grammar, and lesson-book, besides writing The Family Chaplain (Calcutta, 1831-32, 2 vols. 8vo) — Rise and Progress of the Mission at Oriasa (Philos. 1850) — Oriasa and its Evangelization (Derby, Eng. 8vo; Boston, 1850, 8vo) — Hymn-book for Mission Congregations: — and Guide to the Saviour.

Sutton, Charles Manners, D.D., an English prelate, was the fourth son of lord George Manners Sutton, and was born in 1755. He was educated at Emmanuel
College, Cambridge; appointed dean of Peterborough, 1751; bishop of Norwich, 1752; dean of Windsor, 1754; and archbishop of Canterbury, 1769. He died at his seat in July 21, 1828. He published, *Five British Species of Orobanche* (Transactions of the Linn. Soc. 1797, iv. 173:—Sermons (1794, 4to; 1797, 4to). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Sutton, Christopher, a learned English divine, was a native of Hampshire, and entered Hart Hall, Oxford, in 1582, aged seventeen years, but was soon transferred to Lincoln College. He was made prebendary of Westminster, 1605; prebendary of Lincoln, 1618, and died in 1629. He published, *Duce Mori* (Lond. 1600, 24mo, with several later editions, N. Y. 1845, 16mo):—*Duce Virere* (Lond. 1698, 12mo: 1825, 18mo; N. Y. 1840, 16mo):—*Godly Meditations upon the Most Holy Sacrament of the Lord's Supper* (Lond. 1622, 12mo; late editions, 1838, 1847, 1849; Ox. 1839, 1844, 18mo; N. Y. 1841, 16mo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Sutton, Henry, a minister of the Methodist Episcopal Church, was born near Princeton, N. J., July 20, 1808. Leaving home, he resided for some time in Trenton, N. J., where he united with the Church. After preaching a year, he entered the Philadelphia Conference on trial in 1835. In 1868 he was made superintendent, and after sustaining that relation for several years, was placed on the superannuated list, and there remained until his death, in Philadelphia, Pa., March 23, 1876. He was then a member of the Wilmington Conference. See Minutes of Annual Conferences, 1877, p. 12.

Sutton, Richard, the co-founder of Brasenose College, Oxford, was the younger son of Sir William Sutton. Of the time or place of his birth we have no certain account, but we know that he practiced as a barrister of the Inner Temple. In 1490 he was created some estates in Leicestershire, and afterwards increased his landed property in different counties. In 1498 he was a member of Henry VIII's privy council, and in 1505 was one of the governors of the Inner Temple. We find him, in 1513, acting as steward of the Monastery of Siou, near Brentford, Middlesex. He died about 1524. His bequests were almost all of a religious or charitable kind. His benefactions to Brasenose College were especially liberal, he having completed the building and doubled its revenues, besides leaving to it several valuable estates in the expectation of publishing the very rare book *The Orches of Sion*.

Sutton, Stephen B., a minister of the Methodist Episcopal Church, was born in Clermont County, O., Feb. 14, 1819, and united with the Church in February, 1837. He was licensed to preach March 16, 1844, and was admitted on trial into the Indiana Conference in October, 1851. He died at Martinsville, December, 1869. Mr. Sutton was so successful in his work, having admitted about 1275 persons into the Church. See Minutes of Annual Conferences, 1864, p. 201.

Sutton, Thomas (1), founder of the Charterhouse school and hospital, was born at Knaith, Lincolnshire, in 1582. He was educated at Eton and Cambridge, but at what college is uncertain. After traveling abroad for some time, he returned home in 1562; was retained by the duke of Norfolk, and afterwards became secretary to the earl of Warwick and his brother, earl of Leicester. In 1569 he became master of ordnance at Berwick, and shortly after obtained a patent for the office of master-general of the ordnance of the North, which he retained until 1594. He entered into business, and was at the time of his death (at Jackeley, Dec. 12, 1611) the richest untitled subject in the kingdom. He endowed the Charterhouse in 1611 with the bulk of his property. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict. s. v.

Sutton, Thomas (2), D.D., an English clergyman, was born at Bampton, Westmoreland, and entered Queen's College, Oxford, in 1592, at the age of six years. He became perpetual fellow in 1591, lecturer of St. Helen's, Abingdon, Berks, and minister of Calham, and afterwards minister of St. Mary Overies, Southwark. He was drowned at sea in 1625. He published separate *Sermons* (Lond. 1615, 8vo; 1616, 8vo; 1626, 4to; 1631, 8vo); *Principles of Revelation*, 8vo (1623); and left in MS. *Lectures on Romans*, ch. 25 (1639). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Sutton, William, a minister of the Methodist Episcopal Church, was born in Virginia about 1783, and in 1810 was licensed to preach. In 1823 he was ordained deacon by bishop M'Kendree, and in 1829 elder by bishop Roberts, and after this he gave the Church what faithful service for twenty-nine years. He died at London, Madison Co., O., Dec. 18, 1858. See Minutes of Annual Conferences of the M. E. Church, South, 1859, p. 190.

Suva, in Japanese mythology, is the god of the chase and the tutelary patron of all hunters. Large processions are annually formed in his honor.

Svadilfari, in Norse mythology, was a famous horse of the giant who built the castle of the gods. He projected a great fortress for the asas who were defending themselves against the ice-giants; and he offered himself as an enemy to the frost-giants, if they would entice him three winters to finish it, and the beautiful Freia as a wife and the sun and moon as servants. By the advice of Loke, the asas accepted the offer, on the condition that he should fulfill it in one winter, and without any other help than the horse Svadilfari. The giant agreed to this, and his horse exhibited such extraordinary strength that he easily lifted stones of the greatest weight, which would have required a hundred horses to carry; and the building was already completed, except a single gate, before the asas had thought it possible. They then brought seventy-eight horses with them, and broke up the contract. Loke thereupon assumed the form of a beautiful mare, and so engaged the stallion Svadilfari that he broke the rope by which he was held and followed Loke, who took him far enough away. From this connection sprang Odin's famous eight-footed horse Sleipner, who was fonder of the wind and never tired. The architect saw himself deserted by his helper, and sought to assume his gigantic form in order to finish the work with all his strength; but in the dilemma of the gods as to whether in that case they should abide by their word, or whether the giant should not be required to finish the work as he was, Thor suddenly appeared with his hammer and slew the giant.

Svaha, in Hindī mythology, was the spouse of the fire-god Agni.

Swainshaugi, or Swains' Hill, in Norse mythology, was a place which appears to have been originally the residence of dwarfs, inasmuch as the *Edda* mentions several of these as coming thence to Orwanga (arrow-field) and Jornval (iron or battle field).

Svaizdunoka, in Slavic mythology, was the brilliant bride of the star-god. She was worshiped by the heathen Russians as a friendly, benign goddess, who kept the stars in their courses when her husband dropped their reins in his wild chase on the moon-car through storm and cloud.

Svaitix, in Slavic mythology, was the god of the stars and of sunlight, whom the ancient Russians revered in common with the Wends and Slavs in Pomerania, etc. He was represented in exceedingly rich clothing, and an architect is said always to have a tuft of hair on the middle of his crown, which rose like a flame of fire. From old Rhettman works of art we infer, notwithstanding the inscription which calls him Belboj (i.e. bialy boj, a good deity, in opposition to Czernobog,
the evil god), that he was a malicious deity, since he appears as fierce and forbidding; but we must bear in mind that sculpture must rise to a high grade before noble and inviting forms can be represented. This art was at that time in such infancy that we can only wonder how the figures are shapely at all. Svaístix was the most benevolent deity; he illuminated the night by the glimmer of the stars, by the aurora and the snow-light, and, like the sun-god, imparted growth to seeds and warmth and fruitfulness to the soil.

Svakóns, in Lettish mythology, were soothsayers who foretold fortunes from flame and the smoke of a light.

Svalgoni, in Lettish mythology, were priests who understood mutual ceremonial examinations, examined bridegrooms and brides who were about to marry, tied the conjugal knot, and pronounced the blessing upon them in the name of Deity.

Svanevit, in Slavic mythology, was the most revered and conspicuous of the gods among the Wends. At Arkona, on the island of Rügen, stood his gigantic image, which was far and wide, for the whole southern coast of the Baltic Sea, the central point of worship. Svantevit was an enormous colossus, which on four necks bore four heads with short hair and short beards. His clothing was like that of the Wends in general: a gown extending to the knees, made of cloth or felt, with long wide sleeves; a girdle held it together; the legs were bare; on the feet he wore coarse bark shoes; an immense sword hung at his side; and in the right hand he carried a large bow resting on the ground; his left hand held a cornucopia, which was annually filled with wine. In addition to these insignia, his image, which stood in Rhétara, had also a long-bearded human head on the breast. Svantevit was both a good and an evil deity, as the cornucopia and the bow indicated—the latter for war, the former for peace. He overshadowed the whole earth with his four heads; hence his counsel was highly prized and his oracles were the most conspicuous, as his cults involved great power and authority. He was worshipped with drunken revelries, and large offerings, including, not unfrequently, human victims, were made; but, it would seem, only when he was angry. His service was attended to by one high-priest, who, on the day of the great harvest festival, personally swept the temple, and that with restrained respiration, so as not to offend the god with his breath. Wine only was poured into his great cornucopia, and from the quantity that remained over from the preceding year an augury was drawn as to the abundance or otherwise of the next year's crop. The temple and the image of the god were destroyed by Wæl- demar I, on the baptism of the people. The public worship of this god thereafter ceased, although it privately continued, so that even now many old peasants regard the spot with superstitious awe. The interpretation of the name as Holy Veit (Sanctus Vitus) is probably only an instance of the corruption or extension of language.

Svartalfheim, in Norse mythology, was the native place of all evil genii or black elves.

Svarthomde, in Norse mythology, was the original ancestor of all magicians, who learned his art from the gods themselves, and transmitted it to his descendants.

Svásndes, in Slavic mythology, was the god of summer, represented by the warm beams of spring that introduced summer. He was worshipped by the Wends and Slavs as a deity of the second rank.

Svava, in Norse mythology, was a beautiful daughter of king Eyjili, who became famous through Helgi Haddlinga, the son of Hiorward, king of Norway. The last had made a vow to call his own the fairest woman of the earth; and thus he already had three wives—Alfhild, the mother of Helin; Síreid, the mother of Humlun; and Sinriod, the mother of Hilming—when he heard that Sigurlin was the handsomest of women. He immediately wooed her through the jarl Atli, but was rejected through fear of other suitors. Thereupon he made war upon her father, and at length seized Sigurlin. She was, however, already the mother of a son, the famous Helgi, who remained quiet until the kind-hearted Svava aroused him, gave him the name of Gilgi, and allied herself to him as a godmother. Defended by the brave warrior Walkur, and armed with a never-failing sword, Helgi signally achieved the greatest of heroisms; but he was, nevertheless, slain by Atli, the son of Hrodmar. No sooner, however, was Helgi reborn as the son of Sigmund and the beautiful Borghill than Svava also reappeared in a second incarnation as the shield virgin Sigrun. Helgi was but one day old when he stood in the midst of the battle for the victory and he crept, in female attire, into the house of the powerful but wicked king Hundingar, explored it as a waiting-maid, and then attacked and slew him in a dreadful contest. Helgi next wooed the beautiful Brighid, formerly loved by Svava, now Sigrun; but had yet to undergo many a severe contest, since she was already betrothed to Hódbród, a son of king Grammar of Sweden, but not loved by her. Helgi attacked him also, overcame and slew him in a battle at Frekasten, and was approaching the goal of his wishes when a new obstacle stood in his path: his son Sigurd, whom he loved. The latter was returning home to Julaabend when he met an ugly old witch, out of the forest, riding on a wolf, which she drove with reins of twisted snakes, and she offered herself as a Walkur to the beautiful youth as a protectress; but when he disdained her, she angrily cried, "Thou shalt pay for this with thy life!" When Hedin reached his home, he wildly swore that he would possess himself of Sigrun, his brother's bride, and he accordingly went immediately to seek his brother for that purpose. The latter not only treated him kindly but, having been already mortally wounded in battle, surrendered her to his brother. When Helgi arrived in Walhalla, all the joys of heaven could not supply the place of the beautiful Sigrun; he therefore returned to his tomb, and rested there all night by the side of the lovely Sigrun till the morning light announced the end of his delight; and, mounting his steed, he returned to the halls of Valhalla. Helgi was a third time born as the second Haddlinga, while Svava, likewise, a third time appeared as Kara, daughter of Häldfan, who was king of Denmark, and, with the spouse of his daughter, ruled over land and sea.

Svarga Divi, in Hindu mythology, is a section of genii who execute the immediate commands of Indra, the Indian sun-god. They seem not to have a large form, since they often ask human help in order to defend themselves against the Assurs, or evil genii.

Svärtovit (Slavic, holy warrior), the most celebrated deity of the ancient Baltic Slavonians, whose temple and idol were at Arkona, the capital of the island of Rügen. The last stronghold of this Slavic idolatry was taken and destroyed, A.D. 1108, by Wældemar I, king of Denmark. See SLAVONIANS.
Swidor and Svipal, in Norse mythology, are sur-
names of Odin.
Svipul, in Norse mythology, was one of the beau-
tiful Walkurs, or female spirits who order the battle.

Swaddle (θυμιάμα, to bandage, οραφαίον; but δομά
to, in Lam. ii, 28, means to bear upon the palm), to
swathe an infant with cloths in order to keep its tender
limbs from injury, a practice common in the East (Ezek.
xxiii; Luke ii, 7). See BUR. 

Swaddlers, an absurd nickname given by the
Irish Roman Catholics to the early Methodists. It is
said to have originated from John Cennick preaching a
sermon on the Babe "wrapped in swaddling-clothes," the
ignorant Roman Catholics who heard it or heard of it
supposing the "swaddling-clothes" to be an invention of
the Devil. In the year 1738 a ballad-singer named Butler actually raised riots in Dublin and else-
where to the cry of "Five pounds for the head of a
swaddler!" and he and his allies called themselves
"Antiswaddlers."

Swahili Version. The Swahili, which was for-
merly described as Kiswahili (that is, "according to
Swahili"), is spoken at Zanzibar and for a considerable
distance down the East Coast of Africa, besides being
likely to become an important means of communica-
tion with inland tribes. The language is evidently an off-
shoot of the Kaffir family, but is strongly impregnated
with Arabic words, being a connecting-link between the
two opposite tendency of speech. A tentative translation
of the New Testament was made by the Rev. Dr. Krapf
when in Eastern Africa a few years ago, but he never so far
perfected his work as to render it prudent to propose its
publication. Independently of Dr. Krapf's work, the at-
tention of others had been drawn to this important sub-
ject; and when the Rev. Dr. Steere returned to England
in 1809 he brought with him a translation of St. Matthew
and the book of Psalms, which he had himself prepared
during a residence of several years at Zanzibar. In
the same year the Gospel of St. Matthew was printed;
and as this was the first time any part of the Scriptures
had been published in that language, and the circulation
must of necessity be limited, only a small edition was
issued. In 1817 the book of Psalms was printed, which
was followed in 1875 by the publication of St. John's
Gospel, and in 1877 by that of St. Luke, the latter as
translated by the late missionary Rehmam, but with the
additions made necessary by the endeavor of the bishop
Steere. From the Report for the year 1877, we see that
a proposal was made to use the Arabic characters for this
version, but the committee of the British and Foreign
Bible Society could not approve of it, insomuch as the
weight of evidence went to show that any natives who
were acquainted with the Arabic characters could read
the pure Arabic version, while for the rest the Kiswahili
in Roman characters was far simpler. Altogether the
missionaries circulated in about nine years (i.e. since
the publication of St. Matthew in 1809 to March 30,
1878) 4048 copies. Thus encouraged, bishop Steere is
preparing a translation of the other books of the Bible.
(1 P.)

Swain, John Sanford, a minister of the Meth-
odist Episcopal Church, was born at Chatham, N.J.,
May 1, 1806, and united with the Church at the age of
fourteen. He was admitted on trial in the Philadelphia
Conference in 1834, and continued actively engaged in
the pastorate until 1868. He then entered the Chris-
tian Commission and was appointed to Hilton Head.
In 1864 he was made supernumery, and appointed missionary
to Jacksonville, Fla. Finding the climate congenial to his health, he continued to reside there un-
til his death, Nov. 18, 1875. See Minutes of Annual
Conferences, 1876, p. 42.

Swaim, Samuel Budd, D.D., an able minister of the Baptists, was born at Pemberton, N.J., June 22, 1809, and was a graduate of Brown Uni-

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Swain, Charles W., a minister of the Methodist
Episcopal Church, was born at New Bedford, Mass., Oct.
22, 1793. He united with the Church in Richmond,
Clermont Co., O., in 1819, and in 1831 was admitted on
trial into the Ohio Conference, and in due time received
deacon's and elder's orders. He was actively engaged
under the direction of the Ohio Wesleyan University)
until the fall of 1855. In 1856 he took a superannuated
relation, and made his home in Easton until his death, April 25, 1870. Mr.
Swain assisted in organizing a temperance society in
New Richmond, O., as early as Sept. 1, 1829, the first of
the kind in the Western Alleghenies. See Minutes of
Annual Conferences, 1870, p. 166.

Swain, Nathan, a Methodist Episcopal minister,
was born in 1767, and converted when fourteen years
of age. In 1799 he was admitted on trial in the Phila-
delphia Conference, in 1801 admitted into full connec-
tion and ordained deacon, and in 1803 ordained elder.
He continued effective, with the exception of two years,
until 1818, when he took superannuatory service as an
agent of the Ohio Wesleyan University until the fall of
1855. In 1856 he took a superannuated relation, and made his
home in Easton until his death, April 25, 1870. Mr.
Swain assisted in organizing a temperance society in
New Richmond, O., as early as Sept. 1, 1829, the first of
the kind in the Western Alleghenies. See Minutes of
Annual Conferences, 1870, p. 166.

Swain, Richard, a Methodist Episcopal minister,
was a native of New Jersey. In 1789 he was admitted
on trial, in 1791 into full connection, and filled the fol-
lowing stations: Trenton, N.J., in 1791; Flanders, in
1790-91; Middletown Circiui, Conn., in 1792; New
London, in 1792; Salem, N.J., in 1794; Burlington, in
1795; Freehold, in 1796; Trenton, in 1797; Freehold,
in 1798; Salem, in 1799 and 1800; Bethel, in 1801;
Cape May, in 1802; Salem, in 1803. He became super-
numerary in 1804-7, and died Jan. 17, 1808. He was
a man of prayer and usefulness in the ministry. See
Minutes of Annual Conferences, 159; Stevens, Hist. of the
M. E. Church, iv, 290; Bangs, Hist. of the M. E. Church,
i, 252.

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are known, appear all to be the same as those of Europe. The following are the most abundant: 1. Cypselus apus, the common swift or black martin, distinguished by its larger size, short legs, very long wings, forked tail, and by all the toes of the feet turning forward: these, armed with small, crooked, and very sharp claws, enable the bird to hang against the sides of walls, but it cannot rise from the ground on account of the length of its wings. The last two, but more particularly this species, we take to be the derör, on account of the name duräri, already mentioned; which was most probably applied to it because the swift martin prefers towers, minarets, and ruins to build in, and is, besides, a bird to which the epithet "free" is particularly applicable. On the European coast of the Mediterranean it bears the name of barbotta, and in several parts of France, including Paris, is known by the vulgar name of "le Juif," the Jew; and, finally, being the largest and most conspicuous bird of the species in Palestine, it is the type of the heraldic martlet, originally applied in the science of blazon as the especial distinction of Crusader pilgrims, being borrowed from Oriental nations, where the bird is likewise honored with the term haji, or pilgrim, to designate its migratory habits. The derör being mentioned as building on the altar seems to imply a greater generalization of the name than we have given it; for habits of nesting in immediate contact with man belong only to the house and window swallows; but in the present instance the expression is not meant to convey a literal sense, but must be taken as referring to the whole structure of the Temple, and in this view the swift bears that character more completely than the other. It is not necessary to dilate further on the history of a genus of birds so universally known. 2. Hirundo rustica, or domestica (var. Cukrica), the chimney swallow, with a forked tail, marked with a row of white spots, whereof Hirundo Syriaca, if at all different, is most likely only a variety. 3. Chelidon urbica, the martin, or common window swallow. 4. Cotyle riparia, sand-martin, or shore-bird, not uncommon in Northern Egypt, near the mouths of the Delta, and in Southern Palestine, about Gaza, where it nestles in holes, even on the sea-shore. Besides these, the Eastern or russet swallow (Hirundo rufula, Tem.), the nestles generally in fissures in rocks, and the crag-martin (Cotyle rupestris, Linn.), which is confined to mountain gorges and desert districts, are also common. (See Bis, i, 27; ii, 386.) The crag-martin is the only member of the genus which does not migrate from Palestine in winter. Of the genus Cypselus (swift), besides the one first noted above, the splendid alpine swift (Cypselus melba, Linn.) may be seen in all suitable localities. A third species, peculiar, so far as is yet known, to the north-east of Palestine, has recently been described under the name of Cypselus Galliarena. See Traistram, Nat. Hist. of the Bible, p. 204; Wood, Bible Animals, p. 381 sq.; LewiSohn, Zoologie des Talmuds, p. 206. See Bird.
Swan is the rendering, in the A.V., of כַּגְוֵה, tsikhənemeth, in two of the three passages where this word occurs, namely, Lev. xi, 18; Deut. xiv, 16, where it stands in the list of unclean birds (Sept. παρασπορά, ἄγος; Vulg., copiously, porphyrio, ibis; Samaritan the same). Bochart (Hieroz. ii, 288) explains it inoetum (owl), and derives the name from the Hebrew eshkham, from esha, “to astonish,” because other birds are startled at the approach of the owl. Gesenius suggests the pelican, from בְּנִי, “to breathe, to puff,” with reference to the inflation of its pouch. Whatever may have been the bird intended by Moses, these conjectures cannot be admitted as satisfactory, the owl and pelican being both distinctly expressed elsewhere in the catalogue. Giggens waved between these two; and Dr. Mason Harris, seemingly not better informed, and confounding the American red species with the white one of Africa, guessed that porphyrio must mean the flamingo. Parkhurst, deriving the word from בִּנַּי, nashāhun, “to breathe,” was inclined to render tsikhemeth by “goose;” but as this bird is not by the present Jews deemed unclean, it may be confidently assumed that no mistake in this matter can have occurred during any period, and consequently that the goose cannot have been marked unclean by the hebrews and afterwards admitted among the clean birds with its name transferred to another species. The Hebrew Dictionary by Selig Newman, it is true, renders tsikhemeth “swan;” but the Polyglotta show the great uncertainty there is in some of the names of both the chapters in question. The swan, for which some naturalists have contended, seems to have been held sacred in Egypt, does not occur, so far as has been ascertained, in any Egyptian ancient picture, and is not a bird which, in migrating to the south, even during the coldest seasons, appears to proceed farther than France or Spain, though, no doubt, individuals may be blown onward in hard gales to the African shore. Only two instances of swans have been noticed so far to the south as the sea between Cadiis and Rhodes: one where a traveller mentions his passing through a flock reposing on the sea during the night; the other recorded by Hasselquist, who saw one on the coast of Egypt. But it may be conjectured that they must peck melons for swans, particularly as the last mentioned are fresh-water birds, and do not readily take to the true salt sea. Mr. Strickland, indeed, says of the mute swan (Cygnus olor), that it visits Smyrna Bay in winter; and Mr. Yarrell, on the authority of Mr. Bennett, tells us that the hooper (C. ferus) sometimes goes as far south as Egypt and Barbary. He adds that “they visit Corfu and Sicily in very severe winters; and Mr. Drummond saw a few on the lakes of Biserta, and one in the Lake of Tunis at the end of April, 1845.” But these are very rare instances. Nor, if it had been known to the Israelites, is it easy to understand why the swan should have been classed among the unclean birds. The renderings of the Sept., porphyrio and ibis, are either of them more probable. Neither of these birds occurs elsewhere in the catalogue. The porphyrio, or purple gallinule, cannot have been unknown to the translators, as it was, no doubt, common in the Alexandrian temples, and then as it is, now seen both in Egypt and Palestine. פורפיירו, porphyrio antiquorum, Bp., the purple water-hen, is mentioned by Aristotle (Hist. Anim. viii, 8), Aristophanes (A. r. 107), Pliny (Hist. Nat. x, 63), and is more fully described by Athenaeus (Deipn. ix, 399). The circumstances of the Greek name being given to the chameleons (see below) may have arisen from both having the faculty of changing colors, or being iridescent; the first, when angry, becoming green, blue, and purple—colors which likewise play constantly on the glossy parts of the second’s plumage. The porphyrio is superior in bulk to the water-hen, or gallinule; to a hen a crimson shield on the forehead, and flesh-colored legs; the head, neck, and sides are of a beautiful turquoise blue, the upper and back parts of a dark but brilliant indigo. It is allied to the corn-crake, and is the largest and most beautiful of the family Reillidae, being larger than the domestic fowl. From the extraordinary length of its toes, it is enabled, lightly treading on the flat leaves of water-plants, to support itself without immersion, and apparently to run on the surface of the water. It frequents marshes and the sedges by the banks of rivers in all the countries bordering on the Mediterranean, and is abundant in Lower Egypt. Atheneus has correctly noted its singular habit of grasping its food with its very long toes and thus conveying it to its mouth. It is distinguished from all the other species of Reillid by its short, powerful mandibles, with which it crushes its prey, consisting often of reptiles and young birds. It will frequently seize a young duck with its long feet, and at once crunch the head of its victim with its beak. It is an omnivorous feeder, and, from the miscellaneous character of its food, might reasonably find a place in the catalogue of unclean birds. Its flesh is rank, coarse, and very dark-colored. It was anciently kept tame in the precincts of pagan temples, and therefore, perhaps, was marked unclean, as most, if not all, the sacred animals of the heathens were. When, in the decline of idolatry, the dog, peacock, ibis, the purple bird in question, and other domesticated ornaments of the temples had disappeared, Ceasar’s reformed idolatry showed how artfully the poets of the Middle Ages and of the Revival of Literature were perplexed to find again the porphyrio of the ancients, although modern naturalists have not the shadow of a doubt upon the subject, the species being, moreover, depicted upon Egyptian monuments. The Porphyrio hyacinthinus is the species most common in Europe, although there are several others in Asia and Africa; Porphyrio erythropus, abundant on the southeast coast of Africa, appears to be that which the pagan priests most cherished.

Purple Gallinule (Porphyrio hyacinthinus).

The same Heb. word tsikhemeth (תִּשְּחוֹמֶת; Sept. ἄσπαλας v. τ. σταίλας, Vulg. tulipa) in Lev. xi, 30, being found among the unclean “creeping things that creep upon the earth,” evidently no longer stands for the name of a bird, and is rendered ‘mole’ by the A.V., adopting the interpretation of the Sept., Vulg., Onkelos, and some of the Jewish doctors. Bochart has, however, shown that the Heb. chōlōh (חוכל), the Arabic khūd or khīl, denotes the “mole,” and has argued with much force in behalf of the “chameleon” being the tsikhemeth. The Syriac version and some Arabic MSS. understand “a centipede” by the original word, the Targum of Jonathan a “salamander,” some Arabic versions read sim-mū’bāris, which Golius renders “a kind of lizard.” In Lev. xi, 30, the “chameleon” is given by the A.V. as the translation of the Heb. chōaṣ (חואץ), which in all
SWAN
probability denotes some larger kind of lizard. See Chameleon. The only due to an identification of tinashemeth (Lev. xi, 30) denot
the root (נשָׁחָם, nashâm, to breathe) from which the Heb.
name of this creature is derived has reference to a vul
gar opinion among the ancients that the chameleon lived on
air (comp. Ovid, Met. xv, 411, “Id quoque quod
ventis animal nutritur et aures,” and see numerous quota-
tions from classical authors cited by Bochart, Hiero.
ii, 505). The lung of the chameleon is very large, and
when filled with air it renders the body semi-transparent;
from the creature’s power of abstinence, no doubt,
aroze the fable that it lived on air. It is probable that
the animals mentioned with the tinashemeth (Lev. xi, 30)
denot different kinds of lizards, perhaps, therefore, since
the etymology of the word is favorable to that view, the
chameleon may be the animal intended by tinashemeth in
the above passage. As to the change of color in the skin
of this animal, numerous theories have been proposed;
but, as this subject has no scriptural bearing, it will be
enough to refer to the explanation given by Milne-Ed-
wards, whose paper is published in vol. xvii of the Edin-
burgh New Philosophical Journal. The chameleon be-
longs to the tribe Dendroasura, order Squana; the family
inhabits Asia and Africa and the south of Europe. The
Chameleo vulgaris is doubtless the species mentioned in
the Bible. See Binhorn, Natural History of the Bibe,
pp. 249; Wood, Bible Animals, p. 87, 486. See Lizard.

SWAN (myth. and astr.), a beautiful constellation in
the Milky-way, which may be readily known from the
five bright stars, arranged in the form of a cross, of
which it is composed. It is situated between Cepheus
and Vulpecula, to the east of the Lyre. On bright win-
try nights the naked eye may count a hundred and fifty
stars in this large constellation. The Swan com-
memorates the orison chosen by Jupiter when he deceived
Nemesis and Leda, or possibly the singing swan, sacred
to Apollo, into which Orpheus was, at death, transformed.

Swan, Roswell Randall, a Congregational minister,
was born at Stonington, Conn., June 16, 1778; was
fitted for college by Rev. Hezekiah N. Woodruff,
of Stonington, and graduated from Yale College in 1802.
He united with the College Church Dec. 1, 1799.
His purpose to enter the ministry was not formed until
March, 1804, and shortly after he commenced the study
of theology with Rev. E. Emmerson, of the same town.
On October of the same year, after a severe illness, he con-
tinued his studies with Dr. Perkins, of West Hartford.
His license to preach was granted him by the Hartford
North Association, at Northington, Feb. 6, 1805. Owing
to ill-health, he did not immediately settle, but in
December took charge of an academy in Stonington,
and supplied the vacant Church there. He was or-
dained pastor of the Church in Norwich Jan. 14, 1807,
where he continued until his death, March 22, 1818.

Swan, Samuel, a Presbyterian minister, was born
in the island of Dominica, Nov. 30, 1798. While Sam-
uel was a student, he returned to live with his con-
trary, Scotland. Here the son received a liberal educa-
tion, completing his course at the Glasgow University.
At the age of nineteen he came with the family to Phil-
adelpbia, from whence he soon went to Princeton Sem-
nary. He was licensed to preach by the Philadelphia
Presbytery, Dec. 13, 1823, and received his degree of licen-
tiary in the Presbytery of Huntington, Pa. He received a
call from the Sinking Valley Church, which he declined
to accept, and was dismissed to the Redstone Presby-
tery. His next call was to the churches of Fairfield,
Ligonier, and Donegal, which he accepted, and was in-
stalled in 1834. He proved to be a devoted, self-
denying, and successful pastor, and for seventeen years
and a half retained the esteem and growing confidence
of his three churches. Becoming seriously crippled by
a shivered limb, he was compelled to relinquish so ex-
tensive a charge, and he accordingly resigned, and ac-
cepted the pastorate of Abington, Mont., where he was
installed in 1841. Half of his time was occupied by the
Church at Armagh. Here he continued until 1855.
In 1856 he removed to Leland, La Salle Co., Ill., where he
made an extensive purchase of land; and though he
had no pastoral charge, he continued to preach the Gos-
pel and was engaged in missionary work. From 1869 to 1871 he resided
at Aurora, Ill. For the purpose of giving his children an
education, he returned East, and, though advanced in
years, continued to preach until the end of his pilgrim-
ages, Aug. 5, 1867. (W. P. S.)

Swanger, John P., a minister of the Methodist
Episcopal Church, was born in Mifflin County, Pa., Feb.
15, 1836. He was converted and united with the Church
in 1854, and in 1859 was received on trial in the East
Baltimore Conference. His ministry, however, was of
short duration, as he died June 29, 1867, in Baltimore.
See Minutes of Annual Conferences, 1868, p. 27.

Swarm is the rendering, in the A. V., of two very
different Hebrew words.
1. יִדָּדָו, 'edâd (usually rendered "congregation" or
"assembly"), is employed to designate the swarm of
bees and honey found by Samson in the lion’s carcass
(Judg. xiii. 22); and it is by which Samson slew a dead
beetle some little time before the bees had taken up their
abode in the carcass, for it is expressly stated that "af-
after a time" Samson returned and saw the bees and honey
in the lion’s carcass, so that “if,” as Oedmann has well
observed, “any one here represents to himself a corrupt
and putrid carcass, the occurrence ceases to have any
true similitude, for it is well known that in these coun-
tries, at certain seasons of the year, the heat will, in
the course of twenty-four hours, so completely dry up
the moisture of dead camels, and that without their uncer-
going decomposition, that their bodies long remain, like
unburnt coal, pulp, and entirely without any odor.” To the foregoing quotation we may add that
very probably the ants would help to consume the car-
cass, and leave, perhaps, in a short time, little else than
a skeleton. Herodotus (v. 114) speaks of a certain One-
elsus, who had been taken prisoner by the Amathusians
and beheaded, and whose head, having been suspended over
the gates, had become occupied by a swarm of bees;
comp. also Aldrovandaus (De Insectis, i, 110). Dr. Thom-
on (Land and Book, ii, 362) mentions this occurrence of
a swarm of bees in a lion’s carcass as an extraordinary
thing, and makes an unhappy conjecture that perhaps
the horns, mentioned in the text, are intended. "If they
were known," says he, “that they manufactured honey
enough to meet the demands of the story.” It is known,
however, that these horns do not make honey, nor do any of the
family Vespidae, with the exception, so far as has been
hitherto observed, of the Brazilian Nectarita melifica.
See Bezz.

2. עָרָב, 'arab, is the term applied to the fourth
of the plagues (q. v.) of Egypt (Exod. viii. 31; “divers
sorts of flies,” Psal. lxxviii, 45; cv. 31). It is regarded
by most interpreters as a species of goety or tabanus
(Michaels, Supplem., p. 190), such as is still very trouble-
some to animals in Egypt (Forskal, Deocr. Anim. p.
85; Ritipell, Anim. p. 75). See Bochart, Hieroz. iii,
472; Werner, in the Miscell. Lips. nov., 201 sq. See Fix.

Swayze, John J., a minister of the Methodist
Episcopal Church, was born at Poughkeepse, N. Y.,
Aug. 30, 1812. He was received on trial in the Pitts-
burgh Conference in 1829, and labored with great accept-
bility, filling the office of presiding elder nine success-
ive years. He took a superannuated relation in 1852,
and died Feb. 18, 1855. See Minutes of Annual Con-
ferences, 1853, p. 242.

Swayze, William, a Methodist Episcopal min-
ister, was born in Sussex County, N. J., Nov. 18, 1784.
In his youth he was led by a pious African to hear a Methodist preacher near Baltimore, was converted, and soon after felt impressed that it was his duty to preach the Gospel, and labored as a local preacher to great advantage for several years. He was admitted into the New York Conference on trial in May, 1807, and for eight years labored successfully within the bounds of that Conference. He was dismissed to the Ohio circuit in 1813, and labored in that circuit until 1818; in 1818 to Deer Creek Circuit, including Chillicothe; in 1820 presiding elder of Ohio District, where "his labors, for almost four years, were crowned with unexampled success." In 1824, by the division made by the General Conference, he fell in the Pittsburgh Conference, and was appointed to Erie District; in 1828 to Canton District; in 1830, conference missionary; in 1832, transferred to Ohio Conference; in 1834 to Pittsburgh Conference; after which, he was superannuated until death, March 29, 1841. See Minutes of Annual Conferences, i, 258; Stevens, Hist. of the M. E. Church, iv, 389-391. (L. D. S.)

Swearing (some form of רק כז or רכ כז, דַּבְּרָה), is an appeal to God in attestation of the truth of what is said or done. "Coram Deo" is the phrase which was used in this sense. The Latin term is iurisprudentia or juramentum. Cicero (De Offic. iii. 29) correctly terms an oath a religious affirmation; that is, an affirmation with a religious sanction. This appears from the words which he proceeds to employ: "Quod autem affirmare, quasi Doce testes, promiseris, id tenendum est. Jam enim non ad iram deorum, quae nulla est, sed ad justitiam et ad fidem, quae in conjunctione dicitur, non habet effectum nisi quod est an appeal to God, as the source and the vindicator of justice and fidelity. Hence it appears that there are two essential elements in an oath—first, the human, a declared intention of speaking the truth or performing the action in a given case; secondly, the divine, an appeal to God, as a being who knows all things and will punish guilt. According to usage, however, there is a third element in the idea which "oath" commonly conveys, namely, that the oath is taken only on solemn, or, more specifically, on juridical occasions. The canon law gives all three elements when it represents judicium, petentia, et promissio: "Inbetwixt two parties, there is an appeal to God, as the source and the vindicator of justice and fidelity. The practice of taking oaths existed before the time of Moses. It is found as early as the days of Abraham, who made the oldest servant of his family swear he would select for Isaac a wife of his own kindred (Gen. xxiv, 2, 37). It is here observable that the oath is a private, not a judicial one; only that the authority of Abraham, as patriarch, must be taken into account. An oath is sometimes understood to signify the consent of the parties to be bound by the decision of another. It was the custom of the parties who took it to a certain course—a case in which it appears to have been spontaneous and voluntary: as, when, in Judges xxii., the men of Israel swore, saying, "There shall not any of us give his daughter unto Benjamin to wife" (comp. ver. 5). From I Kings xviii, 10; 2 Kings xiv, 25, we learn that on great occasions of great concern, a public oath, embracing even an entire "kingdom and nation;" but whether taken individually or by some representative we have no means of ascertaining. Such a custom, however, implying as it does a doubt of the public faith of a people, would have been looked upon with suspicion and inferiority. Oaths did not take their origin in any divine command. They were a part of that consuetudinary law which Moses found prevalent, and was bound to respect, since no small portion of the force of law lies in custom, and a legislator can neither abrogate nor institute a binding law of his own mere will. Accordingly, Moses made use of the sanction which an oath gave, but in that general manner, and apart from minute directions and express words of approval, which shows that he merely used, without intending to sanction, an instrument that he found in existence and could not safely dispense with. "Per oaths they enforced what was already a law; where an oath is ordered to be applied in the case of lost property; and here we first meet with what may strictly be called a judicial oath (Lev. vi, 3-5). An oath, making an appeal to the divine justice and power, is a recognition of the divinity of the being to whom the appeal is made. When he is not, so to speak, to be convicted of idolatry. Such an act is accordingly given in Scripture as a proof of idolatry and a reason for condign punishment. "How shall I pardon thee for this? Thy children have forsaken me, and sworn by them that are no gods" (Jer. v, 7; xii, 16; Amos viii. 14; Zechar. i, 5). This appeal to God was in frequent use among the Hebrews, as a confirmation of both statements (Matt. xxvi, 74) and promises (1 Sam. xix, 6; xx, 17; 2 Sam. xix, 23; xx, 21; 1 Mac. vii, 35). For covenant oaths, see Gen. xxviii, 15 sq.; Josh. iv, 19; 1 Mac. vii. 22; Josephus, Ant. xiv, 1.2. For oaths of allegiance see 2 Sam. xv, 21; Josephus, Ant. xv, 10, 4) in both public and private life (e.g. Judg. xxi, i; 1 Kings xviii, 10; Ezra x, 5; and Gen. xxiv, 37; l, 5; Matt. xiv, 7), as also before the Judges (Exod. xxii, 11; Lev. vi, 3; 1 Sam. xii, 5), but in all cases does not have an evil use. Perjury is forbidden (xix, 12), but on religious grounds, as a profanation of God's name. The usual oath was by Jehovah (Deut. vi, 13; comp. Gen. xiv, 22, Judg. xxii, 7; Ruth i, 17; 1 Sam. xiv, 44; 2 Sam. xix, 7; 1 Kings i, 29; ii, 23; Isa. xix, 18; xlv; 16; Jer. iv, 1; xxvi, 16; 1 Kings xix, 14; 2 Kings v, 11)."
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vah liveth" (יִשְׂרָאֵל, יִשְׂרָאֵל, יִשְׂרָאֵל, Jer. iii, 18; Judg. viii, 19; 2 Sam. ii, 27; Jer. xxxviii, 16); at greater length, "Jehovah be a true and faithful witness between us" (יְהוָה, יְהוָה, יְהוָה, Jer. xiii, 5). Formulas of terrible import were used by the later Jews (see Josephus, Life, § 53; comp. Lyssias, Pro. Com. Aristok. 32). Of the ceremonies usually observed by those who took oaths we know but little. In a patriarchal antiquity it was usual to put the hand under the thigh (Gen. xxiv, 2; xxvii, 29). On this practice Aben-Ezra observes, "It appears probable to me that the meaning of this custom was as if the superior said, "If thou art under my power, and am not prepared to execute my commands, put thy hand, as a token, under my thigh."" Winer, however, thinks that, as it was usual to swear by the more important parts of the human frame, so this was a reference to the generative powers of man. But see on this interpretation, as well as on the general question of swearing by parts of the body, Meiner, Gesch. der Relig. ii, 286 sq. It is, however, certain that it was usual to touch that by which a person swore. Other instances may be seen in Niedek, De Popular. Adorat. p. 213 sq., and p. 218, which go immediately to confirm the idea advanced by Winer. The Targum of Jonathan (on Gen. xxiv, 2) supposes the hand to have been placed on the section of circumcision (comp. Jerome, ad loc.). Cranberg (Religionw. i, 439) most strangely connects this custom with the licentious worship of Baal and Asartor. (For other views see Dreyer, Miscel. sb. einige Gegeven. des teutsch. Rechts. 115 sq.; Mähn, in Berthold. Journ. vii, 118 sq.)

The more usual employment of the hand was to raise it toward heaven; designed, probably, to excite attention, to point out the oath-taker, and to give solemnity to the act (Gen. xiv, 22, 23). In the strongly anthropomorphic language of parts of the Scripture even God is introduced saying, "I lift up my hand to heaven, and say, I live forever" (Deut. xxii, 40). Some suppose that a similar license is employed whenever the Almighty is represented as in any way coming under the obligation of an oath (Gen. xxiii, 16; 17; Exod. vi, 8; Ezek. xx, 5; Hebr. vi, 17). Instead of the head, the phylactery was sometimes touched by the Jews on taking an oath (Maimon, Shebuthoth, c. 11). Even the Deity is sometimes introduced as swearing by phylacteries (Tanch. fol. vi, 5; Otho, Lex. p. 757). "Giving the hand" (Ezek. xxvii, 12) was a ceremony used between equals; the violation of this pledge was believed to be a most atrocious crime and hence that person who denounced vengeance on the king of Babylon, who had broken a covenant after having "given his hand." We meet with the representation of the pledge given by the joining of hands, in connection with some religious ceremony, on many ancient coins, of which the accompanying engravings are specimens. They are taken from golden coins in the British Museum. See Hand. Swearing by dipping the hands in the blood sq. Some oaths they declared invalid: "If any one swear by heaven, earth, the sun, and such things, although there may be in his mind the mere words a reference to those who created them, yet this is not an oath; or if any one swear by one of the prophets or by some book of Scripture, having reference to Him who sent the prophet and gave the book, nevertheless this is not an oath" (Maimon. Hah. Shebuthoth, c. 12). So the Mishna (Shebuthoth, c. 4): "If any one adjures another by heaven or earth, he is not held bound by this." It is easy to see that oaths of this nature, with authoritative interpretations and glosses so lax, could hardly fail to lessen moral obligation, and to lead to much practical perjury and impiety. Maimonides' statement is strange, for, when a man may swear and yet not swear, by the same formula appear to bind himself and yet be free, contract with his associates an obligation from which he may be released by religious authorities, the basis of private virtue and the grounds of public confidence are at once endangered. Besides the practice of unauthorized and spontaneous oath-taking, which seems even in the earlier periods of Jewish history to have been too common, became, about the time of our Lord, of great frequency, and must have tended to lower the religious as well as weaken the moral character. Peter's conduct is a striking case in point. He was to curse and to swear, saying, I know not the man" (Matt. xxvi, 74). An open falsehood thus asserted and maintained by oaths and imprecations shows how little regard there was at that time paid to such means of substantiating truth. The degree of guilt implied in such lamentable practices is heightened by the emphasis with which the Mosaic law guarded the sanctity of the divine name and prohibited the crime of perjury and profanation (Exod. xx, 7; Lev. xix, 12; Deut. v, 11; Matt. v, 38).

The levity of the Jewish nation in regard to oaths, though reproved by some of their doctors (Otho, Lex. p. 351: Philo, ii, 194), was notorious; and when we find it entering as an element into popular poetry (Martial, xi, 9) we cannot ascribe the imputation to the known injustice of heathen writers towards the Israelites. This national vice, doubtless, had an influence with the Esseines (q.v.) in placing the prohibition of oaths among the rules of their reformatory order. Modern Orientals habitually use the exclamation Inshallah ("in the name of God") on the most trivial occasions.

That no case has been made out by Christian commentators in favor of judicial swearing we do not affirm; but we must declare it is a very weak one, wears a casuistical appearance, and as if it were necessary in order to excuse existing usages and guard against errors imputed to unpopular sects, such as the Quakers and Menonites. It inferential and merely probable conclusions, such as the case consists of, may be allowed to prevail against the explicit language of Jesus and James, Scripture is robbed of its certainty, and prohibitions the most express lose their force. For instance, it has been alleged that our Lord himself took part in an oath when, being adjured by the high-priest, he answered, "Thou hast said" (Matt. xxvi, 65, 66). But, what has this to do with his own doctrine on the point? Placed at the bar of judgment, Jesus was a criminal, not a teacher, bound by the laws of his country—which it was a part of his plan never unnecessarily to disregard—to give an answer to the question judicially put to him, and because, not by a regard to the great interests which he had come into the world to serve. Jesus did not swear, but was sworn. The putting the oath he could not prevent. His sole question was, Should he answer the interrogatory?—a question which depended on considerations of the highest moment; but which he determined to decide in the affirmative. That question in effect was, "Art thou the Messiah?" His reply was a simple affirmative. The employment of the adjuration was the
act of the magistrate, to have objected to which would have brought on Jesus the charge of equivocation, if not of evasion, or even the denial of his "high calling."

The general tendency of this article is to show how desirable it is that the practice of oath-taking of all kinds, judicial as well as others, should at least be diminished, till, at the proper time, it is totally abolished; for whatever affhirmation contained from the Evil One, esse postmodum (Matt. v, 37), and equally lethal to eth. See Lydian Dias. de Juramento; Nicolai, De Jurum, Hebrarum, Graecorum, Romanorum, aliquorumque Populorum; Sekenii Dias. de juramento; Molembeci De Juramento per Graeciam Princps; Spenneri Dias. de Juramento per Aschidualum — all of which may be found in vol. xxvi of Ugolino's Thesaurus Antiq. Sacr. See also Hansen, De Juramento, Vet. in Graeciam, Thesaurus; Carpoao, Appar. p. 602 sqq. — Steiner, De Jurare, See. Discip. Heb. (Lips. 1788); Furmann, De Jurarum, et Mentis Hebr. (Frankf. 1782); Valkenau, De Ritu in Jurare, a Vet. Heb. et Graec. Observ. (Franck. 1785; and in Orellin's Collect. I. i, 175 sqq.; especially Baasek, De Jurare, Vet. impr. Rom. (Traj. ad Rh. 1727); Lasaulx, Urb. d. Ekl bei d. Griech. (Wurzb. 1844); Ueb. d. Ekl bei d. Rom. (Ioh. 1844); Otho, Lex. Robbin. p. 347 sqq. A much shorter work may be found in Schmitz, Die schichte der Vorstellung u. v. "Eide;" see also Tyler, Oaths: their Origin, etc. See OATH.

SWEARING, PROFANE, was severely condemned in the ancient Church, and seems to have been a common practice. Swearing, or foolish or wicked adjurations by any creature or demon, by the emperor's genius, by angry gods, or by sacred persons, were placed under special penance. Profanity is also punishable by the civil law of Great Britain, and by the laws of some of the states of the United States.

Sweat (727, Gen. iii, 19; 27), Ezek. xlviii, 18; ἱδρυμα, Luke xxii, 44) was one of the physical phenomena attending our Lord's agony in the garden of Gethsemane as described by Luke (xxii, 44): "His sweat was as it were drops of blood" (literally clots, 3πιγξ/βαιν of blood falling down to the ground." The genuineness of this verse and of the preceding has been doubted, but is now generally acknowledged. They are omitted in A and B, but are found in the Codex Sinaiticus (N), Codex Beza, and others, and in the Peshito, Philoxenian, and Curetonian Syriac (see Tregelles, Greek New Test.; Scrivener, intro. to the Crit. of the New Test. p. 848), and are placed at the end of the Note on the construction and canon in ver. 42 as a trace of the existence of the verse in the Codex Alexandrinus.

Of this malady, known in medical science by the term diaphoresis, there have been examples recorded both in biblical and non-biblical times. Arius, the Christian bishop of Alexandria (De Part. Anim. iii, 6), the cause assigned is generally violent mental emotion. "Kammenjesser," quoted by Dr. Stroud (Phys. Cause of the Death of Christ, p. 86), "remarks,'Violent mental excitement, whether occasioned by uncontrollable anger or vehement joy, and in like manner sudden terror or intense force, forces out a sweat, accompanied with signs either of anxiety or hilarity.' After ascribing this sweat to the unequal constriction of some vessels and dilatation of others, he further observes: 'If the mind is seized with a sudden fear of death, the sweat, owing to the excessive degree of constriction, often becomes bloody.'" Dr. Millingen (Curiosities of Medical Experience, p. 489, 2d ed.) gives the following explanation of the phenomenon: "It is probable that this strange disorder arises from a violent commotion of the nervous system, turning the streams of blood out of their natural course, and forcing the red parts of the circulation to a more or less extreme elevation; the diminution of the fibres could not produce so powerful a re-vulsion. It may also arise in cases of extreme debility, in connection with a thinner condition of the blood."

The following are a few of the instances on record which have been collected by Calmet (Dias. sur la Sweer du Sang), Millingen, Stroud, Trusen (Die Sitten, Gebräuche und Krankheiten d. alt. Hebr. [Breislgau, 1858]), in addition to those given under bloody sweat. Scherkin (Obs. Med. iii, 458) says that in the plague of Miseino in 1534 a woman who was seized sweated blood for three days. In 1624 Conrad Lycoctonos (De Prodigis., p. 523, ed. 1653) reports, a woman in the plague sweated blood from the upper part of her body. According to De Thou (i, xi, 326, ed. 1626), the governor of Montemaro, being seized by straitegy and threatened with death, was so moved that he sweated blood and water. In the Mélanges d'histoire, 1794, iii, 179, Dr. Bouhais reports the case of a woman who sweated blood from her left arm, given to a woman who suffered so much from this malady that, after her death, no blood was found in her veins. Another case of a girl of eighteen who suffered in the same way is reported by Mesaporti, a physician at Terni, accompanied by the observations of Valerseni, professor of medicine at Palma. It occurred in 1708 (Phil. Trans. No. 808, p. 2144). There is still, however, wanted a well-authenticated instance in modern times observed with all the care and attested by all the exactness of later medical science. That given in Caspar's Wochenschrift, 1848, as having been observed by Dr. Schroeder, is a somewhat voluminous writer, chiefly on devotional subjects. He stood high in his native country, and many of his hymns are still among the favorite ones in the Swedish Lutheran service. He was the father of Emanuel Swedenborg. He was made bishop of Skara in 1702, about the time that he visited England. The Swedish Church in London and the Swedish congregations settled on the banks of the Delaware, in America, were placed by the king under his episcopal supervision; and his letters to the latter colony, still preserved in the records of the Church at Wilmington, show a warm interest in their affairs. From the information which he had obtained from this correspondence he published a work concerning America, a copy of which is in the library of Harvard College. He also published a Psalm-Book (1694), which was suppressed as pietistic; and the first Swedish Grammar (1722). Bishop Swedenborg died July 26, 1772. (W. B. H.)

Sweden, a kingdom in the northern part of Europe. In conjunction with Norway it forms the Scandinavian peninsula, springing out as the larger part of this peninsula. Its geographical position is between lat. 55° 20' and 69° N. and long. 11° 10' and 28° 10' E., and it extends not far from 1000 miles from north to south, and in its greatest breadth 500 miles from east to west. It is bounded on the north by Norwegian Lapland, east by Russia, south by the Gulf of Bothnia and the Baltic, and west by the Sound, the Cattegat, and Norway. The country has the characteristic features of all northern regions. Many parts of it, especially in the north, are barren and unproductive. Its immense forests are a source of great revenue, the wood being used not only for shipbuilding, but for the erection of the construction of the exterior as well as the interior parts of all buildings, and furnishing also a profitable article for export. All the grains peculiar to northern countries are raised in Sweden, not only in sufficient quantity for home consumption, but also for export.
In some of the metals it is very rich, and no small part of the wealth of the country comes from the working of mines of gold, silver, iron, copper, etc. The description of the natural productions of the country are concerned, will apply to Sweden, and renders any minute detail in this respect unnecessary. See Norway.

The great political divisions of Sweden are three—Gothen, Svealand, and Norriand. Gothen has thir- teen counties, and several churches, but several churches, it is true, giving a population of about 200,000 people. The largest city is Stockholm, having a population in 1874 of nearly 160,000. The only other city of considerable size in Sweden is Gothenburg, which has a population of over 80,000, but there is quite a large number of cities and towns having a population of over 12,000.

I. History.—The early history of Sweden is involved in great obscurity, nor do we find much in that history which will interest the general reader until we come down to the time of Gustavus Vasa, who, with great heroism, made an attack on Christian II, and succeeded in obtaining the throne in 1523. The next character that stands out prominently on the pages of Swedish history is Gustavus Adolphus, the great champion of the Protestant faith, and the powerful foe with whom Augustus and his son, Frederick, were constantly engaged during the Thirty Years' War. Gustavus was most fortunate in his counsellors and statesmen, especially in his chan- cellor, the wise and good Oxenstiern (q. v.), who, after the death of his sovereign at the battle of Lutzen in 1632, was instructed with the management of affairs during the minority of Christianus, the daughter of Gustavus, who succeeded to the throne. Passing over a few years, we come to the period during which the celebrated Charles XI sat on the throne, whose wonderful martial exploits form one of the most brilliant pages of modern history. He was the second son of Gustavus, and was succeeded in 1654 by his brother, Charles XII. At the beginning of the 17th century Sweden was at the height of its power and of its glory. When he closed his administration, and, by his death, Sweden came under the dominion of his sister, Ulrica Eleonora, its prospects were far from flattering. She surrendered herself to the control of her hus- band, Frederick, whose administration of the affairs of Sweden was most unfortunate and humil- itiating. In making terms of peace with the enemies with whom she had been at war for so long a time, cessions of large territories which were once within the boundaries of the kingdom had to be made. Ulrica dying without issue in 1697, passed into the hands of Adolphus Frederick, in fulfillment of one of the terms of peace prescribed by the empress of Russia in the treaty of 1743. His reign of twenty years was one of constant commotion and trouble. At his death, in 1711, his son Gustavus III succeeded to the crown and reign- ed twenty years, when he was assassinated, and his son Gustavus IV, a minor in age, came to the throne, with his uncle, the duke of Södermannland, as regent. For various reasons the young king, after a few years, was compelled to abdicate, and his uncle, the regent, under the title of Charles XIII, became king. Upon his de- cession Falck (Frederik), who had been as- elected king, taking the title of Charles XIV. During his reign of twenty-six years, Sweden enjoyed a good degree of prosperity, and recovered, in considerable measure, what she had lost under the reigns of his predecessors. At his death, in 1820, his son Oscar I succeeded to the throne, and spent the remainder of his years in developing the resources of the country and adding to its material wealth. His reign lasted fifteen years (1844-59), during the last two of which, on account of his ill-health, his son and successor had acted as regent. This son, Charles X, was king for thirteen years (1859-72). During his administration, liberal ideas gained the ascendency, and the result was the introduction into the government of many constitutional re- forms. Charles died in 1872, and was succeeded by the present king, Oscar II. II. Religion.—Christianity was first introduced into Sweden in the 9th century by Anschar, a monk of Corvey, Westphalia, although the Swedish historians assert that many of the people embraced the Gospel still earlier, and that in 818 a church was erected at Linköping by Herbert, a Saxon ecclesiastic. The labors of Anschar were followed up by his successor, Rembert, who founded six churches, but gained few converts. Several of Rembert's successors failed to prosecute the work, and Christianity became almost extinct; and it was not until 1026 that Sweden became a Christian state. The Reformation commenced in Sweden in 1524 under Gustavus I, who secretly encouraged the preaching of Lutheran doctrines, in order, when he had formed a party of sufficient strength, to seize the revenues of the dominant Church and abolish its worship. One of the most popular and able missionaries of the Reformation was Olaf Petri, who published the New Test. In the Swedish language. The bishops called upon the king to suppress the revision guilty of schism. On his death, with indifferently, and consented to a public disputation at Upsala between the Romish and Protestant parties. This controversy tended to open the eyes of the people to the errors of the Romish creed, and they welcomed the missionaries to their houses. Gustavus seized at once upon the two thirds of the national income held by the clergy; and he authorized the clergy to marry and mix with the world. He also declared himself a Lutheran, nominated Lutherans to the vacant sees, and placed Lutherans in the parish churches. In the course of two years the Rom- ish worship was solemnly and universally abolished, and the Confession of Augsburg was received as the only rule of faith. John, who succeeded to the throne in 1569, had married Catharine of Poland, a Roman Catholic, and soon displayed a decided leaning towards the old faith. In the fervor of his zeal he prepared a new liturgy, and the prayer that the king of Sweden was Conformable to the Catholic and Orthodox Church.
Sects of Christians, however, being tolerated. The king nominate his archbishop and the bishops from a list of names presented to him by the ecclesiastical authorities. The archbishop of Upsala is the head of the Swedish Church, having under him eleven bishops. All ecclesiastical matters of importance are subject to the decision of the king. A revolution in religious matters took place in Sweden, and we cannot fail in time, to make itself felt in its influence on the future destiny of the national Church. Especially prosperous have been the missionary operations of the Baptists under the labors of the Rev. Andreas Wiberg and his fellow-laborers. Thousands of converts have been gathered into Baptist churches, and this work of evangelization seems to be but in its infancy. In 1864 the Rev. O. P. Petersen was commissioned by the Missionary Society of the Methodist Episcopal Church to open missions in the Scandinavian missionary; he had, as an assistant missionary, Peter Larsen, who went to Sweden and visited several families at Calmar. A mission was begun in 1864 at Wisby, in the island of Gotland, and from that time the work has been very prosperous. The General Conference of 1876 ordered the Swedish mission to be organized into an Annual Conference, which was effected under the presidency of the bishop Andrews at Upsala, Aug. 7, 1877. The following is a summary of the statistics of the mission for 1879: Number of ministers, 54; local preachers, 69; Sunday-schools, 138; teachers and officers, 505; Sunday-school scholars, 5500; members and probationers, 6800; churches, 36; probable value of churches, $25,000.

III. Education.—To the credit of Sweden it is to be said that she has provided most liberally for the education of the young. There is a common-school system, instruction being gratuitous, and children not attending the regular government schools are obliged to furnish certificates that they are under the tuition of private teachers. The result of all this careful and systematic attention to education is that seldom is a Swede found who cannot read and write. The higher seats of learning are well patronized. The University of Upsala takes high rank among the literary institutions of Northern Europe. Its home is in the town from which it takes its name—Upsala, forty-five miles north-west of Stockholm, a place of some 12,000 inhabitants. The attendance of students is large, as high sometimes as 1500, who gather here not only to pursue the regular course of collegiate study, but to listen to lectures from the professors of theology, law, medicine, and philosophy. The university has a valuable library of over 100,000 volumes, several museums and collections, a botanical garden, and an observatory. Both the army and the navy are well represented by schools, the former having two well-conducted institutions, one at Carlberg and another at Marieberg, designed especially for the training of officers of the engineering and artillery departments, and the latter having a school for naval cadets at Stockholm. There are to be found in Sweden—as there are in all countries where the people are well educated—in all towns and villages, libraries, museums of art, etc., societies for the promotion of science and literature, publications in the form of newspapers and periodicals of many kinds, so that the diffusion of knowledge is wide-spread and healthy.

IV. Literature.—See Adlerfelt, Histoire Militaire de Charles XII (Paris, 1741, 5 vols. 12mo); Brem, Memoires of the Sovereign of Sweden and Denmark (London, 1804, 3 vols. 8vo); Arndt, Erinnerungen aus Schweden (Berlin, 1818, 8vo); Dunham, History of Denmark, Sweden, and Norway (London, 1833-34, 3 vols. 12mo); Gall, Reise durch Schweden in 1836 (Bremen, 1839, 2 vols. 12mo); Laing, Tours in Sweden and Norway, in 1850 (London, 1853, 8vo); Svanberg, Drame in Sweden and Gothland, with Etchings by the Way-side (ibid. 1847, 8vo); Thum, Beskrivning ifver Sveriges Rike (Stockholm, 1849-56, 7 vols. 8vo); Marryatt, Year in Sweden and Gothland (London, 1862, 8vo).
To observe in everything a propriety of behavior, and always to keep the connection of thought. To discourse with fidelity the functions of my employment and the duties of my office, and to render myself in all things useful to society.

He was a member of the principal scientific and philosophical societies of Northern Europe. In 1748, at the age of fifty-seven—in the full maturity of his powers, in the enjoyment of honorable station, and of an enviable reputation for piety and worth, learning, and extraordinary capacity—he ceased from his other labors and began to devote himself to theology, to the promulgation of the doctrines of the New Jerusalem Church. Having been, as he declared, called by the Lord to be the messenger of a New Dispensation of Heaven and Divine Truth, he was no longer at liberty to pursue his former courses of occupation and study, but thenceforward applied himself with all the diligence of his character, to the duties of his new office. The following are some of his own words with respect to this "call" and mission, written to Rev. Dr. Hartley, rector of Wimborne, Buckinghamshire, in 1768:

"I feel the sense of circumstances of his previous career, he continues, "But I regard all that I have mentioned as matters respectively of little moment; for, what far exceeds them, I have been called to a holy office by the Lord himself, who most graciously manifested himself in person to me during the year 1748, when he opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. From that time I began to print and to publish various Arcana which have been seen by me or revealed to me as respecting heaven and hell, the state of man after death, the true knowledge of God, the spiritual sense of the Word, with many other important matters conducive to salvation and true wisdom. The only reason of my later journeys to foreign countries has been the desire of being useful, by making known the Glories of the life of the other world. At the time of my death I wrote, to the landgrave of Hesse-Darmstadt, "The Lord, our Saviour, had foretold that he would come again into the world, and that he would establish there a new Church. He has given this prediction in the Apocalypse (xxi and xxii), and also in several places in the prophets. But, as he cannot come into the world again in person, it was necessary that he should do it by means of a man, who should not only receive the doctrine of this new Church in his understanding, but also publish it by printing; and so the Lord had prepared me for this office from my infancy; he has manifested himself to me, and he has opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, and thus introduced me into the spiritual world, and granted me to see the heavens and many of their wonders, and also the bells, and to speak with angels and spirits, and this continually for twenty-seven years. I declare, in all truth, that such is the fact. This favor of the Lord in regard to me has only taken place for the sake of the new Church which I have mentioned above, the doctrine of which is contained in my writings. Except in this chief object and in the character of his writings, by which the life and state of all life under the heavens was unfolded to him, his outward demeanor remained the same, with an increase of spiritual piety and prayerfulness, the same dignity and quiet urbanity of manner marked his intercourse with others, the same solid sense and enlightened intelligence characterized his conversation. His intercourse with the.split into this and the other world was uninterrupted. He retained his seat in the Swedish Parliament, and became more prominent in State affairs than he had ever been before.

Swedenborg's first theological publication, and his largest work, is the Arcana Coelestia, or Heavenly Mysteries, in which he revealed his visions and ideas, with a book of Genesis, with a large part of Exodus; in which, with many other observations and doctrines, the text is unfolded as to what he calls its "spiritual sense." The design seems to be to discover a Christian meaning and application in all things of the "law and the prophets;" the method is that of a poet; it appeals not so much like that of other Christian commentators, except in the extent to which the principles of symbolism are carried and the results arrived at. He maintains that such a secondary sense runs through all the books given by immediate divine dictation—Law, Former Prophets, Latter Prophets, and Psalms—and that these books are written according to a uniform law, called that of "correspondence," or the law of universal analogy between spiritual and natural things, which law it is one great object of his writings to unfold. His citations and comparison of Scripture texts are remarkably full and exhaustive.

From the time of his alleged "call," he wrote and published almost constantly until his death. The Arcana was finished in 1756. His succeeding works are, An Account of the Last Judgment, and the Destruction of Babylon; showing that all the Predictions in the Book of Daniel, and Prophecy in the New Testament, are fulfilled, and have been precisely fulfilled, as is clearly demonstrated (1758); The Divine Wisdom and its Wonders, and Concerning Hell; from Things Heard and Seen (ibid. 1758): The Four Leading Doctrines of the New Jerusalem, etc., Concerning the Lord, Sacred Scripture, Faith, and Life (Amster. 1768);—Angelic Wisdom Concerning the Divine Providence (ibid. 1768) —Angelic Wisdom Concerning the Divine Providence (ibid. 1768); The Apocalypse Revealed, wherein are Disclosed the Arcana there Foretold, which have hitherto Remained Concealed (ibid. 1768); The Apocalypse Explained according to the Spiritual Sense; in which are Revealed the Arcana which are there Predicted and have been hitherto Deeply Concealed (published after his death, in 5 vols. 8vo), a much larger and fuller work than the preceding:—The Delights of Wisdom concerning Conjugal Love; after which follow The Pleasures of Inanity concerning Scorpial Love (Amster. 1768). The True Christian Religion, containing the Universal Theology of the Church, Foretold by the Lord in Daniel vii, 13, 14, and in Revelation xxii, 1, 2 (ibid. 1771), contains his body of divinity, and is divided into fourteen chapters, under appropriate heads. There are also a number of minor tracts and tracts. All these works were written originally in Latin, and were distributed by the author to the principal universities and seats of learning.

In addition to his philosophical acquirements, Swedenborg was learned also as a Hebrew and Greek scholar. He died in London on March 29, 1772, at the age of eighty-nine, the last the truth of his alleged disclosures. He did not attempt to collect congregations, nor organize a church. For an account of the followers of his doctrines, see New Jerusalem Church. (W. B. H.)

Sweet, Eliezer, a minister of the Methodist Episcopal Church, was born at Gormah, Ontario Co., N. Y., in 1810. He was admitted into the Genesee Conference in 1847, in which conference and the East Genesee Conference he spent his ministerial life, three years of which he was supernumerary. He died Sept. 7, 1869. See Minutes of Annual Conference, 1870, p. 281.

Sweet, John Davis, a Baptist minister, was born at Kingston, Mass., Oct. 16, 1838. He was the son of a Unitarian clergyman. From his early life he developed a marked taste for literary pursuits, and in his preparatory studies took high rank as a scholar. In the fall of 1859 he entered Harvard College, and during the next year one year in advance, and distinguished himself by his application to his college tasks. Having overworked himself, he sought to recruit his health by foreign travel. Returning home, he embarked in business; but, his friends urging him to direct his attention to the ministry, he abandoned his business and entered the theological course of the Baptist Church in Billerica, Mass., in October, 1863, where he remained nearly five years—1863—88—
securing in a marked degree the affection of his Church and the respect of the people of the village in which he had his home. He was publicly recognised as pastor of the First Baptist Church in Somerville, Mass., May 4, 1888. He had commenced his work in the new field of his labor, and was prosecuting it with rare success, when he was called to the close of his service by the outbreak of a disease from which he died. The last records which he made in his diary a few days before his death was the following: "In looking over my ministry of nearly seven years, I feel I ought to drop on my knees and thank God that he ever called me to this glorious work. Some are always speaking of the time; but I can say of mine, that it has been one bright day, with few clouds to dim the brightness. I love the work." He died in August, 1869. See Warren [G. F.], Memorial Sermon. (J. C. S.)

Sweet Cane. See Canes.

Sweet Singers, a small Scottish sect, called from their founder, John Gib, the Guminers (q. v.). They forebore all worldly business, and professed to be entirely devoted to fasting and prayer in the open fields. The name "Sweet Singers" was given to them from their habit of "wailing a portion" of the more mournful psalms. They renounced and denounced the use of metrical psalms, the translation of the Bible, Longer and Shorter Catechisms, the Confession of Faith. The Covenant, names of months and days, the use of churches and churchyards, and all kinds of church custom and tribute, all sports, and, indeed, everything and everybody but themselves. They finally undertook a pilgrimage to the Pentland Hills, where they remained some days, with a resolution to sit till they saw the smoke of the desolation of Edinburgh, which their leader had predicted. They were committed to prison in Edinburgh in April, 1861, but were soon released. See Blunt, Dict. of Sects, s. v. M'Crie, Scottish Church History, ii. 195.

SWEET SINGERS, the English Rankers (q. v.) of the 17th century, so called by some contemporary writers.

Sweet Wine. See Wine.

Sweetman, Joseph, a Presbyterian minister, was born at Freehold, Monmouth Co., N. J., March 9, 1774. His mother was a granddaughter of Walter Kerr, who was banished from Scotland for his unwavering adherence to Covenantant principles and his opposition to prelacy. When Joseph was about three months old, his parents removed to Charlton, Saratoga Co., N. Y. He graduated at Union College in 1797, being one of the three students that composed the graduating class, and was the first to enter the theology school. He was privately ordained by Albany Presbytery, and installed pastor of Salem Church, Washington Co., N. Y., Sept. 17, 1800. On account of failing health, he resigned his pastoral charge Oct. 8, 1817, and was never again installed pastor of a Church, but from that time till his death devoted himself to aiding young men in preparing for the ministry. He was the founder of the "Sweetman Scholarship" in Princeton Theological Seminary, N. J. He died Dec. 10, 1863. Mr. Sweetman was vigorous in intellect and eloquent in manner. He was a very benevolent man: that he might have to give, he was industrious, economical, and prudent. See Wilson, Prep. Hist. Alumni, 1866, p. 57; also 1864, p. 198.

Sweetser, Seth, D.D., a Congregational minister, was born at Newportport, Mass., March 15, 1807. He was prepared for college in Newportport Academy, under the tuition of Leonard Withington, D.D., and graduated from Harvard College in 1827. He then taught school for two years (1827-29) in Genesee, N. Y., after which he returned to Harvard College as a tutor, remaining there until 1831, when he entered Andover Theological Seminary, where, after a full course of three years, he graduated in 1834. He was ordained Nov. 28, 1836, and was called to Gardiner, Me., where, after preaching two years, he was dismissed, Nov. 8, 1838, to the pastorate of the Calvinist Church, Worcester, Mass., was installed Dec. 19 of the same year, and remained in this office until his death, having had a colleague after 1874. Here the great work of his life was done. He was a member of the Committee of Correspondence of the American Board of Commissioners for Foreign Missions from 1854, one of the vice-presidents of the American Home Mission Society from 1864, and president of the American Education Society. From 1866 to 1873 he was overseer of Harvard College, during which time he published various Reports, Sermons, and Addresses; also several articles in the Bibliotheca Sacra. He died from the effect of a spinal injury and pulmonary disease combined March 24, 1878. (W. P. S.)

Swell, in music, a set of pipes in an organ with a separate key-board, and forming a separate department, which are capable of being increased or diminished in intensity of sound by the action of a pedal on a series of shades or shutters overlapping each other like Venetian blinds. At the close of the 17th century, in which period they were first developed, they are enclosed. On a well-constructed swell a practiced performer can imitate not only a gradual crescendo and diminuendo, but also a sforzando, a very small opening sufficient to make an immediate burst upon the ear; while, when the shutters are closed, an imitation of an echo is produced.

Swelling ("mâle, gâne, "excellency," "pride," etc.) of Jordan is a phrase occurring in the A.V. at Jer. xii. 5; xlix. 19; 1, 44, but which should be rendered "pride." See "Pride." In Zech. xi. 3, 4, the word is used of verdure and thickets along the banks, lined with willows, tamarisks, and cane, in which the lions once made their covert; but has no allusion to overwhelming billows from a rise of the waters (Reland, Palæst. p. 274). See JORDAN.

Swert (or Sweerts), Francis, a Flemish historian and antiquary, was born in Antwerp in 1567. He devoted much of his time to study and published a great many works which brought him considerable reputation: Narrationes Historiae in Deorum Gradequam Capita, etc. (Antwerp, 1602, 4to);—Lactinius in Funere Ab. Ortelio, cum Ortelio Vite (1601, 8vo);—Meditationes J. Cardinalis de Turrecuvissi in Vicum Christi, in Vina Casti, etc. (Cologne, 1607, 12mo);—Selecta Orbis Christianae Deliciae (ibid.,1608,1625, 8vo). He died in 1629.

Swift, Eliza Pope, D.D., an eminent divine of the Presbyterian Church, was born at Williamsport, Mass., Aug. 12, 1792. His paternal grandfather was the Hon. Heman Swift; his father, the Rev. Seth Swift, pastor at one time of the Congregational Church in Williamsport; and his mother was a daughter of Rev. John Eliot, well known in the annals of American history as the "Apostle to the Indians." He graduated with honor at Williams College, Sept. 1, 1818, and at the Theological Seminary, Princeton, N. J., in 1816; was licensed by New Brunswick Presbytery at Lawrenceville, N. J., April 24, 1815, and on Sept. 9 of the same year he met the American Board of Commissioners for Foreign Missions at Hartford, Conn., and was accepted as a foreign missionary, though he was informed that he could not be sent abroad for some months. On Sept. 9, 1817, he was ordained by a Congregational council as an evangelist to the heathen in China. The Rev. Lyman Beecher, D.D., preaching the ordination sermon in Park Street Church, Boston, Mass. The interval between his licensure and his entering a permanent field of labor, a period of some two and a half years,
was filled up with laborious efforts in behalf of the for-

gain missionary cause—travelling, for the most part, on

in his family in great poverty, and they were supported

in the part of the board, to relinquish his long-cherished

desire of being a foreign missionary. In October, 1818, he

by relatives. Swift, when six years old, was sent to

the royal college, and remained there until re-

moved to Trinity College, Dublin, which he entered as

a pensioner, April 24, 1682. He received his degree

of A.B. Feb. 16, 1685, but he remained in the college

until 1688, when he went to England to visit his moth-

er, and was on her recommendation admitted into the

house of Sir William Temple. In 1694 he went to Ire-

land, took orders in the Church—that of deacon Oct. 18,

1694, of priest Jan. 13, 1695—and obtained a small liv-

ing, which he threw up in two years and returned to

England. He lived as a friend with Temple until the

death of the latter, Jan. 27, 1698, and in 1699 accom-

panied lord Berkeley to Ireland as his chaplain and

private secretary. Being deprived of this office, he was

given the rectory of Agher, and the vicarages of Lar-

acor and Rathbeggan, worth altogether £200 a year. The

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acor and Rathbeggan, worth altogether £200 a year. The

hired to the board of Foreign Missions of the G enera l

Assembly of the Presbyterian Church" (a his-

tory of which is published in the Presb. Hist. Almanac

for 1861). He was also deeply interested in theological

education, and took an active part in the establish-

ment of the Allegheny Theological Seminary, Allegheny,

Pa.; and was connected with it from its inception until

his death, a period of forty years. He was one of the first

directors, also an agent to collect funds, and the first in-

structor in theology, which office he held for about two

years and for which he declined to receive any remu-

eration. In 1833 he received a unanimous call to be

come the pastor of the First Presbyterian Church in

Allegheny, and after about two years of service during

which time he made such arrangements as to secure

the continued efficiency of the Missionary Society, he

accepted the invitation, and was installed in this, his

last, longest, and most important pastorate. He died

April 3, 1865. Dr. Swift was a man of uncommon pow-

er of intellect and unusual tenderness of heart. As a

Christian he was pre-eminent for his humility and de-

votion. He took a deep interest in all educational,

eleemosynary, or Christian enterprises, and was a pat-

riot in the truest sense of the term. He was a leader

in all the various courts of the Church, made so by the

breath of his views, the wisdom of his counsels, the

integrity and loveliness of his character, and his mani-

fest freedom from all selfishness and ambition. It

was, however, as a preacher that he shone most con-

spicuously. See Wilson, Presb. Hist. Almanac, 1866,
p. 172.

Swift, Job, a Congregational minister, was born

at Sandwich, Mass., June 17 (O. S.), 1745, and removed

in early youth to Kent, Conn. He entered Yale College

in 1765, having made a profession of religion

while in college. He studied theology under Dr. Bel-
lany, was licensed to preach in 1766, and in 1767 be-

came pastor of the Church in Richmond, Mass. After

a pastorate of seven years he left Richmond, and, hav-

ing preached in different places for about a year, be-

came pastor in Amenia, N. Y. In the spring of 1788

he removed to Manchester, Vt., where he preached be-

tween two and three years. On May 31, 1786, he

was settled over the Church in Bennington, from which

he had made many missionary tours into the western and

northern sections of the state. Leaving Bennington June 7,

1801, he removed to Addison, on Lake Champlain, where

he purchased a farm. He established a Church there

and officiated as its pastor, and also continued his mis-

sionary labor. He died on a missionary tour at Enos-

burg, Oct. 20, 1804. Mr. Swift acted as a chaplain in

the army during most of the Revolutionary war. See

Sprague, Annals of the Amer. Pulpit, i, 640.

Swift, Jonathan, D.D., a prelate and satirist,

was born in Dublin, Nov. 30, 1667, and when about a year

old was carried by his nurse to Whitehaven, Cumberland,

England, where he was kept for three years. His fa-

ther, who died three months before he was born, left

Laracor Church.

The prebend of Dunlavie was bestowed upon him soon after-

wards. He still continued to reside with lord Berkeley

until 1790, when the latter returned to England and Swift

took possession of Laracor. He performed his duties as

a country clergyman with exemplary dili-

gence. His appointment to the deanery of St. Pat-

rick's was made Feb. 25, 1713, and early in June he left

England to take possession. He soon returned to Eng-

land on a political mission, and again visited England

to solicit the remission of the "first-fruits." In 1741

Swift's memory failed, his understanding was much im-

paired, and he became subject to violent fits of passion

which soon terminated in furious lunacy. In 1742 he

took into a state of quiet idleness, and died Oct. 19, 1745.
Dr. Samuel Johnson (Lives of the English Poets) gives
the following estimate of dean Swift: "He was a chu-

rchman rationally zealous; he desired the prosper-

ity and maintained the honor of the clergy; of the Dis-

senters he did not wish to infringe the toleration,

but he opposed their encroachments." To his duty as

dean he was very attentive. In his Church he restored

the practice of weekly communion, and distributed the

sacramental elements in the most solemn and devout

manner with his own hand. He came to Church every

morning, preached commonly in his turn, and attended

the evening meetings, that it might not be negligently

performed. The suspicions of his irreligion proceeded

in a great measure from his dread of hypocrisy; in-

stead of wishing to seem better, he delighted in seem-

ing worse than he was. In London he went to early

prayers lest he should be seen at Church; he read

prayers to his servants every morning with such dexter-

ous secrecy that Dr. Delany was six months in his house

before he knew it. He gave great attention to poli-

tical matters, and, indeed, it is to his political writ-

ings that he is principally indebted for his fame. In

addi-

tion to these works, some poems, etc., he published sev-

eral Sermons and Tracts upon religious and ecclesias-

tical matters. Of his works several editions have been

printed, that of Sir Walter Scott being considered the

best (Edinb. 1819, 19 vols. 8vo). See Allibone, Dict. of
SWIFT


Swift, Seth, brother of Job Swift, was a Congregational minister. He was born in Kent, Conn., Oct. 30, 1749, graduated at Yale in 1774, studied theology under Dr. Belamy, and was ordained pastor of the Church in Williamsburg, Mass., May 27, 1776, which charge he retained until his death, Feb. 13, 1807. He was greatly beloved by his people, and honored and revered by the whole community. See Sprague, Annals of the Amer. Pulpit, i, 645.

Swift Beast. See Camel.

Swinden, Thomas, an English clergyman, was rector of Cuxton, Kent, in 1688, and vicar of Shorne in 1689. He died in 1719. He published, Sermon on Luke xii, 2 (1718, 8vo) — An Enquiry into the Nature and Place of Hell, which he located in the sun (Lond. 1714, 8vo; translated into French by Bien [Amst. 1728, 8vo], and German). See Allibone, Dict. of Brit. and Amer. Authors, a. v.

Swine (_swine, chair; Sept. εἰλος, εὔος, σύρ; New Test. χοῦρος). Allusion will be found in the Bible to these animals, both in their domestic and in their wild state. See Tristram, Nat. Hist. of the Bible, p. 145; Wood, Biblical Animals, p. 292.

1. The flesh of swine was forbidden as food by the Levitical law (Lev. xi, 7; Deut. xiv, 8). The abhorrence which the Jews as a nation had of it may be inferred from Isa. lxv, 4, where some of the idolatrous people are represented as “eating swine’s flesh,” and as having the “broth of abominable things in their vessels;” see also Is. lix, 3, 17, and 2 Mach. vi, 18, 19, in which passage we read that Eleazar, an aged scribe, when compelled by Antiochus to receive in his mouth swine’s flesh, “spit it forth, choosing rather to die gloriously than to live stained with such an abomination.” The use of swine’s flesh was forbidden to the Egyptian priests, to whom, says Sir G. Wilkinson (Anc. Egypt., i, 822), “above all meats it was particularly obnoxious” (see Herodotus, ii, 47; Elian, De Nat. Anim. x, 16; Josephus, Apion, ii, 14), though it was occasionally eaten by the people. The Egyptians also disallowed the use of swine’s flesh (see Pliny, H. N., viii, 52; Koran, ii, 175), as were also the Phoenicians, Ethiopians, and other nations of the East.

1. Sows with young pigs. 2. Young pigs. 3. Boars. 4. a is a whip, knotted like some of our own. 5. a pund, or noose, often used as the emblem of a shepherd.
that our Lord sent the devils into the swine. He merely permitted them to go, as Aquinas says, "quod autem mortem in morte pretiosi sunt non fuerit operationi divina miraculi, sed operationi daemonum e permissione divina;" and if these Gadarene villages were Jews and owned the swine, they were rightly punished by the loss of that which they ought not to have had at all. See Tacit. Hist. v, 4; Juven. Sat. xiv, 98; Macrobi. Sat. ii, 4; Josephus, Ant. xiii, 8, 5; Philo, Opp. ii, 581; Mishna, Baba Kama, vii, 7; Talm. Hieros. Shekal. fol. 47, 8; Lightfoot, Hor. Heb. p. 315 sq.; Otho, Lex. Rab. p. 590 sq.

2. The wild boar of the wood (Psa. lxxx. 13) is the common Sus scrofa which is frequently met with in the forests of Palestine, especially in Mount Tabor. The allusion in the psalm to the injury the wild boar does to the vineyards is well borne out by fact. "It is astonishing what havoc a wild boar is capable of effecting during a single night; with that eating and trampling underfoot, he will destroy a vast quantity of grapes." (Harley, Researches in Greece, p. 294). See Boar.

Swinton, ASA V., a minister of the Methodist Episcopal Church, was born at Danvers, Mass., in 1802. He joined the New England Conference on trial in 1831. When the Providence Conference was formed in 1841, he continued on the district of which he was previously elder, and thus became a member of the latter Conference. He continued to labor, with the exception of one year (supernumerary), until 1863, his death taking place at Monument, Mass., Oct. 12 of that year. See Minutes of Annual Conferences, 1864, p. 51.

Swiney, SAMUEL T., a minister of the Methodist Episcopal Church, South, was born in West Feliciana Parish, La. Of the circumstances of conversion, etc., we have no particulars. He joined, probably, the Mississippi Conference in 1856, and after a number of years became supernumerary, and died Aug. 14, 1869. See Minutes of Annual Conferences of the M. E. Church, South, 1869, p. 341.

Swindon, GEORGE, an English clergyman, was vicar of Great Kyme, Bucks, from which he was ejected for nonconformity in 1662. He afterwards became pastor at Maidstone, where he died in 1678. His writings are: Heavens and Hell Epitomized (London, 1659, 8vo; 1683, 4to) ;—Christian Man's Calling (in 3 pts. 4to: i, 1682; ii, 1683; iii, 1685) ;—also Sermons. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Darling, Cyclopaedia, s. v.

Swinton, JOHN, an English divine and antiquary, was born at Honiton, Devonshire, educated at Wadham College, Oxford, was chaplain to the factory at Leithorn, and died April 4, 1777, keeper of the university records at Oxford. He contributed vols. vi and vii (The Life of Mohammed and the History of the Arabs) to the Modern Universal History, and wrote many learned dissertations on Phoenician and other antiquities. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict., s. v.

Swiftn, SR., an English ecclesiastical of the 9th century, was chaplain to king Ecgbert, and tutor to his son Ethelwulf, by whom he was made chancellor. He had the charge of the education of king Alfred, whom he accompanied to Rome. In 852 he was consecrated bishop of Winchester, and in the next year he recurred to him that he was "a rich treasure of all virtues, and those in which he took most delight were humility and charity to the poor." The origin of the tribute called "Pater's pence" (q. v.) has often been assigned to Swiftn, and he is said to have procured an act of the Witenagemote enforcing, for the first time, the universal obligation of paying tithes. Swiftn died July 2, 862. See Mrs. Jameson, Legends of the Monastic Orders, p. 89.

Swifth's Day. The following is said to be the origin of the old adage "If it rain on St. Swifth's Day, there will be rain more or less for forty succeeding days." Swifth is said to have been an English count or chester—to which rank he was raised by king Ethelwolf the Dane—was canonized by the then pope. He was singular for his desire to be buried in the open church-yard, and not in the chance of the minister, as was usual with other bishops, which request was complied with; but the monks, on his being canonized, taking it into their heads that it was disgraceful for the saint to lie in the open church-yard, resolved to remove his body into the choir, which was to have been done with solemn procession on July 15. It raised, however, so violently on that day, and for forty days succeeding that they had hardly ever seen rain, and made them set aside their design as heretical and blasphemous; and instead they erected a chapel over his grave, at which many miracles are said to have been wrought. The value to be placed upon the popular notion that if it rain on July 15 it will do so for forty succeeding days may be learned from the following facts from the Greenwich observations for twenty years: It appears that St. Swifth's Day was wet in 1841, and there were 23 rainy days up to Aug. 24; 1845, 26 rainy days; 1851, 18 rainy days; 1858, 18 rainy days; 1854, 16 rainy days, and in 1856, 14 rainy days. In 1842 and following years, St. Swifth's Day had 15 rainy days, and the result was, in 1842, 12 rainy days; 1843, 12 rainy days; 1844, 20 rainy days; 1846, 21 rainy days; 1847, 17 rainy days; 1848, 31 rainy days; 1849, 20 rainy days; 1850, 17 rainy days; 1852, 19 rainy days; 1854, 18 rainy days; 1857, 14 rainy days, 1858, 14 rainy days; 1860, 29 rainy days, and in 1860, 29 rainy days. These figures show the superstition to be founded on a fallacy, as the average of twenty years proves rain to have fallen upon the largest number of days when St. Swifth's day was dry.

Switzerland, the Helvetia of the Latines, is one of the smallest of the European states, lying between 45° 49' and 47° 50' N. lat., and 5° 55' and 10° 00' E. long., its extreme length from E. to W. being 210 miles, and its extreme breadth not far from 140 miles. It has an area of nearly 16,000 English miles, and is bounded north by Germany; from which it is separated by the Rhine and Lake Constance; on the east by Austria, the valley of the Rhine and the Rhetian Alps being the dividing line between the two countries; on the south by Italy and France, and on the west by France. It is the most mountainous country in Europe, being covered throughout its entire extent by the Alps, which are grouped into several ranges of varying height. The highest peaks of the Alps in Switzerland are Matterhorn, or Mont Cervin, Finster-Aarhorn, and Jungfrau. Mont Blanc was once included in the mountains of Switzerland, but at the close of the Franco-Italian war it was transferred to France. The principal lakes of Switzerland are Lake Neuchâtel, Lake of Geneva, Lake Thun, Lake Lucerne, Lake Zurich, and Lake of Constance. Its great rivers are the Rhine and the Rhone, with their many tributary streams. The glaciers are the great feeders of these streams and rivers, and are in themselves of great interest to the lover of nature. The climate of Switzerland is generally cold, as might be expected, the region of perpetual snow being more extensive than in any other mountain system in Europe. In the lowlands and valleys the temperature is warmer, and many of the productions which grow so luxuriantly on the southern Alps are raised in the culture furnishes the chief employment to the inhabitants of this country. There are some-kinds of manufactures carried on which are productive, such as cotton, embroidery, and silk stuffs of various kinds. The Swiss also pay great attention to the manufacture of watches, the annual number of which is 400,000, and very few, if any, being not far from seventeen and a half millions of dollars.

I. History.—Our earliest knowledge of Switzerland carries us back to the time when the inhabitants were
alluded to in Roman history as the Helvetii. In those early days, not far from a century before the commencement of the Christian era, they successfully resisted the attacks of the Romans. The Commentaries of Cæsar give us interesting accounts of the attempts of the legions under his command to subdue these hardy dwellers in their wild and solitary condition. After many years, by degrees, the Roman arms brought these proud-spirited foes into submission, and for several centuries the conquerors held dominion over the country. Invasions from the northern tribes of Europe laid waste many sections of the land. These barbarians of the North were long inroads had been made upon the Franks, and Christianity became the prevailing faith. Without tracing the political history of Switzerland through the various phases through which it passed during several centuries, it may suffice to say that it became a federal republic in 1548, and the people are now living under a revised constitution, which was accepted by them in the spring of 1874. This constitution guarantees to the inhabitants of the twenty-five cantons into which Switzerland is divided those rights and immunities which are found in all properly constituted republics. All citizens are equal in the eye of the law. Freedom of conscience prevails, and the liberty of conscience everywhere prevails. The press is free. The right of association is guaranteed, with the exception that the Jesuits and organizations kindred to them are forbidden. The capital of the confederated states is Berne.

II. Religion.—Christianity was first introduced into Switzerland about A.D. 610 by St. Gall, a native of Ireland and pupil of Columban. He was one of twelve Irish monks who labored to disseminate Christianity throughout Europe. They first took up their residence at the head of Lake Zurich and, burning with zeal, set fire to the pagan temples, casting the idols into the lake. Driven away by the inhabitants, they settled at Brengutz, but at the end of two years were banished from this place also, and all left for Italy except St. Gall, who was too ill to be removed. He repaired to a sequestered spot and with a few adherents built the monastery of St. Gall in the canton of the same name. After his death, several of his scholars and monks from Ireland continued his work, until paganism lost its hold and Romanism was substituted in its place.

With reference to the Reformation, D'Aubigné says: "The distinguishing feature was the Reformation, which was then entirely German, and was propagated in the eastern and northern parts of the confederation. Between 1526 and 1532 the movement was communicated from Berne; it was at once German and French, and extended to the centre of Switzerland, from the gorges of the Jura to the deepest valleys of the Alps. In 1532 Geneva became the focus of the light; and the Reformation, which was here essentially French, was established on the shores of the Leman Lake, and gained strength in every quarter." The main instrument in commencing and carrying forward the work of Reformation in Switzerland was Ulrich Zwingli (q. v.). In 1518 he commenced the study of the Greek language; and from 1516, when he began to expound the Word of God as preacher in the Abbey of Einsiedeln, Zwingli dates the Swiss Reformation. The influence of the pure faith was so extensively felt, so that, by the year 1522, we find Erasmus estimating those in the cantons "who abhorred the new of Rome" at about 200,000 persons. Gradually changes in the mode of worship were introduced. In 1523 we find the Council of Zurich requiring that "the pastors of Zurich should rest their discourses on the words of Scripture alone;" the" excommunications" of the Church were no longer visited on the sinner; in 1525 the mass was superseded by the simple ordinance of the Lord's supper. In Appenzell the Reformation began about 1521, in Schaffhausen about the same time. The sacramentarian controversy between Luther and Zwingli, and their respective followers, was detrimental to the cause of truth in both Germany and Switzerland; and in the latter, as well as in the former, the rise of the Anabaptist body was both a source of injury and reproach. In the year 1527 Berne became a Reformed canton, and for mutual security allied itself, in the year 1528, with Zwickau and Lucerne. In the year 1530, when the Council of Augsburg, when the Lutheran Confession was presented, the Swiss divines presented another drawn up by Bucer, known, from the four towns it represented—namely, Constance, Strasburg, Lindau, and Meiningen—as the Tetricopolitan Confession. The two confessions only differed as to the date in which the church was understood to be really present in the Lord's supper. At this time, also, Zwingli individually presented a confession, to which we find Eck replying. The five Romish cantons, having made ample preliminary preparations, determined by force of arms to check the further progress of Reformed principles in the confederation. The French sympathies of Zwingli, and his hostility to Charles V, deprived the Protestant cantons of German support in the approaching conflict. The Protestant cantons formed a confederacy, and by a resolution adopted at Aarau, May 12, 1531, instituted a strict blockade of the five cantons. The confederates threatened the cantons with its attendant miseries, these last determined on war, and entered the field on Oct. 6 of the same year, the first engagement, taking place at Cappel, proving most disastrous to Zurich and fatal to Zwingli. The Reformation now took possession of the city of Geneva, which was first proclaimed by William Farel about 1532. He was banished, but was succeeded by Anthony Frommenwyl, who soon shared the same fate. The following year they were recalled, and the bishops fled. In 1535 the Council of the city proclaimed their adherence to the Reformed faith. The following year witnessed the arri

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The text is a detailed historical account of Switzerland's early history, focusing on its transition to Christianity and the Reformation. It also highlights the role of figures such as St. Gall and Zwingli. Further sections discuss the development of the Swiss Confederation and its political and religious reforms. The text concludes with a brief overview of the Reformation's impact on the region, mentioning key figures such as Erasmus and the Council of Constance.
eclesiastical government is in a certain sense under the control of the cantonal government. The hope has attempted to do certain things in the regulation of the affairs of those over whom he claims to exercise jurisdiction, but his acts have been declared illegal by the civil authorities, and they are null and void. The "Old Catholics" have obtained possession of several parish churches, and the "Protestant" churches, but the constitution of Switzerland grants complete and absolute liberty of conscience and of creed. No one can incur any penalties whatsoever on account of his religious opinions. No one is bound to contribute to the expenses of a Church to which he does not belong. Free worship is guaranteed, civil marriage is compulsory, and subsequent religious service is optional. The cantons have the right to maintain peace and order between different religious communities, and to prevent encroachments of ecclesiastical authorities upon the rights of citizens. Bishops must receive the approval of the federal government. Liberty of press, petition, and association is guaranteed; but Jesuits, and all religious orders and associations which are affiliated to them, are prohibited. Of late years much evangelizing work has been done by the Presbyterian, Baptists, and Methodists. In 1849 the Methodists Episcopal Church organized the "German and Swiss Mission," which in 1856 was constituted the German Mission Conference, with Switzerland as one of its districts. The following are its statistics for 1879: Number of preachers, 15; local preachers, 7; Church members, 3441; probationers, 673; Sunday-schools, 119; Sunday-school scholars, 7286; churches, 17; value of churches, $85,296. There is also a Methodist book establishment at Bremen and a theological school at Frankfort-on-the-Main.

See Mémoires et Documents publiés par la Société d'Histoire et d'Archéologie de Genève (Geneva, 1841-47, 5 vols.); Wilson, Hist. of Switzerland, in Landry's Cabinet Cyclopaedia (1825-36, 2 vols.); Inglish, Switzerland (London, 1840, 8vo); Shaw, History of Switzerland (N. Y. 1875).

Sword, in the A. V., is the usual rendering of מַשְׂכֶּר (from מָשָׂך, to lay waste), which was simply a large flake, as it is rendered in Josh. v, 2; Ezek. v, 1, 2. Less frequent words are לֹאֵש, retouch, Ps. xlii, 10 (11), a crushing or outbreak ("slaughter"); Ezek. xxii, 27; מַשְׂכֶּר, skilf (Job xxxii, 18; xxxvi, 12; Joel ii, 8), a dart, as elsewhere rendered; N. T. ἤποπλατύνει, a snare, or long and broad sword (Luke ii, 35; Rev. i, 16; ii, 12, 16; vi, 8; xiv, 15, 21); elsewhere ἄκρωτον, a dagger, or short sword. See ARMON.

1. The first mention of this principal offensive weapon in Bible history is in the narrative of the massacre at Shechem, when "Simeon and Levi took each man his sword, and came upon the city boldly and slew all the males" (Gen. xxxiv, 25). But there is an allusion to it shortly before in a passage undoubtedly of the earliest date (Ewald, i, 446, note) the expostulation of Laban with Jacob (Gen. xxxi, 25). After this, during the account of the conquest and occupation of the land, there is no mention of the sword is frequent, but very little can be gathered from the casual notices of the text as to its shape, size, material, or mode of use. Perhaps if anything is to be inferred it is that the chéréb was not either a heavy or a long weapon. That of Ehud was only a cubit, i.e. eighteen inches long, so as to have been concealed under his garment, and nothing is said to lead to the inference that it was shorter than usual, for the "dagger" of the A. V. is without any ground, unless it be a rendering of μαχαίρα of the Sept. But even assuming that Ehud's sword was shorter than usual, yet the description given of the chéréb, ii, 16, and xx, 8-10, and also of the case with which David used the sword of a man so much larger than himself as Goliath (1 Sam. xvii, 51; xxx, 9, 10), goes to show that the chéréb was both a lighter and a shorter weapon than the modern sword. What frightful wounds one blow of the sword of the Hebrews could inflict, if given even with the left hand of a practiced swordsman, may be gathered from a comparison of 2 Sam. xx, 8-12 with 1 Kings ii, 5. A ghastly picture is there given us of the murdered man and his murderer. The unfortunate Amasa actually disembowelled by the single stroke, and "swallowing" in his blood in the middle of the road—the treacherous Joab standing over him, be-spartered from his "girdle" to his "shoes" with the blood which had spouted from his victim!

The chéréb was carried in a sheath (כָּרָה), 1 Sam. xvii, 51; 2 Sam. xx, 8, only; תַּשְׂכֶּר, 1 Chron. xxii, 27, only) singly by a girdle (1 Sam. xxxv, 18) and resting upon the thigh (Ps. xlv, 8; Judg. iii, 16), or upon the hipline (2 Sam. xx, 8). "Girding on the sword" was a symbolical expression for commencing war, the more forcible because in times of peace even the king in state did not wear a sword (1 Kings iii, 24); and a similar expression occurs to denote those able to serve (Judg. viii, 10; 1 Chron. xxv, 5). Other phrases, derived from the chéréb, are, to smite with the edge (literally, "mouth"); comp. avage; and comp. "draws"; Isa. i, 29) of the sword" —"slain with the sword"—"men that drew sword," etc.

Swords with two edges are occasionally referred to (Judg. iii, 16; Ps. cxlix, 6), and allusions are found to "wetting" the sword (Deut. xxxxi, 42; Ps. lxxv, 5; Ezek. xxi, 8). There is no reference to the material of which it was composed (unless it be Isa. ii, 4; Joel iii, 10); doubtless it was of metal, from the allusions to its brightness and "glittering" (see the two passages quoted above, and others), and the ordinary word for blade, viz. מַשְׂכֶּר, "a flame." From the expression (Josh. v, 2, 3) "swords of rock," A. V. "sharpen knives," we may perhaps infer that in early times the material was flint.

Smith—See Knife.

Ancient Persian Swords and Daggers.

[See the sculptures at Persepolis; b. From those at Shiraz.] c. From those at Taht-i-Bozestan.

2. The Egyptian sword was straight and short, from two and a half to three feet in length, having generally a double edge, and taping to a sharp point. It was used for cut and thrust. They had also a dagger, the handle of which, hollowed in the centre, and gradually increasing in thickness at either extremity, was inlaid with costly stones. wood, or metals; and the pomell of that worn by the king in his girdle was frequently surmounted by one or two heads of a hawk, the symbol of Pharaoh, or the Sun, the title given to the monarchs of the Nile. It was much smaller than the sword; its blade was about ten or seven inches in length, tapering gradually in breadth, from one inch and a half to two thirds of an inch, towards the point; and the total length, with the handle, only completed a foot or sixteen inches. The blade was bronze, thicker in the
Ancient Egyptian Daggers.
1. Stuck in the belt; 2. Without the sheath; 3. In the sheath; 4. Back of the sheath.

Middle than at the edges, and slightly grooved in that part; and so excellently was the metal worked that some retain their pliability and spring after a period of several thousand years, and almost resemble steel in elasticity. Such is the dagger of the Berlin collection, which was discovered in a Theban tomb, together with its leather sheath. The handle is partly covered with metal, and adorned with numerous small pins and studs of gold, which are purposely shown through suitable openings in the front of the sheath; but the upper extremity consists solely of bone, neither ornamented nor covered with any metal casing. Other instances of this have been found; and a dagger in Mr. Salt's collection, now in the British Museum, measuring eleven and a half inches in length, had the handle formed in a similar manner. There was also a falchion called *shoph* or *shoph*, resembling in form and name the *pioz*, or *chopper*, of the Argives, reputed to be an Egyptian colony. It was more generally used than the sword, being borne by light- as well as heavy-armed troops; and that it was a most efficient weapon is evident as well from the size and form of the blade as from its weight, the back of this bronze or iron blade being sometimes cased with brass (Wilkinson, Anc. Egypt. i, 358).

3. Assyrian swords, like the sceptres, as seen on the monuments, were often richly decorated. The hilt was generally ornamented with several lions' heads, arranged to form both handle and cross-bar. The scabbard or sheath was elaborately embossed or engraved (Layard, Nineveh, ii, 234).

Ancient Assyrian Sword.
1. The hilt; 2. End of the sheath.

4. The Greek and Roman sword (*gladius*, *fētus*, poet. *ἀμφώ*, *φόρμανος*, a glaive, by the Latin poets called *ensis*) had generally a straight two-edged blade, rather broad, and nearly of equal width from hilt to point. The Greeks and Romans wore them on the left side, so as to draw them out of the sheath (*eopino*, *κολιτις*) by passing the right hand in front of the body to take hold of the hilt with the thumb next to the blade. The early Greeks used a very short sword. *Iphicrates*, who made various improvements in armor about B.C. 400, doubled its length. The Roman sword was larger, heavier, and more formidable than the Greek (see Smith, Dict. of Antiq. s. v. "Gladius"). The swords of the most ancient times were made of bronze or copper, hardened by some process now unknown; and this continued to be the case long subsequent to the Greeks and Romans, as well as among the Phoenicians (Kitto, Piet. Bible, note at Num. xxxi, 8).

5. The sword is the symbol of war and slaughter (Lev. xxvi, 25; Isa. xxxiv, 8; Rev. xiv, 19, 18), of divine judgment (Deut. xxxii, 41; Ps. xviii, 18; Jer. xii, 12; Rev. i, 16), and of power and authority (Rom. xiii, 4). The Word of God is called "the sword," i.e. the weapon or instrument, of the Spirit (Eph. vi, 17).

Modern Oriental Swords and Daggers.

- a. Syrian sabre; b. Syrian derwish's sabre; c. Turkish sabre; d. Dagger of the prince royal of Persia; e. Athenian dirk; f. Tamga of a domestic of the Turkish grand vizier; g. Janissary's dagger; h. Bedouin Arab's dagger and sheath.

**SWORD, BROTHERS of the**, was an order of knight sword-bearers, founded at the beginning of the 18th century in Livonia; hence the order was sometimes called Livonian Brethren of the Sword. In 1237 the Order of the Teutonic Knights amalgamated with them, and they together gradually subdued all the territories surrounding the Gulf of Riga. (See illustration on opposite page.)

**Sword dance**, in Hindūland, is a religious dance performed by Hindū bayaderes who have dedicated themselves to some deity, and involving the display of great skill. Swords are fastened, edge upward, to two long poles, which are inclined against a wall so as to form two half-ladders. The bayaderes ascend these and dance on them, assuming the most graceful attitudes, and displaying inimitable skill and grace of bodily form. While the art of dancing on such vibrating blades may be exceedingly difficult, the reward of the dancers is correspondingly great, so that they are not unfrequently enriched by the receipts from a single performance.
Sword Brother.

**Swords** and a ducal cap are blessed on Christmas eve, at the midnight mass, by the pope, in order to be sent to favored kings, as Edward IV, 1478; Henry VII, 1505; Henry VIII, 1517. The last gift of this kind was made by Leo XII to the duke d'Angoulême in 1825.

**Swormstedt, Leroy**, a prominent minister of the Methodist Episcopal Church, was born in Maryland Oct. 4, 1798. When eighteen years of age he professed conversion, and was licensed to preach Jan. 2, 1818. His entrance into the itinerant work was through the Ohio Conference in August, 1818. He was ordained deacon in 1820, and elder in 1822. In 1830 he was appointed presiding elder, and occupied that office until elected assistant agent of the Western Book Concern. After filling this position for eight years, he was elected principal agent in 1844, and continued to be such until 1860, when he took a superannuated relation. After this he declined rapidly in health, and died Aug. 27, 1863. Mr. Swormstedt was a man of vigorous health, scrupulously punctual, an energetic and methodical preacher, and a rigid disciplinarian. *See Minutes of Annual Conferences*, 1863, p. 144.

**Syagrius, Sr.,** a French prelate, was born at Autun about 520, of a Gallo-Roman family, and was raised to the episcopal see of Autun about 560, being ordained by Germain, bishop of Paris. His house was a kind of school, where many distinguished ecclesiastics were educated; and he founded likewise a hospital, and adorned the churches of the same city. He deeply sympathized with the conquered Franks. He was active in the ecclesiastical affairs of his time, and died Aug. 27, 600. See Hoefer, *Nouv. Biog. Générale*, s. v.

**Sybaris**, in Greek mythology, was a monster who occupied a cave on Parnassus and devastated the land around. By the command of the oracle a youth was to be sacrificed to him, and the task fell by lot upon Alycioneus, son of Dionysus, who, adorned with a garland, was brought to the cave; but, charmed with the beauty and youth of the victim, Eurybatus took the garland, went into the cave, fought the monster, and hurled it down a precipice.

**Sycamine** (*συκάμυμος*; Vulg. *morus*) is mentioned once only in the Bible, viz. in Luke xvii, 6, "If ye had faith as a grain of mustard-seed, ye might say to this sycamine-tree, Be thou plucked up," etc. There is no reason to doubt that the *συκάμυμος* is distinct from the *συκομυραῖα* of the same evangelist (xix, 4), although we learn from Dioscorides (i, 180) that this name was sometimes given to the *συκομυραῖα*. *See*
be questioned whether the Morus alba had found its way into those regions before the introduction of the silk-worm had made its favorite food an object of cultivation. Believed to be a native of Persia, the mulberry, commonly so called, Morus nigra, is now spread over the milder regions of Europe, and is continually mentioned by travellers in the Holy Land. As the mulberry-tree is common, as it is lofty and affords shade, it is well calculated for the illustration of the above passage of Luke. See Tristram, Nat. Hist. of the Bible, p. 396; Thomson, Land and Book, i, 296. See Mulberry.

**Sycamore** is the invariable rendering, in the A. V., of the Heb. שׁיָּכָם, shikmah (which, however, occurs in the sing. only in the Talmud, Shabath, ix, 2; the Bible employs indifferently the masc. plur. סְכָּמִים, sikkōnîm, 1 Kings x, 27; 1 Chron. xxvii, 28; 2 Chron. i, 15; ix, 27; Isa. ix, 10; Amos vii, 14; and the fem. plur. סָכָּמֶת, shikchat (Psa. lxviii, 47), and of the Greek συκοφωπαία (Luke xix, 4). The Sept. always translates the Heb. word by σκάμυνος, sycamine, meaning doubtless the Egyptian tree, the σκαμύνος Αἰγυπτίας of Theophrastus, which is really the sycamore (Dioscorides, i, 190). See Gesenius, Thesaurus, Heb. p. 1476 b; Rosenmüller, Alterthumskunde, i, 281 sq.; Celsius, Hierob, i, 310. The sycamore, or fig-mulberry (from σκαμύνος, skamo, and μοῦνος, molus), is in Egypt and Palestine a tree of great importance and very extensive use. It attains the size of a walnut-tree, has wide-spreadening branches, and affords a delightful shade. On this account it is frequently planted by the waysides. Its leaves are heart-shaped, downy on the underside, and fragrant. The fruit grows directly from the trunk itself on little sprigs, and in clusters like the grape. To make it eatable, each fruit, three or four days before gathering, must, it is said, be punctured with a sharp instrument or the finger-nail (comp. Theophrastus, De Caus. Plant, i, 17, 9; Hist. Pl. iv, 2, 1; Pliny, N. X., xii, 7; Forstl, Deeer. Plant. p. 182). This was the original employment of the prophet Amos, as he says vii, 14 ("a gatherer," סְכָּמֶה, Sept. κηρύκων, the exact term employed by Theophrastus). Hasselquist (Trac. p. 200; Loud. 1766) says, "The fruit of this tree tastes pretty well, when quite ripe it is soft, watery, somewhat sweet, with a very little portion of an aromatic taste." It appears, however, that a species of gall insect (Cynips sycamori) often spoils much of the fruit. The "tree," Hasselquist adds, "is wounded or cut by the inhabitants at the time it buds, for without this precaution, as they say, it will not bear fruit" (p. 261). In form and smell and inward structure it resembles the fig, and hence its name. The tree is always verdant, and bears fruit several times in the year without being confined to fixed seasons, and is thus, as a permanent food-bearer, invaluable to the poor.

In Lower Egypt it buds in March, and ripens early in June, and by the poor of that country as well as by Palestine enormous quantities are consumed. The wood of the tree, though very porous, is exceedingly durable. It suffers neither from moisture nor heat. The Egyptian mummy coffin, which are made of it, are still perfectly sound after an entombment of thousands of years. It was much used for doors and large furniture, such as sofas, tables, and chairs (Wilkinson, Anc. Egypt, ii, 110). So great was the value of these trees that David appointed for them in his kingdom a special overseer, as he did for the olive (1 Chron. xxvii, 28); and it is mentioned as one of the heaviest of Egypt's calamities that her sycamores were destroyed by hailstones (Psa. lxviii, 47). The modern Haipha was the city of sycamores (Sycomomum, Rieland, Pudext, p. 1024), and the remains of its grove are still recognisable (Stanley, Syria and Pal., p. 145). It was into a sycamore in the plain of Jericho that Zacheus climbed in order to get a sight of Jesus passing by (Luke xix, 4); and at the broken aqueduct of Herod's Jericho Mr. Tristram lately found "a fine old sycamore fig-tree, perhaps a lineal descendant, and nearly the last, of that into which Zacheus climbed" (Land of Israel, p. 509). That which is called sycamore in North America, the Occidental Plane or Button-wood tree, has no resemblance whatever to the sycamore of the Bible. The name is also applied to a species of maple (the Acer pseudo-platanus, or false plane), which is much used by turners and millwrights. See Mayer, De Sycamoro (Lips, 1654); Warneken, Hist. Nat. Sycamori, in the Repert. für bibli, Lit. xi, 224 sq.; xii, 81 sq.; Tristram, Nat. Hist. of the Bible, p. 397; Thomson, Land and Book, i, 22 sq. See Fig.

**Sycamorae**, in Greek mythology, was one of the Titans whom, when Jupiter pursued him, his mother, Earth, received into her womb.

**Schar** (Σάχαρ, in N, A, C, D; but rec. text Σχάρ with B; Vulg. Schar; but Codd. Am. and Fold, Sychar; Syriac Secour), a place named only in John iv, 5, as "a city of Samaria called Schar, near the ground which Jacob gave to Joseph his son; and there was the well of Jacob." Schar was either a name applied to the town of Shechem, or it was an independent place.

1. The first of these alternatives is now almost universally accepted. In the words of Dr. Robinson (Bibl. Res. ii, 290), "In consequence of the hatred which existed between the Jews and the Samaritans, and in allusion to their idolatry, the town of Shechem received, among the Jewish common people, the by-name Schar." It seems to have been a sort
SYGN 64 SYLPHS

geographer, that proves the place "to lie under the tropic, the gnomon at midday casting no shadow." But although the gnomon has been carried on considerably below the pavement, which has been turned up in search of the well it was thought to cover, no other results have been obtained than that this shrine was a very improbable site for such an observatory, even if it ever existed; and that Strabo was strangely misinformed, since the Egyptians themselves could never in this time have imagined this city to lie under the tropic; for they were by no means ignorant of astronomy, and Syene was, even in the age of Hipparchus (B.C. 140, when the obliquity of the ecliptic was about 23° 9' 20''), very far north of that line. The belief that Syene was in the tropic was propagated in every general in the Roman army, and is noticed by Seneca, Lucan, Pliny, and others. But, as Sir J. G. Wilkinson remarks, "a well would have been a bad kind of observatory if the sun had been really vertical; and if Strabo saw the meridian sun in a well, he might be sure he was not in the tropic" (Mod. Egypt and Thebes, ii. 286). The same writer adds, "Unfortunately, the observations of the ancient Greek writers on the obliquity of the ecliptic are not so satisfactory as might be wished; nor are we enabled, especially as La Grange's theory of the annual change of obliquity being variable is allowed to be correct, to ascertain the time when Aswan might have been a true observatory, a calculation or traditional fact in which, perhaps, originated the erroneous assertion of Strabo." The latitude of Aswan is fixed by Wilkinson at 24° 5' 30''; and the longitude is usually given as 32° 55'.

SYGN, in Norse mythology, was one of the female aas, goddess of justice, who takes charge of decisions and presents anyone one denying anything. She guarded the doors of the palace of Winulof, so that foreigners could not enter unaware.

Sykes, Arthur Ashley, an English divine, was born in London about 1684. He was educated at St. Paul's School, and was admitted to Corpus Christi College, Cambridge, 1701, taking his degree of A.B. in 1704 and A.M. in 1708. After leaving college he served as assistant in St. Paul's School, but was collated to the vicarage of Godmersham, Kent, in 1712-13, by archbishop Tenison. In April, 1714, he was instituted to the rectory of Dry-Drayton, Cambridgeshire, and in the August following resigned the vicarage of Godmersham. He was instituted to the rectory of Heath in the county of Oxford, November, 1718, and resigned the living of Dry-Drayton. In December following he was appointed assistant preacher of King Street Chapel, Golden Square, a chapel of ease to St. James's, Westminster. The morning preaching became vacant in 1721, Mr. Sykes was appointed, and in January, 1721-22, he was appointed to the prebend of Alton-Borealiensis, Salisbury, and three years after became precentor of the same cathedral. He also received the following appointments: assistant preacher at St. James's, Westminster, April 1, 1722; dean of St. Buriern, Cornwall, February, 1739; prebendary of Winchester, Oct. 15, 1740. He died Nov. 15, 1771. His published works number sixty-three, of which we notice, An Essay upon the Truth of the Christian Religion (Knapton, 1725, 8vo; 2d ed. 1775, 8vo); - Principles and Connection of Natural and Revealed Religion (1740, 8vo); - Credibility of Miracles and Revelation (1745, 8vo); - Essay upon the Evidence of the Redemption of Man by Jesus Christ (1755, 8vo); - Paraphrases and Notes upon the Epistle to the Hebrews (1755, 4to). See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict. s. v.

Sykes, Oliver, a minister of the Methodist Episcopal Church, was born at Suffield, Conn., 1778. He was once a prominent preacher. He was arrested for practicing medicine, and received on trial into the New York Conference. In 1810 he became supernumerary, and held that relation through most of his life. He died Feb. 11, 1853. He left property, about $2500, to the Missionary Society, for the benefit of the China Mission. See Minutes of Annual Conferences, 1855, p. 212.

Syliaen, in Greek mythology, was a daughter of Corinth and wife of Polyphemus, to whom she bore Sinus, the pine-wood-bender, a notorious tyrant.

Syleus, in Greek mythology, was a tyrant of Aulis, who compelled all foreigners who entered his dominions to labor in his garden. Hercules killed him, together with his daughter Xenodice. Another daughter was educated by her brother Dicæus; she fell in love with Hercules, and died of grief because she could not be his. He also loved her so deeply that he was with difficulty restrained from casting himself upon her funeral pyre.

Syllēphē enthroniaitōs (Συλλῆφη ένθρωνιατός), circular letters written by bishops recently installed to foreign bishops, to give them an account of their faith and orthodoxy, that they might receive letters of peace and communion from them. See Bingham, Christ. Ant., ii. ch. xii, § 10.

Syllabus, an abstract; a compendium containing the heads of a lecture or sermon.

SYLLABUS (Gr. σύλλαβος, a collection, i. e. catalogue), PAPAL, is the title given to the appendix to the encyclical letter issued by pope Pius IX, Dec. 8, 1864. It was "a list of the principal errors of the day pointed out in the and consistorial allocations, encyclical and other apostolic letters of pope Pius IX, in his extending, under ten general heads or sections, eighty of these errors. These ten sections of errors are entitled, "I. Pantheism, Naturalism, and Absolute Rationalism;" "II. Moderate Rationalism;" "III. Indiff erentism, Toleration;" "IV. Socialism, Communism, Secret Societies, Bible Societies, Clerico-liberal Societies;" "V. Errors respecting the Church and her Rights;" "VI. Errors of Civil Society, as much in themselves as considered in their relations to the Church;" "VII. Errors in Natural and Christian Morals;" "VIII. Errors as to Christian Marriage;" "IX. Errors regarding the Civil Power of the Sovereign Pontiff;" "X. Errors referring to Modern Liberalism." Some of the specifications under these general heads have respect to religious freedom, the separation of Church and State, the civil contract of marriage, education outside of the control of the Roman Catholic Church, the conflict between the civil law and the spiritual authority of the Church, the immunities of the clergy, the cessation of the pope's temporal power, etc. Much excitement was created by the appearance of this full and syllabus, especially in France; Jules Broche, minister of public worship, forbade the bishops to publish the syllabus and the doctrinal part of the bull. Elsewhere in Europe, new seminaries were opened.

For literature, see Schulte, The Power of the Romans over Princes, Countries, etc. (1871); Fessler, True and False I Justification of the Popes (Vienna, 1871; Lond. and N. Y. 1875); Gladstone, The Nineteen Decrees in their Relations to Civil Allegiance (1874), with replies by Newman, Manning, and others.

Syllia, in Greek mythology, was a nymph beloved by Apollo, and the mother by him of Xeitippus.

Syllitturgus (Συλληττοργος), a Greek term to designate the assistant during the offering of the Christian sacrifice.

Sylphs, in the fantastic system of the Paracelsists, are the elemental spirits of the air, who, like the other elemental spirits, hold an intermediate place between the immaterial and material beings. They eat, drink, speak, move about, begot children, and are subject to infirmities like men; but, on the other hand, they resemble spirits in being more nimble and swift in their motions, while their bodies are more diaphanous than those of the human race. They possess the most profound knowledge both of the present and the future, but have no soul; and when they die, nothing is left. In form they are ruder, taller, and stronger than men, but stand nearest to them of all the elemental spirits, and as a
of nickname (perhaps from "םייח", sheker, "falsehood," spoken of idols in Hab. ii, 18; or from יקק, shikkor, "drunkard," in allusion to Isa. xxviii, 1, 7), such as the Jews were fond of imposing upon places they disliked; and nothing could exceed the enmity which existed between the Samaritans and the Jews, which was described Shechem (John iv, 9). It should not be overlooked that John appears always to use the expression Ἱερούσαλημ, "called," to denote a sobriquet or title borne by place or person in addition to, or to attach it to a place remote and little known. Instances of the former practice are xi, 16; xx, 24; xix, 13, 17; of the latter, xi, 54. The son of the former is often said to dwell in Sikima" (L, 98). See Lightfoot, Opera, ii, 886; Lange, Life of Christ, ii, 387; Hengstenberg, On St. John iv, 5. Jerome, in speaking of Paul's journey, says, "She passed Siæch, not, as many erroneously call it, Siæchar, which is now Neapolis." (Epist. ad Eustoch. in Opp. i, 886, ed. Migne). In his questions on Genesis he says that, according to Greek and Latin custom, the Hebrew, Siæch, is written Sikima; but that the reading Siæch is an error: he adds that it was then called Neapolis (Opp. ii, 1004, ed. Migne). So Adamman writes to Ar- culf, who travelled in the 7th century: "He visited the town called in Hebrew Sicma, but by the Greeks and Latin Sicima, and now more usually Sychar" (Early Travels, Bohn, p. 8). In the 12th century Phocas says, "Sichar was the metropolis of the Samaritans, and was afterwards called Neapolis" (Reland, Palest., p. 1009). On the contrary, Eusebius (Onomast. s. v. Σεχαι and Σεχαια) says that Sychar was in front of the city of Neapolis; and, again, that it lay by the side of Lura, which was three miles from Neapolis. Sychem, on the other hand, he places in the suburbs of Neapolis by the tomb of Joseph. The Bordeaux Pilgrim (A.D. 338) describes Sichem as at the foot of the mountain, and as containing a great monument called cælica. He then proceeds to say that a thousand paces thence was the place called Sichar. Moreover, had such a nickname been applied to Shechem so habitually as its occurrence in John would seem to imply, there would be some trace of it in those passages of the Talmud which refer to the Samaritans, and in which every term of opprobrium and ridicule that can be quoted or invented is heaped on them. It may be affirmed, however, with certainty that neither in Targum nor Talmud is there any mention of such a thing. Lightfoot did not know of it. The numerous treaties on the Samaritans are silent about this; and recent close search has failed to discover it. See SHECHEM.

But Jerome's view soon became the prevailing one, and has continued to be so. Robinson adheres strongly to it: and in regard to one of the chief objections urged against it, that Sychar was eight miles from Shechem, he says (p. 47) that Jacob's well, which stands at the entrance into the valley where Shechem or Naeæma is situated, is about a mile and a half from the town, so that a woman would hardly have gone so far to draw water, since there was plenty of good water near at hand, he thinks that the town probably had extensive suburbs in the Gospel age which did not exist in the time of Eusebius, and might have approached quite near to the well of Jacob—just as Jerusalem anewly extended much farther north and south than at the present day (Researches, iii, 121). Porter takes the same general view, and says, in regard to the distance of the Joseph's well from Sychar, that二人 who know little of the East. The mere fact of the well having been Jacob's would have brought numbers to it had the distance been twice as great. Even independent of its history, some little superiority in the quality of the water, such as we might expect in a deep well, would have brought the Orients and pilgrims to it, and in all probability as an event, and that it has always been, epicures in this element" (Handbook for Pal. p. 342). It may be added that there is no need for supposing this well to have been the one commonly frequented by the people of Nablus. The visit of the woman to it may have been quite an occasional one, or for some specific purpose.

2. It has been thought that Sychar may be identified with the little village of Askar, on the south-eastern declivity of Mount Kedem (Van de Velde, Mémorie, p. 350; Thomson, Land and Book, ii, 206). The etymology, however, is against it, and also the topography. Our Lord appears on his way to Galilee. The great road runs past the mouth of Wady Nablus. Jacob's well is on the southern side of the opening; and Askar about half a mile distant on the northern side. The main road passes quite close to both. Our Lord sat down by the well while the disciples turned aside into the city to buy bread. Hai Ascalon, in the city, this would have been unnecessary; for by continuing their route for a short distance farther they would have been within a few paces of the city. There is, besides, a copious spring at Askar. In the Quarterly Statement of the "Pal. Explor. Fund," for July, 1877, p. 140 sq. Lieut. Conder gives a further description of the village of Askar, and some additional reasons for identifying it with Sychar; but they are not conclusive.

Sy'chec (Acts vii, 16). See SHECHEM.

Sy'checim (Judith v, 16). See SHECHEMITE.

Sy'cites, in Greek mythology, was a surname of Eucbas in Lacedaeon, as having been the first to plant the fig (συκήν). Syd'ensmen (more properly Synodomen) are Church officers, anciently appointed to assist the church-war- dens in making presentations of ecclesiastical offences at the bishop's synod or visitation. By the 9th canon, they are to be chosen yearly, in Easter week, by the parish priest and parishioners, if these can agree; otherwise they are to be appointed by the ordinary of the dioecese. Of late years this office has devolved on the church-war-dens. The old English term for syd'ensmen was "sibb condomen," or "sibb condomeni.

Sy'eden (Συδηνος v. τ. Θυατικος και θυατικος), a corrupt Greek form (1 Esdr. i, 8) for Jehiel (q. v.) of the Heb. (2 Chron. xxxv, 8).

Sy'erd (Heb. סידר, נַדְדָה, Sept. סידר, Vulg. Sydri, Syrene, a town of Egypt on the frontier of Cush, or Ethiopia. The prophet Ezekiel speaks of the desolation of Egypt "from Migdol to Seineveh, even unto the border of Cush" (xxix, 10), and of its people being slain "from Migdol to Seineveh" (xxv, 6). Migdol was on the east of the Nile (between Avaris and Memphis); and Seineveh is thus rightly identified with the town of Syene, which was always the last town of Egypt on the south, though at one time included in the nome Nubia. Its ancient Egyptian name is Sun (Brugsch, Geogr. Inscr. i, 155, tab. i, No. 55), preserved in the Coptic Sowam, Siwm, and the Arabic Assuán. The modern town is slightly to the north of the old site, which is marked by an interesting early Arab burial-ground, covered with remarkable combustions, having inscriptions in the Cufic character. Charnillon suggests the Coptic derivation as "cessitive" and "to open," "to open," as if it signifi- cated the opening or key of Egypt (U. Egypt. 161-166), and this is the meaning of the hieroglyphic name. It is the natural boundary of Egypt at the south (Ptolemy, ii, 5; Pliny, Nat. Hist. v, 10; xii, 8; Strabo, p. 878, 815), being situated at the foot of the first cataract of the Nile. It was the Egyptian: Excavations, Handbook for Egypt, p. 463). See Jour. Soc. Lit. Oct. 1851, p. 158. See EGYPT.

Syene is represented by the present Assuan or Es- Sa'da, which exhibits few remains of the ancient city, except some granite columns of a comparatively late date in the ancient temple of the goddess, and others, "to open," it may signifi- cated the opening or key of Egypt (U. Egypte, i, 161-166), and this is the meaning of the hieroglyphic name. It is the natural boundary of Egypt at the south (Ptolemy, ii, 5; Pliny, Nat. Hist. v, 10; xii, 8; Strabo, p. 878, 815), being situated at the foot of the first cataract of the Nile. It was the Egyptian: Excavations, Handbook for Egypt, p. 463). See Jour. Soc. Lit. Oct. 1851, p. 158. See EGYPT.

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SYLVESTER

SYMBOLIC BOOKS

The term "symbol" is often used to refer to certain objects, actions, or ideas that stand for or represent something else. In Christianity, symbols are used to convey spiritual truths and concepts. Here are some examples of symbols used in the Christian faith:

1. The Cross: The cross is a symbol of sacrifice and redemption. It represents the crucifixion of Jesus Christ and his sacrifice for humanity.
2. The Fish: The fish is a symbol of Christianity, representing Jesus Christ. It is also known as the Ichthus symbol, which is a mnemonic device for the first Greek words for "Jesus Christ, Son of God, Savior."}

These symbols are deeply rooted in Christian tradition and are used in various forms of Christian art, music, and architecture. They serve as reminders of the Christian faith and its teachings.
The only symbol which finds universal acceptance in the Church is the Apostles' Creed. As the Church creed κατ' Ἑβραίον, it is distinguished from the Scriptures upon which it is based, but also, on the other hand, from the private writings and confessions of the teachers of the Church, however greatly the latter may be esteemed. Through this there is the difference between the symbolical formulas, which alone served the purposes of the Church before the Reformation, in being more extensive and detailed, and in constituting the confessions of particular churches only (symbola particularia), while the great creeds (Apostles', Nicene, Athanasian) have occurred to the Reformers and the Reformed Church in the Lutheran Church, and was first applied to its own confessional writings when they appeared in the Book of Concord; but its use extended, and has long been current in all the churches and sects of Christendom.

Considerable diversity of opinion has existed with reference to the importance and value of symbolical writings. The Church of Rome regards the symbol as the immovable and unchangeable rule of faith, and therefore as the binding norm of doctrine. This does not, according to Thomas Aquinas (Summa Theol. ii, 2, 1, 9), detract from the supreme authority of the Scripture, which is the only rule of faith; nor from the authority of the Church, which originally maintained the symbol in the Lutheran Church, and was first applied to its own confessional writings when they appeared in the Book of Concord; but its use extended, and has long been current in all the churches and sects of Christendom.

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The Reformed churches have produced no written symbol which has formal authority over them all; but they have cherished a very definite conviction of confessional unity among them, as may appear from the fact that the different Reformed confessions, and particularly the more important of them, the Helvetica, Galli- carboniana, Schmalkaldish, etc. contain formulas, which are considered symbolical formulas, which alone served the purposes of the Church before the Reformation, in being more extensive and detailed, and in constituting the confessions of particular churches only (symbola particularia), while the great creeds (Apostles', Nicene, Athanasian) have occurred to the Reformers and the Reformed Church in the Lutheran Church, and was first applied to its own confessional writings when they appeared in the Book of Concord; but its use extended, and has long been current in all the churches and sects of Christendom.

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SYMBOLS

points from the accepted standards of a Church, and hereby, which removes the foundations and destroys the faith itself. It is none the less certain, however, that Peter's doctrine that 'righteousness might come by faith, was a doctrine of a dangerous basis of character. Every step of its progress must be in harmony with its fundamental principles, which are laid down in the confessions formulated by its founders. Those symbols attest a faith which belongs equally to our fathers and to us. The liberty of teaching, moreover, needs to be guarded, lest it degenerate into license and anarchy contrary to the Word of God and the order of the Church. Protestantism certainly has the right to protect its truth against neologizing anticchristianity, and also against un-Protestant Romanism—in a word, against manifest perversion. The subscription to symbols is not an interference of the Church, but it enables her teachers to stand without conditions. Perhaps the utmost extent to which such requirement should be pressed is a cordial acceptance of principles upon which the confessions are based, leaving particulars to be determined by the conscience of the subscriber. In any case, the symbols are entitled to respect so far as to make them the subject of earnest and loving study, and to protect them against abuse from professed adherents.

Literature.—Early Protestant writers have no separate locus for symbolic books, and but few treat of them even incidentally (see Hase, Hutterus Redivivus, p. 115, note 1). See also id. Anfänge des Symbolizems, etc. (Leips. 1847); Matthes, Verglechende Symbolik (ibid., 1843), p. 2 sq.; Schenk, Urspruengl. Verhältn. d. Kirche zum Staate, in the Stud. u. Krit. 1850, ii, 454 sq.; Hüfing, De Symbol. Natura, Necesseitate, Authoritate, et Usu (Erl. 1835); Brethneider, Unzulässigkeit d. Symbolizems, etc. (Leips. 1841); Rudolph, Einf. in d. Ausg. Confes- tion, etc. (Dresd. 1841); Sartorius, Noticks. u. Verbindung, d. kirchl. Glaubensbekenntnis (Stuttg. 1845); Schleiermacher, Einfl. Werth ... d. symb. Bücher, in Ref. Alm. (Frankf. 1819), p. 335 sq.; id. Sendzich, am Cölln u. Schule, in the Stud. u. Krit. 1831, i, 3 sq.; id. Prakt. Theol. (1822), etc. Do Weite, Lehensd. d. evan. Kirche, in the Stud. u. Krit. 1831, ii, 221 sq.; Ullmann, Amb. kirchl. Angel, etc., in the Stud. u. Krit. 1840, i; Scherr, Die Principi. u. fükt. Stellung d. schwetz.-ref. Kirche, etc., in the Verhandl. d. schwetz. Predigergesellschaft, zu St. Gallen, 1844; Die gegene. Kirche d. els. Lebem, etc., in the Studies u. Kritiken, etc. (Hanov. 1854); Erklärung der Denk.-schr. (Göt. 1854); Nitzsch, Prakt. Theol. I. Among editions of Lutherian symbolical writings, those of Rechenberg, Concordia, etc. (Lips. 1678, 8vo, and often; last ed. 1758), and of Hase, Libri Symbol. Ecc. Ex. etc. (ibid. 1897), deserve mention. The Reformed confessions have not been gathered into a single collection, the best and most complete collection being that of Niemeyer, Collector. Conf. in Eccel. Ref. Publicat. (ibid., 1840), cum Append. Other collections are by Augusti (Elberfeld, 1857), by De Weite, Lehensd. d. evan. Kirche, etc. (ibid., 1840), 2 pts.; comp. Schweizer, Ref. Glaubensb. (1829), and Heppe, Bekennm. Schrift. d. Kirche Deutschl. (Elberfeld, 1860). The Libri Symbolici Ecclesi. Roman. Catholicae were edited by Zahn (Vinar. 1886) and Streitwolf et Kleiner (Göt. 1857 sq.), but the Libri Symbol. Ecc. Confes. in Cathol. Kiren (Jena, 1845; cum Append. ibid., 1850). For the symbolic writings of particular churches and denominations, see the respective articles. Herzog, Real-Encyklop. s. v.

SYMBOLS. The meaning of this term will vary with that assigned to the original word from which it is derived: σύμβολον (from συμβάλλων) has a primary reference to joining or putting together, and has the general sense of any object, e.g. the parts of a ring or of other "tesserae hos-
ings and differences of the various symbols have been examined. This fact gives rise to the question whether the term symbolics is adequate to the thing it is intended to represent; but all attempted substitutes have been so clumsy that they failed to win their way into fashion. In the face of this experience, the term symbolics is usually included under dogmatic theology (q. v.).


**Symbolism.**

Symbolism is that system which represents moral or intellectual qualities by external signs or symbols. It is the result of the earliest and rudest stages of development, when the mind and moral nature have not yet grown to the age which takes direct cognizance of mental and moral qualities, or takes cognizance of them only through external signs that bear a real or a conventional resemblance to them. The Old Testament is full of symbolism: the Jewish Temple, like the Tabernacle, which it superseded, though no image of the Deity was permitted in it, was itself a symbol of the soul of man, in which God abides, if it be holy and ready to receive him; and all its utensils, as well as all its services, were symbolical. See *Type* and the various articles on the Old Testament in *Encyclopedia*. The literal and allegorical symbolisms that were also naturally characteristic of the Church of the Middle Ages, which undertook to carry home to the eyes, minds, and hearts of the people spiritual truths through external symbols. The origin of some of these it is now difficult to discover. Many naturally suggest the correlative truth to the mind; others make the suggestion through historical or scriptural association. The following is a partial list of some of the principal symbols in use in the Christian churches, for a fuller account of which the reader is referred to *Clements* [Mrs.], *Handbook of Legendary and Mythological Art*. The glory, aureole, and nimbus are the earliest and rudest stages, and are symbols of sanctity. The nimbus surrounds the head; the aureole the body; and the glory unites the two. The nimbus attaches in Roman Catholic art to all saints; the aureole and glory only to the persons of the Godhead and Virgin Mary. The fish is an emblem of Christ. See *Fish*. The cross, in its various forms, is also an emblem of both of Christ and his passion. See *Cross*; *Crucifix*; *Lamb* and *Lamb of God*, which take away the sin of the world* (John i, 29).* The lamb is often represented in art bearing a cross. The lion is another symbol of Christ, who in Scripture is called the *Lion of the tribe of Juda* (Rev. ii, 5). The pelican, which is said to bare open her breast to feed her young with blood, is an emblem of redemption. The dove is a symbol of the Holy Spirit (Matt. iii, 16); issuing from the mouth of the dyeing, it is an emblem of the soul. The olive-branch is an emblem of peace (Gen. viii, 11); the palm, of martyrdom (Rev. vii, 9). The lily represents chastity; the sheaf, fertility (Matt. xiii, 39); the lamp, piety (Matt. v, 15); the cup, the drinking of the cup of martyrdom; the flame, the flaming heart, fervent piety and spiritual love; the peacock, immortality; the crown, victory: on women, it signifies the bride of Christ. The sword, axe, lance, and club indicate martyrdom; the skull and scorching, penance; the chalice, faith; the ship, the Church or the Church of Rome (Leips. 1751–1800); etc. Each color also has a symbolic meaning in art, for which see article *Color*. In Roman Catholic art, also, each apostle has his own symbol, as follows: Peter, the keys, or a fish; Andrew, the transverse cross which bears his name; James the Greater, the pilgrim's staff; John, the eagle, or the chalice with the serpent; Thomas, a builder's rule; James the Less, a club; Philip, a small cross on a staff, or a cross surmounted by a cross; Bartholomew, a knife; Matthew, a purse; Simon, a saw; Thaddeus, a halberd or lance; Matthias, a lance. The various monastic orders have also each its own symbol. See articles *Pilgrim*, *Monastic* etc. See James and *Gregory*: *Our Lord as Em- plified in Works of Art* (London 1864, 2 vol.); —Didron, *Christian Iconography, or History of Christian Art in the Middle Ages* (ibid. 1851, ed. Bohn).

**Symbolum** (*Súmboló*), a Greek term for (1) the holy eucharist; (2) a creed; (3) a bell. See *Symbol*. Symê, in Greek mythology, was a nymph, daughter of Ialymus and Dosis. She was beloved of the sea-god Glaucus, who carried her off to an island near Rhodes, on the coast of Asia, which received its name from her (Atheneus, vii, 296). By Neptun she bore Chthonius, who colonized the island from Lindus.

**Symeon the Stylite.** See *Symeon*, St.

**Symmachia**, in Greek mythology, was a surname of *Venuses* at *Simaena* in *Arcadia*.

**Symmachii.** The term designates the members of a sect mentioned only by Philaster (Har. xiii). He describes them as adherents of Patricius, who taught that the human body was not created by God, but by the devil, and that it should be abused in every possible way, suicide even being regarded as allowable. The Symmachii asserted also that every vice and fleshly lust should command the obedience of mankind, and that there is no future judgment for the race. It is more probable, however, that the Symmachii were disciples of Symmachus (q. v.) of Samaria, a Jew who became a Christian and was associated with St. Jerome; Symmachus furnished a Greek version of the Old Testament, which stands before that of Theodotion in the Polyglot, but is of more recent date than the latter. Petavius (in *Notes on Ephesians*, ii, 400) endeavors to trace their origin to yet another Symmachus; and Valerius (on Euseb. vi. 17) says that a Jewish-Christian sect originated with the Ebionite Symmachus, of whom Ambrose states, in a commentary on the Epistle to the Galatians, that they descended from the Pharisees, kept the whole law, called themselves Christians, and followed Photinus in the belief that Christ was merely a man. The Manichean Faustus, the author of *Contra Faustum* (q. v.), of *Contra Faustum* (q. v.), describes the other hand, describes the Symmachii as Nazarenes, and Augustine adds (Contra Caeconium, i, 31) that they were but few in number in his time, and that they practiced both Jewish circumcision and Christian baptism. See Fabricius [Joann. Alb.], *Philistri of Heresi- bus Liber 1. pp. 300, 307*; *Notiz von Symmachus* (Hamb. 1725) p. 125.—Hertzog, *Real-Encyklop. s. v.*

**Symmachi, pope** from A.D. 498 to 514, is noted because of his conflicts with the civil power, and his endeavors to heighten the importance of the Roman see. At the time of his election by the Roman party, the imperial party had elected the archbishopvent Laur- rentius, who was pledged to sign the *Henrican* (q. v.).
The determination of the election was left with Theodoric, king of the Goths, and resulted in favor of Symmachus, because he was the first to be anointed or was supported by a majority of votes. At a synod held at Rome in 502 Symmachus revoked the enactment of King Odoacer and the imperial letters which enabled any ecclesiastic to sell the papal chair from selling any portion of the property of the Church, and at the same time he ordained that all interference in the affairs of the Church of Rome should be forbidden to the laity. This provision contributed greatly to the development of the papal power, and has always remained a cardinal principle in the administration of the Romish Church. The party of Laurentius, after a time, brought heavy charges against Symmachus, and Theodoric deposed bishop Peter of Altium to investigate the case; but, as he became a partisan of Laurentius, the king convoked a new synod at Rome in 504. By this time the influence of Symmachus was endangered by the machinations of the Laurentines, and he submitted unconditionally to the decisions of the synod, in direct contradiction of his recently promulgated ordinance against the interference of laymen in ecclesiastical matters. He was acquitted without a hearing, and subsequently, in his written defense of this synod, was the first to declare that God has reserved the judgment of the incumbent of the Roman see to himself, while other men must, according to his will, be judged by their fellows. At a synod held at Rome in 504, Symmachus promulgated detailed ordinances against all who should appropriate to themselves any of the possessions of the Church. It is worthy of note that the synods held under his pontificate addressed him, by way of eminence, the title Papa. He appointed bishop Cesarius of Arles his vicar in Gaul. He banished the remaining Manicheans from Rome and caused their books to be burned, but was himself branded as a Manichean by the emperor Anastasius. Tradition attributes to him the introduction of the Gloria in Excelsis into the Sunday and feast-day services of the Church. He died, as is reported, July 19, 514. See Cich, Christl. Kirchengesch., xvii, 190, 196-211; Gieseler, Kirchengesch. I, iii, 396-405—Herzog, Real-Encyklop. v. p. 295.

Symmachus, a translator of the Old Test. into Greek, was born in Samaria during the latter half of the 2d century. Originally a Jew, he became a Christian, but never ceased to practice the doctrine of the Egyptians.

In spite of the high reputation enjoyed by the Alexandrian version, or Septuagint (q. v.), not only among the Hellenists outside of Palestine, but also within Palestine itself, at a later time it became an object of suspicion to the stricter Jews, owing to polemical reasons, so that, against the Christians, they denied its correctness, and set up another translation in opposition to it. The first who made a version for the use of the Jews was Aquila (q. v.); not much later than Aquila, Theodotion (q. v.) prepared a second, and very soon afterwards another translation was made by Symmachus. Five Epiphanius, De Pseud. C. xvi (where accounts, however, Bleek pronounces fabulous), we learn that Symmachus was a Samaritan, Σύμ- μαχος των Σαμαριτων των παρ' αυτού σοφών... νόσσας φαλάριων... προσπελαύνει και περιμένη γείτονα. With Epiphanius agree Athenaeus (Symmach. De Pol. C. xvi) and C. xxi (where C. xxvi "Symmachus veritatem facti, qui non concupiscit se falsae ecclesiae insignire, sed hominibus dicere cruciatae vel servatatem plena... alicrae ejus editione recuperat".) Whether his second edition embraced all the books of the Old Test. cannot be decided with certainty, since only a few fragments of the second edition on some of the books are extant.
For philosophical purposes, Symmachus is just as useful as the other Greek translators. Biblical criticism may also derive some advantage from the translation, of course, by exhibiting the greatest care. Thus Fss. xxx. 18, Symmachus may be read as Χριστός, and also as the Chaldean, Jerome, Syriac, and Theodotion, against the Sept. Vulg., and Arab.; in lxvi. 13, our text has Πνεύματος, but Symmachus, the Sept., Syr., and Chald. seem to have read Πνεύμονας.

The fragments of Symmachus’s version of the Old Testament are given by Flamin. Nonilies in Vit. test. sect. LXX Lat. Reddition, etc. (Rome, 1857); Drusius, Veterum Interpretum Graecorum in Totum V. T. Fragmenta Collecta, etc. (Amsterdam, 1622); Bos, V. T. ex Versione LXX Intereditae, etc. nee non Fragmenta Versionis Aquilae, Symmacho et Theodotionis (Franck, 1709); Monfaucourn, Hexaplrorn Origines superssnt, etc. (Paris, 1713); in a later edition with notes by K. Bahrdt, Leips. and Lintbeck, 1709–70. The fragments on single books were edited by Treuelenburg, Chrestomathia Hexaplera (Luneck and Leips. 1794); Spohn, Jeremias Vetus et Versione Judoearum (Lips. 1794, 1824); Segar, Daniel sec. LXX et Tetrapolis Origines, etc. (Trier, 1775); Scharenberg, Aminadaversiones aliquas Fragmenta Versionis V. T. E. emendantur (Lips. 1767–81), spec. et ii; Schlesius, Opuscula Critica ad Versiones Graecae V. T. (Iiss. 1219).

Literature.—Eichhorn, Einleitung in das Alte Testament (4th ed.), i. 581 sqq.; Carpyon, Critica Sacra, p. 566 sqq.; Keil, Introduction to the Old Testament, ii. 233 sq.; Herbst, Einleitung, i. 160; Kaulen, Einleitung in die heilige Schrift (Freiburg, 1876), p. 79; Field, Origines Hexaplerum quin Superstint, etc. (Irnion, 1871), p. xxxiv; Frits, Bibl. Jud. iii. 399 sqq.; Thieme, Disputatio de Puritate Symmachii (Lips. 1755); Geiger, Jüdische Zeitschrift (Breisau, 1862), i. 39–64, and his Nachgelassene Schriften (Berl. 1877), iv. 88 sqq.; Theologisches Universal-Lexikon, s. v.; Heidenheim, Festeljahrschrift (1807), iii. 445 sqq. See Greek Versions. (B. P.)

Symmachus, Quintus Aurelius, a prefect, pontiff, and augur of Rome in its declining age, remarkable for his eloquent appeal against the ruin threatened by the triumph of Christianity; he is the author of Epistulae still extant. His zeal for the ancient faith of Rome even resulted in a public life as a means of influence upon his character. He was chosen by the senate to remonstrate with Gratian on the removal of the altar of victory (A.D. 382), from their council-hall, and for curtailing the annual allowance to the Vestal Virgins. The emperor banished him from Rome, but in 384, having been appointed manager of the city, he was able to make Valentinianus the restoration of pagan deities. In this he was unsuccessful, but without personal loss, being appointed consul under Theodosius in 391.

Symmes, William, D.D., a Unitarian clergyman, was born at Charlestown, Mass., in 1731, and graduated from Harvard College in 1750, where he was a tutor from 1754 to 1758. He began to preach in the North Parish in Andover, and was appointed pastor, Nov. 1, 1758, and continued in that relation until his death, May 1807. Dr. Symmes was a good scholar, of extensive reading, and an able divine. He published, Thanksgiving Sermon (1769):—Discourse on the Duty and Advantages of Singing Praises to God (1779):—Sermon at the General Election (1785). See Sprague, Annals of the Amer. Pulpit, viii. 35.

Symmes, Zachariah, a Congregational preacher, was born at Cambridge, England, April 5, 1859. He was educated at Cambridge, and after leaving the university was employed as tutor in several distinguished families. In 1821 he was appointed lecturer at Athens, Ohio, and in September, 1829, he succeeded Dr. Clark as rector of Dunstable. Embarrassed by his Nonconformity, he emigrated to New England, where he arrived in August, 1834. He was admitted to the fellowship of the Church in Charlestown, Mass., Dec. 6, and on the 22d of the same month was elected and ordained teacher of the same church. Thomas Jefferson, who was visiting the United States about a year afterwards, succeeded to the office of pastor, which he filled until his death, Feb. 4, 1817. See Sprague, Annals of the Amer. Pulpit, i. 47.

Sympathy (συμπαθεια, fellow-feeling) is the quality of being affected by another’s affection. It was originally used, like pity and compassion, to signify our fellow-feeling with others. The term then came to be used to denote our fellow-feeling with any passion whatever. Sympathy with sorrow or suffering is compassion, with joy or prosperity congratulation.

Symphony (συμφωνία) originally signified the union of several voices in a chant, but by modern musicians it is applied to an instrumental composition. Generally used as a kind of introductory movement to anthems and other pieces. Symphonies are introduced with good effect in the interval of the voices, and are called preludes when played before the psalmody, interludes when they mark the distinction of verses, and postludes when introduced at the close of the psalm.

Symphonius, a Gallic martyr at Autun in the reign of Constantine. He was also cited by Jerome, because he had refused to honor the statue of Berezuchyia, and rejected the influence of appeals and scourgings. His mother supported him with her exhortations to fidelity. He was beheaded without the town walls and buried in a cell in the fields. His grave became so remarkable for cures and miracles that it compelled the reverence even of the heathen. The narrative in the Acta Beati Sympnhs, as here outlined, seems to involve something of fact. The worship of Berezuchyia among the Edui is a historical fact. Gregory of Tours mentions Symphonianus and the miracles wrought by his relics (De Gloria Martyr. c. 52). Later tradition says that a church was, in time, built over his grave. The story cannot, however, date further back than the days of Gregory, as is evident from the chosen and even pompous language and the legendary conclusion. The death of Symphonianus is variously fixed in A.D. 180 (the reign of Aurelian), 212, or 290 (Aurelian). He is commemorated on Aug. 22. See the Acta SS. s. v.—Hergoz, Real-Encyclop. s. v.

Symphorosa, the Christian widow of a martyred tribune. Hadrian had built a temple at Tibur (Tivoli), and was about to dedicate it with religious ceremonies when he learned that Symphorosa was a zealous Christian. He ordered, with her son, to be summoned, and sought by persuasion to induce her to offer sacrifices. On her refusal, the emperor threatened her, and had her carried to the Temple of Hercules at Tivoli, where she was beaten with fists, hung up by the hair, and afterwards taken down and drowned. Her brother Eugenius, a councillor of Tivoli, recovered the body and buried it in the suburbs. On the following day her sons were brought before the same temple and imprecated in various modes, after which their bodies were thrown into a deep pit, which subsequently became known as the pit ad septem bovinatos. The persecution then went on for about a year and a half, during which period the remains of the martyrs were interred on the Via Tiburtina and honored as they deserved. The natalities of Symphorosa and her sons are observed on July 18 (see Ruinart, Acta Primi romanorum Martyrum, p. 19). The legend exists in manuscript form among the writings falsely ascribed to Julius Africanus, and may have originated in the third century, though the contents do not harmonize well with the known ordinary conduct of Hadrian. Ruinart supposes the probable period of the occurrence to have been A.D. 120. See also the Acta SS. sub July 18.—Hergoz, Real-Encyclop. s. v.

Symposia (συμπόσια, banquet) is a word occasionally used for each annual writer, to describe the ancient agape (q. v.). These symposia were held at the
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graves of the martyrs; and the festival was designed to be, not only a memorial of the deceased, but, according to Origen, "an odor of a sweet smell in the sight of God;" for the poor and needy, the widows and orphans, met together, and were refreshed by the charity of the rich.

Symposion, CUTHERBY, a layman and a deacon of the Congregational Church at Islington, of which he was the first minister. He was arrested Dec. 13, 1557, and tortured, being racked three times to make him divulge the names of the Protestant Church of which he was deacon. He was eventually burned at Smithfield, March 28, 1558. See Punchard, Hist. of Congregationalism, ii, 936, 947.

Synagoge (συναγωγή; other equivalent terms are συναγώγη or συναγωγικόν, i.e. chapel; Heb. דַּןעַ, or assembly of God; Aramaic וסנוגה, וסנוגה), the Jewish place of worship in post-Biblical and modern times. However obscure the origin of these establishments, they eventually became so important and characteristic as to furnish a designation of the Jewish Church itself in later literature.

It may be well to note at the outset the points of contact between the history and ritual of the synagogues of the Jews, and the facts to which the inquiries of the Biblical student are principally directed. 1. They meet us as the great characteristic institution of the later phase of Judaism. More even than the Temple and its services, in the time of which the New Test. treats, they at once represented and determined the religious life of the people. 2. We cannot separate them from the most intimate connection with our Lord’s life and ministry. In them he worshipped in his youth and in his manhood. Whatever we can learn of the ritual which then prevailed tells us of a worship which he recognised and sanctioned; which for that reason, if not for no other, though, like the statelier services of the Temple, it was destined to pass away, is worthy of our respect and honor. They were the scenes, too, of no small portion of his work. In them were wrought some of his mightiest works of healing (Matt. xii, 9; Mark i, 23; Luke xii, 11). In them were spoken some of the most glorious of his recorded words (iv, 16; John vi, 59); many more, beyond all reckoning, which are not recorded (Matt. iv, 23; xiii, 54; John xlviii, 20, etc.). 3. There are the questions, leading us back to a remoter past, in what did the worship of the synagogue originate? What type was it intended to reproduce? What was its place, alike in the thought and practice of the people, of the Synagogue in the history of Judaism (Act. ii, 42; 1 Cor. iv, 15)? The cognate question, however, συναγωγή, was formed or adopted in its place, and applied to the highest act of worship and communion for which Christians met (Suicer, Theaur. s. v.).

More definite than the Greek term synagogue is the ancient Hebrew name, וסנוגה (םשנוג; פספנוג, פספנוג בּ; פספנוג, פספנוג = house of prayer (Acts xvi, 13, for which the Syriac rightly has וסנוגה, וסנוגה: Josephus, Life, 64), which is now obsolete, or וסנוגה, וסנוגה = house of assembly, which has superseded it. This definite local signification of the term synagogue among the Jews has necessitated the use of another expression for the members constituting the assembly, which is וסנוגה or וסנוגה, to express our secondary sense of the word וסנוגה.

II. History of the Origin and Development of the Synagogue.—1. According to tradition, the patriarchs Abraham, Isaac, and Jacob instituted the prayers three times a day (Beresh. 26 b), and had places of worship (comp. the Chaldee paraphrases of Onkelos, Jonathan ben-Uzziel, and the Jerusalem Targum on Gen. xxiv, 62, 63; xxv, 27). We are informed that there were synagogues in the time of the pious king Hezekiah (Sanhedrin, 94 b) that the great house (לְדָתֶּי) was a stupendous synagogue; that many houses of Jerusalem (לְדָתֶּי) which Nebuchadnezzar burned (2 Kings xxv, 9) were the celebrated 480 synagogues of the Jews that were in Jerusalem (Jeremiah Meqillith, iii, 1), and that in Babylon the same pseudo-synagogues were seen in which Daniel used to pray (Ezra, 21 a). We have the testimony of Benjamin of Tudela, the celebrated traveller of the Middle Ages, that himself saw the synagogues built by Moses, David, Obadiah, Nahum, and Ezra (Itinerary, 1, 90, 91, 92, 106, 153, ed. Ascher [London, 1845]). It is in harmony with this tradition that James declares "Moses of old time hath
in every city that preach him, being read in the synagogues every Sabbath day” (Acts xx, 21; comp. Philo, ii, 167, 630; Josephus, Apion, ii. 18; Baba Kama, 82 a; Jerusalem Megillah, iv, 1). But these are simply traditions, which love to invest everything with the halo of the remote antiquity.

8. On the other hand, if we find no trace of meetings for worship in synagogues. On the one hand, it is probable that if new moons and Sabbaths were observed at all, they must have been attended by some celebration apart from as, well as at, the tabernacle or the Temple (1 Sam. xx, 5; 2 Kings iv. 29). On the other hand, so far as we find any traces of common worship, it seems to have fallen too readily into a fetish religion, sacrifices to ephods and teraphim (Judg. vii. 27; xvii. 5) in groves and on high-places, offering nothing but a contrast to the “reasonable service,” the prayers, psalms, instruction in the law, of the later synagogues. The special mission of the priests and Levites under Jehoshaphat (2 Chron. xxvii. 7-9) shows that there was no real provision for reading the “book of the law of the Lord” to the people, and makes it probable that even the rule which prescribed that it should be read once every seven years at the Feast of Tabernacles had fallen into disuse (Deut. xxxi. 10). With the rise of the prophetic order we trace a more distinct though still a partial approximation. Wherever there was a company of such prophets, there must have been a life analogous in many of its features to that of the later Essenes and Therapeutae. The form of the synagogues and the concomitant of Christendom. In the abnormal state of the polity of Israel under Samuel, they appear to have aimed at purifying the worship of the high-places from idolatrous associations, and met on fixed days for sacrifice and psalmody (1 Sam. i, 12; x, 5). The scene in 1 Sam. xix, 20-24 indicates us that the meetings were open to any worshipers who might choose to come, as well as to “the sons of the prophet,” the brothers of the order themselves. The only pre-exilian instance which seems to indicate that the devout in Israel were in the habit of resorting to pious leaders for blessings and instruction on stated occasions is to be found in 2 Kings iv. 23, where the Shunammite’s husband asks, “Wherefore wilt thou go to him (Elisha) to-day? It is neither new moon nor Sabbath.” Yet 2 Kings xxii, 8, etc.; 2 Chron. xxxiv, 14, etc., testify undoubtedly against the existence of places of worship under the monarchy. The date of Psa. lxxiv is too uncertain for us to draw any inference as to the nature of the “synagogues of God” (2 Tim. iii. 5). The places of worship at which the Jews were represented as destroying (ver. 8) may have belonged to the time of the Assyrian or Chaldaean invasion (Virtina, De Synag. p. 396-405). It has been referred to of the Maccabees (De Wette, Paulinm., ad loc.), or to an intermediate period when Jerusalem was taken and the land laid waste by the army of Bagosus, under Artaxerxes II (Ewald, Pont. Bkou. ii. 538). The “assembly of the elders,” in Psa. cvii, 32, leaves us in like uncertainty.

8. During the Exile, in the absence of the Temple worship, the meetings of devout Jews probably became more systematic (Virtina, De Synag. p. 413-429; Jost, Judenthum, i, 168; Bornittus, De Synagog. in Urgolino, Thesaur. xxii), and must have helped forward the change which appears so consistently at the time of the Return. The repeated mention of gatherings of the elders of Israel, sitting before the prophet Ezekiel and hearing his word (Ezek. viii, 1; xiv, 1; xx, 1; xxiii, 31), implies the transfer to the land of the Captivity of the custom that had originated in the schools of the prophets. Our reference is only capable of giving a more distinct reference to them. Those who still remained in Jerusalem taunted the prophet and his companions with their exile, as outcasts from the blessings of the sanctuary. “Get ye far from the Lord; unto us is this land given in a possession.” The prophet's answer is that it was not so. Jehovah was as truly with them in their “little sanctuary” as he had been in the Temple at Jerusalem. His presence, not the outward glory, was itself the sanctuary (xi, 15, 16). The whole history of Ezra presupposes the habit of solemn, periodic, meetings (Ezra viii, 15; Neh. viii, 3; i x; xii; Zech. vii, 6). To conclude, we may attribute the revival, if not the institution, of synagogues, or at least of the systematic meetings on fasts for devotion and instruction (Zech. viii, 19). Religious meetings were also held on Sabbaths and fasts to instruct the exiles in the divine law, and to admonish them to obey the divine ordinances (Ezra vii, 1-9; Neh. viii, 1, 3; ix, 1-3; xii, 1-3). These meetings, held near the Temple and in other localities, were the origin of the synagogue, and the place in which the people assembled was denominated פרס יהודים, the house of assembly; hence, also, the synagogue in the Temple itself. The elders of this synagogue handed the law to the high-priest (Mishna, Yoma, vii, 1; Sohot, viii, 5, 8), sided in all sacrifices (Jerusalem, 4, 5), took charge of the palms used at the Feast of Tabernacles (Sukkah, iv, 4), accompanied the pilgrims who brought their first-fruits (Toishpah Bikkurim), officiated as judges (Makkoth, iii, 12), and superintended the infant-schools (Sobaath, i, 3). Assuming Ewald's theory as to the development of Psa. lxxiv, 2, and that at some subsequent period, have been a great destruction of the buildings, and a consequent suspension of the services. It is, at any rate, striking that they are not in any way prominent in the Maccabean history, either as objects of attack or rallying-points of defence, unless we are to see in the gathering of the persecuted Jews at Maspha (Mizpah), as at a “place where they prayed aforetime in Israel” (1 Macc. iii, 46), not only a remembrance of its old glory as a holy place, but the continuance of a more recent custom. When that struggle was over, there appears to have been a freer development of what may be called the synagogue parochial system among the Jews of Palestine and other countries. The influence of John Hyrcanus, the growing power of the Pharisees, the authority of the Scribes, the example, probably, of the Jews of the “dispersion” (Virtina, De Synag. p. 428), would tend all in the same direction. Well-nigh every town or village had its one or more synagogues. Where the Jews were not in sufficient numbers to be able to erect and fill a building, there was the προσκυνημα, or place of prayer, sometimes open, sometimes covered, in commonly a running stream or on the sea-shore, in which Jews would sit together as a private synagoge, and, thereafter, as a place to rest (Acts xvi, 13; Josephus, Ant. xiv, 10, 23; Juvenal, Sat. iii, 296). Sometimes the term προσκυνημα (προσκύνημα) was applied even to an actual synagogue (Josephus, Life, § 54). Eventually we find the Jews possessing synagogues in the different cities of Syria, Asia Minor, Greece, Egypt, and wherever they resided. We hear of the apostles frequenting the synagogues in Damascus, Antioch, Thessalonica, Corinth, Ephesus, etc. (Acts ii, 20; xiii, 14; xiv, 1; xvii, 1, 10, 17; xvii, 4, 19; xix, 8). There were numerous synagogues in Palestine: in Nazareth (Matt. xiii, 54, Mark vi, 2; Luke iv, 16), Capernaum (Matt. xiii, 9; Mark i, 21; Luke vii, 11; John vi, 55), etc.; and in Jerusalem alone there were 480 (Jerusalem, i, 1; Jerusalem Kethuboth, iii) to accommodate the Jews from foreign lands who visited the Temple. There were synagogues of the Libertines, Cyrenians, Alexandrians, Cilicians, and of the Asiacs (Acts vi, 9; comp. Toishpah Megillah, ii; Babylon Megillah, 26). When it is remembered that more than 2,500,000 Jews came together to the metropolis from all countries to celebrate the Pasover (Josephus, Ant. vi, 9, 3; Pesachim, 64 a), this number of synagogues in Jerusalem will not appear at all exaggerated. An idea may be formed of the large number of Jews at the time of
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Christ, when it is borne in mind that in Egypt alone, from the Mediterranean to the border of Ethiopia, there resided nearly a million of Jews (Philo, *Agricultura*; Lucu- cia, ii, 523); and that in Syria, especially in the metropolis, Antioch, the Jews constituted a large portion of the population (Grätz [2d ed.], iii, 282).

III. Site, Structure, Internal Arrangement, Use, and Sanctity of the Synagogue.—1. Taking the Temple as the prototype, and following the traditional explanation of the passages in Prov. 1: 21 and Ezra ix, 5, which are taken to mean that the voice of prayer is to be raised on heights (נֶאֶם לָהֶם בְּגֶפֶן), and that the sanctuary was therefore erected on a summit (נֶאֶם לָהֶם בְּגֶפֶן), the Jewish canon decreed that synagogues are to be built upon the most elevated ground in the neighborhood, and that no house is to be allowed to overshadow them (Tosita BeMegillah, iii; Maimonides, *Iad Ha-Chesed* *Hilkoth Tephilin*, xi, 2). So essential was this law deemed, and so strictly it was observed in Persia, even after the destruction of the Temple, that Rab (A.D. 165-47) prophesied a speedy ruin of any city in which houses were permitted to tower above the synagogue, while rabbi Ashi declared that the protection of Sora was owing to the elevated site of its synagogues (Subbat, 11 a.). Liet. Kitchener, however, states (Quar. Statement of the Pal. Explor. Fund, July, 1878, p. 123 sq.) that the ruins of the fourteen specimens of ancient synagogues extant in Palestine (all in Galilee) do not correspond to these Talmudical requirements as to location, nor yet to those below as to position; for they are frequently in rather a low site, and face the south if possible. Failing of a commanding site, a tall pole rose from the roof to render it conspicuous (Leyer, in Herzog's *Real-Encyklop.* a. v.).

The riverside outside the city was also deemed a suitable spot for building the synagogue, because, being removed from the noise of the city, the people could worship God without distraction; and, at the same time, have the use of pure water for immersions and other religious exercises (Acts xvi, 13; Josephus, *Ant.* xiv, 10, 23; *Jewish War*, *Ant.* *Subbat*, etc.; *see also the Chaldee versions on Gen. xxiv, 62). See Proseucha.

The building was commonly erected at the cost of the district, whether by a church-rate levied for the purpose, or by free gifts, must remain uncertain (Vitrin- gus, *De Synagog.* p. 229). Sometimes it was built by a rich Jew, or even, as in Luke vii, 5, by a friendly proselyte. In the later stages of Eastern Judaism it was often erected, like the mosques of Mohammedans, near the tombs of famous rabbis or holy men.

The building itself was generally in the form of a theatre; the door was usually on the west, so that, on entering, the worshippers might at once face the front, which was turned towards Jerusalem, since the law is that "all the worshippers in Israel are to have their faces turned to that part of the world where Jerusalem, the Temple, and the Holy of Holies are" (Berakoth, 30 a). This is deduced from the instructions given in Deut. ii, 29; *Psa. xxviii., iii*, and the allegorical interpretation of Song of Songs iv, 4, also obtained among the early Christians (Origen, *Hom.* *in Num.* *in Opp.* ii, 284) and the Mohammedans (*Koran*, cii). See *Kerah.* Hence all the windows are said to have been generally in the eastern wall, and the worshippers were to face towards the holy city, in accordance with Dan. vi, 10.

Like the Temple, the synagogue was frequently without a roof, as may be seen from the following remark of Epiphanius: "There were anciently places of prayer without the city, both among the Jews and the Samaritans . . . each of which was a place of prayer and was called a Neapolis, without the city in the fields, in the form of a theatre, open to the air, and without covering, built by the Samaritans, who in all things imitated the Jews" (Contra, *Harres*, lib. iii, hier. 80). It was this, coupled with the fact that the Jews had no images, which gave rise to the satirical remark of Juvenal—"Nil prietn nubes et celli numerum adorant." (Sat. xiv, 98.)

In some places there were temporary summer and winter synagogues; they were pulled down and re-erected at the beginning of each season, so that the style of building might be according to the period of the year (Bara Bathra, 3 b).

8. In the internal arrangement of the synagoge we trace an obvious analogy, mutatis mutandis, to the type of the tabernacle. At the wall opposite the entrance, at the eastern end, stood the ark ( Builders) containing the scrolls of the law. It stood on a raised base with several steps (Builders = *sabbathium*, *Jerusalem Megillah*, iii, 1), which the priests mounted when they pronounced the benediction (Numb. vi, 24-29) upon the congregation. Hence the phrase נֶאֶם לָהֶם בְּגֶפֶן, which was retained after the destruction of the Temple to describe the act of giving the benediction to the people by the priests (Rosh Ha-Shanah, 31 b; *Subbat*, 118 b). It is necessary to bear in mind that the ancient name for this ark is נֶאֶם (comp. Mishna, *Berakoth*, v, 3; *Talmid*, i, 2; *Megillah*, iv, 4, etc.), the name afterwards given to it (Builders) being reserved for the Ark of the Covenant. There was a canopy (Builders) spread over the ark, under which were kept the vestments used during the service (Jerusalem Megillah, iii). In some places the ark or chest had two compartments, the upper one containing the scrolls of the law, and the lower the synagogal garments of the officers of the community. The ark was not fastened to the wall, but was free, so that it might easily be taken outside the door of the synagogue in case a death occurred in the place of worship, in order that the priests should be able to attend the service; or be removed into the streets when fasts and days of humiliation were kept (Mishna, *Ta- anith*, ii, 1). See Fast. In later times, however, a recess was made in the wall, and the ark was kept there. This recess was called the Sanctuary (Builders, Builders). The same thought was sometimes
read (Yoma, 68 b; Megillah, 26 b; Jerusalem Megillah, iii). The reading-desk was covered with a cloth (טפוח), which varied in costliness according to the circumstances of the congregation (Megillah, 26 b). When the edifice was large this platform was generally in the centre, as was the case in the synagogue at Alexandria (Sukkah, 61 b).

There were also arm-chairs (גרわたし = καθήκον), or seats of honor (πρωτοκαθήκον), for the elders of the synagogue, the doctors of the law, etc. (Matt. xxiii. 2, 6; Mark xii, 39; Luke xi, 43; Sukkah, 51 b; Maimonides, Hilkoth Teshub, x, 4), to which the wealthy and honored worshippers was invited (James ii, 2, 3). They were placed in front of the ark containing the law, or at the Jerusalem end, in the uppermost part of the synagogue, and these distinguished persons sat with their faces to the people, while the congregation was standing both with these honorable ones and the ark (Tosapha Megillah, iii). In the synagogue at Alexandria there were seventy-one golden chairs, according to the number of the members of the Great Sanhedrim (Sukkah, 51 b). See SANEDRIN. In the synagogue of Bagdad the ascent to the holy ark was composed of ten marble steps, on the uppermost of which were the stalls set apart for the prince of the Captivity and the other princes of the house of David" (Benjamin of Tudela, Itinerary, i, 105, ed. Ascher, Lond, 1840).

There was, moreover, a perpetual light (רַבַּאֲבָב), which was evidently in imitation of the Temple light (Exod. xxviii, 20). This sacred light was religiously fed by the people, and in case of any special mercy vouchsafed to an individual, or of threatening danger, a certain quantity of oil was vowed for the perpetual lamp. This light was the symbol of the human soul (Prov. xxvii, 27), of the divine law (vi, 23), and of the manifestation of God (Ezek. xliii, 2). It must, however, be remarked that though the perpetual lamp forms an essential part of the synagogal furniture to the present day, and has obtained among the Indians, Greeks, Romans, and other nations of antiquity (Rosenmüller, Morley, Talmud, ii, 156), yet there is no mention made of it in the Talmud. Other lamps, brought by devout worshippers, were lighted at the beginning of the Sabbath, i. e. on Friday evening (Yirinim, p. 198).

As part of the fittings, we have also to note (1) another chest for the Haphtaroth, or rolls of the prophets; (2) Alms-boxes at or near the door, after the pattern of those at the Temple, one for the poor of Jerusalem, the other for local charities; (3) Notice-boards, on which were written the names of offenders who had been "put out of the synagogue;" (4) A chest for trumpets and other musical instruments, used at the New-Year Sabbath, and other festivals (Yirinim, Leyter, loc. cit.).

The congregation was divided, men on one side, wom-
and had the principal voice in the decision and distribution of the other offices. His two judicial colleagues aided him in the administration of the law.

See AncF 88–89.

2. The Three Almoners (יִשְׂרָאֵל).—The office of almoner was both very responsible and difficult, as the poor-taxes were of a double nature; and in periodically collecting and distributing the alms the almoner had to exercise great discretion from whom to demand them and to whom to give them. There were, first, the alms of the **προστασία (προστασία)**, which were to be collected by the officials daily, and distributed every evening, and to which every one had to contribute who resided thirty days in one place; and there were, secondly, the **αλμα τῆς θήκης (αλμα τῆς θήκης)**, consisting of money which was collected every Friday, was distributed weekly, and to which every one had to contribute who resided ninety days in one place. Two authorized persons had to collect the former and three the latter. They were obliged to keep together, and were not allowed to put it into their pockets neither money thence received, but were to throw it into the poor-box. The almoners had the power of exempting from these poor-rates such people as they believed to be unable to pay, and to enforce the tax on such as pretended not to be in a position to contribute. They also had the power to refuse alms. Their power over the money was very great. All the three almoners had to be present at the distribution of the alms. The greatest care was taken by the rulers of the synagogue and the congregation that those elected to this office should be "men of honesty, wisdom, justice, and have the confidence of the people." (Iad Ho-Chezeka Hilchot Maimonides, ed. 24; Maimonides, Iad Ho-Chezeka Hilchot Maimonides Anim, iv.).

Brothers were ineligible to this office; the almoners in the three almoners were not allowed to be near relations, and had to be elected by the unanimous voice of the people (Jerusalem, ivii).—

3. The Rector of the Congregation, or the Leader of Divine Worship (יִשְׂרָאֵל).—To give unity and harmony to the worship, as well as to enable the congregation to take part in the responses of the service, it was decided that each member of the congregation should lead the worship. Hence, as soon as the legal number required for public worship had assembled (יִשְׂרָאֵל), the ruler of the congregation (יִשְׂרָאֵל = προστασία), or, in his absence, the elders (יִשְׂרָאֵל = προστασία), delegated one of the congregation to go up before the ark to conduct divine service. The function of the apostle of the ecclesia (יִשְׂרָאֵל) was not permanently vested in any single individual ordained for this purpose, but was alternately conferred upon any lay member who was supposed to possess the qualifications necessary for offering up prayer in the name of the congregation. This is evident from the reiterated declarations both in the Mishna and the Talmud. Thus we are told that any one who is not under thirteen years of age, and whose garments are not in rags, may officiate before the ark (Mishna, ivii, 6); that if one before the ark (= ministers for the congregation), and makes a mistake [in the prayer], another one is to minister in his stead, and he is not to decline it on such an occasion" (Mishna, Berakoth, v).—

The sages have transmitted that he who is asked to conduct public worship is to delay a little at first, saying that he is unworthy, and if the desire is urged upon him, he is to go unto a dish wherein is no salt; and if he delays more than is necessary, he is like unto a dish which the salt has spoiled. How is he to do it? The first time he is asked, he is to decline; the second time, he is to stir; and the third time, he is to move his legs and ascend before the ark" (Berakoth, 34 b). Even on the most solemn occasions, when the whole congregation fasted...
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and assembled with the president and vice-president of the Sanhedrim for national humiliation and prayer, no stated ministrations are spoken of; but it is said that one of the aged men present is to deliver a penitential address, and another is to offer up the solemn prayers (Mishna, Taanith ii, 1-4). See Fast. On ordinary occasions, however, the rabbins, who were the rulers of the synagogue, asked their disciples or those acting as officiating ministers (Berakoth, 34 a). But since the sages declared that “if the legate of the congregation (סנהדרין יושב עטיפות) declares ( karşıיםがある) a mistake while officiating, it is a bad omen for the congregation who delegated him, because a man’s deputy is like the man himself” (Mishna, Berakoth, v, 5); and, moreover, since it was felt that he who conducts public worship should both be able to sympa-

thy with the wants of the people and possess all the moral qualifications befitting so holy a mission, it was afterwards ordained that “even if an elder (בּרֵאשִׁים וּפָרָשִׁים) or sage is present in the congregation, he is not to be asked to officiate before the ark; but that man is to be delegated who is apt to officiate, who has children, whose family are free from sin, who is a person beloved, whose garments are decent, who is acceptable to the people, who has a good and amiable voice, who understands how to read the law, the prophets, and the Hagiographa, who is versed in the homiletic, legal, and traditional exegesis, and who knows all the beneficences of the office of the officiating minister” (Tosiphon, Gemara, Bava Kama, 16 b; Maimonides, Iad Ha-Chesed Haklith Tohpitha, viii, 11, 12; comp. I Tim. iii, 1-7; Tit. i, 1-9). As the legate of the people, the most sacred portions of the liturgy (e.g. מַעַסְרֵנוּ וּפָרָשִׁים), which could only be offered up in the presence of the legal number, were assigned to him (Berakoth, 21 b, and Rashi, ad loc.), and he was not only the mouthpiece of the congregation in the most solemn feasts, as on the Great Day of Atonement and New Year, but he was the surrogate of those who, by illness or otherwise, were prevented from attending the place of worship (Rashi Ha-Shanah, 38; Maimonides, Iad Ha-Chesed Haklith Tohpitha, viii, 11). The Interpreter, or Methurgeman (מק الثنائية), After the Babylonian captivity, when the Hebrew language was rapidly disappearing from among the common people, it became the custom to have an interpreter at the reading-desk (מק الثنائية) by the side of those who were alternately called up to read the several sections of the lessons from the law and the prophets. See Haphtaroth. This methurgeman had to interpret into Chaldee or into any other vernacular of the country, as occasion required, when the law was read, as the reader was obliged to pause as soon as he finished the reading of a verse in Hebrew, and was not allowed to begin the next verse till the methurgeman had translated it; while in the lesson from the prophets three verses were read and interpreted at a time (Mishna, Megillah, iv, 4). The reader and the interpreter had to read in the same tone of voice, and the one was not allowed to be louder than the other (Berakoth, 45 a). The interpreter was not allowed to look at the law while interpreting, lest it should be thought that the paraphrase was written down. The office of interpreter, like that of conducting public worship, was not permanently vested in any single individual. Any one of the congregation who was capable of interpreting was asked to do so. Even a minor, i.e. one under thirteen years of age, or one whose garments were in such a ragged condition that he was disqualified for reading the lesson from the law, or a blind man, could be asked to go up to the reading-desk and explain the lesson (Mishna, Megillah, iv, 5; Maimonides, Iad Ha-Chesed Haklith Tohpitha, xii, 10-14).

5. The Chazan, or Attendant on the Synagogue (שנין וּפָרָשִׁים), was the lowest servant, and

was more like the sexton or the beadle in our churches. He had the care of the furniture, to open the doors, to clear the synagogue, to light the lamps, to get the building ready for services, to supervise the choir, to call out (משנה וּפָרָשִׁים) the names of such persons as were selected by the ruler of the synagogue to come up to the platform to read a section from the law and the prophets, to hand the law to ordinary readers, or to the ruler of the synagogue when it had to give to the high-priest, in which case the ḥaṭatnmawvusów took the law from the chazan, gave it to the chief priest, who had the high-priest publicly read it (Mishna, Berakoth, vii, 1; Sotah, vii, 7); he had to take it back after reading (Luke iv, 17-20, etc.). Nothing, therefore, can be more clear than the position which this menial servant occupied in the synagogue in the time of Christ and a few centuries after. The Talmud distinctly declares that the chazan is the beadle or the sexton of the congregation, and not the legate or the angel of the church (בּרֵאשִׁים וּפָרָשִׁים; comp. Tobitha Yoma, 68 b; and Mishna, Berakoth, vii, 1, for the meaning of ישן). The notion that his office res-

embled that “of the Christian deacon,” as well as the assertion that “like the legatus and the elders, he was appointed by the imposition of hands,” has evidently arisen from a confusion of the chazan in the days of Christ with the chazan five centuries after Christ. Be-

sides, not only was this menial servant not appointed by the imposition of hands, but the legatus of the Jews, if we have seen, had no laying-on of hands. It was about A.D. 520, when the knowledge of the Hebrew language disappeared from among the people that large, alter-

ations had to be introduced into the synagogue service which involved a change in the office of the chazan. As the ancient practice of asking any member to step before the ark and conduct the divine service could not be continued, it was determined that the chazan, who was generally also the schoolmaster of the infant school, should be the regular reader of the liturgy, which he had to recite with intonation (Maasechod Sophronissim, v, 7, xi, 4; xv, 9, 14, Grisch, Gesch. der Juden, v, 26). 6. The Ten Batanim, or Men of Leisure (שהנים וּפָרָשִׁים).

—No place was denominated a town, and hence no syn-

agogue could legally be built in it, which had not ten in-

dependent men who could be permanently in the syn-

agogue to constitute the legal congregation whenever required (Mishna, Megillath, i, 3; Maimonides, Iad Ha-

Chesed Haklith, xi, 1). These ten men were not, as is commonly supposed, ten independent members, but we are either independent of business because they had private means, or were stipendiaries of the congregation, if the place had not ten men who could entirely devote themselves to this purpose (Rashi, On Megillath, 6 a). They had to be men of piety and integrity (Baba Batra, 28 a; Jerusalem Megillah, i, 4). By some (Lightfoot, Hor. Heb. in Matt. iv, 28, and, in part, Vitringa, p. 582) they have been identified with the above officials, with the addition of the alms-collectors. Rhenford, however (Ugolino, Theosur., vol. xxii), sees in them simply a body of men, permanently on duty, making up a congregation (ten being the minimum number), so that there might be no delay in beginning the service at the proper hours, and that no single worshipper might go away disappointed. The latter hypothesis is supported by the fact that there was a like body of men, the Sta-

tionarii or Viri Stationis of Jewish archæologists, ap-

pointed to act as permanent representatives of the con-

gregation in the services of the Temple (Jost, Gesch. des Judenth., 1, 168-172). It is of course possible that in many cases the same persons may have united both characters, and been, e.g., at once onias and alms-col-

lectors. In the Middle Ages these ten Batanim consisted of those who were engaged in the common duties of the synagogue, and were identical with the rulers of the synagogue described above. Thus Benjamin of Tudela tells us that the ten presidents of the ten colleges at
Bagdad were called the *Batlinim, the leisure men*, because their occupation consisted in the discharge of public business. During every day of the week they dispensed justice to all the Jews inhabiting the country, except on Monday, which was set aside for assemblies under the presidency of R. Samuel, master of the college denominated 'Ga'on Jacob,' who on that day dispensed justice to every applicant, and who was assisted therein by the said ten *Batlinim*, presidents of the college* (Rit. i. 101, ed. Asher, Lond. 1840).

This seems to favor the opinion of Herzfeld that the ten *Batlinim* are the same as the ten judges or rulers of the synagogue mentioned in Aboth, iii. 10, according to the reading of Bartenora (Horogoth, 3 b, etc.; comp. Gesch. des Volkes Israel, i, 392).

V. Worship.—I. Its Time.—As the Bible prescribes no special hour for worship, but simply records that the Psalmist prayed three times a day (Psa. iv, 18), and that Daniel followed the same example (Dan. vii, 11), the men of the Great Synagogue decreed that the worship of the synagogue should correspond to that of the Temple. To this end they ordained that the prayer of the day be offered three times a day: (a) in the morning (תנויה מ萬元) at the third hour (= 9 A.M., being the time when the daily morning sacrifice was offered); (b) in the afternoon or evening (תנויה בלילה) at the ninth hour and a half (= 3 P.M., when the daily evening sacrifice was offered); and (c) in the evening (תנויה בלילה), or rather, from the time that the pieces and the fat of the sacrifices, whose blood was sprinkled before sunset, began to be burned till this process of burning was finished. As this process of burning, however, sometimes lasted nearly all night, the third prayer could be offered at any time between dark and dawn (Mishna, Berakoth, iv. 1; Gemara, ibid. 26 b; Pesachim, 58 a; Jerusalem Berakoth, iv. 1; Josepbus, Ant. xiv, 4, 3). It is this fixed time of worship which accounts for the disciplemas' assembling together at the third hour of the day (v. e. 9 A.M.) for morning prayer (תנויה מراحة) on the Day of Pentecost (Acts ii, 1-15), and for Peter and John's going up to the Temple at the ninth hour (v. e. 3 P.M.) for evening prayer (Acts iii, 1), and this was called the Lesser Minchah (תנויה בלילה).

But as the daily evening sacrifice was offered on the fourteenth of Nisan (תנויה בלילה) at the sixth hour and a half (= 12.30 P.M.), when this day happened to be on a Friday (תנויה בלילה) [see Passover], it was enacted that he who offered his evening prayer after the sixth hour and a half (= 12.30 P.M.) discharges his duty properly. Hence, so soon as this hour arrives, the time of obligation has come, and it is called the Great Minchah (תנויה בלילה) Maimonides, Iad Ha-Cheschaka Hilchoth Tephila, iii, 2; Berakoth, 36 b). This mistake is all the more to be regretted, since the accuracy in such matters partakes of the sacred writers shows how great is the trustworthiness of their reports. However, the prayer was continued as prescribed by our Saviour and his disciples, and around which the new pieces were grouped in the course of time.
(1) The Hymnal Group (םַּמְרוֹרָה הַשָּׁמֶשׁ).—Just as the Temple building was the prototype for the synagogal edifice, so the Temple service was the model for the ritual of the synagogue. Hence, just as the Temple service comprised of the priests' and Levites' ceremonies and the ten commandments, pronouncing the benediction upon the people (Num. vi, 24-27), the offering of the daily morning and evening sacrifice, the Levites' chanting Psalms cxv, 1-16; 1 Chron. xvi, 8-22 (תְּנוֹחֵי) during the morning sacrifice, and Psalms cxvi; 1 Chron. xvi, 23-36 (תְּנוֹחֵי) during the evening sacrifice, so the ritual of the synagogue consisted of the same benediction, the chanting of the sacrificial psalms—as the sacrifices themselves could not be offered except in the Temple—and sundry additions made by Ezra and the men of the Great Synagogue. It is for this reason that the ritual began with the Temple psalms. These were followed by the group consisting of Psalms [xix, xxxiv, xi, cxxv, cxxvi, cxxvii, cxxviii, cxxix, cxxx, cxxxv], those enclosed in brackets being omitted on the Sabbath—1 Chron. xxix, 10-13; Neh. ix, 6-12; Exod. xiv, 30-35, 18, and sundry sentences not found in the Bible, denominated the order of the Hymnal Sentences or "musical periods." The use of this hymnal group as part of both the Temple and the synagogue service is of great antiquity, as is attested by the Sofer of the Aramaic Talmud (Mishnah, Kiddushin). It is also Sabbath, 118 b, where we are told that רָבָא was ordained by David, and רָבָא by the Sopherim, or scribes.

(2) The Shema, or Kerith Shema (שמע וְקִרְיָת שֵׁם).—This celebrated part of the service was preceded by two benedictions, respectively denominated "the Creator of Light" (הָדוּר הַשָּׁמֶשׁ) and "Graceful Love" (נָהֳרַיָּה), and followed by one called "Truth" (יִשְׂרָאֵל נָהֳרַיָּה), now expanded into יִשְׂרָאֵל נָהֳרַיָּה נָהֳרַיָּה. The two introductory benedictions were as follows: (a.) "Blessed art thou, O Lord our God, King of the universe, who created light and darkest darkness, who maketh peace and createst all things! He in mercy calleth the light to shine upon the earth and the inhabitants thereof, and in goodness reneweth every day the work of creation. Blessed art thou, the Creator of light!" (b.) "With great love hast thou loved us, O Lord our God, thou hast shown us great and abundant mercy, O our Father and King, for the sake of our forefathers who trusted in thee! Thou who didst teach us the love of life, have mercy upon us, and teach us also... to praise and to acknowledge thine unity in love. Blessed art thou, O Lord, who in love hast chosen thy people!" (Mishnah, Tamid, v. 1; Berakoth, 11 b). Thereupon the ten commandments were recited, which, however, ceased at a very early period, because the Sadducees declared that this was done to show that this was the most essential portion of the revealed law (Mishnah, Tamid, v. 1, with Berakoth, 14 b). Then came the Shema proper, consisting of Deut. vi, 4-9; xi, 13-21; Numb. xv, 37-41, which was concluded with benediction (c), entitled "True and Established" (יִשְׂרָאֵל נָהֳרַיָּה נָהֳרַיָּה נָהֳרַיָּה), as follows: "It is true and firmly established that thou art our Lord and the God of our forefathers; there is no God besides thee. Blessed art thou, O Lord, the redeemer of Israel!" (Mishnah, Berakoth, 1; Gemara, ibid. 13 a; Mishnah, Tamid, v. 1; Gemara, ibid. 82 b). There is evidently an allusion to the reading of the Shema in the reply which our Saviour gave to the lawyer who asked him, "Master, what must I do to inherit eternal life?" When the lawyer forthwith cited the first sentence of the Shema (Luke x, 36). See SHEMA.

(3) The third portion which constituted the ancient liturgy embraces the "Eighteen" Benedictions, called קָרָא הַשָּׁמֶשׁ, the Prayer (לְדָבָר). They are as follows: (a.) "Blessed art thou, O Lord our God, the God of our fathers Abraham, Isaac, and Jacob; great, omnipotent, fearful, and most high God, who bountifully bestowest mercy, who art compassionate to those pious deeds of our fathers, and sendest the Redeemer to their children's children, for his mercy's sake is love, O our King, Defender, Saviour, and Shield! Blessed art thou, O Lord, the shield of Abraham!" b. "Thou art powerful, O Lord, world without end; thou bringest the dead to life in great compassion, thou holdest up the falling, healest the sick, leasten the chained, and showest thy faithfulness to those that sleep in the dust. Who is like unto thee, Lord of might, and who resembles thee (a Sovereign killing and bringing to life again, and causing salvation to flourish)? And thou art sure to raise the dead. Blessed art thou, O Lord, who raisest the dead!" c. "Thou art holy, and thy name is holy, and the holy ones praise thee every day. Blessed art thou, O Lord, the holy God!" d. "Thou mercifully bestowest knowledge upon men and teachest the mortal prudence. Mercifully bestow upon us, from thyself, knowledge, wisdom, and understanding. Blessed art thou, O Lord, who mercifully bestowest knowledge!" e. "Our Father, lead us back to thy law; bring us near, O our King, to thy service, and cause us to return in sincere penitence into thy presence! Blessed art thou, O Lord, who delightest in repentance!" f. "Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed; for thou art forgiving and pardoning. Blessed art thou, O Lord, merciful and plenteous in forgiveness!" g. "Look at our misery, contend our cause, and deliver us speedily, for thy name's sake, for thou art a mighty deliverer. Blessed art thou, O Lord, the deliverer of Israel!" h. "Heal us, O Lord, and we shall be healed; save us, and we shall be saved; for thou art our boast. Grant us perfect cure for all our wounds; for thou, O Lord our King, art a faithful and merciful Physician; blessed art thou, O Lord, who healest the sick of thy people Israel!" i. "Bless to us, O Lord our God, for good this year, and all its kinds of produce; send thy blessing upon the face of the earth; satisfy us with thy goodness, and bless this year as the years bygone. Blessed art thou, O Lord, who blessest the seasons!" j. "Cause the great trumpet to proclaim our liberty; raise the standard for the gathering of our captives, and bring us together from the four corners of the earth. Blessed art thou, O Lord, who gatherest together the dispersed of Israel!" k. "Reinstate our judges as of old, and our councillors as of yore; remove from us sorrow and sighing; and do thou alone, O Lord, reign over us in mercy and love, and judge us in righteousness and justice. Blessed art thou, O Lord the King, who loveth righteousness and justice!" l. "Let the apostates have no hope, and let those who pervert wickedness speedily perish; let them all be suddenly cut off; let the proud speedily be uprooted, broken, crushed, and humbled speedily in our days. Blessed art thou, O Lord, who destroyest and humiliest the proud!" m. "On the righteous, on the pious, on the elders of thy people, the house of Israel, on the remnant of the scribes, on the pious proselytes, and on us, bestow, O Lord our God, thy mercy; give ample reward to all who trust in thy name in sincerity, make our portion with them forever, and let us be speedily ennobled, for we trust in thee! Blessed art thou, O Lord, the support and rest of the righteous!" n. "To Jerusalem thy city in mercy return, and dwell in it according to thy promise; make it speedily in our day an everlasting building, and soon establish therein the throne of David. Bless-
ed art thou, O Lord, who bestowst Jerusalem!" n. (תֹּא אֲדֹנָי יִשְׂרָאֵל)  "The branch of David, thy servant, speedily cause to flourish, and exalt his horn with thy help, for we look to thy help all day. Blessed art thou, O Lord, who causest to flourish the horn of David!" o. (ְינַו אֲדֹנָי יִשְׂרָאֵל)  "Hear our voice, O Lord our God; have pity and compassion on us, and receive with mercy and accept ance our prayers, for thou art a God hearing prayer and answering supplications, do not send us empty away from thy presence, for thou hearest the prayers of thy people Israel in mercy! Blessed art thou, O Lord, who hearest prayer!" p. (לְאָדֹנָי)  "Be favorable, O Lord our God, to thy people Israel, and to their prayer; restore the worship to thy sanctuary, receive lovingly the burnt-sacrifice of Israel and their prayer, and let the service of Israel thy people be always well-pleasing to thee. May our eyes see thee return to Zion in love. Blessed art thou, O Lord, who restorost thy Shechinah to Zion!" q. (לְאָדֹנָי)  "We thankfully confess before thee that thou art the Lord our God, and the God of our fathers, world without end, and that thou art the shepherd of our life and the rock of our salvation from generation to generation; we render thanks unto thee and celebrate thy praises. Blessed art thou, O Lord, whose name is great and, whom it comes to praise!" r. (לְאָדֹנָי)  "Bestow peace, happiness, blessing, grace, mercy, and compassion upon us and upon the whole of Israel, thy people. Our Father, bless us all unitedly with the light of thy countenance, for in the light of thy countenance didst thou give to us, O Lord our God, the law of life, loving kindness, justices, blessing, compassion, life, and peace. May it please thee to bless thy people Israel at all times, and in every moment, with peace. Blessed art thou, O Lord, who bestowest thy people Israel with peace!"

These eighteen (really nineteen) benedictions are mentioned in the Mishna, Rosh Han-Shanah, iv; Berakoth, iv, 3; Tosphita Berakoth, iii; Jerusalem Berakoth, iv; Megiloth, 17 a. We are distinctly told that they were ordained by the one hundred and twenty elders of the Great Synagogue (Megillah, 17 b; Berakoth, 33 a; Siphre on Deut. xxxiii, 2), and we know that the representatives of the people (רבנן) recited them in the Temple every day (Sabbath, 24 b), that the priests pronounced three of them upon the people every morning in the Hall of Squares (עֵרֶב יָמִין) in the Temple-court, and that the high-priest prayed the sixteenth (טז) and the seventeenth (יז) sections of this litany on the Great Day of Atonement (Yoma, 68 b). There can therefore be no doubt that our Saviour and his apostles joined in these prayers when they resorted to the synagogue, and that when the apostles went on the top of the house to pray at the stated hour (Acts i, 13; x, 9) these benedictions formed part of their devotions. It must, however, be remarked that the first three and the last three benedictions are the oldest; that benedictions d to m were compiled during the Maccabean struggles and the Roman ascendancy in Palestine; and benediction n was most probably compiled after the destruction of the second Temple.

But though these three groups (viz. the hymnal group, the Sema, and the eighteen benedictions) constituted the liturgy of the Jews when engaged in public or private devotion during the period of the second Temple, yet there were other prayers which could only be recited at public worship when the legal number (21) were properly assembled.

4. The order of the public worship in the synagogue

was as follows:

a. Morning Service.—The congregation having washed their hands outside the synagogue, and being properly assembled, delegated one of their number to go before the ark and conduct public worship. This
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members as were best qualified to aid them in the administration of the communal affairs. These constituted a local self-governing and independent college; they issued all the legal instruments, such as mortgages, contracts, letters of divorce, bills of exchange, business contracts, receipts, etc. They had the power of inflicting corporal punishment on any offender, or to put him out of the synagogue (= excommunicate) altogether (Matt. xviii, 15-17; John ix, 22; xii, 42; xvi, 9). The punishment of excommunication, however, was very seldom resorted to, as may be seen from the fact that though Christ and his apostles opposed and contradicted the heads of the synagogue, yet they were not put out of the synagogue. In some cases they exercised the right, even outside the walls of the Palestinian synagogues, of the persons accused and sending them in chains to take their trial before the Supreme Council at Jerusalem (Acts ix, 2; xii, 5, ii). 2. It is not quite so easy, however, to define the nature of the tribunal and the precise limits of its jurisdiction. In two of the passages referred to (Matt. x, 17; Mark xiii, 9) they are carefully distinguished from the συνεδρία, or councils, yet both appear as instruments by which the spirit of religious persecution might fasten on its victims. The explanation commonly given that the council sat in the synagogue, and that in later Jewish times they were not, is simply fallacious, as Herzog's Real-Encyclop. a. v. "Syndedrium". It seems more probable that the council was the larger tribunal of twenty-three, which sat in every city (see Council), identical with that of the seven, with two Levites as assessors to each, which Josephus describes as acting in the smaller provincial towns (Ant. iv, 8, 14; War, ii, 20, 5), and that under the term synagogue we are to understand a smaller court, probably that of the ten judges mentioned in the Talmud (Gem. Hecor. Sanhedr. loc. cit.), consisting either of the elders, the chazzan, and the legate, or otherwise (as Herzfeld conjectures, i, 392) of the ten judicial stores of the Jewish law. The law of war, those who fawned upon the rich was, on this view, that they were "judges of evil thoughts," carrying respect of persons into their administration of justice. The interpretation, however, though ingenious, is hardly sufficiently supported. VII. Relations of the Jewish Synagogue to the Christian Church.—It is hardly possible to overstate the influence of the system thus developed. To it we may ascribe the tenacity with which, after the Maccabean struggle, the Jews adhered to the religion of their fathers, and never again relapsed into idolatry. The people were now in no danger of forgetting the law, and the external ordinances that hedged it round. If pilgrimages were still made to Jerusalem at the great feasts, the habitural religion of the Jews in, and yet more out of, Palestine was connected much more intimately with their daily life than the Christian was. To edifying devotion, in which mind and heart could alike enter, attracted the heathen proselytes who might have been repelled by the bloody sacrifices of the Temple, or would certainly have been driven from it unless they could make up their minds to submit to circumcision (Acts xxii, 28). See Proskrynta. Here, too, as in the cognate order of the scribes, there was an influence tending to diminish and ultimately to destroy the authority of the hereditary priesthood. The services of the synagogue required no sons of Aaron; gave them nothing more than a complimentary precedence. See Parax; Scirr. The way was simply prepared for a new and higher order, which should rise in "the fulness of time" out of the decay and abolition of both the priesthood and the Temple. In another way, too, the synagogues everywhere prepared the way for that order. Not "Moses" only, but "the prophets" were read in the Synagogue (Luke iv, 21, 27). The way was opened for the Gospel; and the national hopes of Israel, the expectation of a kingdom of heaven, were universally diffused. 1. It will be seen at once how closely the organisation of the synagogue was reproduced in that of the Ecclesia. Here also there was the single presbyter-bishop, the archbishop, over all the smaller bishops under one head in large cities. The legatus of the synagogue appears in the ἄγγελος (Rev. i, 20; ii, 1), perhaps also in the ἀστρατεύος of the Christian Church. To the elders as such is given the name of Shepherd (Eph. iv, 11; Acts xi, 30), also as ἑγκυροί (Heb. xii, 7). Even the transfer to the Christian prolesytes of the once distinctively sacerdotal name of ἱερεὺς, foreign as it was to the feelings of the Christians of the apostolic age, was not without its parallel in the history of the synagogue. Seven, the exorcist Jew of Ephesus, was probably "chief priest" in this sense (Acts xix, 14). In the edicts of the later Roman emperors, the terms ἱεραρχός and ἱερεύς are repeatedly applied to the rulers of synagogues (Cod. Theodos. De Jud., quoted by Vitringa, De Decem Oecosis, in Ugelino, Thea. xxi.). Possibly, however, this may have been due to the presence of the scattered priests, after the destruction of the Temple, as the rabbins or elders of what was now left to them as their only sanctuary. To them, at any rate, a certain precedence was given in the synagogue services. They were invited first to read the lessons for the day. The benediction of Numb. vi, 22 was reserved for them alone. 2. In the magisterial functions of the synagogue also we may trace the outline of a Christian institution. The ἐκκλησία, either by itself or by appointed delegates, was to act as a court of arbitration in all disputes among its members. The elders of the Church were, however, to decide the more trivial disputes of daily life (τὰ βιωματικά). For these any men of common sense and fairness, however destitute of official honor and position (ὁ ἐκκλησιακός), would be enough (1 Cor. vi, 1-8). For the elders, as for those of the synagogue, were reserved the gravest offences against religion and morals. In such cases they had power to excommunicate, to "put out of" the Ecclesia, which had taken the place of the synagogue, sometimes by their own authority, sometimes with the consent of the whole society (v, 4). It is worth mentioning that Hammond and other commentators have seen a reference to these judicial powers in passages ii, 12, 15, 21, where those who fawned upon the rich was, on this view, that they were "judges of evil thoughts," carrying respect of persons into their administration of justice. The interpretation, however, though ingenious, is hardly sufficiently supported. 3. The ritual of the synagogue was to a large extent the reproduction (here also, as with the fabric, with many inevitable changes) of the staterelity liturgy of the Temple. It will be enough, in this place, to notice in what way the ritual, no less than the organization, was connected with the facts of the New-Test. history, and some of them, as it would seem, was to be used by the Christians, no longer, however, to deserve the disgraceful epithets of daily life (τὰ βιωματικά). For these any men of common sense and fairness, however destitute of official honor and position (ὁ ἐκκλησιακός), would be enough (1 Cor. vi, 1-8). For the elders, as for those of the synagogue, were reserved the gravest offences against religion and morals. In such cases they had power to excommunicate, to "put out of" the Ecclesia, which had taken the place of the synagogue, sometimes by their own authority, sometimes with the consent of the whole society (v, 4). It is worth mentioning that Hammond and other commentators have seen a reference to these judicial powers in passages ii, 12, 15, 21, where those who fawned upon the rich was, on this view, that they were "judges of evil thoughts," carrying respect of persons into their administration of justice. The interpretation, however, though ingenious, is hardly sufficiently supported. 1. From the synagogue came the use of fixed forms of prayer. To that the first disciples had been accustomed from their youth. They had asked their Master to give them a distinctive one, and he had complied with their request (Luke xi, 1), as the Baptist had done before for his disciples, as every rabbi did for his. The forms might be, and were, abused. The Pharisees might in synagogues, or, when the synagogues were closed, in the open street, recite aloud the devotions appointed for hours of prayer, might gaze glibly through the Shema ("Hear, O Israel," etc., from Deut. v, 4), his Kaddish, his Shema, his Psalms. They had mystical teachings, with the "vain repetition" which has reappeared in Christian worship. But for the disciplicitis this was, as yet, the true pattern of devotion, and their Master sanctioned it. To their minds there would seem nothing inconsistent with true heart-worship in the recurrence of these fixed expressions, the same prayers, hymns, doxologies, such as all liturgical study leads us to think of as existing in the apostolic
age. If the gifts of utterance which characterized the first period of that age led for a time to greater freedom, to unmeditated prayer, if that was in its turn succeeded by the renewed predominance of a formal fixed order, the alternation and the struggle which have reappeared in so many periods of the history of the Church were not without their parallel in that of Judaism. The synagogue did not become an institution, nor did its repudiation by the rabbis give to their adversary an ascendant, binding form. Eizeier of Lydda, a contemporary of the second Gamaliel (cir. A.D. 80–115), taught that the legate of the synagogue should discard even the Shemoneh Eeth, the eighteen fixed prayers and benedictions of the daily and Sabbath services, and should pray as his heart moved him. Notwithstanding this existing division, the Judaism into which Judaism stiffened was apparently too great to be forgiven. He was excommunicated (not, indeed, avowedly on this ground), and died at Cæsarea (Joseph, Gesch. des Judenth., ii, 36, 45).

(2.) The large admixture of a didactic element in Christian worship, that by which it was distinguished from all Gentile forms of adoration, was derived from the older order. "Moses" was "read in the synagogues every Sabbath day" (Acts xv, 21), the whole law being read consecutively, so as to be completed, according to one cycle, in three years, according to that which ultimately divided the existing divisions of the Hebrew text (Leyrer, loc. cit.), in the fifty-two weeks of a single year. See Bible. The writings of the prophets were read as second lessons in a corresponding order. They were followed by the Derash, the logos παραδήσεως (Acts xiii, 15), the exposition, the sermon of the synagogue. The first Christian synagogues, we must believe, followed this order with but little deviation. It remained for them before long to add "the other Scriptures" which they had learned to recognize as more precious than the law itself, the "prophetic word" of the New Testament, which, not less truly than that of the Old Testament, is included in narrative, from the same Spirit. See Scripture.

(3.) To the ritual of the synagogue we may probably trace a practice which has sometimes been a stumbling-block to the student of Christian antiquity, the subject-matter of fierce debate among Christian controversialists. Whatever account may be given of it, it is certain that Prayers for the Dead appear in the Church's worship as soon as we have any trace of it after the immediate records of the apostolic age. It has been well described by a writer whom no one can suspect of Romish tendencies as an "immemorial practice." Though "Lei ler" (ibid. c. xiii) has not without reason turned towards the light of the East (Clem. Al. Strom. loc. cit.); the responsive Amen of the congregation to the prayers and benedictions of the elders (1 Cor. xiv, 16). In one strange exceptional custom of the Church of Alexandria we trace the wilder type of Jewish, of Oriental devotion. There, in the closing responsive chorus of the worship, the worshippers not only stretched out their necks and lifted up their hands, but leaped with wild gestures (ροσάν τε πόδας ἐρευνήσας), as if they would fain rise with their prayers to heaven itself (Clem. Al. Strom. vii, 40). This, too, reproduced a custom of the synagogue. Three times did the lector, one over the whole congregation, read out the prayers. Fifty years later the scholiast of the Mosaic code quoted sees a probable reference to them in 2 Tim. i, 18 (Eillicott, Past. Epistles, ad loc.). But it is no means certain that Oneisiphorus was at that time dead.

(4.) The conformity extends, also, to the times of prayer. In the hours of service this was obviously the case. The third, sixth, and ninth hours were, in the times of the New Testament. (Acts iii, 1; x, 3, 9), and had been, probably, for some time before (Psa. iv, 17; Dan. vi, 10). The fixed times of devotion, known then, and still known, respectively as the Shacharit, the Minchah, and the Ma'ariv, were, in the first instance, an outgrowth of the authoritative tradition, but were connected respectively with the names of Abraham, Isaac, and Jacob, to whom, as to the first originators, their institution was ascribed.

(Buxtorf, De Synagoga, p. 289.) The same hours, it is well known, were prescribed, in the Church of the second century, probably also in that of the first century (Clem. Al. Strom. loc. cit.; Tertull. De Orat. c. xxv). The sacred days belonging to the two systems seem, at first, to present a contrast rather than a resemblance; but here, too, there is a symmetry which points to an original connection. The solemnity of the day and the reverence to which the Sabbath was devoted, in the early Christian society what the other days had been to the Jewish.

The following suggestion as to the mode in which this transfer was effected involves, it is believed, fewer arbitrary assumptions than any other [see SABBATH], and connects itself with another interesting custom, common to the Church and the synagogue. It was a Jewish custom to end the Sabbath with a feast, in which they did honor to it as to a parting king. The feast was held in the synagogue. A cup of wine, over which a special blessing had been spoken, was handed round (Joseph, Gesch. des Judenth. i, 186). It is obvious that, so far as the Christian Church was concerned, it continued to use the Jewish mode of reckoning—so long, i.e., as they fractionized with their brethren of the stock of Abraham—this would coincide in point of time with their εεπτομεν on the first day of the week. A supper on what we should call Sunday evening would have been on them on the second. By degrees [see Lord's Supper] the time became later, passed on to midnight, to the early dawn of the next day. So the Lord's supper ceased to be a supper really. So, as the Church rose out of Judaism, the supper gave its holiness to the coming, instead of deriving it from the parting day. The day came to be Supper or, and the Church was associated with the day. Gradually the Sabbath ceased as such to be observed at all. The practice of observing both, as in the Church of Rome up to the fifth century, gives us a trace of the transition period. See SUNDAY.

(5.) From the synagogue, lastly, came many less conspicuous practices, which meet us in the liturgical life of the first three centuries. Ablution, entire or partial, before entering the place of meeting (Heb. x, 22; John xiii, 1–15; Tertull. De Orat. c. xi); standing and not kneeling, as the attitude of prayer (Luke xviii, 11; Tertull. ibid. c. xxiii); the arms stretched out (Tertull. ibid. c. xii); the fingers turned towards the east (Clem. Al. Strom. loc. cit.); the responsive Amen of the congregation to the prayers and benedictions of the elders (1 Cor. xiv, 16). In one strange exceptional custom of the Church of Alexandria we trace the wilder type of Jewish, of Oriental devotion. There, in the closing responsive chorus of the worship, the worshippers not only stretched out their necks and lifted up their hands, but leaped with wild gestures (ροσάν τε πόδας ἐρευνήσας), as if they would fain rise with their prayers to heaven itself (Clem. Al. Strom. vii, 40). This, too, reproduced a custom of the synagogue. Three times did the lector, one over the whole congregation, read out the prayers. Fifty years later the scholiast of the Mosaic code quoted sees a probable reference to them in 2 Tim. i, 18 (Eillicott, Past. Epistles, ad loc.). But it is no means certain that Oneisiphorus was at that time dead.

SYNAGOGUE

Appar, p. 307 sq.; Hartmann, Verbindung, der A. T. mit d. Neuen, p. 225 sq.; Brown, Antiquities of the Jews, i, 590 sq.; Allen, Modern Judaism, ch. xiv; the monographs of Bornitz, De Vet. Synagogue (Vittem, 1850); Leonicard, De Synagoga et Ecclesiâ (L. et an.); Rhenferd, De Ottois Synagoga (Francc. 1868); id. Archivsagoga Otiosus (ibid. 1868); Tsentel, De Porusceacum Samar. (Vittemb. 1869); and the dissertations cited by Darling, CYCLOP. BIBLIO., col. 1114. See WOSSNIT.

SYNAGOGUE, THE GREAT (post-Biblical Hebrew, ניַעֲגֹּה הָעֵדָה; Araeaic, מְבָּרַךְ בֶּתֶּרֶם; late Greek and Latin, δεκαετής μπέιρα, Synagogue Magna); the Greek equivalent of the Hebrew word סַנָּה הָעֵדָה, the Great Synagogue, denoting the council first appointed after the return of the Jews from the Babylonian captivity to reorganize the religious life, institutions, and literature of the people. Our information on the subject is chiefly from Rabbinical sources.

I. Name and Signification.—Though the verbs יִתְנַסֵּע, to gather, to assemble, occurs in the Old Test. (Esth. iv, 16; I Chron. xxii, 2; Ezek. xxi, 21; xxixix, 29; Ps. cxxii, 2), yet the noun יִתְנַסֵּע, assembly, synagogue, does not occur in Biblical Hebrew. In the Hebrew Scriptures the terms יִתְנַסֵּע, יִתְנַסָּה, and יִתְנַסָּה, are used for congregation, assembly [see ECCLESIASTES], and there can be but little doubt that the non-Biblical יִתְנַסֵּע is designedly employed to distinguish this assembly from all other gatherings. See SYNAGOGUE. This is also the reason why the article is prefixed to the adjective alone, and not to the noun—in Hebrew יִתְנַסָּה, the Great Synagogue—inasmuch as this single it out from the other synagogues, provincial or local, both great and small, which obtained at the same time, and which were designed for different objects. When Ewald asserts that “in the Mishnaic language the substantiv and the adjective never have the article together (Lorberb., § 293 a, note), we need only refer to Sabbath, xvii, 4; Yoma, iv, 3; Taanith, iii, 7; Ketuboth, vi, 7; Nedarim, iii, 11; Nazir, viii, 1; Baba Bathra, iv, 4, and to innumerable other passages, in refutation of this assertion. According to the most ancient tradition, this assembly or synagogue was styled great because of the great work it effected in restoring the divine law to its former greatness, and because of the great authority and reputation which it enjoyed (Jebb, i, 7; Belz, ii, 7; Megillah, 17 b; Yoma, 69 b; Erubin, 13 b; Zebachim, 102; Sanhedrin, 14 a). The enactments of the Great Synagogue are often quoted in the name of the יִתְנַסָּה, the men of the Great Assembly, or those who successively constituted its members during the long period of its existence. The abbreviated forms of these two names to be met with in Jewish literature are יִתְנַסָּה יִתְנַסָּה וַיּוֹסֵף, יִתְנַסָּה וַיּוֹסֵף, יִתְנַסָּה וַיּוֹסֵף. Sometimes this assembly is also designated the 120 elders (Ezra. 9 b, 18 b).

II. Origin, Date, and Development of the Great Synagogue.—It is supposed by many that Ezra was the founder of the Great Synagogue, and that he, in fact, was its president. Gritz, however, has adduced the following arguments to prove that Nehemiah originated it after the death of Ezra: 1. The very name of Ezra is not even mentioned in the Biblical register of the representatives (Neh. ix; Ezra v), and it is inconceivable to suppose that the representatives of the people would have been omitted; and, 2. Nehemiah, as is well known, went twice from Shushan to Jerusalem to restore order—viz. in the twelfth year of Artaxerxes's reign (B.C. 446), and considerably after the thirty-second year of his reign (B.C. cir. 410). On his second arrival he found Jerusalem in a deplorable state, the chief of the families had formed alliances with Sanballat the Horonite and Tobiah the Ammonite, enemies of the Jews; the Sabbath was desecrated, and the law of God and of the sanctuary were disregarded (Neh. xii, 34–31). Now the convention of the Great Synagogue was held expressly for the removal of these evils; and it is most likely that the representatives distinctly bound themselves by a most solemn oath to abstain from mixed marriages, to keep the Sabbath holy, and to attend so reverently to the sanctuary and its requirements, that there can be no doubt that the synod was convened by Nehemiah on his second visit to Jerusalem to devise means in order to meet these perplexing points, and that because these evils disturbed the order of the community, therefore they were made the principal and express objects of the first synod. It is the position of ch. x recording the convention of the Great Synagogue, which has caused this error. But it is well known that the book of Nehemiah is not put together in chronological order. Gritz has shown a position of the different chapters in accordance with the above view (Frankel, Monatschrift, vi, 62). See Ezra. It is obvious, however, that Nehemiah acted in perfect concert with Ezra, and hence there is no substantial error in attributing the Great Synagogue to the latter.

As to its date, the convention of this Great Synagogue was most probably one of Nehemiah's last acts, and it must have taken place after the death of Artaxerxes. Nehemiah could not come to Jerusalem, since even the second permission to visit that city was granted to him on condition that he should return to Shushan. It could not therefore have taken place before B.C. 424. The Great Synagogue was most probably held a few years after the above date of Nehemiah's second visit. Ezra was doubtless then dead, and this is the reason why his name does not occur in the register of the representatives. The whole period of the Great Synagogue embraces about 104 years (B.C. 404–300), or from the latter days of Nehemiah to the death of Simon the Just (q. v.), who was the last link of the Great Synagogue among the sages, who, after his time, then passed into the Sanhedrin, when the whole of its constitution was changed. See SANHEDRIN.

The existence of the Great Synagogue, which is attested by the unanimous voice of Jewish tradition, was first questioned by Richard Simon (HAT. CRIT. DU PIEUX TEST. LIB. I, CAP. VIII). Jacob Alting, with more boldness, rejected it altogether as one of the inventions of tradition (“Synagoga magna enim nec uno tempore nec uno loco vivit, eoque synagoga non fuit, rerum commentum est traditionariorum, qui nullum aliquo nuncum magnam reperiri potuerunt,” Opp. v, 882). He was, however, corrected by Dutens (Dictionnaire de la Bible, 2d ed., s. v. "Sanhedrin") and by Ultragre (Ultraj., p. 66, etc.) and Aurivillius (De Synag. vulgo dicta Magna [ed. J. D. Michaelis, Gottingen, 1790]). De Wette (Einleitung in das A. T. § 14) contemptuously dismisses it as “a tradition which vanishes as soon as the passages are looked at whereon it is based, and as not even being a subject for refutation.” Those who condescend to argue the matter reject this tradition because it is not mentioned in the Apocalypse, Josephus, Philo, or the Seder Olam, and because the earliest record of it is in the tract of the Mishna entitled Abod, which belongs to the 1st or 2d century of our era, but probably represents an earlier age. But surely this argument from the silence of a few writers cannot set aside the express and positive testimony of the Mishna, the Talmud, and the earliest Jewish works. In like manner, the book of Ecclesiastus, in its catalogue of Jewish heroes (ch. 1), does not mention Ezra, Josephus, or the representatives of the representatives, and the earliest patristic literature of the Jews does not breathe a syllable about the Maccabean heroes. Would it be fair to conclude from this silence that Ezra, the tribal, and the Maccabees are a myth? In confirmation of the records in the Talmudic literature about the Great Synagogue, the chief of the families, and the existence of the Samaritans became rampant after the death of Nehemiah, while of
the high-priests between Elisahib and Onias I some were insignificant men and others were reprobates. Judaisam, moreover, has no record whatever of any distinguished persons during this period. We should therefore be led to the conclusion that the religious life of the people was at the lowest ebb. But instead of declining, wen Judaisam rapidly rising. No trace is to be found in the whole of this period of the disturbances, misconceptions, and errors which prevailed in the time of Ezra, Nehe- miah, and Zerubbabel. The law and the precepts were pre-eminent revered. The ancient collection of Ben Sirach's sayings, which reflects the spirit of the people in the pre-Seconic age, breathes a fervent enthusiasm for the inspired law (comp. Eccles. ii, 16; vii, 29; ix, 15; x, 19; xv, 1; xix, 17; xxxi, 11; xxxii, 27, and especially ch. xxviii). Who, then, has kindled and sustained such an enthusiasm and religious spirit, if not an assembly similar to that convened by Nehemiah? (Grätz, in Frankel's Monatschrift, vi, 63, etc.).

III. Number of Members and Their Classification.

We are told that Nehemiah organized the Great Synagogue (comp. Neh. x, 1-10 with Midrash Ruth, c. iii;Jerusalem, Shak. 12), and that it consisted of 120 members (Jerusalem Berakoth, ii, 4; Jerusalem Megil- lah; i; Babylonian Megilla, 17 b). In looking at the register of the Great Assembly recorded in Nehemiah (x, 1-8), it will be seen that— a. Only sixteen out of the twenty-four chief priests of the priests (1 Chron. xxiv, 7-18) are enumerated, and that for the eight that are wanting four private persons are given, viz., Zidkiel, Daniel, Baruch, and Meshumallam. b. Of the six or seven chief Levites—viz., Jeshaia, Bani, Kadmiel, Hodijah, Sherebi- hashabnah— who returned with Zerubbabel and Ezra (Neh. ix, 4, 5; Ezra v, 18, 19, 24), Bani is omitted, and twelve private individuals are mentioned who were undoubtedly the doctors of the law (מֵאמָר נֵבֶר; Neh. viii, 7; ix, 9). c. Of the forty-five chief priests of the people (סְמָךְ נֶפֶשׁ) only two are known as heads of families, and the rest are again distinguished private individuals. Here the families of David and Joash (comp. Ezra xii, 2, 9) are missing. d. Of the representatives of the cities there are only two mentioned—viz. Anathoth and Nebi— which plainly shows that others are omitted, since these two places did not at all distinguish themselves to be thus singled out. Now, in looking at the peculiar positions in which the heads of the people in the register of the exiles, it will be seen that the family of Hariph (Joseb) stand first; then follow the names of thirteen cities (viz. Gibeon, Bethhemeh, Netophah, Anathoth, Beth-azmaveth, Kirjath-jearim, Chephiriah, Beeroth, Ramah, Gaba, Michmas, Bethel, and Ai). This includes the five cities of the fifth and family of Magbish follows it on Ezra ii, 18-30; Neh. vii, 24-33), which exactly corresponds with the order in the register of the Great Synagogue; Hariph begins, then come cities, i. e. Anathoth; Nebi comes last, and then again Magbish (Neh. x, 19, 20). It has been supposed, therefore, that the above-named cities are to be inserted between Hariph and Anathoth. If we add to these fifteen cities the other five specified in the register (viz. Lod, Hadid, Ono, Jericho, and Tekoa— vii, 36, 37), which were represented by synod, we have in all twenty cities. Under this view, eight divisions of the priests are wanting—the family of Bani is missing from the Levites, seven families of the heads of the people have disappeared—and thirteen of the representatives of the cities have dropped out. Now, if we supply those which seem to have been dropped, and add them up with the private individuals mentioned in the register, we obtain the number of the representatives in the Great Synagogue: twenty-eight priests, consisting of the twenty-four divisions and the four private individuals; nineteen Levites, being the seven families and the twelve private persons; fifty Israelites, twenty-nine being chiefs of the people and twenty-one private persons—making in all ninety-seven, with Nehemiah ninety-eight, while the remaining twenty-two are the deputations of the cities. We may thus obtain the 120 members of the Great Synagogue mentioned by the unanimous voice of tradition. It will also be seen from the above that these 120 members represented five classes, viz.: 1. The chief of the priestly divisions (בָּנָיָּד); 2. The chief of the Levitical families (יִשְׂרָאֵל); 3. The heads of the Israelite families (יהוֹואלאֵל); 4. Representatives of cities, or the elders (רֹאשׁ הָעָם; 5. The doctors of the law (琛יִד נַעָר); γαμμαρίους), from all grades. This number, however, if thus made up, was most probably restricted to the time of Nehemiah, as there can be no doubt that the assemblies which were afterwards held consisted of a smaller number, since, at the time when the Great Synagogue is held to have passed over into the Great Sanhedrin, the representatives consisted of seventy, which became the fixed rule for the Sanhedrin (q.v.).

IV. The Work of the Great Synagogue. At its first organization under Nehemiah, if the above be its true origin, the representatives bound themselves by a most solemn oath (םָרָבְרָב) to carry out the following six decisions, which were deemed most essential for the stability of the newly reconstructed State: 1. Not to intermarry with heathens; 2. To keep the Sabbath; 3. To observe the sabbatical year; 4. Every one to pay annually a third of a shekel to the Temple; 5. To supply wood for the altar; 6. Regularly to pay the priestly dues (Neh. x, 28-39). The foundation for the reorganization and reconstruction of the State and the Temple-service being thus laid at the first meeting of this synod, the obtaining of the necessary materials for the successful rearing-up of the superstructure and the completion of the edifice demanded that the synod should occasionally reassemble to devise and adopt such measures as should secure the accomplish- ment of the plan and the permanent maintenance of the sanctuary. To this end the members of the Great Synagogue are believed to have collected the canonical Scriptures. This was called forth by the effects of the first decision, which involved the expulsion of Manasseh, son of the high-priest Joiada, by Nehemiah and the synod for refusing compliance with that decision—i.e. to be separated from his heathen wife, the daughter of Sanballat (xiii, 23-29). In consequence of this his father-in-law, Sanballat, obtained permission to build an opposition temple on Mount Gerizim, in which Manasseh some high-power he was followed by many of the Jews who sympathized with him. This proceeding, however, compelled them to deny the prophets, because their repeated declarations about the sanctity of Jerusalem did not favor the erection of a temple out of the ancient metropolis. To erect a wall of partition between the Jews and these apostates, and to show to the people which of the ancient prophetical books were sacred, the Book of Proverbs and the men of the Great Synagogue compiled the canon of the prophets. As the early prophets and the great prophets—i.e. Isaiah, Jeremiah, and Ezekiel—like the Pentateuch, are thereby regarded as having been completely at last, remained for the Great Synagogue to complete the prophetaic canon by inserting into it the twelve minor prophets, which this synod accordingly did, as may be seen from Baba Bathra, 15; Aboth di Rabbi Nathum, c. 1; 2 Macc. xii, 15. Although some of these authori- ties are no longer extant, but the canon, we obtain the same from them to the fact that the members of the Great Synagogue were engaged in collecting the canonical books of the prophets. The He- liographers were not as yet made up, as is evident from the fact that the younger Sirach did not even know the expression יִרָבְהָרָב, but used the general term רָבָּרָב to denote them (Preface to Ecclesiastes), and that in Alex-
SYNAXARION is Greek for the Greek Collect in the Liturgy of St. Mark, resembling the ektene in that of St. James and of St. Chrysostom. It is used, also, to designate the holy communion.

Synaxarion (συναξαρίων) is a term for an abridged form of the Greek menology (record of months) that was used on the feast of the saints celebrated.

Synaxis (σύναξις), an Eastern term for a church service.

Synellus (συνέλλος), an ancient term denoting an assembly for worship and, in this case, a joint commemoration of saints.

The word Synellus is also used to describe a distinctive type of intercessory prayer in the Eastern Church, where it is employed at the beginning of the liturgy. The term is derived from the Greek words σύνελλος, meaning "to join," and signifies the act of uniting the prayers of the congregation with those of the choir. Synellus is particularly prominent in the liturgies of the Orthodox Church, where it is used to invoke the intercession of the saints on behalf of the living and the dead. In the context of the liturgy, Synellus is typically sung in a chant that is harmonized with the melody of the first stanza of the Holy Canon. The phrase "Synellus" is often used to denote the part of the liturgy where the congregation joins in prayer with the choir, expressing a collective supplication for the salvation of the church and the world. This practice is rooted in the early Christian tradition, where communal prayer was seen as a means of expressing the unity and solidarity of the body of Christ. Synellus continues to be a significant feature of Orthodox liturgy today, reflecting the church's commitment to corporate prayer and the tradition of the early Christian community. Throughout the liturgy, Synellus serves as a reminder of the church's identity as a people called out of the world and gathered in Christ.
SYNCELLUS. He is exceedingly curt, harsh, dry, jejune, and often confused. His temperament, his vocation, and his wants are those of a credulous and undigested form, and accepts without hesitation whatever he finds in his texta. Yet his work has a very high value, and largely from this total absence of critical discrimination. It is the most extensive of the Greek chronicles that have come down to us, with the exception of the Sicilian, Alexandrine, or Paschal chronicle. The latter and the chronicle of Eusebius are the only two important chronological treatises that preceded it which have been preserved. Eusebius was sadly mutilated and fragmentary, and was in part restored by the aid of various manuscripts. The restoration of Eusebius, containing a complete or partial account of the Asser, caused the abandonment of his undertaking when he despaired of obtaining the assistance of Synclerus, which he deemed indispensable. The restoration was, indeed, impracticable without such aid, till the discovery of the complete work, in recent years, in an Armenian MS, which was published at Milan, in 1818, by Mai and Zohrab. The Chronography of Synclerus has thus rendered important service. It has other sources of interest. It is throughout a compilation, but a compilation which usually retains the ipsissima verba of the authors from whom it borrows, and which records its observations, without the presence, more or less extensive, of many writers who would otherwise have perished utterly. The citations from Eusebius have already been referred to. We owe, besides, to Synclerus nearly all that survives of Julius Africanus, most of the fragments of Manetho, and much of the little that is left of Berossus, who strangely illustrates the Book of Genesis, and corroborates the remarkable discoveries of the late George Smith. Among the scattered remnants imbedded in the chronicle of Synclerus—like broken columns, ruined architraves, dismembered friezes, and mutilated statues in medieval walls and forlorn gardens of villages from various kinds, including many from partially or wholly lost Apocrypha. There are extracts from the Life of Adam, the Book of Enoch, the History of Judith, Hermes, Zosimus the sophister, etc. Some of these excerpts are very curious, and perpetuate the memory of remarkable superstitions and of quaint legends of the antique world. It would be misplaced labor to investigate here the chronological accuracy of Synclerus, or to comment upon his chronological statements. The service has been rendered laboriously, if not altogether satisfactorily, by the Dominican Goar, who added a Canon Chronographiae to the first edition of it. The MS, used by Goar is curious. It was preserved in the library of the patriarch at Constantinople. It reappeared in the Royal Library of France. A notice, in Greek, appended to the MS, states that it was purchased at Corinth, for four pieces of gold (ψυροσωλία), by John Abrami (or Abrams), in the month of November, 1507, or mundane year 7016 (of the era of Constantinople). It was probably one of the many waifs from the Ottoman capture of Constantinople. For some time it was believed to have been lost from the Royal Library. It reached Scaliger’s hands. It was, in time, restored to the royal repository, where it still remains, if it did not perish in the fires of the Commune. The supposed date of this MS is 1521. It is somewhat mutilated, and one leaf is lost; but it is the most complete MS. of this author. Dindorf regards as of much higher mark another Persian MS, which he also employed in his recent edition. It is preserved in the British Museum. Historians. This has lost many leaves in the middle, and, like Coleridge’s Christabel, has neither beginning nor end.

IV. Literature.—Georg. Syncleri Chronographia, Ed. J. Goar (Par. 1532). This edition is accompanied with a commentary, and a reproduction of the MS., with a full chronographic canon. Georg. Syncleri et Hierophoris C. P. ex recensione Guilemi

Dindorfii (Bonne, 1829, 2 vols. 8vo). Dindorf republishes the appassarit insitarians of Goar, and adds a reprint of the Portatiori de Georgii Syncleri Chronographia. (G. F. H.)

Syncretism (συνεργηματικός, union). This term is employed in Church history to designate the movement to promote union among the various evangelical parties of Germany in the 17th century. The word occurs in Plutarch (ii, 490 B; Ed. Beeston, vii, 910)—perhaps the only instance among the writers of antiquity—and is there illustrated by the idea that the Cretans, though frequently at war among themselves, were accustomed to unite their powers against the attacks of any foreign foe (εστι τούτον ἑν ὧν καλοῦμεν ἢν αἵτων συνεργηματικός). In the restoration of Eusebius, certain clauses, (chil. i, cent. 1, No. 11, p. 24), and defined it to signify the union of parties which have need of each other or who desire to make head against a common foe, though they may not be influenced to form such union because they are one at heart. Both the word and the idea came into common use soon after Zwinger. For example, in a letter to Celeolampus of the year 1525, recommends such a syncretism (Opp. ed. Schuler et Schultzii, vii, 390); Bucer employs the term frequently in connection with his efforts towards union after the publication of the Augsburg Confession (Opp. vili, 577); as, "this a union for the same business (Corps. Ref. ii, 486 sq.; i, 917; Opp. Mel. ed. Vitember, iv, 818). The apostate Staphylus (q. v.) charges the Reformers with being simply Babel-builders, and in setting forth his proofs represents the Lutherans as being Syncretizantes (Calov. Syncret. Hist. i, 2). Zach. Ursinus (q. v.) also employs the term in an unfavorable sense (Opp. Ursini [Neustadt, 1859], ii, 305, on Isa. ix, 6). Syncretism is thus shown to have been a current term with all persons of humanistic culture in the 16th century, and to have been employed, according to circumstances, with a favorable or unfavorable meaning, in the case of various parties in despite of all dissent. The twofold use of syncretism as a term of commendation or censure continued throughout the 17th century, but with a gradual predominance of the latter idea, arising from the increased importance which came to be attached to every variation of doctrinal beliefs. In 1669 the Roman theologian Windeock wrote against the Protestants a Proposicium futuri Status Eccleise, in which he advised the Romanists to cultivate greater harmony, in the words "Si saperent Catholici, et ipsis causa reipublicae Christianae salus, syncretismum colerent." The Hei- delberg, and the English, and the Dutch, of the same time, his Frenicum, sine de Unione Evangel. Conciliianda, with an appeal to both wings of the Protestant Church for an alliance against their common foe; but Leonhard Hutter rejected the idea of such an alliance as preposterous ('Epfarrouv Ekevemiptov, etc., [Witten, 1614]), and a Jesuit, Adam Contzen, followed in a polemic of eight hundred and sixty-one pages, entitled De Pace Germaniae Libri II (Mayence, 1616, 8vo), whose principal purpose was a demonstration of the impossibility of any union between the Lutheran and Reformed parties of the Protestant Church. The tendency, scarcely interrupted by the razing of the Thirty Years' War, of Lutheran and Romanist zealots to magnify existing differences of opinion and intensify their influence drew forth the protest of Calixtus (q. v.). He stigmatized it as shameful, and urged the making of distinctions between doctrines of greater and inferior importance; and, while he when this was developed into a demonst ration, as it was to be relegated to the schools, he also urged that a practical sympathy and fellowship be cultivated between the churches. This brought on him a storm of obloquy. The Wittenberg faculty issued two opinions, warning against such "syncretismus diversarum religionum," and condemned the harmful and destructive construction. The same year (1645) a Jesuit, Veit Erbmann, wrote a work entitled Epistola a Catholico, etc., that de-
serves notice as being the probable source of a new interpretation of the word syncretism, by which it came to denote, not, as aforesaid, the practical association of religious ideas holding divergent views upon some questions, but an intermixing of the religions themselves. The new rendering of the word furnished the opponents of Calixtus with additional weapons, of which they were not slow to avail themselves. See A. v. Wrede, Mystizismus, Alter. Syncretismus, etc. (Strasb. 1648), where the idea of syncretism is made to include every form of hurtful association or intermixture, e.g. of Eve with the serpent, of the chemical or mechanical intermixture of heterogeneous elements in nature, etc. With Calovius (q.v.) begins the controversy of the title syncretism: the term denoting an improper and unallowable approximation of Lutheran and Reformed Christians towards each other. This view underlies the phrase Syncretistic Controversies (q.v.) as used in ecclesiastical history. The more benevolent meaning was gradually laid aside, and even Calixtus was constrained to refuse his consent to the application of the term to his position. The version has retained its hold upon the popular usage until now, and has doubtless contributed towards the unauthorized assumption of a derivation of syncretism from συνεργείανωμα. — Herzog, Real-Encyklop. s. v. Syncretism.

The controversy reaches its climax when the Synod of Mainz applies in ordinary practice to such disputes only as originated in connection with efforts made in the second half of the 17th century to promote union and fellowship between the Protestant churches of Germany. These disputes raged less between Reformed and Lutheran theologians than between the strict Luther and the liberal wing of the Lutheran Church itself. The progress of controversy, moreover, generally resulted in the interweaving of extraneous and foreign matters with the direct question at issue; and in this way the syncretistic controversy was often with reference to the degree of freedom to be allowed theological schools and theological science, the disputants being known as Genealogi (Genealogi) and Moderatoren. The title syncretism (q.v.) is not broad enough to cover all these several disputes, but is in practice so employed by all parties. Everything pertaining to the internal Church was, throughout the year 1650, must be regarded as preliminary to the syncretistic controversies proper. From that date we may distinguish three periods to the death of Calovius and the practical end of the dispute.

1. From the Colloquy of Thorn to the Death of George Calixtus (1615–36).—Calovius had succeeded in preventing the selection of Calixtus as the delegate of Dantzic to the Colloquy of Thorn; and when the latter was appointed to serve for Königsberg instead, Calovius caused him to be deprived of all opportunity to cooperate with the Lutheran delegates. Calixtus thereupon associated and counselled with the Reformed theologians, and thereby gave opportunity for his opponents to fasten on him the charge of an unwarrantable combining of diverse religions—a charge persistently urged, though he publicly and in writing rejected the Reformed Confession of Thorn. The next measure was a union of all the Saxony theologians. See Litt. Delavay, the synod at Brunswick, in a census of the University of Helmstädt, which favored Calixtus, on the alleged ground that it had made innovations in doctrine and had departed from the generally received formulae of the Church. To this Calixtus reproached with the denial under date of Feb. 1647; but with no other result than that of increasing the eagerness with which every peculiarity in the teaching of Helmstädt was scoured for the discovery of error. In Prussia, the appointment of the Calixtines Chr. Dreier and Johann Lattmann to the faculty of Königsberg excited the opposition, the successive volumes in defence of either side; and Calovius, who had been superseded by Dreier, continued to fan the flame from a distance, even after Myslenta, its originator, had died (1653).

2. Renewed Conflicts (1661–69).—The immediate occasion of strife was found in the measures taken by the landgrave of Hesse-Cassel, William VI, to secure a religious constitution for his land which should be sufficiently broad and generous to comprehend both Lutheran and Reformed theology. The negotiations culminated in a convention which met at Cassel, consisting of two members of the (Reformed) University of Marburg and two theologians belonging to the (Lutheran) faculty of Rinteln. A declaration was drawn up which recognised existing divergencies of opinion between the parties, but at the same time agreed not to concern themselves on all essential matters, and on the ground of such consent urged the exercise of brotherly love and the recognition of both parties as belonging to one Church, sharing in a common faith and looking towards a common heaven. The appearance of this and other similar propositions gave rise to a new outcry. They issued a circular asking the support of all good Lutherans against the Cassel colloquy, and induced the faculties of Jenae and Leipsic to unite with them in admonishing the theologians of Rinteln con-
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cering the lapse of which they had been guilty. A
course of papers in Latin and German, aimed at both
the learned world and the public, was now kept up unti-
l after the death of William VI, in 1666, when the
zeal of Rinteln became much cooler in consequence of
benefits conferred on the Reformed at the expense of
the Lutheran party.

The Lutherans in the dispute in Hesse soon reacted
upon Brandenburg, whose duke was brother-in-law to
the landgrave, and thoroughly in sympathy with his
plans. The government issued a manifesto depreciating
the custom of discussing points of controversy in the
pulpit and before mixed audiences, and soon afterwards
(C. 1662) Mennon von Besenbruch notified the
purpose of “inaugurating a state of fraternal uni-
ty.” The Lutherans, however, proved unyielding, the
poet Paul Gerhardt (q.v.) in particular being fixed in
his opposition to any compromise, and the colloquy
ended without result. Various orders now followed in
quick succession, by which preachers were forbidden to
apply opprobrious names to their opponents in the pulp-
It, and also to attribute to them doctrines inferred
from their principles, but not avowed by them. The
Lutherans refused to sign a pledge of obedience to these
edicts, this being in their eyes tantamount to a formal
abandonment of their position. The government event-
ually compelled them to yield, though many chose de-
position from office and exile rather than submission.

A new phase of the dispute began in 1664 with the
publication of a great collection of Compendii Theologici
Wittembergen, which included a multitude of judgments
against Calixtus and the syncretists, and also the Con-
 sensus Repetitus Fidei were Lutheran. The exclusion of
the syncretists was now less aimed at than the rally-
ing of all strict Lutherans about the Consensus as a new
confession of faith. The terms of the Consensus, how-
ever, implicitly condemned Calixtus and his adherents
as Roman Catholics and heretics, and the movement
accordingly drew out the son of Calixtus, Frederick Ul-
ric, who from this time made it the object of his life to
resist the persistent attacks of Calixtus on his father’s
character and work. Both were extremists, and could
not be satisfied with the alteration they put forth; but
the party of Calixtus triumphed over Calixtus for a
time through the efforts of a new conflict which the
churches had gained to their support—the youthful Strauch,
professor of history and assessor in theology at Witten-
berg. The University of Helmstadt, on the other hand,
extended the services of Herman Contris (q.v.), a schol-
ar and student of the Latin faith, than the movement,
successfully in so presenting to view the danger to the peace
Church and to the liberty of teaching which grew out
of the attempt to force the Consensus upon the Church
as a confession of faith, that universities and princes
were alarmed, and a period of quiet was secured, 1689.

3. Final Conflict.—Calixtus reopened the war in 1676
with accustomed energy; and although the temper of
the time was changing, and disgust with the intermin-
able quarrel began to be manifested, he was able, by
1679, to compel the entire University of Jena to dis-
agree in the Lutheran and with the syncretists. He, how-
ever, proved to be his last victory. His aged patron, the
elector Johann Georg II of Saxony, died in the following
year, and the new ruler was not so fond of controversy
as the old one had been. In 1682 the Historia Synocr,
which Calixtus had made a storehouse of the details of
his life and thought and published in order to evade the
law forbidding such publications, was bought up and
prevented from circulating among the people by the
government. He died of apoplexy Feb. 21, 1686.

No considerable features in connection with the syn-
cretistic controversy appear after the death of Calixtus.
His life and work are the guide to the name of the Church.
Germany neither desired nor sought fraternity with
each other during more than another century. When
the Revocation of the Edict of Nantes occurred, in 1685,
only the Reformed population in Germany welcomed
the fugitive Protestants from France. The end of the
controversy—a peaceful separation between theology
and religion, the regulation of the boundaries inter-
vening between Church and school, between confession
and science, between that which is and that which is not,
obligatory upon all Christians—was not attained.
Calixtus held pure doctrine to be the one thing needful,
and religious peace was not fixed among them, and the
soul is required to simply accept it as the truth. Cal-
lixtus did not believe the acceptance of doctrine to be,
upon the whole, the essential thing in Christianity, nor
that all doctrine has equal importance; and he held
that the points of belief which a Christian absolutely
must receive he can receive few at a time. He was thus able to over-
look minor differences and desire fraternity among all
Protestant Christians.

The literature of the controversy is vast. See espe-
cially Calixtus, Hist. Syncret. ; Walch, Streitigkeiten d.
luth. Kirche, pt. i and iv; Tholuck, A. kirch. Leben d. 17ten
Jahrh. (1854), pt. ii; id. Leben und Gesch. d. Kirche
(Berl. 1859); id. Kirchl. Leben d. 17ten Jahrh. (ibid., 1861);
Pless, Gesch. d. prot. Dogmatik (ibid., 1867), vol. ii; and
the works mentioned s.v. “Calixtus, George.”—Herzog,
Real-Encyklop. s.v.

Syncretists (synerescripta, unionists), persons who
advocate a system of union and harmony which was
introduced by Martin Bucer into the Lutheran Church in
the 17th century. It originated with Cal-
lixtus, professor of divinity at Helmstadt, who, in ex-
amining the doctrines professed by the different bodies
of Christians, discovered that, notwithstanding there
were many things to be reprobated, there was so much
important truth held by them in common that they
ought to banish their animosities, and live together as
disciples of one common Master. His object was to heal
the divisions and terminate the contests which prevaled.
Like most men of a pacific spirit, he be-
came the butt of all parties. He was accused of Cal-
inism, Roman Catholicism, Arianism, Socinianism, Ju-
daimism, and even Atheism. His bitterest opponent
was Buescher, a Hanoverian clergyman, who published a
book against him entitled Crypto-Papismus Nova Theologia
Helmstadtiana. The subject was taken up by the Con-
ference held at Thorn in the year 1646, to which Calix-
tus had been sent by the elector of Brandenburg; and
the whole force of the Saxony clergy was turned against
him, as an apostate from the strict and pure principles
of Lutheranism. This great man continued, however,
with consummate ability, to defend his views and re-
peal the attacks of his enemies till his death, in 1686.
But the syncretic movement did not put a stop to the controversy.
It continued to rage with greater or less violence till
near the close of the century, by which time most of
those who took part in it had died. To such a length
was the opposition to Calixtus at one time carried that,
in a dramatic piece at Wittenberg, he was represented
as a fiend with horns and claws. Those acquainted with
him were called Caliztians or Syncretists. See Syn-
cretism.

Synod (synoikos), or Defnssores, were officers
whose duty it was to watch over the rights of the poor
and of the Church, to act as superintendents of the
Copitate (q.v.), and to see that all clerks attended the
celebration of morning and evening service in the
church. See Bingham, Christ. Antiq. bk. iii, ch. ii.

Syneggdoi (synoses, fellow-pilgrims), a name
given by the Paulicians in the 9th century to their
teachers, because they were all equal in rank, and were
distinguished from laymen by no rights, prerogatives,
or insignia.

Synedrians (from synodos, a sitting together), a
group of clergymen in the 3rd century, led by the Novatians to orthodox Christians, because they
themselves endeavored to make the synods to
receive episcopate and such as went to the Capitol to sacri-
fice their communion again upon their sincere re-
pentance.
Synergism (συνέργησις, to work together) is the doctrine that the human will co-operates with divine grace in the work of salvation. By Erasmus, it was his controversy with Luther, and afterwards represented by Melanchthon and his school. Luther taught that sin had absolutely ruined man, making of him a ravenous beast and of his will a slave, so that it is impossible for him to contribute in any way toward his conversion; and in the first edition of his Loci Communis Melanchthon's teaching is in entire harmony with Luther's view. Such a view necessarily resulted in the doctrine of predestination, and both Luther and Melanchthon traced everything back to God as the first cause, the sin of Judas no less than the conversion of the sinner. However, as far as was possible for Melanchthon to hold, and he receded from it into the dualistic idea that human liberty must be recognised as a factor in conversion by the side of the divine necessity. In the third edition of the Loci sin is derived from the will of the devil and of man, instead of that of God; not everything, consequently, is to be ascribed to the divine causality, and there is a realm of contingencies by the side of the realm of necessity which is founded on the freedom of the human will. A certain measure of volitional freedom to perform outward works of obedience to the divine law remains to man even after the fall. It was the end of the Reformation to bring the Holy Spirit, quantitatively and qualitatively fulfill that law, and accordingly in every good action three causes work together (συνέργησις)—the Word of God, the Holy Spirit, and the human will, which does not resist the Word of God, and is at times described directly as φύττος σεια ὀπωσδήποτε θραύσει. The doctrine of predestination fell, of course, so soon as man came to be regarded as other than a volitionless statue. This synergistic theory of Melanchthon's was admitted into the Leipsic Interim (q.v.) in the words "God does not operate on man as on a block, but draws him in such a way that he can also contribute." It is expressed in a polemical address by Johann Pfeiffer, professor and pastor at Leipsic (1555), against whom Amstorff (q.v.) contended, in 1568, that "it is presumptuous to hold that man could, in the exercise of his natural powers, prepare and fit himself to receive grace." Pfeiffer had said, however, that the Holy Spirit must first arouse the will, after which the latter is required to do its part in conversion. From this personal stage the question was lifted into the schools by Finck (q.v.). He denied all participation of the will in the work of conversion, because it is dead to all good, wanting in all created graces, and insensible to every act of grace. God, therefore, is the sole agent in conversion, and man is not only passive, but also unwilling. To the defence of such postulates Finck devoted two days in a disputation at Jena, which latter university now became the centre of strict Lutheranism as against Wittenberg, the spirit of which Melanchthon ruled. The next measure of this Lutheran champion was the publication of the Weimar Book of Constitutions, which committed the duke of Saxony to the defence of orthodoxy, and served, at the same time, to refute all the errors of the time. It likewise occasioned the overthrow of Strigel (q.v.), who had been forced to aid in making a first draft of the book, but was unwilling to admit into it any of the improvements suggested by Finck, and wrote against it in the form in which it was given to the world. He was seized and imprisoned on Easter-day, 1558, but was soon afterwards liberated in deference to a treaty which paid the ducal ransom everywhere where visited that act of violence; and a colloquy was ordered to be held at Weimar in August, 1560, with a view to settling the dispute. On this occasion Finck incommodiously asserted that original sin is not an accident, but part of the substance of man, and obstinately adhered to his views, which the imperial court now began to wane, and in exactly the same degree did the Finckian divines rage against all who re-

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The avowed purpose of Concord was to give the finishing stroke to the conflict, and settled it substantially in harmony with the Flacian view. See Salig, Hist. d. Augs. Conf., i, 648; Walch, Religionsreignheiten innerhalb d. luth. Kirche, i, 60; iv, 86; Planck, Gesch. d. prot. Lehrbegriffs, iv, 553; Schlüsselberg, Catalogus Histor. v, 613; Grotius, Theol. Pol., i, 269; Schlüsselberg, d. luth. Kirche, etc., p. 119; Döllinger, Reformations, iii, 437; Schmid, in Zeitschr. f. hist. Theol. 1849, p. 13; Preger, M. Flacius Illyricus, etc., ii, 104-227.—Herzog, Real-Encyklop. s. v.

SYNEGIUS, bishop of Polaenians, was first a pagan, then a Christian, and always a rhetorician. He lived at the close of the 4th and the beginning of the 5th century of our era. He was a late representative of the rhetorical declaimers of the Hellenic schools, and of the Neo-Platonic philosophers. He was also a pagan and a Christian poet, an elegant gentleman of leisure, and a bishop of the Western Church. The history of the Synergetic sect is imbedded in the man and in his career. He lived in an age of transitions; and he is, in his writings and in his fortunes, typical of the age in which he lived. The biography and the literary remains of Synerges are much more interesting and instructive for the light which they shed upon the social, intellectual, and religious condition of provincial life in the Roman empire during the first period of its manifest dissolution than for any influence exercised by him on the literature, the philosophy, the paganism, or the Christianity of his times, or on the sentiments, convictions, or character of subse-

few have been so often quoted by the few who were acquainted with him, and been so inaccessible for many generations, even to the profess scholars. The attractions of Synerges are so special in their character that they address themselves to a very limited class of students. The period which he illustrates is so obscure, so disheartening, and so little considered, that only the frequenters of the by-ways of history are likely to turn their regards to it. More than two centuries intervened between two editions of his works. After this long interval, three complete editions have been published within the last twenty years. One is only a Latin version, another is a French translation, and the last is a modernized and expanded text and Latin rendering from the edition of 1640, with some slight corrections. The writings of Synerges, in prose or verse, inspired by pagan or by Christian influences, are much more notable for literary charm, for vigorous thought, or for philosophical reflection than as a preserv
tivated country gentleman, de provincia, under the reign of Arcadius and Honorius, when all parts of the empire were falling to pieces. They, accordingly, interpret the times for us, and require to be interpreted by them.

I. Character and Circumstances of the Age.—The life of Synesius was cast in a stormy period; and the storms were not limited to his own province, but swept over the whole of the East, and were brought on by the conflict of all the elements of political, social, intellectual, and religious; an age of usurpations and civil disorders; of crimes in the palace and treacheries in the State; of barbarian invasions; of permanent dismemberments; of strife between pagans and Christians; of controversies, heresies, and schisms in the Church, each with their vain disputations and dark forgeries; of universal disintegration, and of rapid material decline. The date of the birth of Synesius is undecided. It was born in 370, it occurred only seven years after the death of the pagan emperor and the failure of his attempt to restore paganism. When Synesius died, if he died in 431, Genseric and his Vandals had seized a large part of Africa; Britain, Gaul, and Spain had been cut off from the Roman dominion. During his lifetime usurper had sprung up after usurper; Asia Minor and Greece and Italy had been ravaged by the Goths; Constantine had been threatened and Roman triumphs were often overthrown. Europe in high life and Aerial had led his wild hosts from the Alps to Scylla and Charybdis. While Synesius was still a child in the cradle, Firmus had revolted in Egypt, and the insurrection had been revived after a lapse of a few years, to be crushed out in the Gildonic war. Strangely enough, to none of these portentous events is any distinct allusion made in the remains of this author, except to the Gothic insurrection in Phrygia. There is a possible reference to the Gildonic war (Cat. Sol. i, 1). In the early oration delivered before the emperor Arcadius there is a clear exposition of the fearful perils from the Northern hordes impending everywhere (Ep. 2298). We can understand his mind so engrossed by literary labors, by philosophical speculations, and by troubles nearer home that the great calamities of the time occurred without attracting his attention? Or was his pen arrested by despair, even in his candid communications to his friends? Yet the invasions and the mutinies of the empire in the gloomy chasm between the birth and the death of Synesius were not the most grievous calamities of those years. Even more grievous was the social condition which invited the invasions, and rendered resistance impracticable. There was no cohesion or concert between them; nothing but division, isolation, misery everywhere—as a consequence, in part at least, of imperial rule and imperial administration. The organization of the government was impotent for defence, or for that vigorous attack which is often the best means of defence. It was ingeniously devised for inflicting needless and paralyzing restraint, and for extracting revenue from penury and wide-spread distress. Lands were left uncultivated and almost without inhabitants. Wide tracts relapsed into forest or marsh. The people were ground by taxes and the ruinous modes of collecting them. Movement and traffic were restricted by the wide encroachments of Sparta, though he has blundered in his statement of the ancient legend. His family was opulent (Epist. 333). He had a city house, and country estates in which he took unceasing delight. Nevertheless, he diligently sought exemption from civic and fiscal burdens. His love of letters and philosophy must have been manifested early, for his tastes were already decided and much accomplishment attained when he proceeded to Alexandria (394) to attend the Neo-Platonic and other courses in that tumultuous city. Here he became acquainted with the beautiful, brilliant, and unfortunate Prudentia of Cyrene (Epist. 2). He afterwards visited Sparta, though he has blundered in his statement of the ancient legend. He secured her esteem and regard, and always retained the warmest admiration for her. Seven of his letters are addressed to her. On returning from Egypt, he went to Athens, to complete his education at that old centre of learning and refinement, whence he issued, in the preceding generation, the emperor Julian and many of his distinguished contemporaries, pagan and Christian. He was utterly disenchanted by his visit, and made no long stay (Epist. 6, cxxi). After deserting Athens, he paid a second visit to Alexandria, as is shown by a graphic and humorous letter (Epist. 6), describing the various attempts of attacking him, which were all repulsed. He secured his return (Drum. p. 587-589, discusses the calculations of Petavius and Tillemont, and assigns this voyage to 387.) Soon after his return, he was sent by...
his fellow-citizens to Constantinople, to present their petitions and a golden crown to the young emperor Arcadius (De Regno, c. ii). He was a youthful ambassador. He appears to have discharged his mission with ability, acceptance, and some degree of success. The emperor was still under tutelage. Everything was in confusion. The pretender to the throne, Alaric, had recently ravaged Greece and threatened Athens. During his stay the inscription of the Goths in Phrygia occurred. It was no wonder that he experienced frequent interruption and dishonouring procrastinations, and that he was at times reduced almost to destitution. These problems were of a nature to be made the subject of a brilliant and public harangue before the emperor. He gained influential friends, established a reputation for literary talent, and acquired elegant correspondents, who would display and eulogize his epistles at Constantinople, while he would pay the same compliment to theirs at Cyrene. One thing he accomplished for himself—in the immortality of his public deeds. An earthquake hastened and excused his departure from the capital of the Eastern Empire. On reaching home he found his country desolated by barbarian war, an affliction from which it had seldom been entirely free for five centuries. The nomad tribes of Libya were making frightful inroads, plundering, destroying, murdering, and meeting with little and only ineffectual resistance (Epist. civ, exii, xxiv). The governor and officials were more studious of pillaging than of repelling other pillagers. Synesius, calling to mind his Laconian descent and his love of letters, went to Lemnos, apparently some military training himself in his youth, roused his neighbors to action, and led them against the spoilers. This war with the nomads, which was renewed from time to time, is mentioned in many of his letters, and forms the subject of a special treatise. These circumstances exhibit the peculiar circumstances and wretchedness of the province—the neglect, imbecility, cowardice, and incapacity of the imperial authorities, and the disgust of Synesius at the conduct of both the people and the officials. After the war was over, or, rather, in the intervals of partial or local repose, he enjoyed an elegant and learned retreat in his country residence; inns, appearance in study, literary production, and rural pursuits, and relaxation in hunting, manly sports, and an active correspondence. Two years and more after the close of his embassy he revisited Alexandria. It was during this visit that he married. He received his wife from the hands of a rich relative; and to her and to his children he remained always tenderly attached. His marriage was his first visible contact with Christianity. It was, perhaps, decisive. It is no violent presumption to suppose that his wife was Christian, as he received her from the Christian bishop of Alexandria (Epist. cv). "The unbelieving husband may have been sanctified by the believing wife; or the wife may have been chosen with a prevenient disposition to believe. There is no evidence, no intimation of this. The Dion was written about this time. It is pagan. The treatise On Dreams was composed after his marriage. He now spends his time with a host of friends and соords with Christianity as little as Cicero's dialogue De Divinatis. After an abode at Alexandria of more than two years, and the birth of a son, he came back to Cyrene, which was shortly afterwards besieged by the barbarians. During the succeeding years he must have inclined more and more to Christianity, but without renouncing his philosophical dogmas. The date of his conversion cannot be ascertained. He must have been reputed a Christian, or 'almost a Christian,' when elected bishop of Ptolemais (409, 410). The episcopate was a very different function then from what it has been in subsequent times. He was the advisor, the guide, the advocate, the protector, the support, and often the judge of the Christian flock. His civil attributes were of the utmost importance to the daily life of his people. Character was of more immediate concern to them than doctrine. Synesius had gained and deserved the esteem and confidence of his countrymen. The metropolitan Church of Ptolemais demanded him for his bishop. He was unwilling to incur the solemn responsibilities of the position. He declined, he protested, he urged objections which might be deemed insuperable. He could not suitably and truthfully fill the function of a bishop. He had been consecrated in the Church of Constantine, and the decision to receive him was not unanimous; he was unwilling to forgo the pleasures of the chase, the other recreations of the country, and the literary and philosophical ease which had been the charm of his life. He had neither relish nor aptitude, he thought, for the multifarious and exacting business which would devolve upon him. He did not believe that he could cultivate his Platonic convictions which he had approved, expounded, and still believed; yet he recognised that they were at variance with Christian doctrine. In an elaborate letter to his brother he presents earnestly the grounds of his hesitation and reluctance. He begs him to lay his views before the patriarch Theophilus, whose decision he agrees to receive as the decree of God (Epist. cv). The patriarch must have recommended his acceptance of the sacred honor, notwithstanding his Noto episco- pari. He was consecrated at Alexandria by Theophilus. Seven months afterwards, being still in that city, and before the marriage, he declared that he would resign his see to the episcopate" (Epist. xcv). Did he separate from his wife? Druon thinks that he did. It has been more frequently supposed that the separation was not required of him. Did he yield his convictions in regard to the pre-existence of souls, the non-resurrection of the body, and the impossibility of a Christian doctrine with revealed truth? M. Druon again confidently concludes that he did. Other inquirers, ancient and modern, believe, with more probability, that he continued to entertain them, for some time at least, after his elevation. He may have acted on the convenient principle of Scaevola and Virgil, who not only married their brother, that many things in religion are allegorical, which it is expedient to inculcate upon the vulgar, who are unable to receive truth in its purity. At any rate, he discharged with energy, resolution, integrity, and skill the administrative and other external offices of the episcopate. He boldly assailed the tyranny and incapacity of the governor of the province, and succeeded in re- solving the provincials of his rule. His denunciation of Andronicus survives. Another incident of his episcopal aptitudes is preserved. He effected an amicable and satisfactory settlement between two of his suffragans for the possession of the bishoprics of their respective dioceses. There was ample occasion for the display of his sagacity and fortitude. The ravages of the nomads were renewed. The Ausrians besieged Ptolemais. The resistance of the inhabitants was sustained by the courage of their bishop, who continued zealous in seeking protection for the province, and has transmitted to our days the record of its woes. How much longer he guided his diocese we do not know. The date usually assigned for his death (430, 431) is founded on a dubious conjecture. In this date M. Druon does not concur. He considers a letter to Hypatia, written from Cyrene, and another from the bishop of Diospolis, while synesius is still bishop of the episcopal or other production (Epist. xvi) (Druon, p. 551); and believes that he escaped, by an earlier death, the affliction of knowing the tragic fate of "his teacher, mother, sister, friend." It would be strange, had he known it, that no mention of her murder occurs in letter or other treatise. A faithful friend, the leader of his order, after his death, attributed to him a miracle for the proof of the resurrection. The greatest of all miracles, in his case, was that, being, or having been, a Neo-Platonist, he became a bishop of the Christian Church without the full renunciation of his views; that, being a provincial of an African city, he was the leader of his order in philosophy, and in poetry; that, living amid the turbulences, vices, and meanesses of the 5th century, he maintained the reputation of an innocent, sincere, and gallant man.
SYNEYSI

III. Works.—The works of Synesius, usually briefly—for the Dion is one of the longest—are various and valuable. His best known work is his Confession of Faith addressed to Synesius grace of expression; we may admit the exuberance of his fancy and the propriety of his reflections; we may enjoy the freshness and simplicity of many of his letters, and the unalloyed purity of his sentiments; but these merits may easily be exaggerated, and do not constitute the anodyne and instructive quality of the letters. Synesius, was the striking portrait of the manifold phases of an unhappy period, when civilization was sinking under a mortal agony, that gives a value to his remains far transcending their literary and philosophical excellences. These excellences were, indeed, counterbalanced by very grave defects. Some of the products of Synesius are characterized by affectations, strained fancies, and a conscious craving for display. His philosophy is without originality. Yet even his philosophy merits attention, as illustrating the fine gradations by which pagan speculation mellowed into the semblance of Christianity without divesting itself of its pagan phase and spirit.

The works of Synesius which survive (for his juvenile poem, the Cynegeticus, or, On Hunting, has been lost) are, an Address to Priscus, with the Gift of an Astrolabe, invented or improved by himself, in which he encourages the study of astronomy; and an Oration on Government, delivered at Constantinople before the emperor Arcadius; it is somewhat common-place, but is remarkable for the boldness and freedom of its utterance and for its sound sense:—Dion, which is so called in honor of Dion Chrysostom, his exemplar in style and habit of thought. This treatise of the training of a philosopher, or, rather, of what had been the aim and the result of his own education in philosophy. It is, in some sort, a semi-pagan anticipation of the Religion Medici of Sir Thomas Browne. The treatise is at times transcendental, but abounds in high fancies and generous aspirations. The Encomium on Baldness is a rhetorical extravaganza, a counterpart and reply to Dion Chrysostom's Eulogy of Hair. The speculation On Dreama is simply a specimen of superstition and Neo-Platonic mysticism. It was honored or loaded with a commentary by Nicephorus Gregoras. The Catastases or Catastases—two productions of two distinct parts—is chiefly a mournful recital of the miseries of Cyrenaica, induced by chronic misgovernment and oppression, and by the repeated invasions of the nomads. It is, perhaps, the strongest testimony to the weakness, impoverishment, and disorganization of this provine of the empire in which he describes the calamities which he specially deplores to only one thousand Ausrians, and says that they were defeated and scattered by forty imperial troopers, Unnigardes. The second Catastatis is a eulogy of Anysius, the leader of these Unnigardes, and the military chief of the province. These Catastases resemble the overawed declamations of the professional rhetoricians. In the same strain, also, is the declamation Against Andronicus. A fable, entitled The Egyptian, or On Providence, is a regret for the deposition and a lament for the restoration of his friend and correspondent Aurelian, the praetorian prefect. A couple of brief Homilies are entitled to no special notice.

The most important and the most interesting of the remains of Synesius are his Letters, 157 or 159 in number, according as the Denunciation of Andronicus is excluded from or is included in the series of Epistles, and ten hymns. The letters are of diverse style, and on the most dissimilar occasions. Some are formal letters of civility; others are written to be parodied by his correspondents among their acquaintances. These are strained, rhaphsodical, and obstetrical, and are more notable for literary skill than for their contents. One of the most notable homilies is the Sermon on Expositions. They are simple, fresh, natural, earnest, and modern in their cast. His correspondence with his brother is direct and affectionate, and is rendered attractive by the revelation of his disposition, feelings, and circumstances. The family and serious letters make a valuable record. The concordance to Synesius grace of expression; we may admit the exuberance of his fancy and the propriety of his reflections; we may enjoy the freshness and simplicity of many of his letters, and the unalloyed purity of his sentiments; but these merits may easily be exaggerated, and do not constitute the anodyne and instructive quality of the letters. Synesius, was the striking portrait of the manifold phases of an unhappy period, when civilization was sinking under a mortal agony, that gives a value to his remains far transcending their literary and philosophical excellences. These excellences were, indeed, counterbalanced by very grave defects. Some of the products of Synesius are characterized by affectations, strained fancies, and a conscious craving for display. His philosophy is without originality. Yet even his philosophy merits attention, as illustrating the fine gradations by which pagan speculation mellowed into the semblance of Christianity without divesting itself of its pagan phase and spirit.

There is much variation of opinion in regard to both the character and the dates of the Hymns of Synesius. Druon has endeavored to fix their chronology, but hardly securely confidence in his conclusions. The first two were, almost certainly, the earliest. They are thoroughly Neo-Platonic, and probably pagan. The rest may be Christian, with a diminishing Neo-Platonic complexion. The only one entirely free from this philosophical characteristic is the short one numbered the tenth. Druon assigns a date of 374, though they cannot have been written in the same conversion. This conclusion is not apt to win assent. The third hymn is Neo-Platonic, but it is as Christian as the ninth. The later Neo-Platonicism apes so closely and so habitually the language and sentiments of Christianity, and the Christianity of Alexandria is often so deeply imbedded with Neoplatonic, that exact discrimination between pagan and Christian utterances is not always possible. The convictions of men were then in a transition stage in everything, and paganism and Christianity frequently lapsed into each other. There is a passage in the third hymn (ver. 210-230) which may be the hand of a Neo-Platonic, but the resemblance, in thought and expression, to parts of the Athanasian Creed. As the conversion of Synesius cannot be fixed to any certain date, and as he avowed his inability to renounce his philosophic opinions when chosen bishop, all the hymns may have been composed under Christian influences, and all but the last may retain Neo-Platonic tendencies, without being thereby rendered pagan. But these questions cannot be discussed here. The hymns of Synesius exhibit no eminent poetic merit. Their attraction lies in their philosophy, in their ease of expression and facility of versification. It was a strange adaptation of Anacreontic metre to fit it to philosophical and theological songs. Yet it may well be asked what meaning should be attached to the claim of Synesius, in the opening of the seventh hymn, to have been the first to tune his lyre in honor of Jesus.

IV. Literature.—Synesius Operum, ed. Turmebi (ed. princeps, Paris, 1538, fol.); id. ed. Morrell. (ibid. 1612, fol.; corr. et aucta, 1640, 1653); id. apud Cursum Patrologiae, etc., ed. Migne (Latin, ibid. 1859, 8vo; Greek and Latin, ibid. 1864, 8vo); Druon, Oeuvres de Synesius, trad. en Francais (ibid. 1875, 8vo); Synesii Hymni, ed. Boissoneade, apud Poet. Gr. Syll. (ibid. 1824-32); Synesii Hymni Metrice, ed. Flack (Tub. 1875); Synesii Epistolae, ed. Herscher, apud Epistolograph. Gr. (Paris, 1873); Chladni, Theologiae Synesii (Wittenberg, 1718, 4to); Boyen, Philologiae Synesi (Halle, 1714, 4to); Clausen, De Synesi Philosopho (Hafn, 1861); Krause, Obs. Crit. in Synesii Epist. Epistolatas (Ratisbon, 1869); Ellisie Dupin, Nouveau Bibliothéque des Auteurs Ecclésiastiques; Tillemont, Histoire Ecclésiastique, xii, 499-544; Cellier, Hist. des Auteurs Sacres, x, 1496-1517; Villemain, L'Éloquence Chrétienne au IVe Siecle (Paris, 1829).

Synge, Edward, an Irish prelate, was born at Inishonae, April 6, 1659, and was the second son of Edward, bishop of Cork. He was educated at the grammar-school at Cork, and at Christ Church, Oxford, finishing his studies in the University of Dublin. His first preferment was to two small parishes in the diocese of Meath, which he exchanged for the vicarage of Christ Church, Cork, where he served for over twenty years. In 1699 he was offered the deanery of Derry, but declined it for his mother's sake. He was chosen primate for the chapter in the Convocation of 1703, and soon after was presented with the crown's title to the deanery of St. Patrick's, Dublin. The title being thought defective, the chancellorship was presented to Mr. Synge, which gave him the care of St. Werburgh's, Dublin.
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SYNODATICUM

1719 he was chosen proctor for the chapter of St. Patrick's, and on Dr. Sterne's promotion to the see of Dromore, the archbishop of Dublin appointed Dr. Synge his vicar-general, in which office he continued until he was appointed bishop of Raphoe, in 1714. He was made archbishop of Tuam in 1716, over which see he presided until his death, July 21, 1741. He published many sermons, resolutions, and canons, all of which a select edition, under the title of Works (London, 1740, 4 vols. 12mo; 1744, 1759), was issued. The best-known of his works is The Gentleman's Religion. His Treatise on the Holy Communion was published at Philadelphia in 1749, 32mo. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Nie. Dict. s. v.

Synaxis (συναίσθεια), a Greek term for priestly concubines. See SYNTHROU̇SIA.

Synistaméni (συνισταμένω, standing together), a name given in the Eastern Church to the fourth order of penitents, called in the Latin Church consintentes. They were so called from their having liberty (after the other penitents were dismissed) to stand with the faithful at the altar, and join in the common prayers and see the oblation offered. Still they did not yet make their own oblations, nor partake of the eucharist. See Bingham, Christ. Antiq. bk. xviii, ch. ii.

Synnada, Council of (Concilium Synodaneae), was held about 230, or, according to some, in 256, upon the subject of Cataphrygian baptism. Baptism received out of the Church was declared to be null and void. See Marchetti, l. 760.

Synod (from συνόδος, a gathering), a meeting or assembly of ecclesiastical persons to consult on matters of religion. (See the monographs cited in Volbeding, Index Programmatum, p. 165.) Of these there are four kinds, viz.—1. General, where bishops, etc., meet from all nations. These were first called by the emperors; after- wards by the patriarchs; and lastly by the pope usurped to himself the greatest share in this business, and by his legates presided in them when called. See ECUMENICAL. 2. National, where those of one nation only come together to determine any point of doctrine or discipline. The first of this sort which we read of in England was that of Hereford, or Hertford, in 678; and the last was held by cardinal Pole in 1555.

See COUNCIL 3. Provincial, where those only of one province meet, now called the convocation (q. v.). 4. Diocesan, where those of but one diocese meet to enforce canons made by general councils or national and provincial synods, and agree upon rules of discipline for themselves. These were not wholly laid aside till, by the act of submission (25 Hen. VIII, art. 19), it was made unlawful for any synod to meet but by royal authority. See SYNOIDS.

Synod is also used to signify a Presbyterian Church court, composed of ministers and elders from the different presbyteries within its bounds, and is only subordinate to the General Assembly (q. v.).

SYNOD, ASSOCIATE, the highest ecclesiastical court among the united Presbyterian Dissenter in Scotland, the powers of which are, in a great measure, analogous to those of the General Assembly in the established Kirk. See SCOTLAND, CHURCHES IN.

SYNOD, HOLY, the highest court of the Russian Greek Church, established by the cazar Peter in 1723, and meeting now at St. Petersburg. Each diocese sends in a half-yearly report of its churches and schools. The members composing it are two metropolitan and as many bishops, with procurators, attorneys, and other lay officials. See RUSSIAN CHURCH.

SYNOD, HOLY GOVERNING, is the highest court of the Greek Church established in Greece after the recovery of its independence. It met first at Athens, Jan. 1833, and in 1844 was recognised by the constitution, which also enacted that the king should be a member of the established Church. The members of synod were at first appointed by the king, but are now chosen by the clergy, the bishop of Athens being perpetual president. In 1850 it was formally recognised by the patriarch of Constantinople, through the mediation of Russia, but on the condition that it should always receive the holy oil from the mother Church. See GREEK CHURCH.

SYNOD, REFORMED. See COVERANENTS; PRESBYTERIAN CHURCHES.

SYNOD, RELIEF. See SCOTLAND, CHURCHES IN.

SYNODALES TESTES were persons personally summoned out of every parish in order to appear at the episcopal synods, and there attest or make proof of the directorate of each clergy and form of his life. In after times they were a kind of enpanelled jury, consisting of two, three, or more persons in every parish, who were, upon oath, to present all heretics and other irregular persons. These, in process of time, became standing officers in several places, especially in great cities, and were called Synods (q. v.). They were also called Questems, from the nature of their office in making inquiry concerning offences. But this latter duty devolved mostly upon the church-wardens.

SYNODALS was a term applied to (1) provincial constitutions or canons read after the synods in parish churches; (2) to procurations, so called because the bishop held his synod and visitation together; (3) to the payments made a bishop by his clergy in virtue of his holding a synod. See SYNOTACTICUM.

SYNOTACTICUM, or CATHEDRATICUM, is the annual tribute paid by incumbents of benefices in the Church of Rome to the bishop of the diocese, in token of subscription to the episcopal cathedra. It is generally paid at the time of the convoking of the diocesan synod. The earliest mention of the payment of this tribute occurs in the transactions of the second Synod of Braga, A.D. 572 (sess. ii, can. 2, in c. 1, caus. x, qu. iii), where various extortions on the part of Spanish bishops are forbidden, and they are permitted only in connection with the visitations of their districts "honorem cathedræ sue id est ducem solida [...] per ecclesiasticam sortem" (Perri, Momon, Germania, iii, 357), and devoted this collection for the bishops on the archepiscopacy. Pope Alexander III commanded to bishops who should obtain a church from the hands of the laity the right to impose on it the cathedraticum (c. 9, X, De Cenabos, iii, 99); and both Innocent III (c. 20, X, De Censores) and Honorius III (c. 16, X, De Officio Judicis Ordinarii, i, 81) expressed themselves in favor of its being rendered. Other references may be found in Du Fresne, s. v. "Cathedraticum" and "Synodus;" Benedict XIV, De Synod. Diocesum, lib. v, c. vi, and 2; Richter, Kirchenrecht (5th ed.), § 233, note 4, etc.; Gudenus, Cod. Decret. cum commentatione, t. i, No. 98, p. 260. The Council of Trent discontinued the payment of many heavy impositions connected with visitations (sess. xxiv, can. 8, De Reform.) but various declarations of the Congregatio pro Interpre. Conc. Trident. have left the catedraticum in force (see Ferraris, Bibl. Canon., s. v. "Cathedraticum" and "Synodus"; Castoriano, Vetus et Nov. Eccle. Diplom. III, ii, 92, 94; Benedict XIV, ut sup. 6 and 7; Declarationes 18-26 in the edition of Trent by Richter and Schulte, loc. cit.). This impost is termed cathedraticum "in honorem cathedræ," and synodaticum as being collected during the session of the synod. It has been paid at other times as well, and is exacted even where no synod is held, unless a custom recognised in law forbids (Benedict XIV, ut sup. etc.). A tax expressive
of subordination is required in any case, amounting generally to two solidi. It must be paid by all churches and benefices and their incumbents, and also by seminaries, and the benefices are incorporated, and lay uncles having a church of their own or a greater regularity are exempt with reference to convents and convent churches in which they personally minister. The Order of St. John of Jerusalem is likewise exempt. In practice, however, it has not always been possible to collect these taxes. In Austria, it was objected to pay them under imperial re- script of 1783 and 1809, and in many other districts of Germany they were quietly discontinued. Their validity was decreed in Bavaria, on the other hand, so late as 1841 (see Perander, Handb. d. Kirchenrechts, 3d ed., p. 313, note).—Herzog, Real-Enzyklop. s. v.

**Synodice** (συνοδίκη) were letters written by a new bishop informing other bishops of his promotion, and to testify his desire to hold communion with them. A neglect to write such letters was interpreted as a refusal to hold such communion and a virtual charge of heresy upon his fellows. Circular letters summoning the bishops to a provincial synod were also called **Synodice**.

**Synodites** (from συνοδός, a community) were monks who lived in communities or convents, differing in this respect from the **Achorets**.

**Synod** formed a noticeable feature in the history of the general Church. Particular synods have served to indicate particular stages in the progress or retrogression of the life of the Church, as respects the development of knowledge and teaching, the formation of the worship and the constitution of the Church itself, and all synods, more clearly than other institutions, to reveal the ruling spirit, the measure of strength, or the type of disease, in any given period. The breadth of the field covered by this title will appear from the fact that Mani's (q. v.) collection of the acts, etc., of councils, extending only into the 15th century, embraces 31 volumes folio.

With respect to the origin of synods opinions differ. Some authors hold that they have been divinely instituted through the agency of the apostles (Acts xv, especially ver. 26, "It seemed good to the Holy Ghost, and to us"), while others concede to them a merely accidental rise. The council in Acts xv must certainly be considered a synod, though it does not appear that it was designed to introduce a permanent institution. On the other hand, the situation of the Church and the progress of events furnished the providential conditions by which ecclesiastical assemblies became necessary, so that their origin was merely human, for them cannot be accepted. The history of our subject, excluding the period since the Reformation, admits of being divided into five periods.

I. The Beginnings of the Institution of Synods as Furnished by Provincial Synods (to A.D. 325).—The earliest of such synods of which mention is made are one or two that have been held in Sicily in A.D. 125 against the gnostic Heracleon (q. v.), and one at Rome under bishop Telephorus (d. 139); but there is not the slightest evidence that either of them was held. The earliest of which we have authentic information were held in Asia Minor against the Montanists (Eusebius, Hist. Eccl. v, 16), probably not before A.D. 150. Soon afterwards various synods were held to discuss the celebration of Easter (ibid. v, 23) and other questions; so that Tertullian speaks (De Jœminis, c. 13) of the convening of such bodies as a custom among the Greeks, and Asia Minor, and time implies that such assemblies were not known in his own (African) Church. Such conferences promoted Christian unity and laid the foundation for a government of the churches by superior authority. By the middle of the 3rd century synods were regularly held in each year, and were attended by bishops and elders, so that they had already become a fixed and periodically recurring institution, in which the different churches shared in the persons of their appropriate representatives (see Firmilian's letter to Cyprian, Ep. No. 70). The earliest synods in the West were held in Africa about A.D. 215, and soon such assemblies became universal. The next step in this development of synods appears in the extension of their jurisdiction over larger areas than a single district or province, by which the inauguration of eccumenical councils was prepared for. At Iconium, in 268, representatives were present from Galatia, Cilicia, etc. Every part of Spain was represented at Elvira; and the Synod of Arles, in 314, was attended by bishops from Gaul, Britain, Germany, Spain, North Africa, and Italy.

II. A.D. 325 to 862.—The eccumenical synods of the Greek Church, beginning with that of Nicea (q. v.) and closing with the fourth Council of Constantinople (q. v.).

III. A.D. 862 to 1211.—Councils of the Western Church under the direction of the popes, including a great number of provincial and national synods whose pro- cedings indicated both the utmost devotion and the most decided opposition to the rule of the popes—ending with the general Council of Vienne in Gaul (q. v. severely).

IV. A.D. 1511 to 1517.—Councils ostensibly aiming to secure reform "in head and members"—Pisa, Constance, and Basle (q. v. severally).

V. A.D. 1551 to 1558.—The Reformation and the re-actionary Synod of Trent (q. v.).

For an enumeration and characterization of the more important synods see the article COUNCILS, to which we also refer for a list of sources. Herzog, Real-Enzyklop. s. v.

**Synódus** (συνόδος), a term applied in the early Church to the building (church) in which the synod was held. It was simply transferred from the assembly to denote the place of assembly, as was done with the word ecclesia.

**Synthronos** (σύνθρωνος), a Greek term to signify the seats of a bishop and his clergy in the bema of an Oriental Church.

**Syn'tyche** (Συντυχια, with Faye), a female member of the Church of Philippi, mentioned (Phil. iv, 2, 3) along with another named Euodia (or rather Euodia). A.D. 57. To what has been said under the latter head the following may be added: The apostle's injunction to these two women is that they should live in harmony with each other, from which we infer that they had, more or less, failed in this respect. Such harmony was doubly important if they held office as deaconesses in the Church, and as female servants of the household. In the case of Philippi other women of the same class (αἰτήται, ibid). At all events, this passage is an illustration of what the Gospel did for women, and for the Gospel, in the apostolic times; and it is the more interesting as having reference to that Church which was the first founded by Paul in Europe, and the first member of which was Lydia. Some thoughts on this subject will be found in Rilliet, Comm. sur l'Épître aux Philippi, p. 311—314.

**Synusiasææ** (συνοικία) were those who held that the incarnation of our Lord was effected by a blending or commixture of the Divine substance with the substance of the human flesh. The name is taken from the statement of the doctrine συνοικίας χειρισμένης και κρατής τῆς διάνοιας (Theod. Hier. Fab. iv, 9). Theodoret calls this sect Polemians, one of the Apollinarian sects; and Apollinaris himself, in the latter part of his life, added to his distinguishing heresy regarding the soul of our Lord, denying him a human
About B.C. 210 this city was taken and sacked by Marcellus, the Roman general, and, in storming the place, Archimedes, the great mathematician, who is esteemed the first inventor of the sphere (and who, during the siege, had sorely galled the Romans with astonishing military engines of his own invention), was slain by a common soldier while intent upon his studies. After it was thus destroyed by Marcellus, Augustus rebuilt that part of it which stood upon the island, and in time it so far recovered as to have three walls, three castles, and a marble gate, and to be able to send out twelve thousand horse soldiers and four hundred ships. In A.D. 675 the Saracens seized on it, but in 990 it was taken from them by Roger, duke of Apulia. It yet exists under its original name (Ital. Siracusa), and is still much frequented on account of its commodious harbor. Paul stayed here three days as he went prisoner to Rome (Acts xxvii, 12); here also Christianity was early planted, and still, at least in name, continues; but the city has lost its ancient splendor, though it is a bishop's see.

The magnificence which Cicero describes as still remaining in his time was no doubt greatly impaired when Paul visited it. The whole of the resources of Sicily had been exhausted in the civil wars of Caesar and Pompey, and the piratical warfare which Sextus Pompeius, the youngest son of the latter, subsequently carried on against the triumvir Octavius. Augustus

Plan of Syracuse and its Environs.
SYRACUSE

restored Syracuse, as also Catana and Centoripa, which last had contributed much to the successful issue of his struggle with Sextus Pompeius. Yet the island Ortygia and a very small portion of the mainland ad
joining sufficed for the new colonists and the remnant
of the former population. But the site of Syracuse rendered it a convenient place for the African corn-
ships to touch at, for the harbor was an excellent one, and the fountain Anthus in the island furnished an
unfailing supply of excellent water. The prevailing
wind in this part of the Mediterranean is the W.N.W.
This would carry the vessels from the corn region lay-
ing eastward of Cape Bon, round the southern point of
Sicily, Cape Pachynus, to the eastern shore of the is-
land. Creeping up under the shelter of this, they would
lie either in the harbor of Messana or at Rhgium un
til the wind changed to a southern point and enabled
them to fetch the Campanian harbor Putuoli or Gaeta,
or to proceed as far as Ostia. In crossing from Africa
to Sicily, if the wind was excessive, or varied two or
three points to the northward, they would naturally
bear up for Malta; and this had probably been the case
with the "Twins," the ship in which Paul found a pas-
sage after his shipwreck on the coast of that island.
Arrived in Malta, they watched for the opportunity of
a wind to take them westward, and with such a one they readily made Syracuse. To proceed faster while it
continued blowing would have exposed them to the
dangers of a lee-shore, and accordingly they remained
"three days." They then, the wind having probably
shifted to a westerly quarter so as to give them
smooth water, coasted the shore and made (σαμηλονύ-
μενος καταμαυρων σικ) Rhgium. After one day there,
the wind got round still more and blew from the south;
they therefore weighed, and arrived at Putuoli in the
course of the second day of the run (Acts xxviii, 12–14).

In the time of Paul's voyage, Sicily did not supply
the Romans with corn to the extent it had done in the
time of King Hiero, and in a less degree as late as the
time of Cicero. It is an error, however, to suppose that
the soil was exhausted; for Strabo expressly says that
for corn and some other productions, Sicily even sur-
passed Italy. But the country had become depopu-
lated by the long series of wars, and when it passed into
the hands of Rome, her great nobles turned vast
tracts into pasture. In the time of Augustus the whole
of the centre of the island was occupied in this manner,
and among its exports (except from the neighborhood
of the volcanic region, where excellent wine was pro-
duced), fat stock, hides, and wool appear to have been
the prominent articles. These grazing and horse-breed-
ing farms were kept up by slave labor; and this was the
reason that the whole island was in a chronic state of
disturbance, owing to the slaves continually running
away and forming bands of brigands. Sometimes these
became so formidable as to require the aid of regular
military operations to put them down; a circumstance
of which Tiberius Gracchus made use as an argument
in favor of his measure of an Agrarian law (Appian,
B. C. I, 9), which would have reconverted the sparsely
grass-lands into small arable farms cultivated by Ro-
man freemen.

In the time of Paul there were only five Roman col-
onies in Sicily, of which Syracuse was one. The oth-
ers were Catana, Taurontium, Thermae, and Tyndaris.
Messana too, although not a colony, was a town filled
with a Roman population. Probably its inhabitants were
merchants connected with the wine-trade of the neigh-
borhood, of which Messana was the shipping port. Syr-
acuse and Panormus were important as strategical points,
and a Roman force was kept up at each. Sicilians, Sica-
nians, Morgetians, and Iberians (aboriginal inhabitants
of the island, very early settlers), still existed in the
interior, in what exact political condition it is impos-
sible to say; but most likely in that of vassals. Some
few towns are mentioned by Pliny as having the Latin
franchise, and some as paying a fixed tribute; but, with
the exception of the five colonies, the owners of the soil
of the island were mainly great absentee proprietors,
and almost all its produce came to Rome (Strabo, vi,
2; Appian, B. C. iv, 84 sq.; Pllin, H. N. iii, 8). For a full account of ancient
Syracuse, see Smith's Dict. of Geog. s. v., and the liter-
ature there cited; also Gruiler, De Situ et Origenis Sy-
racusanum (Lips, 1818); for the modern city, Biederer,
Southern Italy, p. 308 sq. See Sicily.

Syria, a province and kingdom of Western Asia, the
name, extent, and boundaries of which have been subjects of no little difficulty to both sacred and clas-
sical geographers. As including Palestine, it is of in-
tense interest in Bible geography.

I. Name. — The word Syria does not occur in He-
brew; but in the A. V. it is the usual, though not the uniform, rendering of the word Aram (אראם). Thus in
Gen. x. 22, Aram, the youngest son of Shem, is men-
tioned as the founder of the Aramean nation, from
whom the whole country colonized by his descendants
took its name. The country is therefore rightly called
"Aram" in Numb. xxix, 7; but the very same Hebrew
word is rendered Mesopotamia in Judg. iii, 10, and Syria
in 1 K. 14.

Aram was a wide region. It extended from the Med-
terranean to the Tigris, and from Canaan to Mount Taurus. It was subdivided into five principalities: 1. Aram-Damascus (called in the A. V. "Syria of Damas-
cus"); 2. Aram-Maacah; 3. Aram-Beth- Rechob; 4. Aram-Zobah; and 5. Aram-Naharin (Mesopotamia in the A. V.). These have already been described. See Aram. When the kingdom of Damascus attained to great power under the warlike line of Hadad, it was
called by way of distinction Aram, which unfortunately is rendered "Syria" in the A. V. (2 Sam. viii, 5, 12; 1 Kings x, 22; 2 Kings x, 13, 22; 2 K. x, 19). This lax method of translation was borrowed from the Sept.
and Vulg. versions. The Targums retain Aram; and it would tend much to geographical accuracy and dis-
tinctness were the Hebrew proper names uniformly re-
tained in the A. V.

The region comprehended by the Hebrews under the
name Aram was not identical with that which the Greek writers and the authors of the New Test. in-
cluded under Syria. It embraced all Mesopotamia and Assyria, while it excluded Phoenicia and the whole ter-
ritory colonized by the Canaanites. See Canaan.

In the New Test. the name Syria is largely and pro-
* 

Coin of Syracuse.
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unto the brethren of the Gentiles in Antioch, and Syria, and Cilicia;" and afterwards it is said that Paul, setting out from Antioch, "went through Syria and Cilicia" (ver. 41; comp. Gal. i. 21). A wider signification seems to be attached to the name in other passages. It is said of Paul, when going to Jerusalem, "that he sailed thence (from Greece) into Syria"—giving this general name to Palestine as well as the country north of it (Acts xviii. 18; xx. 3). In one passage taken from the Sept. the name is employed as an equivalent of the Hebrew Aram (Luke iv. 27; comp. 2 Kings v, 20).

2. The origin of the word is not quite certain. Some make it a contraction or corruption of Assyria (Syraxs, Peripl. p. 80; Dionys. Perieg. 570-575; Eustath. Coment. ad loc., etc.). Herodotus says, "The people whom the Greeks call Syriaca are called Assyriaca by the barbarians" (vii, 63); and these names were frequently confounded by the later Greek writers (Xenoph. Cyr. vi, 2, 19; viii, 3, 24); and apparently also by some of the Latins (Pliny, H. N. v, 13). A much more probable etymology is that which derives Syria from Trir (meaning), the Hebrew name of the ancient city of Tyre. The distinction between Syria and Assyria is very great in Hebrew. The Greek form of the name derived from Trir would be Tauria; but as this could not be expressed by Greek letters, it was softened down to Συρία. Assyria is in Hebrew עיריהם, and in Greek Ἀσσυρία, and sometimes Ἀρούπια. "A still greater distinction between the names is found in the Assyrian inscriptions, where Assyria is called Assur, while the

Tyrians are the Teur-ra-ya, the characters used being entirely different" (Rawlinson, Herod. i, 63, note). Tyre was the most important part of the Syrian coast. With it and its enterprise merchants the Greeks soon became familiar, and they gave to the country around it the general name Syria—that is, "region of Tyre."

It is interesting to observe that the connection between Syria and Aram is noticed by Strabo when commenting on a stanza of Pindar: "Others understand Syriaca by the Arimnai, who are now called Aramaeans" (xiii, 626, and xvi, 785); and again, "Those whom we call Syriaca (Συριακοι) are by the Syrians themselves called Armeniaca and Aramaeaca" (Ἀρμαμακοὶ; i, 2, 34).

The name Syria was thus of foreign origin. It was never adopted or acknowledged by the people themselves; nor was it ever employed by native authors except when writing in Greek for Greeks. At the present day it is unknown in the country. It has been seen that in ancient times the name Aram was specially applied to Damascus and its kingdom. There is something analogous to this in modern usage. Esb-Sham is the name now commonly given to both city and country, though in more correct language the former is styled Dimashk esh-Sham.

II. Extent and Boundaries. — 1. Ancient geographers do not agree as to the extent of Syria. Herodotus makes it reach to the Black Sea on the north (i, 6); to Paphlagonia and the Mediterranean on the west (i, 72; ii, 12, 116); to Egypt on the south (ii, 158, 159); and to Media and Persia on the east (vii, 63). He confounded Syria and Assyria, and hence arose the error into which he fell regarding the extent of the former. The same view is taken by Xenophon (Anab. i, 4, 11-19). Even Strabo states in one place that "the name Syria seems to me to extend from Babylon as far as the bay of Issus, and anciently from this bay to the Euxine. Both tribes of the Cappadocians—those near the Taurus, and those near the Pontus—are called to this day Leuo-Syrians." It is clear, however, from a subsequent sentence, that he in this place fell into the error of Herodotus; for he thus remarks, "When the historians of the Syrian empire say that the Medes were conquered by the Persians, and the Syrians by the Medes, they mean no other Syrians than those who built the royal palaces of Babylon and Nineveh; and Ninus who built Nineveh in Aturia was one of these Syrians" (xvi, 787). It is evident that for Syrians the name Asyrians should here be substituted. The great similarity of the names, no doubt, tended to create this confusion.

When writing directly of the country of Syria, Strabo is more accurate. He describes its extent, boundaries, and divisions with great minuteness. "Syria is bounded on the north by Cilicia [comp. Acts xv, 23] and Mount Amanos; on the east by the Euphrates and the Arabian Senvite, who live on this side [west] of the Euphrates; on the south by Arabia Petrae and Egipt; and on the west by the Egyptian and Syrian seas, as far as Issus" (xvi, 749). Pliny gives substantially the same boundaries. He says, however, that some geographers divide the country into four provinces—Idumaea, Judaea, Phœnicia, and the Syria (H. N. v, 13; comp. Josephus, Ant. x, 6, 1).
Polemy confines Syria within the same limits on the north, west, and east; but he marks its southern boundary by a line running from Dor, at the base of Carmel, by Scythopolis and Philadelphia, to the Iadius Mons (now Jebel Akra), between which and the border lie the ruins of Seleucia, the port from which Paul embarked on his first missionary journey (Acts xiiii, 2-4), and once so celebrated for its docks and fortifications (Polybius, bk. v).

2. Mount Semiramis. (I.) The parallel ranges of Lebanon and Antilebanon have already been noticed under their own titles. At the southern end of the former is the pass called in Scripture "the entrance of Hamath" (q. v.).

(2.) Beyond this, in a line with Lebanon, rises the range of Barrigions, which extends to Antioch. It is a rugged limestone range, rent and torn by wild ravines, thinly peopled, and sparsely covered with oaks. Its elevation is much inferior to Lebanon, and does not average more than 4000 feet. In the parallel of Antioch the chain meets the Orontes, and there sweeps round in a sharp angle to the south-west, and terminates in the lofty peak of Casius (now Jebel Akra), which rises abruptly from the sea to a height of 5700 feet, forming one of the most conspicuous landmarks along the coast of Syria. The Barrigions range has received the name Jebel en-Nusairiyeh, from the mysterious and warlike tribe of Nusairiyeh, who form the great bulk of its inhabitants.

At the northern extremity of the range, on the green bank of the rapid Orontes, stand the crumbling walls and towers of Syria's ancient capital, Antioch (q. v.), now dwindled down to a poor town of some 6000 inhabitants. A few miles west of it, in a secluded mountain glen, are the fountains and ruins of Beit el-Ma, which mark the site of the once celebrated Daphne (Murray, Handbook for Syr. and Pal. p. 602).

(3.) Beyond the valley through which the Orontes breaks narrow and wild, rises steeply another mountain-range, which runs north and south, and joins the Taurus, and has an average elevation of nearly 6000 feet. The scenery of this range is very grand—deep ravines shut in by cliffs of naked rock, conical peaks clothed with the dark foliage of the prickly oak, and foaming torrents fringed with dense copses of myrtle and oleander. High up in the west of it, from the lofty vantage-ground of el-Khanzir, which shuts in the plain of Suweidiyeh; and farther north the curve of the bay of Iskanderun sweeps so close to the rocky base of the range as to leave a pass only a few feet broad between the cliff and the sea. Here are the ruins of an ancient arch marking the site of the celebrated Syrian Gates; to the north of it is the battle-field of Issus. The southern section of this range was anciently called Pieria, and gave its distinguishing name to the city (Seleucia Pieria) at its base; the northern section was called Amanus. The whole ridge is now usually called Jawar Dagh, though the southern portion is perhaps more commonly known as Ras el-Khanzir.

(4.) On the eastern bank of the Orontes, near the ruins of Apamea, rises another but much lower range of hills, which runs northward, not in a regularly formed ridge, but rather in detached clumps, to the parallel of Aleppo. The hills are mainly calcareous, well wooded in places, and intersected at intervals by fertile plains and vales. They are interesting to the traveller and antiquarian as containing some of the most remarkable ruins in Syria (Murray, Handbook, p. 615 sq.). The southern section is called Jebel Riba, the central Jebel Al-Budrus (now Jebel el-Ala), and the northern Jebel Madhja, from its having been the home of St. Simeon Stylites.

3. The Northern Highlands.—Northern Syria, especially the district called Connagene, between Taurus and the Ephrathites, is still very insufficiently explored. It seems to be altogether an elevated tract, consisting of twisted and barren hills and山脉 between them, which open out into bare and

which stands the miserable village of Iskanderun, the only seaport of Antioch and Aleppo.
sterile plains. The valleys themselves are not very fertile. They are watered by small streams, producing often rich crops. The streams rising in the Orontes or the Euphrates. A certain number of the more central ones, however, unite and constitute the "river of Aleppo," which, unable to reach either of the oceanic streams, forms (as we have seen) a lake or marsh, wherein its waters evaporate. Along the course of the Euphrates there are rich land and abundant vegetation; but the character of the country thence to the valley of the Orontes is bare and woodland, except in the vicinity of the towns, where fruit-trees are cultivated, and orchards and gardens make an agreeable appearance. Most of this region is a mere sheep-walk, which, during the two or three harsh months which approach the south, where it gradually mingles with the desert. The highest elevation of the plateau between the two rivers is 1500 feet; and this height is reached soon after leaving the Euphrates, while towards the west the decline is gradual.

4. The Eastern Desert.—East of the inner mountain-chain, and south of the cultivable ground about Aleppo, is the great Syrian desert, an "elevated dry upland, for the most part of gypsum and marls, producing nothing but a few sparse bushes of wormwood, and the usual aromatic plants of the wilderness." Here and there bare and stony ridges of no great height cross this arid region, but fail to draw water from the sky, and have, consequently, no streams flowing from them. A few wells supply the nomad population with a brackish fluid. The region is traversed with difficulty, and has never been accurately surveyed. The most remarkable oasis is at Palmyra, where there are several small streams and abundant palm-trees. See Tadmor. Towards the more western part of the region along the foot of the mountain-range which there bounds it, is likewise a good deal of tolerably fertile country, watered by the streams which flow eastward from the range, and after a longer or shorter course, are lost in the desert. The best-known and the most productive of these tracts, which seem stolen from the desert, is the famous plain of Damascus—the el-Ghuthah and el-Merj of the Arabs—already described in the account given of that city. See DAMASCUS. No rival to this "earthly paradise" is to be found along the rest of the chain, since no other stream flows down from it at all comparable to the Barada; but wherever the eastern side of the chain has been visited, a certain amount of cultivable territory has been found at its foot, corn is grown in places, and olive-trees are abundant (Burckhardt, Travels in Syria, p. 351). From this oasis, the river el-Mukhઈ, in which the Koweik, or river of Aleppo, ends, scarcely deserves to be called a lake, since it is little better than a large marsh. The length, according to colonel Chesney, is nine miles, and the breadth two miles (Euphrat. Exp. I, 505); but the size seems to vary with the seasons, and with the extent to which irrigation is used along the course of the Barada. A recent traveller, who traced the Barada to its termination, found it divide a few miles below Damascus, and observed that each branch terminated in a marsh of its own; while a neighboring stream, the Awaj, commonly regarded as a tributary of the Barada, lost itself in a third marsh separate from the other two (Porter, in Geog. Journ. xxvi, 43-46).

7. Cities.—The principal cities and towns of Syria are the following: Damascus, pop. 150,000; Aleppo, pop. 70,000; Beirut, pop. 50,000; Hamath, pop. 30,000; Hums, pop. 20,000; Tripoli, pop. 15,000; Antioch, Sidon, and Lakedyneh. Besides these, which occupy ancient sites, there were in former times Palmyra, in the eastern desert; Abila, on the river Abana; Chalics, Heliopolis, and Lybo, in the valley of Ceele-Syria; Laodicea ad Libanum, Arichusa, and Apamea, in the valley of the Orontes; Seleucia, Arados, and Byblos [see Gebal], on the seacoast, and many others of less importance.

IV. Political Geography.—Syria has passed through many changes. Its ancient divisions were numerous, and constantly varying. The provinces of the Biblical epoch are almost unrecognizable. See ALEXANDRIA. Phocis was generally regarded as a distinct principality [see Phocis], and the warlike tribes of Lebanon appear to have remained almost in a state of independence from the earliest ages. See LEBANON. The political divisions, as enumerated by Greek and Roman geographers, are almost unrecognizable. Strabo mentions five great provinces: Cappadocia, the Levant territory in the extreme north, with Samosata for capital, situated on the Euphrates. 1. Seleucia, lying south-
of the former, was subdivided into four districts according to the number of its chief cities: (1) Antioch Epiphanie; (2) Seleucia, in Pieria; (3) Apamea; and (4) Laodicea. The territory of Laodicea, which extended south of the Euphrates, and called Cyrrhestica, from the town Cyrrhestis, which contained a celebrated temple of Diana. Southward were two subdivisions (apparently) of Apamea, called Parapatonia and Chalchidice, bordering on the Euphrates, and inhabitable by Scipio. The territory of Laodicea extended south to the river Eleutherus, where it bordered on Phoenice and Cole-Syria. 3. Cole-Syria, comprising Laodicea ad Libanum, Chalcis, Abilene, Damascus, Iurua, and others farther south, included in Palestine. 4. Phoenice. 5. Jurdea (Geogr. xvi, 748 sq.). Syria was more often mentioned in ancient works than those of Strabo. It appears that each city on rising to importance gave its name to a surrounding territory, larger and smaller, and this in time assumed the rank of a province (Pliny, H. N. v, 14-21).

Pompey mentions thirteen provinces: Commagene, Pieria, Cyrrhestica, Seleucia, Ciusotia, Chalbitonitis, Chalchis, Apamea, Laodicene, Phoenice, Cole-Syria, Palmyrene, and Bataanea, and he gives a long list of the cities contained in them. He excludes Palestine altogether (Geogr. v, 15).

Under the Romans Syria became a province of the empire, the provinces of its being permitted to remain for a time under the rule of petty princes, dependent on the imperial government. Gradually, however, all these were incorporated, and Antioch was the capital. Under Hadrian the province was divided into two parts: Syria Major on the north, and Syria-Phoenice on the south. Towards the close of the 4th century another partition of Syria was made, and formed the basis of its ecclesiastical government: 1. Syria Prima, with Antioch as capital; 2. P. Secundae, with Apamea as capital; 3. Phoenice Prima, including the greater part of ancient Phoenice—Tyre was its capital; 4. Phoenice Secunda, also called Placentia ad Libanum, with Damascus for the capital ("Car. a. St. Paul.", Geog. Sac. p. 287).

At the present time Syria forms a portion of three pashalics—Aleppo, Damascus, and Sidon.

V. Climate, Inhabitants, etc.—1. The temperature of Syria greatly resembles that of Palestine. The summer season is very hot, but considerably cooler than that of the Great desert. It is more temperate, and the annual snow, and the high altitudes along these ranges are as cool as the south of England; but, on the other hand, the low marshy plains of the interior are very hot. The seaboard, being much exposed to the sun's rays, and sheltered by the mountains behind, is generally sultry and oppressive; but the higher parts are very healthy. Sidon, Beirut, and Suweidjeh—where the soil is dry and the air pure. Rain is more abundant than in Palestine, and even during summer light showers occasionally fall in the mountains.

2. The present population of Syria is estimated at 1,800,000. Arabic is their vernacular. They consist of Mohammendans, Yezidees, Druses, Romans, Jews, and Greek Christians. The Mohammendans, who probably comprise three fourths of the whole, are seldom associated with the progress of arts or industry, and, though possessing the influence which belongs to the ruling authority, are rarely instrumental in the formation of capital or the diffusion of civilization. Most of the commercial establishments are either in the hands of the Christian or Jewish population. The agricultural produce of Syria is far less than might be expected from the extensive tracts of fertile lands and the favorable state of the climate. Regions on the highest mountains, which were formerly covered with perpetual snow, are now cultivated with the greatest propriety. The commerce of Syria is in an equally low state. Volney but faithfully depicted Syria when he described it as a "land of almost unparalleled natural resources, comprising within its limits every estimable variety of climate and of soil." Yet Syria, under the execrable Muslim rule, is almost the lowest in the scale of nations; but even in the present state of things she produces silk, cotton, and wool—three staple articles of demand. In 1678 the Turks introduced the sugar beet among the few exports of Oriental countries. To-day they have manufactured and introduced the cheaper fabrics of Europe. The issue of the recent Turkoman war has been to place Syria under the nominal protection of Great Britain, with promises of social reform, which, however, the Turks are slow in bringing about. See TURKEY.

VI. History.—1. The first occupants of Syria appear to have been of Hamitic descent. The Canaanitish races, the Hitites, Jebusites, Amorites, etc., are connected in Scripture with Egypt and Ethiopia, Cush and Mizraim (Gen. x, 6, 15-18); and, even independently of the evidence, there seems to be sufficient reason for believing that the races in question stood in close ethnic connection with the Cushitic stock (Rawlinson, Herod. iv, 243-245). These tribes occupied not Palestine only, but also Lower Syria, in very early times, as we may gather from the fact that Hamath is assigned to them in Genesis (x, 18). Afterwards they seem to have become possessed of Upper Syria also, for when the Assyrians first push their conquests beyond the Euphrates, they find the Hitites (Khatti) established in the ridge of mountains to the right of the great river. After a while the conquerors, who were at that time extirpating the nomads, received a Semitic infusion, which most probably came to them from the south-east. The family of Abraham, whose original domicile was in Lower Babylonia, may, perhaps, be best regarded as retaining the name of the Semites, while the inhabitants of the upper portion of the Euphrates, as Abimelek, Melchizedek, Eliezer, etc. The only Syrian town whose existence we find distinctly marked at this time is Damascus (Gen. xiv, 15; xv, 2), which appears to have been already a place of some importance. Indeed, in one tradition Abraham is said to have been king of Damascus for a time, and it became a city of great importance, and quite unworthy of credit. Next to Damascus must be placed Hamath, which is mentioned by Moses as a well-known place (Numb. xii, 21; xxxiv, 8), and appears in Egyptian papyri of the time of the eighteenth dynasty (Cambridge Essays, 1856, p. 288). Syria at this time, and for many centuries after, seems to have been divided up among a number of petty kingdoms. Several of these are mentioned in Scripture, as Damascus, Rehob, Maachah, Zobah, Geshur, etc. We also hear occasionally of the kings of Syria and of the Hitites (1 Kings x, 29; 2 Kings vii, 6)—an expression indicative of that extensive division of the tract among numerous petty chiefs which is exhibited to us very clearly in the early Assyrian inscriptions. At various times different states had the pre-eminence, but none was ever strong enough to establish an authority over the others.

2. The Jews first come into hostile contact with the Syrians, under that name, in the time of David. The wars of Joshua, however, must have often been with Syrian chiefs, with whom he disputed the possession of the tract about Lebanon and Hermon (Josh. xi, 2-18). After his time the Syrians were apparently undisturbed, until David began his aggressive war against them (2 Sam. viii). Claiming the dominion of the Euphrates, which God had promised to Abraham (Gen. xv, 18), David made war on Hadadezer, king of Zobah, whom he defeated in a great battle, killing 18,000 of his men, and taking from him 1000 chariots, 700 horses, and 20,000 footmen (2 Sam. viii, 5, 4, 15). The Damascus Syene, having endeavored to succor their kinsmen, were likewise de-
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feated with great loss (ver. 5); and the blow so weak
ened them that they shortly afterwards submitted and
became David's subjects (ver. 6). Zobah, however, was
far from being subdued as yet. When, a few years
later, the Ammonites determined on engaging in a war
with him, and introduced the general submission of
Syria to the Jewish monarch. The submission thus
began continued under the reign of Solomon, who
"reigned over all the kingdoms from the river [Eu-
phrates] unto the land of the Philistines and unto the
border of Egypt; they brought presents and served Sol-
omon all the days of his life" (1 Kings iv. 21). The
only part of Syria which Solomon lost seems to have
been Damascus, where an independent kingdom was
set up by Rezon, a native of Zobah (xi. 23-25). On
the separation of the two kingdoms, soon after the ac-
cession of Rehoboam, the remainder of Syria no doubt
shone under the new authority. Damascus was the
leading state, Hamath being second to it, and the
northern Hittites, whose capital was Carchemish, near
Bambuk, third. See CARCHMISH. The wars of this
period fall mostly properly into the history of Damascus,
and have already been described in the account given
of the kings of that kingdom. This aggregation is as a
struggle to attach Syria to the great Assyrian empire, from
which it passed to the Babylonians, after a short attempt on
the part of Syria to hold possession of it, which was frus-
t rated by Nebuchadnezzar. From the Babylonians the
Syrians passed to the Persians, under whom it formed a
satrapy in connection with Lydia, Cilicia, Phoenicia, and
Syrac-

cus (Herod. iii, 91). Its resources were still great, and
probably it was his confidence in them that encour-
aged the Syrian satrap Megabazus to raise the standard
of revolt against Artaxerxes Longimanus (B.C. 447).
After this we hear little of Syria till the year of the bat-
tle of Issus (B.C. 333), when it submitted to Alexander
without a struggle.

3. Upon the death of Alexander, Syria became, for the
first time, the head of a great kingdom. On the division
of the provinces among his generals (B.C. 321), Seleucus
Nicator received Mesopotamia and Syria, and though,
in the first instance, the power of the Medes was
in danger of being swallowed up, the whole country was lost and won repeatedly, it remained
finally, with the exception of Cilicia-Syria, in the hands of the
prince to whom it was originally assigned. That
prince, whose dominions reached from the Mediterranean
to the Indus, and from the Oxus to the Southern Ocean,
having, as he believed, been exposed to great dangers
on account of the distance from Greece of his original
capital, Babylon, resolved, immediately upon his victory of
Ipsus (B.C. 301), to fix his metropolis in the West, and
settled upon Syria as the fittest place for it. Antioch
was begun in B.C. 300, and, being finished in a few
years, was made the capital of Seleucus's kingdom. The
whole nation was thenceforth ruled from this centre, and
Syria, which had long been the prey of stronger coun-
tries, and had been exhausted by their extortions, grew
rich with the wealth which now flowed into it on all
sides. The splendour and magnificence of Antioch were
extraordinary. Broad straight streets, with colonnades
from end to end, temples, statues, arches, bridges, a royal
palace, and various other public buildings dispersed throughout it made the Syrian capital by far the most
splendid of all the cities of the East. At the same time,
in the immediate vicinity of large towns were growing
up. Seleucia in Phœnicia, Apamea, and both Laodicea
were foundations of the Seleucidae, as their names suf-
sicitiously indicate. Weak and inconstant as were many
of these monarchs, it would seem that they had a heredi-
tary taste for building; and so each aimed at outdoing
his predecessors in the number, beauty, and magnificence
of his constructions. As the history of Syria under the
Seleucid princes has been already given in detail in the
articles treating of each monarch [see Antiochus;
Demetrius; Seleucus, etc.], it will be unnecessary
here to do more than sum it up generally. The most
notable event in the history of Syria during this period
was the invasion of the Greeks. The empire was then almost as large as that of the
Achaemenian Persians, for it at one time included Asia
Minor, and thus reached from the Egean to India. It
was organized into satrapies, of which the number was
seventy-two. Trade flourished greatly, old lines of
traffic being restored, and new ones opened up. The reign
of Nicator's son, Antiochus I, called Soter, was the be-
ginning of the decline, which was progressive from his
date with only one or two slight interruptions. Soter
lost territory to the kingdom of Pergamus, and failed in
an attempt to subject Bithynia. He was also unsuccess-
ful against Egypt. Under his son, Antiochus II, called Tho-
egos or "the God," who ascended the throne in B.C.
261, the disintegration of the empire proceeded more
rapidly. The revolt of Parthia in B.C. 236, followed by
that of Bactria in B.C. 254, deprived the Syrian
kingdom of some of its best provinces, and gave it a
new enemy in the Bactrians, who, shortly afterwards,
became its superior. At the same time, the war with Egypt was prosecuted without either advantage or glory. Fresh
losses were suffered in the reign of Seleucus II (Callini-
cus), Antiochus III's successor. While Callinicus was
engaged in Egypt against Ptolemy Euergetes, Eum-
enes of Cardia, having obtained the title of king of
Asia Minor (B.C. 242), and about the same time Arses
II, king of Parthia, conquered Hyrcania and annexed it to his dominions. An attempt to recover this latter province cost Callinicus his crown, as he was defeated and made prisoner by the Parthians (B.C. 220).
In the next reign (B.C. 219), Seleucus III, in a slight reaction set in. Most of Asia Minor was recovered
for Cersaus by his wife's nephew, Aebeus (B.C. 224), and he was preparing to invade Pergamus when he
died poisoned. His successor and brother, Antiochus III,
though he gained the surname of Great from the
grandeur of his expeditions and the partial success of
some of them, can scarcely be said to have really done
anything towards raising the empire from its declining
condition, since his conquests on the side of Egypt,
consisting of Cilicia-Syria, Phœnicia, and Palestine, formed
no sufficient compensation for the loss of Asia Minor,
without which he could not be considered to have
retrieved the dismemberment of the rival kingdom of Pergamus (B.C. 190).
Even had the territorial balance been kept more even,
the ill policy of making Rome an enemy of the Syrian
kingdom, with which Antiochus the Great is taxable,
would have necessitated our placing him among the
princes to whom its ultimate ruin was mainly owing.
Towards the east, indeed, he did something, if not to
thrust back the Parthians, at any rate to protect his
empire from their aggressions. But the exhaustion
consequent upon his constant wars and signal defeats—
more especially those of Raphana and Magresia —led
Syria far more feebly at his death than she had been at
any former period. The almost eventless reign of Seleuc-
cus IV (Philipator), his son and successor (B.C. 187-
175), is sufficient proof of this feebleness. It was not
till twenty years of peace that had recruited the resources of
Syria in the memory that Antiochus IV (Ephiphanes),
brother of Philipator, returned on the scene of great
war (B.C. 171)—a war for the conquest of Egypt. At
first it seemed as if the attempt would succeed. Egypt
was on the point of yielding to her foe of so many years,
when Rome, following out her traditions of hostility to
Syrian power, proclaimed the independence of the
province, and deprived Ephiphanes of all the fruits of his victories
(B.C. 168). A greater injury was about the same time
(B.C. 167) inflicted on Syria by the folly of Ephiphanes
himself. Not content with replenishing his treasury by
the plunder of the Jewish Temple, he madly ordered the
desecration of the Holy of Holies, and thus caused the
revolt of the Jews, which proved a permanent loss to the empire and an aggravation of its weakness. After the death of Epiphanes the empire rapidly verged to its fall. The regal power fell into the hands of an infant, Antiochus V (Eupator), son of Epiphanes (B.C. 164); the crown, however, still remained in the guardianship of the Romans. The crown started up in the person of Demetrius, son of Seleucus IV; Rome put in a claim to administer the government; and amid the troubles thus caused the Parthians, under Mithridates I, overran the eastern provinces (B.C. 164), conquered Media, Persia, Susiana, Babylonia, etc., and advanced their frontier to the Euphrates. It was in vain that Demetrius II (Nicator) made an attempt (B.C. 142) to recover the lost territory; his boldness cost him his liberty; while a similar attempt on the part of his successor, Antiochus VII (Sidetes), cost that monarch his life (B.C. 129). Meanwhile, in the shorn Syrian kingdom, disorders of every kind were on the increase; Commagene revolted and established her independence; civil wars, murders, mutinies of the troops, rapidly succeeded one another; the despised Jews were called in by both sides in the various struggles; and Syria, in the course of about ninety years, from B.C. 154 to B.C. 64, had no fewer than ten sovereigns. All the wealth of the country had been by this time dissipated—much had flowed romewards in the shape of bribes; more, probably, had been spent on the wars; and still more had been wasted by the kings in luxury of every kind. Under the circumstances, the Romans showed eagerness to occupy the exhausted region, which passed under the power of Tigranes, king of Armenia, in B.C. 83, and was not made a province of the Roman empire till after Pompey's complete defeat of Mithridates and his ally Tigranes in B.C. 64.

The chronology of this period has been well worked out by Clinton (Fast. Hii., iii. 308-346), from whom the following table of the kings, with the dates of their accession, is taken:

<table>
<thead>
<tr>
<th>Kings.</th>
<th>Length of Reign.</th>
<th>Date of Accession.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Seleucus Nicator</td>
<td>19 years</td>
<td>Oct. 313</td>
</tr>
<tr>
<td>2. Antiochus Soter</td>
<td>15</td>
<td>Jan. 280</td>
</tr>
<tr>
<td>3. Antiochus Theos</td>
<td>15</td>
<td>Jan. 265</td>
</tr>
<tr>
<td>4. Seleucus Callinicus</td>
<td>30</td>
<td>Jan. 240</td>
</tr>
<tr>
<td>5. Seleucus Ceraunus</td>
<td>6</td>
<td>Aug. 220</td>
</tr>
<tr>
<td>6. Seleucus Menelik</td>
<td>20</td>
<td>Aug. 205</td>
</tr>
<tr>
<td>7. Seleucus Philopator</td>
<td>20</td>
<td>Aug. 205</td>
</tr>
<tr>
<td>8. Antiochus Hierax</td>
<td>25</td>
<td>Aug. 235</td>
</tr>
<tr>
<td>9. Antiochus Epipator</td>
<td>20</td>
<td>Aug. 235</td>
</tr>
<tr>
<td>10. Demetrius Soter</td>
<td>25</td>
<td>Dec. 164</td>
</tr>
<tr>
<td>11. Seleucus Alexander</td>
<td>25</td>
<td>Nov. 156</td>
</tr>
<tr>
<td>12. Seleucus Nicator (1st reign)</td>
<td>25</td>
<td>Nov. 156</td>
</tr>
<tr>
<td>13. Antiochus Sidetes</td>
<td>10</td>
<td>Feb. 137</td>
</tr>
<tr>
<td>14. Antiochus Hierax (2nd reign)</td>
<td>10</td>
<td>Feb. 137</td>
</tr>
<tr>
<td>15. Antiochus Grypulas</td>
<td>10</td>
<td>Aug. 125</td>
</tr>
<tr>
<td>16. Antiochus Cyzicenus</td>
<td>10</td>
<td>Aug. 115</td>
</tr>
<tr>
<td>17. Antiochus Eusebes and Philippus</td>
<td></td>
<td>95</td>
</tr>
<tr>
<td>18. Tigranes</td>
<td></td>
<td>93</td>
</tr>
<tr>
<td>19. Antiochus Asiaticus</td>
<td></td>
<td>69</td>
</tr>
</tbody>
</table>

4. As Syria holds an important place, not only in the Old Testament, but in the New, some account of its condition under the Romans must now be given. That condition was somewhat peculiar. While the country generally was formed into a Roman province, under governors who were at first proprietors or questors, then procurators, and finally legates, there were exempted from the direct rule of the governor, in the first place, a number of free cities, which retained the administration of their own affairs, subject to a tribute levied according to the Roman principles of taxation; and, secondly, a number of tracts which were assigned to petty princes, commonly natives, to be ruled at their pleasure, subject to the same obligations as those under the direct control of the governor. The free cities were Antioch, Seleucia, Apamea, EphiphanEA, Tripolis, Sidon, and Tyre; the principalities, Commagene, Chalcis ad Belum (near Baalbek), Arethusa, Afolia or Abileni, Palmyra, and Damascus. The principalities were sometimes called kingdoms, sometimes tetrarchies. They were established where it was thought that the natives were so inextricably wedded to their own customs, and so well disposed for revolt, that it was necessary to consult their feelings, to flatter the national vanity, and to give them the semblance without the substance of freedom. (a, c.) Commagene was a kingdom down to its extinction in the year 64; it had broken away during the later troubles, and become a separate state under the government of a branch of the Seleucidae, who affected the names of Antiochus and Mithridates. The Romans allowed this condition of things to continue till A.D. 17, when, upon the death of Antiochus III, they made Commagene a province of that province; and after this it continued till A.D. 38, when Caligula gave the crown to Antiochus IV (Epiphanes), the son of Antiochus III. Antiochus IV continued king till A.D. 72, when he was deposed by Vespasian, and Commagene was finally absorbed into the empire. He had a son, called also Antiochus and Epiphanes, who was betrothed to a Galatian, the sister of "king Agrrippa," and afterwards the wife of Felix, the procurator of Judea. (b.) Chalcis "ad Belum" was not the city so called near Aleppo, which gave name to the district of Chalcidice, but a town of importance near degli, or upon the river Arethusa, whence probably the suffix "ad Belum." It is more likely the town called by Strabo (xvi, 2, 10), and Josephus says that it was under Lebanon (Ant. xiv, 7, 4), so that there cannot be much doubt as to its position. It must have been in the "Hollow Syria"—the modern Bula'a—to the south of Baalbek; see the maps, Nos. 9, 2, and also the probable route to Antioch, where there are remains of ruins (Robinson, Bibl. Rd. xii, 496, 497). This, too, was generally, or perhaps always, a "kingdom." Pompey found it under a certain Potelmy, the son of Menneus, and allowed him to retain possession of it, together with certain adjacent districts. From him it passed to his son, Lysanias, who was put to death by Antony at the instigation of Cleopatra (about B.C. 34), after which we find its revenues farmed by Lysanias's steward, Zenodorus, the royalty being in abeyance (Josephus, Ant. xiv, 10, 1). In B.C. 22 Chalcis was added by Augustus to the dominions of Herod the Great, at whose death it probably passed to his son Philip (ibid. xvi, 11, 4). Philip died A.D. 34; and then we lose sight of Chalcis, until Claudius, in his first year (A.D. 41), bestowed it on a Herod, the brother of Herod Agrippa I, still as a "kingdom." From this Herod it passed (A.D. 49) to his nephew, Herod Agrippa II, who held it till A.D. 93, when he was expelled from it to a better government (ibid. xx, 7, 1). Chalcis then fell to Agrippa's cousin, Aristobulus, son of the first Herodian king, under whom it remained till A.D. 73 (Josephus, Wur, vii, 1, 7). About this time, or soon after, it ceased to be a distinct government, being finally absorbed in the Roman province of Syria (now Restum). Arethusa (now Restum) was for a time separated from Syria, and governed by phylarchs. The city lay on the right bank of the Orontes, between Hamah and Hums, rather nearer to the former. In the government were included the Emiseni, or people of Huma (Emesa), so that we may regard it as comprising the Orontes valley from the Jebel Erbayn, at least as high as the Bahr el-Kades, or Baheiret-Hums, the lake of Hums. Only two governors are known—Sampicneramus, and Jamichus, his son (Strabo, xvi, 2, 10). Probably this principality was one of the first absorbed. (d.) Abileni, so called from its capital Afolia, was a "tetrarchy." It was assigned to the east of Antilibanus, on the route between Baalbek and Damascus (Itit. Ant.). Ruins and inscriptions mark the site of the capital (Robinson, Bibl. Rd. iii, 479-482), which was at the village called el-Sik, on the river Barada, just where it breaks forth from the mountains. The limits of Antiochus Apollon, Apian, Syr. 502, are also marked by this tetrarchy of Luke's gospel (iii. 1), where it is said to have been in the possession of a certain Lysanias at the commencement of John's ministry, which was probably A.D. 25. Of this Lysanias nothing more is known; he certainly cannot be the Lysanias who once held Chal- cis, since that Lysanias died above sixty years previously.
ly. Thirteen years after the date mentioned by Luke (A.D. 38), the heir of Caligula bestowed "the tetrarchy of Lysanias," by which Abilene is no doubt intended, on the elder Agrippa (Josephus, Ant. xvi. 50, 10), and four years later Claudius confirmed the same prince in the possession of it (ibid. xvi. 51; 5:1, 11, 7). This state of things continued most likely to the settlement of the empire by Augustus, when Damascus was attached to the province of Syria. During the time of the "Abilis of Lysanias" Damascus was held by an "etharch of king Aretas." The semi-independence of Damascus is thought to have continued through the reigns of Caligula and Claudius (from A.D. 57 to A.D. 64), but to have come to an end under Nero, when the district was probably reattached to Syria.

The list of the governors of Syria, from its conquest by the Romans to the destruction of Jerusalem, has been made out with a near approach to accuracy, and is as shown in the adjoining table.

The general history of Syria during this period may be summed up in a few words. Down to the battle of Pharsalia, Syria was fairly tranquil, the only troubles being with the Arabs, who occasionally attacked the eastern frontier. The Roman governors labored hard to raise the condition of the province, taking great pains to restore the cities which had decayed during the war. After the battle of Pharsalia (B.C. 40) the troubles of Syria were renewed. Julius Caesar gave the province to his relative Sextus in B.C. 47; but Pompey's party was still so strong in the East that in the next year one of his adherents, Cicellus Bassus, paid Sextus to death, and established himself in the government so firmly that he was able to resist for three years three proconsuls appointed by the Senate to dispossess him, and only finally yielded under terms which he himself offered to his antagonists. Many of the petty princes of Syria sided with him, and some of the nomadic Arabs took his pay and fought under his banner (Strabo, xvi, 2, 10). Bassus had but just made his submission, when, upon the assassination of Caesar, Syria was disputed between Cassius and Dolabella, the friend of the latter. The battle of Brescia (B.C. 43), at Adiabene, where he was besieged by Cassius. The next year Cassius left his province and went to Philippi, where, after the first unsuccessful engagement, he too, committed suicide. Syria then fell to Antony, who appointed as his legate L. Decidius Saxa, in B.C. 41. The troubles of the empire now tempted the Parthians to seek a further extension of their dominions at the expense of Rome, and Pescadores, the crown-prince, son of Arsaces XIV, assisted by the Roman refuge Labienus, overran Syria and Asia Minor, defeating Antony's generals, and threatening Rome with the news of the loss of the Bithynian Coast (ibid. xvi. 5:1, 11, 7). Finally, in A.D. 5:1, Claudius, among other grants, conferred on the younger Agrippa "Abila, which had been the tetrarchy of Lysanias" (ibid. xvii. 1, 7). Abila was taken by Placidus, one of the generals of Vespasian, in B.C. 69 (Josephus, War. iv. 7, 6), and thenceforth was annexed to Syria. (c) Palmyra appears to have occupied a different position from the rest of the Syrian principalities. It was in no sense dependent upon Rome (Pliny, H. N. iv. 35), but, relying on its position, claimed and exercised the right of self-government from the breaking-up of the Syrian kingdom to the reign of Trajan. Antony made an attempt against it in B.C. 41, but failed. It was not till Trajan's successes against the Parthians, between A.D. 114 and A.D. 116, that Palmyra was added to the empire. (j) Damascus is the last of the principalities which it is necessary to notice here. It appears to have been left by Pompey in the hands of an Arab prince, who, according to Strabo, contributed for it, and to allow the Romans to occupy it at their pleasure (Josephus, Ant. xiv. 4, 5; 5, 1:11, 7). This state of things continued most likely to the settlement of the empire by Augustus, when Damascus was attached to the province of Syria. During the time of the "Abilis of Lysanias" Damascus, which had been held by an "etharch of king Aretas." The semi-independence of Damascus is thought to have continued through the reigns of Caligula and Claudius (from A.D. 57 to A.D. 64), but to have come to an end under Nero, when the district was probably reattached to Syria.

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Table of the Roman Governors of Syria.

<table>
<thead>
<tr>
<th>Name</th>
<th>Title of Office</th>
<th>Date of Entry</th>
<th>Date of Exit</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. Emilianus Scarrusus</td>
<td>(Quoster pro)</td>
<td>B.C. 69</td>
<td>B.C. 61</td>
</tr>
<tr>
<td>L. Marius Philippus</td>
<td>Propretor</td>
<td>B.C. 61</td>
<td>B.C. 61</td>
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<tr>
<td>L. Scavius Marcellinus</td>
<td>Propretor</td>
<td>B.C. 61</td>
<td>B.C. 61</td>
</tr>
<tr>
<td>Gabinus</td>
<td>Proconsul</td>
<td>B.C. 61</td>
<td>B.C. 61</td>
</tr>
<tr>
<td>Crassus</td>
<td>Procurator</td>
<td>B.C. 61</td>
<td>B.C. 61</td>
</tr>
<tr>
<td>Cassius</td>
<td>Consul</td>
<td>B.C. 61</td>
<td>B.C. 61</td>
</tr>
<tr>
<td>M. Calpurnius Bilusus</td>
<td>Proconsul</td>
<td>B.C. 61</td>
<td>B.C. 61</td>
</tr>
<tr>
<td>Sextus Justus</td>
<td>Proconsul</td>
<td>B.C. 61</td>
<td>B.C. 61</td>
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<tr>
<td>Q. Cecilius Bassus</td>
<td>Prefect</td>
<td>B.C. 61</td>
<td>B.C. 61</td>
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<tr>
<td>Q. Amilicus</td>
<td>(received authority from the Senate)</td>
<td>B.C. 61</td>
<td>B.C. 61</td>
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<tr>
<td>Q. Marcus Crispus</td>
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<tr>
<td>C. Caecina Longinaus</td>
<td>Proconsul</td>
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<td>B.C. 61</td>
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<tr>
<td>L. Decidius Sex</td>
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<td>P. Ventidius Bassus</td>
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<td>Q. Lucius</td>
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<td>M. Valerius Messalas</td>
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<tr>
<td>Varro</td>
<td>Legatus</td>
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<td>B.C. 61</td>
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<tr>
<td>M. Vipsanius Agrippa</td>
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<td>B.C. 61</td>
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<tr>
<td>M. Gallus</td>
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<td>B.C. 61</td>
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<tr>
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<td>B.C. 61</td>
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<tr>
<td>Cn. Senatus Saturninus</td>
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<td>B.C. 61</td>
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<tr>
<td>P. Procopius</td>
<td>Legatus</td>
<td>B.C. 61</td>
<td>B.C. 61</td>
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<tr>
<td>P. Vitellius</td>
<td>Legatus</td>
<td>B.C. 61</td>
<td>B.C. 61</td>
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<tr>
<td>P. Petronius</td>
<td>Legatus</td>
<td>B.C. 61</td>
<td>B.C. 61</td>
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<tr>
<td>Vixius Macellus</td>
<td>Legatus</td>
<td>B.C. 61</td>
<td>B.C. 61</td>
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<tr>
<td>C. Cassius Longinas</td>
<td>Legatus</td>
<td>B.C. 61</td>
<td>B.C. 61</td>
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<tr>
<td>T. Numerius* Quirinus</td>
<td>Legatus</td>
<td>B.C. 61</td>
<td>B.C. 61</td>
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<tr>
<td>Domitius Corbulo</td>
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<tr>
<td>Cunulus</td>
<td>Legatus</td>
<td>B.C. 61</td>
<td>B.C. 61</td>
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<tr>
<td>C. Cecina Longinas</td>
<td>Legatus</td>
<td>B.C. 61</td>
<td>B.C. 61</td>
</tr>
<tr>
<td>P. Licinius Mucianus</td>
<td>Legatus</td>
<td>B.C. 61</td>
<td>B.C. 61</td>
</tr>
</tbody>
</table>

* Called "Vinidius" by Tacitus.
5. A little earlier Christianity had begun to spread into it, partly by means of those who were scattered at the time of Stephen's persecution (Acts xi, 19), partly by the exertions of Paul (Gal. i, 21). The Syrian Church is accused of laxity both in faith and morals (Newman, Ariana, p. 10); but, if it must admit the disgrace of having given birth to Lucian and Paul of Samosata, it can claim, on the other hand, the glory of such names as Ignatius, Theophilus, Ephraem, and Babylas. It suffered many grievous persecutions without shrinking; and it helped to make the apologetic protest against worldliness and luxuriousness of living at which monasticism, according to its original conception, must be considered to have aimed. The Syrian monks were among the most earnest and most self-denying; and the names of Hilarion and Simeon Stylites are among those which show that a most important part was played by Syria in the ascetic movement of the 4th and 5th centuries.

6. The country remained under Roman and Byzantine rule till A.D. 534, when it was overrun by the Mohammedans under Khader. Sixteen years later Damascus was declared the capital of the new Persian empire. In the 11th century the Crusaders entered it, captured its principal cities, with the exception of Damascus, and retained possession of them about a hundred years. For more than two centuries after the expulsion of the Crusaders, Syria was the theatre of fierce contests between the warlike houses of Tartary and the Mameluks of Egypt. At length, in A.D. 1517, it was captured by the Turks under Sultan Selim I, and became a part of the Ottoman empire.

In 1798 Bonaparte landed in Egypt with a powerful army, and, having subjected that country to the arms of France, marched into Syria, affecting the utmost respect for the Mohammedan doctrine and worship, and claiming a divine commission as regenerator of the East. He laid siege to Acre; but, the Turkish garrison being animated by the presence of 300 British sailors under sir Sidney Smith, at the expiration of sixty days the enemy retired with considerable loss and, after the sacrifice of a large number of his most gallant soldiers. A powerful army of Turks, who had advanced from Damascus to raise the siege of Acre, were next attacked by Napoleon at the base of Mount Tabor, and routed with great slaughter, thousands being driven into the sea by the pursuing French army, contrary to the usages of war, 1200 prisoners were shot or despatched with the bayonet. But the French campaign in Syria was of short duration. On June 15, 1799, the army under Bonaparte arrived at Cairo, having traversed the Great Desert; and after the battle of Aboukir, in the following month, when 18,000 Turks perished on the field, the general deputed the command to Kleber, and sailed for France.

Syria remained under the Turks till 1800, when Mohammed Ali, pasha of Egypt, declaring war with his sovereign, the sultan, sent an army into Palestine, under the command of his son Ibrahim, which speedily captured Acre, Tripoli, Aleppo, and Damascus, and, defeating the Turks in various battles, crossed the Taurus, and prepared to march on Constantinople itself. The sultan was obliged to invoke the aid of Russia against the conqueror of Syria; and 20,000 Russians, under command of General Gorchakov, proceeded on an encamping between Ibrahim and the Bosporus. The sultan then entered into negotiation with the Egyptian general, and solemnly confirmed to Mohammed Ali the viceregalty of the whole territory from Adana, on the frontiers of Asia Minor, to the Nile. The Syrians soon discovered that their new masters were not a whit less rapacious than the Turks, and several insurrections took place in Mount Lebanon and various districts of Syria in 1834. The presence of Mohammed Ali himself, with large reinforcements, suppressed for a moment the spirit of dissatisfaction; and in the following year the Druses and Christians of Lebanon were again put down; however, by the utmost tyranny, the Syrians again revolted in 1837; they were chastised by Ibrahim, and again reduced to subjection. In 1840, in consequence of a treaty between England, Russia, Austria, France, and Prussia, the season. On one of these in 1840, were conducted by a British squadron; and, the Egyptians being compelled to evacuate the whole of Syria, the supremacy of the Turks was once more established over the country, which they have ever since held.

VII. Literature. — See, in general, Smith, Dict. of Class, Gen., s. v.; Cuming, Geog. Dict., s. v. On the geography, see Pococke, Description of the East, ii. 88–209; Burckhardt, Travels in Syria and the Holy Land, p. 1–309; Robinson, Later Biblical Researches, p. 419–625; Stanley, Sinai and Palestine, p. 403–414; Porter, Five Years in Damascus; Ainsworth, Travels in the Tract of the Tigris, 2 vols.; Researchers, etc., p. 290 sq.; Wortabet, The Syranks (London 1856); Chesney, Experiences of a Traveller; Thomson, in the Bibliotheque Sacra, vol. v.; Burton and Drake, Unexplored Syria (London 1872). On the history under the Seleucids, see (besides the original sources) Clinton, Panck Hellenics, 2 vols.; Damascen Coins (London 1788); Vaillant, Imperium Seleucidarum (Paris 1861); Fröhlich, Annales Rerum et Regum Syriae (Ven. 1744); and Flathe, Gesch. Macedon. (Leips. 1854). On the history under the Romans, see Norius, Genotopiksa Painter, in Opp. iii, 424–531; Gibbon, Decline and Fall, etc. On the modern history and condition, see Castille, La Syrie sous l'Empire; Bowring, Report on Syria; Ritter, Syrien und Paläst.; Murray and Bidecker, Syria and Palestine.

SYRIA, MISSIONS IN. The origin of the Syrian mission dates back as far as 1829. When the two American missionaries, Bird and Goodell, arrived in that year, the civil and the social condition of Jerusalem and Palestine were such that these gentlemen were advised to make Beirut the centre of their operations. Soon several English missionaries were added to the Protestant force at that time, and the papal Church became thoroughly all-powerful. Matters were in a very bad condition with the different patriarchs to render, if possible, the undertaking of the missionaries ineffectual. The letters were answered by the anathemas against the "Bible men;" yet, notwithstanding all this, the missionaries took a hopeful view of their prospects, and commenced schools in 1824 at Beirut, and afterwards at other places. The Bible was a more class school of Arab children, taught daily by the wives of the missionaries. Soon an Arab teacher was engaged, and before the year ended the pupils had increased to fifty. In 1827 they had already 600 children in thirteen schools, and more than 100 of these pupils were girls. That the Roman ecclesiastics were hostile to these schools need not be mentioned. The troubles which commenced in 1826 with the invasion of the Greeks, and the constant apprehension of an approaching war, made it necessary to suspend the mission for a time, which happened in the year 1826, and thus the first period in the Syrian mission closed. The second period commences with the year 1850, when the station at Beirut was resumed. In 1834 an Arabic press was opened at Beirut, which proved a great help in the missionwork, especially in the controversy which Mr. Bird had with the papal bishop of Beirut. In 1835 a high-school was commenced at Beirut. The following year was the war of Lebanon. These troubles lasted till the year 1842. In 1842 the year 1844 the missionaries held a convention, the result of which was that it was recognized as a fact of fundamental importance that the people within the bounds of the mission were Arabs, whether called Greeks, Greek Catholics, Druses, or Maronites.
and that the divers religious sects really constituted one race. It was also agreed upon that wherever small conquests were achieved by the Christian religion, and the society was that, they were entitled to be recognised as churches, and had a right to such a native ministry as could be given them. About that time a call for preaching came from Hasbeia, a village of four or five thousand inhabitants, situated at the foot of Mount Hermon, and about fifty miles south-east of Beirut. A considerable body of Hasbeians had succeeded from the Greek Church, declared themselves Protestants, and made a formal application to the mission for religious instruction. Seventy-six of these people were added to the Church of Christ. A persecution against the Protestants now ensued, and the son of Abraham, where the school was situated under the charge of Mr. Calhoun. A chapel for public worship was fitted up, and here, as also at Beirut, there was preaching every Sabbath in the Arabic language, with an interesting Sabbath-school between the services. In the spring of the year 1846 war broke out a fresh between the Druses and Maronites, and Lebanon was again purged by fire. The consequence was that the schools in the mountains were broken up; but in the following year, when Dr. Van Dyck was ordained to the work of the Gospel ministry, there were ten schools in the charge of the station at Abeih, with 406 pupils. Connected with the Beirut station were four schools for boys and girls, and one for girls alone. In Sok el-Ghurb, a village four miles from Abeih, a Protestant secession from the Greek Church was in progress, embracing fourteen families, and religious services were held with them every Sabbath. At Bhamdun, the summer residence for the brethren of the Beirut station, there were a number of decided Protestants, and even in Zahleh, the hot-bed of fanaticism, there were men who openly argued from the Gospel against the prevailing errors. Missionary work had now so increased that in the year 1847 an earnest and eloquent appeal from Beirut for an increase of the number of natives was made to the Prudentiel Committee. The appeal was published, but it continued painfully true that the harvest was plentiful, while the laborers were few. In the same year the Protestants of Hasbeia sent one of their number to Constantinople to lay their grievances before the sultan. The appeal was successful, and the principle of tolerating and acknowledging the Protestants as a Christian sect was recognised, in spite of the bull of excommunication of the Greek patriarch. The most important event, however, in the year 1848 was the formation of a native church at Beirut, and the beginning of translating the Scriptures into Arabic, which was committed to Mr. Eli Smith, who was assisted by Butrus el-Bistany and Nasif el-Yasiji. In the same year Aleppo was made a missionary station, but it was left in 1855 to be cultivated by the Armenian mission, the language in that region being chiefly the Turkish. At that time the Gospel was preached stately at sixteen places. At four of these—Beirut, Abeih, Sidon, and Hasbeia—churches had been organized. The anathemas of the Maronite clergy, once so terrific, had lost their power, and the most influential inhabitants were now so friendly and so much in favor of education and good morals. Things had changed in the last fifteen years for the better in a most remarkable way. We have now arrived at the year 1857, which opened with the death of Dr. Eli Smith, the translator of the Bible into Arabic. He had departed at Beirut, Sidon, and Hasbeia, and returned to the work of translation by Dr. Van Dyck, who had been removed for that purpose from Sidon to Beirut. In the year 1859 the translation of the New Testament was completed and published under the care of Dr. Van Dyck, who then proceeded with the translation and publication of the Old Testament. This was finished in 1864. The British and Foreign Bible Society requested permission to adopt this version, instead of the one formerly issued by them. The result of a friendly negotiation was that the American and British and Foreign Bible Society agreed to publish the version conjoinedly from electrotype plates furnished by the former.

The civil war which broke out in Syria in 1860, and which was noted for savage massacres on Lebanon, at Hasbeia, Damascus, and elsewhere, although doubtless injurious to the missionary work in its direct effects, was yet the means of an interesting development of the missionary spirit. Not less than six different missionary societies were formed, embracing nearly all the Protestants of the various towns and villages, and a commendable degree of liberality was shown by the natives in collecting and contributing. The number of converts thus transferred to the work was multiplied and provided with native preachers and pastors, and a proposal was made for a Protestant college. The demand for the Scriptures and other religious works was so great that the press was unable to meet it. In 1862 the printing alone amounted to 8,000 volumes and 9,000 tracts, making an aggregate of 6,800,000 pages. Besides the Protestant college, which was proposed in 1861 and incorporated in 1863, in accordance with the laws of the state of New York, a theological seminary was commenced at Abeih in May, 1865, which opened with seven students. In the year 1870 the Syrian mission was transferred from the Board of Foreign Missions to the Presbyterian Board of Missions, under whose care it is still carried on.

Beirut is one of the missionary centres for the revival of Bible Christianity in Bible lands. Among the chief instrumentalities for the development of this city are the benevolent and literary institutions founded by foreign missionary zeal. First among them are the American Protestant institutions under the care of the Presbyterian Board of Foreign Missions in New York. They are manned by a noble band of Christian scholars, as Drs. H. H. Jessup, D. Bliss, C. A. Van Dyck, E. Post, and Prof. James S. Dennis, E. R. Lewis, and Hall. In the year 1877, when Dr. Philip Schaff visited Beirut, a new mission chapel, with a native pastor, had just been opened in the eastern part of the city. There are the American Female Seminary and the printing-press and Bible depository, which sent out more than 38,450 volumes (or 15,768,980 pages) of Bibles, tracts, and other books, including a series of text-books and juvenile works. There is the "Syrian Protestant College," which is independent of the mission, but grew out of it, and promotes its interest. In 1877 it numbered over 100 pupils, and had nearly 100 native and 20 foreign helpers—total force, 140; 12 churches, 716 communicants, 145 received on proficiency, 66 preaching-places, and 45 Sunday-schools with 1895 pupils. The principal stations outside of Beirut are Tripoli, Abeih, Sidon, and Zahleh. Besides these flourishing Presbyterian institutions, the schools of Mrs. M. Mott, Miss Jessie Taylor, and the deaconesses of Kaiserswerth deserve most honorable mention. The Jesuits are also very active in Beirut in the interest of the Roman Catholic Church. They are just now issuing a new Arabic translation of the Bible, evidently in opposition to Dr. E. Van Dyck. The chief native pastors are 125, with 146 licensed preachers. Other missionaries in the East. From Dr. Schaff's work, Through Bible Lands, we subjoin the following statistics concerning the
Besides Beirut, we may mention Damascus, the hotbed of Mohammedan fanaticism. A daily diligence connects this place with Beirut. "It seems a hopeless task," says Dr. Schaff, "to plant Protestant Christianity in such a place as Damascus. Nevertheless, the thing has been done, and not altogether without result." Since 1843 the United Presbyterian Church of America and the Presbyterian Church of Ireland have maintained jointly a mission, with a church for converts from Jews and Greek Christians, and with schools. The buildings were burned during the massacre of 1860, but have been substantially rebuilt. The Presbyterian community there is now upwards of 1000, and the worship is conducted twice every Sunday in Arabic, and occasionally in English. Besides this Presbyterian mission, there is an Episcopal mission, with a chapel built by the London Society for Promoting Christianity among the Jews. Adjoining the chapel are several fine schoolrooms for boys and girls. Altogether this society employs there a missionary staff of five persons. Connected with this society is also a depot, where Bibles and other books, such as the Pilgrim's Progress, are for sale. The missionary operations at Damascus are but small beginnings; but the time is not far distant when, as Abd-el-Kader prophesied, "the mosques of Damascus will be turned into Christian churches."

From the work recently published by Dr. Schaff, Through Bible Lands, we extract the following table:

In conclusion, we will mention the fact that the last mission year has been signalized by the establishment of a British protectorate over Syria, and all Asiatic Turkey, and by a new departure in the Syrian Presbyterian College, in the adoption of the English language as the common medium of instruction. See Anderson, History of the Missions of the American Board of Commissioners for Foreign Missions to the Oriental Churches (Boston, 1873); and the Report of the Foreign Missions of the American Board of Commissioners for Foreign Missions (N.Y., 1879); besides the annual reports of the different societies. Some of the publications from the Jesuits press at Beirut are mentioned in Literarischer Handweiser, 1864, p. 209 sq. (B. F.)

Among the most notable missionary efforts in Palestine are the German colonies at Haifa and Jaffa. They belong to a religious society known as "The Temple," which originated among the Pietists of Wurtemberg, who accepted the prophecy of the book of Revelation as set forth in his Gnomon of the N. T. In 1867 an expedition of twelve men, sent out from the parent society at Kirschenhardt, established themselves at Semmeh, near Nazareth, but soon died of malarial fever. On Aug. 6, 1868, another company set out, and, arriving in Palestine in October, separated into two colonies, one settling at Haifa, under the presidency of G. D. Hardegg, and the other at Jaffa, under Christopher Hoffmann. Their object was a religious one, to prepare the Holy Land for Christ's personal coming in the Millennial reign. They purchased land, built houses, and have addressed themselves first to agriculture. At Jaffa they have two settlements—one called Saroja, about two and a half miles north of the town, consisting in 1872 of ten houses; the second, near the walls of Jaffa, was bought from the surviving members of an American colony which came to grief (for this last see Ridgway, Lord's Land, p. 465); and this settlement included thirteen houses, with a school and a hotel. The Jaffa colony in all numbered in 1872 one hundred men, seventy women, and thirty-five children; two of the colonists were doctors, and some twenty were mechanics, the rest being farmers. The Haifa colony numbered 341, having been lately reinforced by new arrivals from Germany. Both colonies are well established, having neat and comfortable houses, and signs of external prosperity, being engaged in various trades and manufactures, as well as farming. They have little influence, however, over the native population and small security for permanence, although for the present fully tolerated by the Turkish authorities and highly respected by their neighbors (see Conder, Tent-Work in Palest., ii, 301 sq).

At Jaffa there has lately been likewise established an agricultural colony of Jews from Germany, who have a small but flourishing establishment just outside the city.

Besides the episcopal mission in Jerusalem [see Palestine, Missions in], the Church of England has mission stations at Nablus and various other points in Palestine, where religious services are held with more or less regularity. The church founded by the English Missionary Society in connection with the Anglo-Prussian bishopric of Jerusalem, where an ordained clergyman (formerly Rev. J. Zeller, now Rev. F. Bellamy) officiates, assisted by a native catechist. In the same town is a hospital founded by the English Medical Missionary Society, which dispenses medical aid to all applicants; and likewise an orphanage, established by the Ladies' Society for Promoting Female Education in the East, which educates and cares for about forty girls, chiefly of Christian parentage. See Turkey.

Missionary work has thus a foothold in Syria, but owing to the severe Moslem laws against proselytism, it accounts for but little direct spiritual results (see Collins, Miss. Enterprise in the East, Lond. 1873).

Syria (Dan. ii, 4), or Syrian Tongue (Ezra iv, 7) of Language (2 Kings xviii, 26). The last name of the town mentioned in the rendering in the A. V. of the Hebrew יָם רֶמֶשׁ, Aramith, which is the fem. of
SYRIAC LANGUAGE

Aramaean, used adverbially i. q. Aramaic, in Aramaic. See Aramaean.

Syriac Language. This represents the Western dialect of that branch of the Semitic or Syro-Arabian languages usually termed the Aramaean (q. v.), the Eastern being represented by the Chaldee (q. v.). The affinity between the Chaldee and Syriac is indeed so close that but for a few orthographical changes, and especially the difference in written character, they would scarcely be distinguishable. In speech they could hardly have differed more than the several dialects of the Greek (e. g. the Doric, Ionic, Attic) from each other. While the Chaldee is written in the square character, now usually called the Hebrew, the Syriac is written in a very different and more cursive hand, and exhibits (in addition to the peculiar forms for final letters, as usual in all the Semitic group) a method of combining certain letters or running them together in writing, similar to the practice in Arabic. There are also two forms of the characters (which correspond precisely to the Hebrew in number and order)—the ordinary or light-stroke form now generally used in printing, and an older form called the Estrangelo, of heavier strokes and more uncouth shape. The vowel-points also (of which there are five, corresponding in general to the modern vowels a, e, i, o, and u, as pronounced in Italian) differ entirely from the Hebrew (and Chaldee); and, moreover, vastly in these two methods of writing; with the ordinary letters they consist of modified forms of the Greek vowels (a, e, i, o, u), while in the Estrangelo they are denoted by two dots in various positions. Other orthographical peculiarities of the Syriac as compared with the Hebrew and Chaldee are chiefly of the nature of character: in Latin, in the tabulation beneath silent letters, the suppression altogether of the Sheva when silent, the disuse of the Dagesh (some writers, however, employing a dot above a Begad-Kephath letter, called Kaskos, i. e. “hardness,” to remove the aspiration, and a dot beneath it, called Zokok, i. e. "softness," to retain the aspiration), and the indication of the plural (when identical in form with the singular) by two horizontal dots placed above it, called Ribbi, i. e. "increase."

For the leading differences in the formation and construction of words in Syriac, which are throughout analogous with the Chaldee, see Aramaean Language.

The ancient or proper Syriac is believed to be now wholly a dead language, and is used only in the old liturgies and sacred books. The modern Syriac, which is used almost solely by the Nestorian Christians of Persia, and to some extent by their Kooristani neighbours, differs considerably from the old Syriac, or that of literature. The principal value of a knowledge of the latter is its use in the elucidation of rare words in the Old Test. and the comparison with the Heb. roots; and it is also of much importance from the fact that the oldest and best version of the New Test. (the Peschito) is in this language. See Syriac Versions. The principal literature of the Syriac, besides this and the inferior version of the Old Test., consists of certain historical works of the Early and Middle Ages, particularly the writings of Euphemius Syrus (q. v.), and a number of religious poems and hymns (see Select Hymns and Homilies [Loud. 1858], translated from the Syriac by Rev. H. Burgess).

General treatises on the Syriac language and literature, many of them in connection with the Hebrew, but exclusive of those that treat likewise of the Chaldee, are by the following: Lysius (Regiom. 1726), Michælia

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**Compound Letters.**

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SYRIAC LITERATURE

[J. B.] (Hal 1756), Michaelis [J. D.] (Gött 1768, etc.), Agrell (Upps. 1791; Lond. 1816), Svanberg (Upps. 1795), Lengeker (Regensburg, 1806), Lengerken (Berol. 1841). See, also, the Spec. Lit. Oct. 1852; see the article "Syro-Arabian Languages and Literature," in the Christ. Rev. xxix, 393 sq.; on Syriac Biblical Literature, in the Church Rev. xvi, 36 sq.; on Syriac Philology, in the Biblioth. Sacra, viii, 554 sq.; and the list in Uhlemann’s Syr. Gramm., p. 22 sq.

Grammarians of the Syriac, exclusively, are those of Dihler (2d ed. Hal. 1646), Opitius (Leips. 1691), Leusden (Ultraj. 1638), Beveridge (Lond. 1658), Michaelis [C. B.] (Hal. 1741), Michaelis [J. D.] (Gött 1784), Adler (Alton. 1784), Zell (Lemgo, 1788), Tychsen (Rost. 1798), Yates (Lond. 1803), Welsch (Berlin, 1803), von Hoffmann (Hal. 1782), Uhlemann (Berlin 1829; N. Y. 1855), Tullberg (Lond. 1827), Phillips (2d ed. ibid. 1845), Cowper (ibid. 1860), Merx (Halle, 1867). A Grammar of the Modern Syriac Language, by Rev. T. Stoddard, is printed in the Jour. of the Amer. Oriental Society (N. Y. 1855), vol. v, No. 1. Lexicons have been executed by Gutbirk (Hamb. 1667, new ed. by Henderson, Lond. 1836) and Schauf (Ludg. 1708); the abstract of the Syriac part of Castell’s Hikpteglot Lex. by Michaelis [J. D.] (Gött 1788); Smith, Thesaurus (Lond. 1858), p. 1. A new and extensive Syriac lexicon was under-taken by Dr. Bahr, in the Church of Christ, and the mathematics are those of Kimch (Leips. 1789, Grimm, Lemgo, 1795), Knaes (Gött 1807), Hahn and Sieffert (Leips. 1825), Oberleitner (Vian. 1825), Döpke (Gött 1829), Wenig (Innsbr. 1865), and Rödiger (2d ed. Halle, 1888). The most convenient reading-book for beginners is the Syriac New Testament published by Bagster (Lond.), and containing a brief lexicon edited by Dr. Henderson. See SHEMITIC LANGUAGES.

Syriac Literature. The Syriac literature is preeminently religious. The oldest monument is the Syriac version of the Bible, called the Pesikta or Peshto, for which see SYRIAC VERSIONS. As the Jews, the Syrians treated their Bible in Masoretic manner, which may be seen from the superscriptions added to some books. Thus we read at the end of Job, "conclusio sunt caelestis sanctum et sanctissimum et sanctissime sanctum" (Job 28), and in Daniel 12, "quidem sanctissimus et custos sanitatis et regis". "Here ends the book of the just and noble Job; it contains 2555 verses." The result of critical care for the Peshto is contained in a work speaking of the variety of single readings, of the correct reading of difficult words, and in which the pronunciation of proper names according to the Greek mode is taught. The title of this collection is אֱלֹהִים הָאָדָם מִיּוֹתֵיָה הַמֶּלֶךְ אֱלֹהִים חֶבְרָאֹת אֱלֹהִים הָאָדָם מִיּוֹתֵיָה הַמֶּלֶךְ אֱלֹהִים חֶבְרָאֹת אֱלֹהִים Hikpteglot Lexicon, p. 1. A "Book of the names and readings of the Old and New Test. according to the Karkhische reconstruirt." The latter expression denotes that the work was prepared in the Jacobitic monastery Karkhaph, which by a mistake lent the name and idea of a Karkhische or Karkhaphenische reconstruirt (see Martin, Tradition Karkaphienn, ou la Massore chi es les Syriens [Paris, 1870]), After this, all notices concerning a Karkhaphenische version which are found in the introductions to the scholae and dictionnaires of the Bible must disappear once for all. The same French writer also called attention to the fact that, like the Jews, who have an Eastern and Western, a Babylonian and Palestinian, Masorah, so likewise we must distinguish between an Eastern and Western, a Nestorian and Jacobitan, Masorah among the Syrians; and this he distinguishes in his introduction de dialecte (ibid. 1872): "Essai sur les deux principaux dialectes Arameses;" to which we may add a third essay by the same author: Histoire de la Ponctuation ou de la Massore chi es les Syriens (ibid. 1875). These three essays are of importance for the reading and understanding of the Syriac literature, which will be treated in the art. SYRIAC VERSIONS, we must state that the deuterocanonical books, which are not found in Lee’s edition of the Psalter, were already translated before the 4th century, for Ephrem the Syrian already quotes them. Thus under the form of dialogue, Ephrem, in his parables, quotes the 13 (Opp. Grac, i, 8); xi, 5 (ibid. p. 92); iv, 7 (ibid. p. 101); with καὶ οὕτως γέγραφον he quotes Wisd. iv, 7; viii, 1-17 (ibid. p. 241); iii, 1; iv, 15 (ibid. p. 256); viii, 16 (ibid. ii, 28); Eclesius, 1, he introduces with ὡς ἤ γεγραμμένον (ibid. ii, 257), etc. In 1864 Lagarde published the most interesting and valuable book of the Syriac Testament entitled the title Libri Apocryphi V. T. Syriace; Cerrani, in his Monumenta Sacra et Profana, tom. i, published the apocryphal of Baruch and the epistle of Jeremiah; in the 5th vol. the 4th book of Esaurs; and in the 7th vol. (Metzil. 1874) he published the Wisdom of Solomon and Ecclesiasticus.

The apocryphal literature of the New Test. as far as it has been published, is given by Renan, Fragments du Livre Gnostique intitulé Apostolac, d’Adam ou Penitence ou Testament d’Adam, publié d’après deux versions Syr., in the Jour. As. n. v. tom. ii, p. 427; by Lagarde, in Didascalia Apostolopelus Syriac (Lips. 1884); by Curton, in his Ancient Documents, and Lagarde’s Reliquiae Juris Eccles. Antiquissimae Syriacae, 1856; by H. Cowper, in the Apoc. Gospels and other Documents, etc. (2d ed. Lond. 1867); and by Wright, Contributions to the Apocryphal and Syriac Literature of the New Test., collected and edited from Syriac MSS. in the British Museum (ibid. 1865).

Between the translation of the Scriptures and the classic period of Syriac literature there existed a gap covering about three hundred years, which is now filled through Curton’s Ancient Syriac Documents relative to the Earliest Establishment of Christianity in Edessa (Lond. 1864). Eusebius, in his Church History, tells us that he translated the correspondence between Christ and king Abgar of Edessa, together with the narrative of the healing and conversion of that king by Thaddaeus, one of the twelve apostles, from the archives of Edessa. From this we learn that Adai, one of the seventy, converted not only the king Abgar Ukka, but also a great number of the people, and built churches in and about Edessa; and he was succeeded by Aggeus, who was murdered. Besides Aggeus, a good many others suffered martyrdom, for which comp. Acta Martyrum Orient. et Occident. (Rom. 1748, 2 tomi, ed. Assemani).

I. ORIGIN OF CHRISTIANITY.—Towards the middle of the 4th century begins the golden era of Syriac literature, and under this head we mention Jacob, bishop of Nisibis (q. v.). Although later MSS. contain something under his name, yet no genuine works are now extant. Contemporary with Jacob was Apfaart or Farhad, named the Pers. Persian," the author of homilies written between 337 and 345, and published by Antonelli in the Armenian, with a Latin paraphrase, in 1756, but of late in the original Syriac by Wright (Lond. 1869). Prof. Bickell translated eight of these homilies into German (in the Bibliothek der Kirchenväter [Kempten, 1874], No. 105, 103). On Aphraates see the recent biography of Aphraates Sapiens Persae Sermo Homileticus (Lips. 1878), and Schönfelder, in the Tubinger theolog. Quartalschift, 1878, p. 195-256.

Of greater renown was Ephrem (q. v.), who died in A.D. 373, and whose writings were translated not only into Latin, but also into the principal languages of Asia, viz., Arabic, Abyssinian, and Slavonic. Besides Ephrem, we mention Gregory, abbot in Cyprus about 390, author of epistles; Balseus, whose hymns are given by Overbeck in his S. Ephremi Syri, Rabulae, Bullarii (Oxford, 1866); by Wenig, in his Schola Syriaca (Nestorius, 1885); and by Bickell, in Ausgewählte Gedichte der syrischen Kirchenverter (Kempten, 1872). Balseus’s contemporary
was Cyrillicans, whose hymns were also translated by Bickell (loc. cit.).

Towards the end of the 4th and beginning of the 5th century we find Nicephorus, bishop of Gortyna, author of a martyrology (printed in Assemanii's Bibliotheca) and hymns. The canons of the Synod of Selucia (410) concerning Church discipline, and bearing his name and that of Isaac, bishop of Seleucia, have been published after a Paris MS. by Lamy: Consilium Seluciae et Chersonensis habiti anno 410, ed. var. illustr. (Louvain, 1869); Rabula, bishop of Edessa (died 435), author of epistles, canons, and hymns, for which comp. Overbeck (loc. cit.) and Bickell. In the year 469 died Isaac the Great (q. v.), presbyter of Antioch. His hymns are translated by Zingerle, in the Tübinger theol. Quartalschrifft, 1876, p. 62; and Bickell, in the Kempten-Stifts-Bibliothek, Tübinger Kirchenlehrer, 1872, No. 44. The latter has also published S. Isaacii Antiocheni, Doctoris Syrormus, Opera omnia, ex omnibus, quatuor extant, Codicibus Manuscriptis cum varia lectio Syriacae Arabicque primum edidit, Latinae vertit, Prolegomeni et Glossario aucte (Giessen, 1873-77, 2 vols.); see also Zingerle, Monumenta Syriaca ex Romanis Codicibus Collecta (Keni ponti, 1869), i, 13-20. Contemporary with Isaac was the monk Dada, who wrote about three hundred works on Biblical, homiletical, and hagiographical matter. About the same time lived Cosmas, the biographer of Simeon the Stylite (see Biblioth. Orient. and Acta Martyrum Oriental.). Towards the end of the 5th and beginning of the 6th century lived Joshua the Stylite of Edessa, author of a chronicle covering the years 495-507, which has been edited by Martin, Chronique de Josas le Stylite, écrite vers l'an 515. Texte et Traduction (Louvain, 1868), and, again, in the Russk Monatg 1869, q. v.). In the work by Abbeh, De Vita et Scriptis S. Jacobi Baturnarii Saragy in Mesopotamia Episcopi (Louvain, 1867), three biographies of Sarag are given. More recent is Martin's Évèque-Poète au Ve et au VIème Siècles, ou Jacques de Sararg, son Vie, son Temps, ses Œuvres, ses Croyances, in the Revue des Sciences Éclectiques, Oct. and Nov. 1876, p. 309-352, 385-419. According to Martin, Sarag was a heretic, for he says, "Jacob was born, lived, and died in heresy; he loved everything which the Church condemned, and condemned everything that the Church loved at that time." He had written a Pater Noster in order to correct the translation in the Angersville Gebet syrischer Kirchenlehrer. Of Sarag's writings, some were published in the Monumenta Syriacna, i, 21-96; ii, 52-63; 76-166; in Assemanii's Acta Martyr., ii, 239; Cureton, Ancient Documents, p. 79; Wenig, Schola Syr. p. 155; by Zingerle, in the Zeitschrift der deutschen morgenl. Gesellschaft, 1858, p. 115; 1859, p. 44; 1860, p. 679; 1864, p. 731; 1866, p. 511; by the same, six homilies were published at Bonn in 1867. Martin published in the Zeit-schrift der deutschen morgenl. Gesellschaft, 1875, p. 107-187, Discours de Jacques de Sarogy sur la Chute des Idoles; and ibid. 1876, p. 217-275, Lettres de Jacques de Sarogy aux moins du Comte de Mur Basussa et a Paul d'Edesse, relevées et traduites; Dr. R. Schröter, ibid. 1877, p. 369, the Consolatory Epitaph to the Hymnary Christians, in the original Syriac, with notes. In the 6th century also lived John the monk, a native of Nineveh, author of sermons and epistles, published in Greek (Leipa, 1779), and Isaac of Nineveh (q. v.) (see Monumenta Syriacna, i, 97-101), author of an ascetic work in seven books, and known in the Greek translation, made by Fabricius and Abraham, and given under the title Liber de Virginitate, in the Syriaca Patrum, where they are erroneously ascribed to Isaac of Antioch. With Isaac of Nineveh the list of orthodox writers is closed, and we come now to II. Heterodoxi Doctores,—I. The Nestorians. Without entering upon the history of these Christians, we will only mention that the work of the Nestorian orthodox or Arian writers was first published by Abraham Echellen- sian (Rome, 1653), and more correctly by Asseman in the 3d vol. of his Biblioth. Orient. Besides, we find many literary and historical notices in Assemanii's catalogue of the Oriental MSS. of the Vatican Library, or in the Bibliotheca Apostolica Vaticana, or in the Commentaries of S. E. et J. S. Asseman, recensuerunt Tom. II, complectens Libros Chalad, sine Syrora (ibid. 1758), and in the Appendices by Cardinal Mai, in the Catal. Cod. Bibl. Vatic. Arab. etc., sive ejus partis Hebr. et Syriaco, quam Assemanii in editione praeiternierunt (ibid. 1881). See Nestoriana.

The earliest writers among the Nestorians were Bar- susma (q. v.), bishop of Nisibis and author of epistles; Narsae (d. 496), surnamed "the Harp of the Spirit," author of commentaries on the Old Test., three hundred and sixty orations, a liturgy, a treatise on the sacrament of baptism, and a commentary on various interpreta- tions, paracletic sermons, and hymns (see Schönfelder, Hymnen, Proklamationen u. Martyrgesänge des Nestorius Breveers, in the Tübinger theol. Quartalschrifft, 1866, p. 177 sq.); Mar Abba (d. 552), who wrote a commentary on the Old Test. and a translation of the Old Test. from the Sept., the latter not extant; Abra- ham of Kashkar, author of epistles and a commentary on the dialectics of Aristotle; Paul of Nisibis, an exegetical writer; Babæus or Babi, surnamed "the Great," archimandrite of Nisibis in 583, a voluminous writer and author of On the Incarnation, an exposition of the mystical and ethical treatises of the Nestorians, hymns for worship through the circle of the year, an exposition of the sacred text, monastic rules, etc.; Iba, Kuma, and Proba, doctors of Edessa, who translated in the 5th century the commentaries of Theo- dore of Mopsuestia and the writings of Aristotle into Syriac; Hanna of Adiabene, an exegetical writer; Joseph the Huizote, a mystic; John Saba, author of epistles; John of Apsamoe, author of ascetical treatises. Famous as grammarians and lexicographers were Ho- main Ton-Ishak (d. 876), Bar-Abi (about 885), Bar-Bah- lul (about 983), and Elias bar-Shinaja (d. 1499).

Of the writers whose works were published, at least in parts, we mention Jesuabah of Adiabene, patriarch about 660, and author of Dhu-Huphok Chasubes, or On the Conversion or Change of Opinions, an exorcism to certain disciples, and a ritual; Thomas Margensis, about the middle of the 9th century, author of a history of the ascetical treatises of the Nestorian Church; George Geerinian: John bar-Abgora, patriarch about 900, and author of canons, Church questions, and decisions, in part given by Asseman; George, metropolitan of Arbel and Mosul, author of an explanation of the liturgy, by Asseman; and Timothy II, patriarch about 1316, author of a treatise on the Liturgy; John Chemnies, who also gives a more ethical work, The Book of the Bee, by Solomon, bishop of Bassora (about 1222), has lately been published with a Latin translation by Schönfelder, Salomonis Ep. Bas- sorensis Liber Apis, Syriacum Arboricumque textum Latina vertit (Bamberg, 1866); George Varda, two of whose hymns are given in an English translation by Badger, in his The Nestorians and their Rituals (Lond. 1852), ii, 51, 88, 95; Chamas bar-Kardache, whose hymn on the incarnation is also given by Badger (loc. cit. p. 39). The latest writer among the Nestorians was Ebed- Jesus (q. v.), metropolitan of Ctesiphon (1318).

After the 16th century, a great part of the Nestorians returned to the Church of Rome. From their midst a number of polemical writings in the Syriac language were published against the errors of their countrymen, as the Three Discourses on Faith, about the year 1900, by the Nestorian archbishop of Nisibis (Amida, called Timothy). These discourses are given by P. Strozza, in his De Dogmatibus Chaldeo- rum Disput. (Rom. 1817), and in Synodologia Chaldeo- rum (ibid.), where also the synodical letter of the patriarch Elias to Paul V, in a Latin translation, and the hymn of the patriarch John the first on Nestorius, are given. About 1700 the patriarch Joseph II wrote the Clear Mirror, parts of which are given by Asseman, and
in our days the Chaldæan priest Jos. Guriel published at Rome (1858) his Lectiones Dogmat. de Dvina Incarnatione. 2. The Monophysites.—Of this class of writers we mention John, bishop of Tella, whose canons were published by Lamy in De Syronum Fide in Re Eucharistica, p. 62–97 (see also Land, Anecdota Syriaca, ii, 169, and Cod. Mus. Brit. add. 12,174, fol. 122); Paul, bishop of Antioch, the first translator of Severus's writings, Xenæus or Philoxenus (q. v.), bishop of Hierapolis (Mabug), the author of a Bible translation, commentaries De Triinitate et Incarnatione et De Uno ex Triinato Incarnato et Passo (Jacob of Edessa calls Xenæus one of the four classic writers of Syria); Simeon, bishop of Luzara, who translated the Greek alphabet into Syriac; and Apollonius, martyred in the Bib. Orient., i, 346, 361; Peter of Callinicus (578–591), author of polemical works and hymns (see Cod. Mus. Brit. add. 14,591, p. 69); John of Ephesus (q. v.), an author of ecclesiastical history; Jacob of Edessa (q. v.), author of a revision of the Syro-Hexaplaric translation, fragments of which are given by Cérian in the 2d and 5th vol. of his Monumenta Sacra; besides, he wrote commentaries and scholia on the Holy Scriptures (published by Philips, Scholia in Passages of the Old Test. [Lond. 1661]), epistles (given in the Bibl. Oriental, i, 470, and by Wright, in the Jour. of State Affairs, Jan. 1827); and Jacob of Edessa, who published by Lagarde in the Dabc- 
ligues Juris Ecles. Syr. p. 117, and by Lamy, in De Syronum Fide in Re Eucharistica, p. 98); his essay on the Sham Manhemphorash was published by Nezle in the Zeitschrift der deutschen morgengesellschaft, 1878, iii, 465 sq.; he also introduced a more correct vocalization (see Martin, Jacques d'Edesse et les Vaggyles Syriennes [Paris, 1870]); George, bishop of the Arabs, in the beginning of the 8th century (see Lagarde, Analecta, p. 108–134); Dionysius, patriarch of Telmatarch, who, perusing the works of Eusebius, Socrates, and John of Ephesus, wrote annals from the Creation to A.D. 775, the date of the Consecration of the church; Dionysius Talmahres (Upalsa, 1850), lib. i; John of Mara (q. v.), author of four books on the resurrection of the body (extant), two books on the ecclesiastical and celestial hierarchies, four books on the priesthood, and a liturgy (see Zingerle, in the Thibinger theolog. Quartalschr., i, 1867, p. 193–205; 1866, p. 287–292; Monumenta Syriaca ex Rom. Collecta, i, 105 sq.; and Overbeck, loc. cit., p. 49); Moses bar-Cephass (q. v.), author of a commentary on the Paradise (published by Masius in a Latin translation at Antwerp in 1596); besides, he wrote on the hexameron, an exposition of the Old and New Testaments, a translation of Masius's Moses Barceph. 3 Libri Comment. de Paradiso ad Ignat. Lat. reed. is also found in the Bibl. Patr. Lugdun. xvii, 456; Dionysius bar-Chalib (d. 1171), commentator; of his commentaries only those on the four gospels are extant: he also wrote on the incarnation and sacraments (not extant), against certain heresies (not extant), and an oration and tracts on ordination, schism, and confession (extant); John of Marthin (d. 1165) (see the Bibl. Oriental, ii, 217 sq.); Jacob of Mai- perkin, author of a dogmatical work, The Book of Treasures, mentioned by Assemani, and an address to such as are to be ordained (given in part in a Latin translation by Denzing in his Ritus Orientalium in Administratis Sacram. [Würzburg, 1663], i, 106 sq.). The series of monophysitic writers is closed by a man who surpassed all his predecessors, namely, Gregory Abulfaraj bar-Hebræus. As the literature given under the name of the Chaldean Church which is generally attributed to Gregory has greatly increased, we give it here by way of supplement. As a historian, Bar-Hebræus proved himself in his chronicle, which is now complete in the edition by Abbelet and Lamy, Gregorii bar-Hebræi Chronicum Ecclesiasticum quod et Codices Musæi Britannici Descrip- tum. 3 vol. (Lips. 1836–38); bishop of Kapharlib, who in 1089 sent an apology of the monophysite doctrine to the patriarch of Antioch. But there is a controversy whether the patriarch of Antioch, John Maro, was a Catholic, monophysite, or a mystical person, and whether the Maronites were already orthodox before the Council of Ephesus, which was held under his name, the Metel Kukumotho, a treatise on the priesthood, and a commentary on the liturgy, are not his—a former becomes to John of Dara, the latter to Dionysius bar-Chalib. But there is no reason to deny him the authorship of the treatise on the facts of Chaldean history against Nestorians, which is preserved in a MS. dated 1392, and written in Syriac with an Arabic translation. III. Translations.—The translations made from the
Greek into Syriac are very numerous, especially of the writings of the apostolic fathers. The Syrians had both epistles of Clement of Rome to the Corinthians (see Lagarde, Clementi Epistulis Romani Recensuit, etc., [Lips. 1861?]; id. Clementina [ibid. 1865?]; Funk, Die syrische Ubersetzung der Clementbriefe, in the Theol. Quartalschrift, 1877, p. 477; and Hilgenfeld, Die Briefe des römischen Clemens und ihre syrische Uebersetzung, in the Zeitschrift für wissenschaft. Theol. 1877, xx, pt. 4). Of the works of Ignatius, who also was a martyr, as noted in the article, the controversy, the art. Ignatius of Antioch, and add Lipsius, Uber das Verhältniss der 3 syr. Briefe des Ignatius zu den übrigen Recens. der Ignat. Literatur (ibid. 1859), and Merx, Meletemata Ignatii (Breslau, 1858), are valuable.

A somewhat peculiar work is the Gnomologia mentioned by Origen, and ascribed to Sisitus I (in the beginning of the 2d century), published in Latin by Hilgenfeld in 1854 and by Siger in 1725. Lagarde has published it in the Syriac according to Nittian MSS. in his Analecta. Very important also are the contributions of the Syriac Church to the apologetic literature of the 2d century. In Cureton's Syriacum we find an oration of Melito of Sardis, written about A.D. 160 to Marc Aurel, in which he tries to show the folly of polytheism and seeks to gain him for the Christian faith. A collection of the orations of the second century was made by Wette, in the Tübinger Quartalschrift, 1862. Besides this oration, Cureton also gives some fragments from Melito's writings on the body and soul, on the cross and faith. In the same Syriacum we find another apologetic work, which is otherwise mentioned as the "oration to the Greeks" by Justin. The Syriac text ascribes it to Ambrose, a Greek. Fragments of a Syrian translation of Irenaeus are given by Pitra in the Spicilegium Solense Maneus (Paris, 1862), i, 3, 6.

The Nittian MSS. also contain much material pertaining to the works of Hippolytus, the author of the Philoegonion. But on this point there is a great difference of opinion. The "Philologus Romani que feruntur omnia Graece" [Lips. 1858], has collected the Syrian fragments in his Analecta, p. 79-91; and in his appendix ad Analecta sua Syriaca (ibid. 1858), he gives Arabic fragments of Hippolytus's commentary on the Apocalypse. As for the Syriac fragments, they contain an extract of Hippolytus's commentary on Daniel. Chapters viii and xii he refers to Persia, Alexander, and Antiochus Epiphanes; the four kingdoms (ch. ii. and xii) are the Babylonian, Persian, Macedonian, and Roman; the ten horns (ch. vii) he refers to ten kingdoms growing up. The emperor of which he speaks is evidently in Egypt, Ethiopia, and Libya—will be annihilated by the antichrist. Besides the commentary on Daniel, these fragments also contain a scholium on the authors, division, collection, and order of the Psalms, fragments of a commentary on the Song of Songs, also fragments of a treatise on the resurrection (in which the deacon Nicolaus is designated as the author of the Nicolaian) addressed to the empress Mammee, on the Passover, the four animals by Ezekiel, and the genealogy of Jesus Christ.

In Lagarde's Reliquiae Juris Eccles. Antiquissimae Syriacae (Lips. 1856), we also have the minutes of the Carthaginian Synod of 256, together with Cyprian's epistles and the Epistola Canonica of Peter of Alexandria in the Syrian version, while the Analecta by the same author contain Syriac writings and fragments of Gregory Thaumaturgus. A fragment of an epistle of Philip, Bishop of Wrestle, has been assigned to Compl. Commentarii in Lucem Evangelium (Oxford, 1858). Of the translations of Gregory of Nyssa and Chrysostom only a few fragments have been published (see Zingerle's Monumenta Syriaca, i, 111, 117). The Physiologia, erroneously ascribed to Basil, was published (1756) by Tychsen, Physiologia Syrius, seu Hist. Animalium xzzi in Sacra Scriptura Memoratorum. A part of the Paradise, an account of the acts and discourses of the most eminent Egyptian monks, erroneously ascribed to Palladius and Jerome, has been published by Dietrich, Cod. Syriacorum Spectamina, ut ad Illustrandam Doctrinam de Genere Sacrae, nec non Scripturas Syr. Historiam facient (Marburg, 1855).

After the 4th century the translations from Greek Church fathers gradually cease, because the Syrians from that time on either belong to the Nestorians or Monophysites. The Nestorians translated the writings of the Greek fathers of the 3d and 4th centuries, and the Monophysites from their writings (see Lagarde, Analecta), while Theodore's commentary on Genesis has lately been published by Sachae, Theodori Mozastreni Fragmenta Syrica, edidit atque in Lat. serm. vertit (Lips. 1869); the Monophysites translated Severus's writings, whose homilies were published by the archbishop of Constantinople, and later by Jacob of Edessa. Four visitation discourses of Severus are translated into Latin from the council, his decree against Arius, and the episcopal signatures to councils of the 4th century.

A great favorite with the Syrian translators was Eusebius, whose ecclesiastical history is preserved for the greatest part in London and St. Petersburg MSS. of the 5th and 6th centuries. Specimens of the Syriac translation were given by Cureton in the Corpus Ignatianum, in the Spicilegium and Ancient Documents, while Wight is preparing a Syriac edition. Of the Syriac Church, who also was a martyr, as noted in the article, the controversy, the art. Ignatius of Antioch, and add Lipsius, Uber das Verhältniss der 3 syr. Briefe des Ignatius zu den übrigen Recens. der Ignat. Literatur (ibid. 1859), and Merx, Meletemata Ignatii (Breslau, 1858), are valuable.

A somewhat peculiar work is the Gnomologia mentioned by Origen, and ascribed to Sisitus I (in the beginning of the 2d century), published in Latin by Hilgenfeld in 1854 and by Siger in 1725. Lagarde has published it in the Syriac according to Nittian MSS. in his Analecta. Very important also are the contributions of the Syriac Church to the apologetic literature of the 2d century. In Cureton's Syriacum we find an oration of Melito of Sardis, written about A.D. 160 to Marc Aurel, in which he tries to show the folly of polytheism and seeks to gain him for the Christian faith. A collection of the orations of the second century was made by Wette, in the Tübinger Quartalschrift, 1862. Besides this oration, Cureton also gives some fragments from Melito's writings on the body and soul, on the cross and faith. In the same Syriacum we find another apologetic work, which is otherwise mentioned as the "oration to the Greeks" by Justin. The Syriac text ascribes it to Ambrose, a Greek. Fragments of a Syrian translation of Irenaeus are given by Pitra in the Spicilegium Solense Maneus (Paris, 1862), i, 3, 6.

The Nittian MSS. also contain much material pertaining to the works of Hippolytus, the author of the Philoegonion. But on this point there is a great difference of opinion. The "Philologus Romani que feruntur omnia Graece" [Lips. 1858], has collected the Syrian fragments in his Analecta, p. 79-91; and in his Appendix ad Analecta sua Syriaca (ibid. 1858), he gives Arabic fragments of Hippolytus's commentary on the Apocalypse. As for the Syriac fragments, they contain an extract of Hippolytus's commentary on Daniel. Chapters viii and xii he refers to Persia, Alexander, and Antiochus Epiphanes; the four kingdoms (ch. ii and vii) are the Babylonian, Persian, Macedonian, and Roman; the ten horns (ch. vii) he refers to ten kingdoms growing up. The emperor of which he speaks is evidently in Egypt, Ethiopia, and Libya—will be annihilated by the antichrist. Besides the commentary on Daniel, these fragments also contain a scholium on the authors, division, collection, and order of the Psalms, fragments of a commentary on the Song of Songs, also fragments of a treatise on the resurrection (in which the deacon Nicolaus is designated as the author of the Nicolaian) addressed to the empress Mammee, on the Passover, the four animals by Ezekiel, and the genealogy of Jesus Christ.

In Lagarde's Reliquiae Juris Eccles. Antiquissimae Syriacae (Lips. 1856), we also have the minutes of the Carthaginian Synod of 256, together with Cyprian's epistles and the Epistola Canonica of Peter of Alexandria in the Syrian version, while the Analecta by the same author contain Syriac writings and fragments of Gregory Thaumaturgus. A fragment of an epistle of Philip, Bishop of Wrestle, has been assigned to Compl. Commentarii in Lucem Evangelium (Oxford, 1858). Of the translations of Gregory of Nyssa and Chrysostom only a few fragments have been published (see Zingerle's Monumenta Syriaca, i, 111, 117). The Physiologia, erroneously ascribed to Basil, was published (1756) by Tychsen, Physiologia Syrius, seu Hist. Animalium xzzi in Sacra Scriptura Memoratorum. A part of the Paradise, an account of the acts and discourses of the most eminent Egyptian monks, erroneously ascribed to Palladius and Jerome, has been published by Dietrich, Cod. Syriacorum Spectamina, ut ad Illustrandam Doctrinam de Genere Sacrae, nec non Scripturas Syr. Historiam facient (Marburg, 1855).

After the 4th century the translations from Greek Church fathers gradually cease, because the Syrians from that time on either belong to the Nestorians or Monophysites. The Nestorians translated the writings of the Greek fathers of the 3d and 4th centuries, and the Monophysites from their writings (see Lagarde, Analecta), while Theodore's commentary on Genesis has lately been published by Sachae, Theodori Mozastreni Fragmenta Syrica, edidit atque in Lat. serm. vertit (Lips. 1869); the Monophysites translated Severus's writings, whose homilies were published by the archbishop of Constantinople, and later by Jacob of Edessa. Four visitation discourses of Severus are translated into Latin from the
sacrament of "extreme unction" has gradually disappeared among the Nestorians, although there is no doubt that it existed at an early time, as may be seen from several allusions made to it by Ephrem (see also Cod. Vat. Syr. 119, p. 127-128)). The Jacobitic Ordo Lepadisus (as this sacrament is called by the Western Syrians), Denzinger gives after Trombetti Tractatus III de Extremitate (ibid. 1851), in the strong words of his excommunication, we may only add that the extensive Nestorian ritual for the burial of a priest is given in English by Badger (loc. cit. ii, p. 282 sq.), and in the Officiem Defuncorum, ed. Usam Morarumtor Gregorius XIII Impensa Chaldais Characteribus Impressum (Rom. 1685), we find under the rubric of each class of relics the prayer to the saint:

VI. The Breviary.—On this subject see, besides the breviaries, Badger (loc. cit. ii, 16-25), Dietrich (Commentario de Psalterii Usu Publico et Divisione in Ecclesia Syriaca [Marburg, 1862]), and the art. BREVIARY in this Cyclopaedia. The Nestorian office in its present form may be traced back to the 5th century. As early as the 5th century Theodul wrote on the mode of the recitation of the psalms in the office (q. v.). Narses wrote proclamations and hymns for the same, and Micha and Abraham of Bethraban treat of the Kathimaniata (q. v.) of the nocturn. In the 6th century, Marhas instituted the psalms (in Unum Not Chald, a psalms, while Babes arranged the hymns for the days of the saints and other festivals. In the 7th century, according to the testimony of Thomas Margensis, the Proarium de Tempore (chadra) was arranged by Jeejab of Adiabene, which occasionally was altered by the insertion of God's name in the hymns, until it received its final revision about 1250 in the monastery of Deir Eliaitha at Mosul.

For better understanding, it is necessary to know the division of the Psalter among the Nestorians, which almost corresponds to that of the Greek Church. The 150 Psalms are first divided into two halves, and the second half is added as the twenty-first the song of Exod. xvi and Deut. xxxii. The hulalas are again subdivided into fifty-seven (inclusive of Exod. xvi and Deut. xxxii, sixty) marmithas. Each marmitha is preceded by a prayer and succeeded by the Gloria Patri. The first psalm has an antiphon (canon) after the first verse, which serves very often to impress the whole with a specific Christian character. The psalms thus arranged were printed at Mosul in 1666 and twice at Rome, Psalterium Claldaisicum in Usum Nationis Chald. editum (1842), and Brevarium Chald. in Unum Not Chald. a Psalms, ed. J. Guriel, secundo editum (1865). As it is not the object of this article to give a description of the breviary, we here mention only, for such as are interested, Dietrich, Morgengebete der östlichen Kirche des Örients für die Früzelten (Leips. 1884); Tubkius de tenemeshata tantratia de jaumathak sheekime ve da star ve mithka Katha doklam vadebathar (Mosul, 1866); Schönfelder, in the Tübinger Quartalschrift, 1866, p. 179 sq.

The Western Syriac or Jacobitic office, with which the Maronite corresponds for the greater part, is distinguished not only from the Eastern Syriac, but also from all others, in not having the psalms as a main substance. The Jacobitic office is found in Breviariuq Feriale Syriacum SS. Ephraemi et Jacobi Syrorum juxta Ritum qudum Nationis, quod incipit a Feria II usque ad Sobotam inclusie; additis varios Hymnis ac Benedictioeum. Ab Athon. Sophar Episcopo Moro (Dietrich, ii. 1851). The Mass and Sunday office may be found in Officium Feriale juxta Ritum Ecclesiae Syrorum (ibid. 1851). The office for the Passion week was published by Chlodius from a Leipsic MS. in 1720, Liturgia Syriaca Septimanis Passionis Dom. N. I. Chr. excerptum e Cod. M. S. Biblioth. Lips. ed. ac notis illudatur. The Mass of the Passion is of sacred poetry. It was educated in the language and wisdom of Greece, and there can be no question that he would make his knowledge of the exquisite metrical compositions of that literature bear on the improvement of his own. This is said on

ibid. 1863), with an appendix containing the Officium Defunctorum and other prayers. An edition of the office was published on Mount Lebanon in 1855, Be shen abu va bera va vulia of Kudhaka allaha sharara tabeliin shekemetha akh ejeda de ita de Maronaje.

It may not be out of order to speak here of the Syrian Church lectionary. The MSS. of the Syriac New Test. are strange to the division of the books into chapters and verses, instead of which they divide the several books (except the Apocalypse) into reading-leasons of different lengths, but averaging about fifteen of our verses. Thus the first lesson (Matt. i, 1-17) is for the Sunday before Christmas; the second (ver. 18-25) is for Christmas; the third (ver. 1-12), vespers of Christmas; the fourth (ver. 13-18), matins of slaughter of the infants, etc. The four Gospels contain 248 lessons, of which seven are unappropriated or serve for any day, and the remaining 241 serve for 222 different occasions. The Acts and the Epistles (which are collectively called the Apostles) contain 242 lessons, of which twenty are unappropriated, and the remaining 222 serve for 241 occasions. On most of the occasions there was one lesson appointed from the Gospels, and one also from the Apostles. A tabular view of these lessons is given in the first appendix to Murdock's New Test. from the Syriac Peshito version (N. Y. 1869).

VII. Hymnology.—According to Hahn, the first hymnologist of the Syrians was the celebrated Gnostic Bardesanes, who flourished in the second half of the 2d century. In this he is in some degree supported by Ephrem in his Fifty-third Homily against Heretics (ii, 558), where, although he does not actually assert that Bardesanes was the inventor of measures, yet he speaks of him in terms which show that he not only wrote hymns, but also imply that at least he revived and brought into fashion a taste for hymnology:

For these things Bardesanes Utter in his writings,
He composed odes,
And mingled them with music;
He harmonized psalms
And introduced measures—
By measures and balances
He divided words.
He thus concealed for the simple
The bitter with the sweet.
For the ecky do not prefer
Food which is wholesome,
He sought to imitate David,
To adorn himself with his beauty
So that he might be praised by the likeness.
He therefore set in order
Psalms one hundred and fifty,
But he deserted the truth of David,
And imitated his natural
It is to be regretted that of the hymns of Bardesanes—which, it appears, in consequence of their high poetical merit, exercised an extensive influence over the religious opinions of the age in which he lived, and gave so much strength and popularity to his Gnostic errors—a very few fragments only remain. These fragments are to be found scattered through the works of Ephrem, for Bardesanes (see the excellent monograph by Hahn, Bardesanes Gnosticus Syrorum Primum Hymnologicum (Lips. 1819), who makes the following beautiful remark: “Gnosticism itself is poetry; it is not therefore wonderful that among its votaries true poets should have been found. Tertullian mentions the psalms of Valentinian, a very curious, his simple, a contemporary of Bardesanes, inculcated his Gnosticism in a song, in which he introduced the .Eos conversing” (loc. cit. p. 28).

Harmonius, the son of Bardesanes, stands next in the history of this subject, both chronologically and for his successors. He was a native of Mark, and was consecrated to the sacred poetry. He was educated in the language and wisdom of Greece, and there can be no question that he would make his knowledge of the exquisite metrical compositions of that literature bear on the improvement of his own. This is said on
in the Syriac tongue (which they identified with his own) was a necessary consequence of this adoption of the true belief: this opinion is mentioned as having been held by some of the Syrians in the 9th century. The second opinion (which does not appear to have been entertained by the translators) was that the translation was by Bar-Hebræus (or Bar-Hebraeus as some have supposed) to seem to have some connection with the formation of the Samaritan version of the Pentateuch. As that version is in an Aramean dialect, any one who supposed that it was made immediately after the mission of the priest from Assyria might say that it was then first that the Syriac translation was executed; if this might afterwards, in a sort of indefinite manner, have been connected with what the Syrians themselves used. James of Edessa (in the latter half of the 7th century) had held the third of the opinions mentioned by Bar-Hebræus, who cites him in support of it, and accords with it. It is highly improbable that any part of the Syriac version is older than the advent of our Lord, those who placed it under Abgarus, king of Edessa, seem to have argued on the theory that the Syrian people then received Christianity; and thus they supposed that a version of the Scriptures was a necessary accompaniment of such conversion. All that the account shows clearly is, then, that it was believed to belong to the earliest period of the Christian faith among them: an opinion with which all that we know on the subject accords well. Thus Ephrem, in the 4th century, not only cites the version as a current work, but gives this impression that this had even then been long the case. For in his commentaries he gives explanations of terms which were even then obscure. This might have been from age: if so, the version was made comparatively long before his day; or it might be from its having been cut off from the current from that to which he was accustomed at Edessa. In this case, then, the translation was made in some other part of Syria; which would hardly have been done unless Christianity had at such a time been more diffused there than it was at Edessa. The dialect of that city is stated to have been the purest Syriac; if so, the version was made for that place, it would no doubt have been a monument of such purer dialect. Probably the origin of the Old Syriac version is to be compared with that of the Old Latin [see Vulgate]; and it probably differed as much from the Polish as did that from the African province, from the contemporary writers of Rome, such as Tacitus. Even though the traces of the origin of this version of the Old Testament, if we but few, yet it is of importance that they should be marked; for the Old Syriac has the peculiar value of being the first version of the Bible, and, indeed, the only translation of the kind before that of Jerome which was made subsequently to the time when Ephrem wrote. This Syriac commentator may have termed it "our version" in contrast with all others then current (for the Targums were hardly versions), which were mere selections of the Greek and not of the Hebrew original.

3. Origin.—The proof that this version was made from the Hebrew is twofold: we have the direct statements of Ephrem, who compares it in places with the Hebrew, and speaks of this origin as a fact; and who, in fact, determined (as any Syriac writer prior to Bar-Hebraeus would) the thing we might expect from the internal examination of the version itself. Whatever internal change or revision it may have received, the Hebrew groundwork of the translation is unmistakable. Such indications of revision must be afterwards briefly specified.

From Ephrem having mentioned translators of this version, it has been concluded that it was the work of several: a thing probable enough in itself, but which could hardly be proved from the occurrence of a casual phrase, nor yet from variations in the rendering of the same Hebrew word; such variations being found in almost all translations, even when made by one person—that of Jerome, for instance; and which it would be almost impossible to avoid, especially before the time when concordances and lexicons were at hand. Variations in general phraseology give a far surer ground for this conclusion (see the Class. Journal, 1821, 245 sq.). From these various sources he constructed his text, with the aid of that found already in the Polyglots. Of course the corrections depended on the editor's own judgment; and the want of a specification of
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the results of collations leaves the reader in doubt as to what the evidence may be in those places in which there is a departure from the Polyglot text. But though more information might be desired, we have in the edition of Lee (Lond. 1822) a veritable Syriac text, from Syriac authorities, and free from the suspicion of having been formed in modern times by Gabriel Sioni- 
atum, which they are called the Targums. But we must here have in the MS. treasures brought from the Nitrian valleys the means of far more accurately editing this version. Even if the results should not appear to be striking, a thorough use of these MSS. would place this version on such a basis of diplomatic evidence as to compare with the Syriac and Targum or other Christian translation from the Hebrew was read in the 6th or 7th century, or possibly still earlier: we could thus use the Syriac with a fuller degree of confidence in the criticism of the Hebrew text, just as we can the more ancient versions of the New Testament for the criticism of the Greek.

In the beginning of 1849 the Rev. John Rogers, canon of Exeter, published Reasons why a New Edition of the Peshito, or Ancient Syriac Version of the Old Testament, should be published. There was a strong hope expressed soon after the issue of Canon Rogers’s appeal that the work would be formally placed in a proper manner in the hands of the Rev. Wm. Cureton, and thus be accomplished under his superintendence at the Oxford University press. Canon Rogers announced this in an Appendix to his pamphlet. This, however, has not been effected.

The only tolerable lexicon for the Old Testament, Peshito is Michaelis’s enlarged reprint of Castell (Gott. 1878, 2 pts. 8vo), for Bernstein did not live to publish more than one part of his long-expected lexicon. See Syriac Language.

5. Identity.—But, if the printed Syriac text rests on a sufficiently satisfactory basis, it may be asked, How can it be said positively that what we have is the same version substantially that was used by Ephrem in the 4th century? Happily, we have the same means of identifying the Syriac with that anciently used as we have of showing that the modern Latin Vulgate is substantially the version executed by Jerome. We admit that the common printed Latin has suffered in various ways, and yet at the bottom and in its general texture it is undoubtedly the work of Jerome: so with the Peshito of the Old Testament, whatever errors of judgment were committed by Gabriel Sionita, he at least used, and however little has been done by those who should have corrected these things on MS. authority, the identity of the version is too certain for it to be thus destroyed, or even (it may be said) materially obscured.

From the explanations of Ephrem, and the single words on which he makes remarks, we have sufficient proof of the identity of the version; even though at times he also furnishes proof that the copies as printed are not exactly as he read. (See the instances of accordance, mostly from the places given by Wiseman, Hor. Syr. p. 122, etc., in which Ephrem that it needful to compare with it, and the Peshito used in this version, or to discuss its meaning, either from its having been antiquated in his time, or from its being unused in the same sense by the Syrians of Edessa.

The proof that the version which has come down to us is substantially that used from the Latin in the 4th century is perhaps more definite from the comparison of words than it would have been from the comparison of passages of greater length; because in longer citations there always might be some ground for thinking that perhaps the MS. of Ephrem might have been contaminated later Syriac copies of the sacred text, while, with regard to peculiar words, no such suspicion can have any place, since it is on such words still found in the Peshito that the remarks of Ephrem are based. The fact that he sometimes cites it differ-ently from what we now read only shows a variation of copies, perhaps ancient, or perhaps such as is found merely in the printed text that we have.

6. Relations to other Texts.—It may be said that the Syriac in general supports the Hebrew text that we have; how far arguments may be raised upon minute coincidences or variations cannot be certainly known until the ancient Syriac versions are more accurately edited. Occasionally, however, it is clear that the Syriac translator read one consonant for another in the Hebrew, and translated accordingly; at times another vocalization of the Hebrew was followed.

A resemblance has been pointed out between the text of the Septuagint and the Targums. If the Targum is the older, it is not unlikely that the Syriac translator, using every aid in his power to obtain an accurate knowledge of what he was rendering, examined the Targums in difficult passages. This is not the place for formally discussing the date and origin of the Targums (q. v.); but if (as seems almost certain) the Targums which have come down to us are almost without exception more recent than the Syriac version, still they are probably the successors of earlier Targums, which by amplification have reached their present shape. Thus, if existing Targums are the contemporaries of the Syriac, it may happen that their coincidences arise from the use of a common source—an earlier Targum.

But there is another point of inquiry of more importance: it is, how far has this version been affected by the Sept., and to what are we to attribute this influence? It is possible that the influence of the Sept. is partly to be ascribed to copyists and revisers; while, in part, this belonged to the version as originally made. For, if a translator had access to another version while occupied in making his own, he might consult it in cases of difficulty; and thus he might unconsciously follow it in some points. Even keeping in view that a particular translation may affect the mode of rendering in another translation or revision. Thus a tinge from the Sept. may easily have existed in this version from the first, even though in whole books it may not be found at all. But when the extensive use of the Sept. is remembered, and how little it had been used before, it is superstitiously imagined to have been made by direct inspiration, so that it was deemed canonically authoritative, we cannot feel wonder that readings from the Sept. should have been, from time to time, introduced; this may have commenced probably before a Syriac version had been composed from the Hexaplar Greek text; because in such revised text of the Sept. the additions, etc., in which that version differed from the Hebrew would be marked that they would hardly seem to be the authoritative and genuine text. (See the article following.)

Some comparison with the Greek is probable even before the time of Ephrem; for, as to the apocryphal books, while he cites some of them (though not as Scripture), the apocryphal additions to Daniel and the books of Maccabees were not yet found in Syriac. Whoever translated any of these books from the Greek Eusipherous, who was contemporary with and then the places the texts previously translated from the Hebrew.

7. Recensions.—In the book of Psalms this version exhibits many peculiarities. Either the translation of the Psalms must be a work independent of the Peshito, or it has been corrupted to later Syriac copies of the sacred text, which, with regard to peculiar words, no such suspicion can have any place, since it is on such words still found in the Peshito that the remarks of Ephrem are based. The fact that he sometimes cites it differ-
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be found, if the subject could be fully investigated, that there were in the hands of different parties copies in which the ordinary accidents of transcription had introduced variations.

The Karkaphenian recension mentioned by Bar-Hebraeus was only known by name prior to the investigations of Wiseman; it is found in two MSS. in the Vatican.

In this recension Job comes before Samuel; and immediately after Isaiah the minor prophets. The Psalms succeed the minor prophets. The arrangement in the New Testament is quite as singular. It begins with the Acts of the Apostles and ends with the four Gospels; while the epistles of James, Peter, and John come before the fourteen letters of Paul. This recension proceeded from the Monophysites. According to Assemani and Wiseman, the name signifies the Monnoites, because it originated with those living about Mount Sagara, where there was a monastery of Jacobite Syrians, or simply because it was used by them. There is a peculiarity in the punctuation introduced by a leaning towards the Greek; but it is, as to its substance, the Peshito version.

The Syriac Version from the Hexaplar Greek Text.

—1. Origin and Character.—The only Syriac version of the Old Testament up to the 6th century was apparently the Peshito as above. The first definite intimation of a portion of the Old Testament translated from the Greek is through Moses Agathangelos. This Syriac writer lived in the middle of the 6th century. He made a translation of the Gospels of Cyril from Alexandria from Greek into Syriac; and, in the prefixed epistle, he speaks of the versions of the New Testament and the Peshito, "which Polycarp (rest his soul), the chorépiscopus, made in Syriac for the faithful Xuanis, the teacher of Marabba, worthy of the memory of the good" (Assemani, Bibliotheca Orientalis, ii, 88). We thus see that a Syriac version of the Psalms had a similar origin to the Philoxenian Syriac New Testament. We know that the date of the latter was A.D. 598; the Peshito was probably a contemporaneous work. It is said that the Nestorian patriarch Marabba, A.D. 592, made a version from the Greek; it does not appear to be in existence, so that, if ever it was completely executed, it was probably superseded by the Hexaplar version of Paul of Tela; indeed, it is said to have used it as the basis of its work, adding marks of reference, etc.

This version of Paul of Tela, a Monophysite, was made in the beginning of the 7th century, for its basis he used the Hexaplar Greek text—that is, the Sept., with the corrections of Origen, the asterisks, obeli, etc., and with it he made the Hexaplar version of the Greek text. The Greek text at its basis agrees, for the most part, with the Codex Alexandrinus. But it often leans to the Vatican, and not seldom to the Complutian texts. At other times it departs from all.

The Syro-Hexaplar version was made on the principle of following the Greek, word for word, as exactly as possible. It contains the marks introduced by Origen, and the references to the versions of Aquila, Symmachus, Theodotion, etc. In fact, it is from this Syriac version that we obtain our most accurate acquaintance with the results of the critical labors of Origen.

2. History.—Andreas Masius, in his editing of the book of Joshua (Antwerp, 1574), first used the results of this Syro-Hexaplar text; for, on the authority of a MS. in his possession, he revised the Greek, introducing asterisks and obeli, thus showing what Origen had done, how much he had inserted in the text, and what he had marked in the Hebrew. The Syriac MS. used by Masius has long been lost; though in this day, after the recovery of the Codex Reuchlini of the Apocrypha (from which Erasmus first edited that book) by Prof. Delitzsch, it could hardly be a cause for surprise if this Syriac Codex should again be found.

The Hexaplar version at Milan that we possess accurate means of knowing this Syriac version. The MS. in question contains the Psalms, Job, Proverbs, Ecclesiastes, Canticles, Wisdom, Ecclesiasticus, minor prophets, Jeremiah, Baruch, Daniel, Ezekiel, and Isaiah. Norberg published, at Lund in 1787, the Syriac text of the Apocrypha and the book of Daniel, the whole manuscript being transcribed from the manuscript which he had made of the MS. at Milan. In 1788 Bugati published at Milan the book of Daniel; he also edited the Psalms, the printing of which had been completed before his death in 1816; it was published in 1830. The rest of the contents of the Milan Codex (with the exception of the apocryphal books) was published at Berlin in 1835, by Middeldorpf, from the transcript made by Norberg; Middeldorpf also added the fourth (second) book of Kings from a MS. at Paris. Rördam issued Libri Judicium et Ruth secundum Versionem Syriacu-Hebraicam ex Codice Musei Bru- nense collatis (Amsterdam, 1712, 1740, 1755, 1808, 1847), and compiled Syriac-Hebraicus Illustratus (in two fasciculi, 1859, 1861, Copenhagen, 4to). A competent scholar has undertaken the task of editing the remainder—Dr. Antonio Ceriani, of Milan. In 1861 he published his Monumenta Sacra et Profana (Milan, tom. i, fascic. i, containing, among other ancient documents, the Hexaplar Baruch, Lamentations, and the Epistle of Jeremiah. In the preface the learned editor states his intention to publish, from the Ambrosian MS. and others, the entire version, even the books printed before, of whose inaccurate execution he speaks in just terms. A second part has since appeared. Besides these principal MSS., the MS. from the Nitrian monasteries now in the British Museum would add a good deal more: amongst these there are six from which much might be drawn, so that part of the Pentateuch and other books may be recovered. These MSS. are like that at Milan, in having the marks of Origen in the text, the references to readings in the margin; and occasionally the Greek word itself is thus cited in Greek. The following is the notation of these MSS., and their contents and dates:

12,138 (besides the Peshito Exodus), Joshua, defective, cent. vii. "Translated from a Greek MS. of the Hexaplas, collated with one of the Tetraplains."
12,134, Exodus. A.D. 697.
14,404, Psalms formed from two MSS. cent. viii (with the Song of the Three Children subjoined to the second). The Ruth MSS. are defective. Subscription, "According to the Sept."
14,457, Numbers and 1 Kings, defective (cent. vii or viii). The subscription to 1 Kings says that it was translated into Syriac from the Hebrew; in the Ruth the subscription is, "From the Tetraplains in the Sept."
17,108, Judges, Ruth, and 1 Samuel, defective (cent. vii or viii). Subscription to Judges, "According to the Sept.," to Ruth, "From the Tetraplains of the Sept."
Rördam published, at Copenhagen in 1699 the first portion of an edition of the MS. 17,108: another part has since been published by him in the book of Proverbs of these MSS. of the same century in which the same version was made. They may probably be depended on as giving the text with general accuracy.

C. Other Texts.—The list of versions of the Old Testament into Syriac of which appears to be very numerous; but on examination it is found that many translations, the names of which appear in a catalogue, are really either such as never had an actual existence, or else that they are either the version from the Hebrew, or else that from the Hexaplar text of the Sept., under different names, and that they all go to the same text. To enumerate the supposed versions is needless. It is only requisite to mention that Thomas of Harkel, whose work in the revision of a translation of the New Testament will have to be mentioned, seems also to have made a translation from the Greek into Syriac of some of the apocryphal books—at least, the subscriptions in certain MSS. state this. II. The Syriac New Testament Versions.—These may be conveniently enumerated under five heads, including several recensions under some of them, but treating separately the notable "Curetonian text." A. The New Testament, Curetonian text (text of Wilmswick, and Cureton's Gospels). In whatever forms the Syriac New Testament may have existed prior to the time
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of Philoxenus (the beginning of the 6th century), who caused a new translation to be made, it will be more convenient to consider all such ancient translations or revisiona together; for in this we may refer the statement of Eusebius respecting Hegesippus, that he "made quotations from the Gospel according to the Hebrews and the Syriac, τὰ τοῦ καθ᾽ Ἑβραίων ὡς εὐαγγέλιον καὶ τὸ Συριακὸν (Hist. Eccl. iv, 22). It seems equally certain that in the 4th century such a version was as well known as the Greek texts: it was published in a Latin translation in the 4th century, and was the companion of the Old Test. translation made from the Hebrew, and as such was in habitual use in the Syriac churches. To the translation in common use among the Syrians, orthodox, Monophysite, or Nestorian, from the 5th century and onward, the name of Peshito has been commonly applied in the New Test. as the Old. In the 7th century at least the version so current acquired the name of old, in contrast to that which was then formed and revised by the Monophysites.

Though we have no certain data as to the origin of this version, it is probable on every ground that a Syriac New Test. was current among the Monophysites of that of the Old; whatever therefore bears on the one, bears on the other also.

2. History.—There seem to be but few notices of the old Syriac version in early writers. Cosmas Indicopleustes, in the former half of the 6th century, incidentally informs us that the Syriac translation does not contain the Second Epistle of Peter, 2 and 3 John, and Jude. This was found to be correct when, a thousand years afterwards, this ancient translation became again known to Western scholars. In 1552, Moses of Mardin came to Rome to pope Julius III, commissioned by Ignatius, the Jacobite (Monophysite) patriarch, to state his religious opinions, to effect (it is said) a union with the Romish Church, and to get the Syriac New Test. printed. In this last object Moses failed both at Rome and Venice. At Vienna he was, however, successful. Widenmanns, the chancellor of the emperor Ferdinand I, and the Archbishops of the Syriac See, undertook the task of amending this version, to make it agree with the Greek copy extant. Others, finding in it indubitable marks of a later age, were inclined to deny that it had any claim to a very remote antiquity. Thus La Croze thought that the commonly printed Syriac New Test. is not the Peshito at all, but the Philoxenian executed in the beginning of the 6th century. The fact is, that this version as transmitted to us contains marks of antiquity, and also traces of a later age. The two things are so blended that, if either class of phenomena alone were regarded, the most opposite opinions might be formed. The opinion of Wettstein was one of the most perspicuous that could be devised; he found in this version readings which accord with the Latin; and then, acting on the strange system of criticism which he adopted in his later years, he asserted that any such accordance with the Latin was a proof of corruption from that version: so that with him the proofs of antiquity were taken for the marks of a later origin, and he thus assigned the translation to the 7th century. With him the real indications of later readings were only the marks of the very reverse. Michaelis took very opposite ground to that of Wettstein; he upheld its antiquity and authority very strenuously. The former point could be easily disposed of, by the examination of text and groundwork, but also the work of a reviser is manifest. Thus the judgment formed by Griesbach seems to be certain the correct one at to the peculiarity of the text of this version. He says (using the terms proper to his system of recensions): "Nulli harum recensionum Syriaca verae sunt, prout quiemque tuisca excusa est, similis verum tuisca simulacrum destinatum est. In multis concinnit cam Ali- alexandrina recensione, in pluribus cum Occidentali, in nonnullis etiam cum Constantinopolitanis, ita tamen ut in quacumque hanc posteriorius demum secula inuenta sunt, plerique repulsit. Diversa ergo tempora ad spectum codicis et alium tempora ad spectum etiam aliquem iter ad spectum (v. 8. 4. 1. 1. in Tex. Prolog. lxxxvii). In a note Griesbach introduced the comparison of the Codex Brixianus, "Illustrari hoc potest codicum nonnullorum Lati- norum exemplum, qui priscam quidem versionem ad Occidentalem accommodatam representant, sed passim ad juniores libros Graecos, "quod genere est Brixianus Codex Latinus, qui non raro a
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Greco-Latinis et vetustioribus Latinis omnibus solus dixit, et in Graecorum partes transit." Some proof that the text of the common printed Peshito has been re- thought will appear when it is compared with the Curetonian recension of the same passages.

4. Minor Revisions.—Whether the whole of this version proceeded from the same translator has been questioned. Not only may Michaelis be right in supposing a peculiar translator of the Epistle to the Hebrews, but also other parts may be from different hands; this opinion will become clearer the more the version is studied. The revisions to which the version was subjected may have succeeded in part, but not wholly, in effacing the indications of a plurality of translators. The Acts and Epistles seem to be either more recent than the Gospels, though far less revised; or else, if ever, far more corrected by later Greek MSS.

There is no sufficient reason for supposing that this version ever contained the four catholic epistles and the Apocalypse, now absent from it, not only in the printed editions but also in the MSS.

Some variations in copies of the Peshito have been regarded as if they might be styled Monophysite and Nestorian recensions; but the designation would be far too definite, for the differences are not sufficient to warrant the classification.

The MSS. of the Karkophanian recension (as it has been termed) of the Peshito Old Test. contain also the Nestorian Syriac translation of part of the Hebrew Bible, in the forms of words, etc., as seems to indicate that in the Peshito the phraseology had been revised and refined. But the great (it might be said characteristic) difference between the Curetonian and the Peshito gospels is in their readings; for while the latter cannot be presumed to have been uncorrected at the beginning of the 2d century, the former bears all the marks of extreme antiquity, even though in places it may have suffered from the introduction of readings current in very early times.

The following are a few of the very many cases in which the ancient reading is found in the Curetonian, and the later or transition reading in the Peshito. For the general authorities on the subject of each passage, reference must be made to the notes in critical editions of the Greek New Test.

Mett. xix, 17, τι με ἵπποι ἐπὶ τοῦ ἄγαλματος; the ancient MSS. reading, of the best and oldest copies of the Peshito, to regard all such variations as corruptions, and thus to stigmatize the Curetonian Syriac as a corrupt revision of the Peshito, barbarous in language and false in readings. This peremptory judgment is as reasonable as the statement that the Hebrew text of the Pentateuch were called ignorant version of the version of Jerome. The judgment that the Curetonian Syriac is older than the Peshito is not the peculiar opinion of Cureton, Alford, Tregelles, or Biblical scholars of the school of ancient evidence in this country, but it is also that of Continental scholars, such as Ewald, and apparently of the late Prof. Bleek.

The MSS. contain Matt. i-viii, 22; x, 31-xxii, 25; Mark, the four last verses only; John i, 1-42; iii, 6-vii, 37; xiv, 11-29; Luke ii, 48-iii, 16; vii, 33-xxx, 21; xvii, 24-xxiv, 41. It would have been a thing of much value if the ancient recension of the Peshito had come down to us; but as it is, we have reason greatly to value the discovery of Dr. Cureton, which shows how truly those critics have argued who concluded that such a version must have existed, and who regarded this as a proved fact, even when not only no portion of the version was known to be ancient, as the version of the Peshito, though the evidence was unnoticed. For there is a record showing an acquaintance with this version, to which, as well as to the version itself, attention has been directed by Dr. Cureton. Bar-Salibi, bishop of Amida in the 12th cen., in a passage translated by Dr. C. (in discussing the three kings in the genealogy in Matthew), says: "There is found occasionally a Syriac copy, made out of the Hebrew, which inserts these three kings in the genealogy; but afterwards it speaks of fourteen and not of seventeen generations, because fourteen generations has been substituted for seventeen by the Hebrew authorities, and the number of the generation of the "kings," in our MSS. (except Codices Vaticanus and Sinaiticus), and in many versions, including the Peshito, they are not in the Curetonian Syriac. Of a similar kind are Matt. xxvii, 55, 56 v.
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In Luke xxiv, the fourth verse is omitted, contrary to the Peshito and the most ancient uncial MSS. A, B, N. In Matt. xxii, 35, and John vi, the last verse is read by the Curetonian; but it is absent from the Peshito, which is supported by B and N. In vii, 29, the words "have we not eaten and drunk in thy name, and not sinned against thee?" are added without authority, but they are probably not independent, since the Curetonian text is common to both. In vii, 31, instead of the usual Greek text, it has "that shalt not be exalted in heaven, but shalt be set on the right hand of his majesty," a reading doubtless dependent on Luke xxiii, 36. In xi, 21, instead of the usual Greek text, it has "that he may be exalted in heaven, and before all names;" and in xii, 31, it has "with authority, and in the name of one all Greek with which it is not the usual practice to substitute in the form in which it was first made; we only possess a revision of it, executed by Thomas of Halkell in the following century (The Gospels, A.D. 616). Pocekke, in 1643, gives an extract from Bar-Salibi, in which the version of Thomas of Halkell is mentioned; and it seems that we do not know what version Thomas had made, he speaks of a Syriac translation of the Gospels communicated to him by some learned man whom he does not name, which, from its servility adherence to the Greek, was no doubt the Halkellian text. In the Bibliotheca Orientalia of Assemani there were further notices of the work of Thomas, and in 1730 Samuel Palmer sent from the ancient Amida (now Diarbekir) Syriac MSS. to Mr. Gloucester Ridley, in which the version is contained. Thus he had two copies of the Gospels, and one of all the rest of the New Testament, except the end of the Epistle to the Hebrews and the Apocalypse. No other MSS. appear to have yet come to light which contain any of this version beyond the Gospels. From the subscriptions we learn that the text was revised by Thomas with (some copies say two) Greek MSS. One Greek copy is similarly mentioned at the close of the Catholic epistles.

3. Hebrew Original of Matthew.—It is not needful for very great attention to be paid to the phraseology of the Curetonian Syriac in order to see that the Gospel of Matthew differs in mode of expression and various other particulars from what we find in the rest. This may lead us again to look at the testimony of Bar-Salibi; he tells us, when speaking of this version of Matthew, "there is found occasionally a Syriac copy made at the time when Bar-Salibi was alive. We know that the Syrians themselves in the 12th century was that this translation of Matthew was not made from the Greek, but from the Hebrew original of the evangelist; such, too, is the judgment of Dr. Cureton: "this Gospel of Matthew appears at least to be built upon the original Aramaic text," which was the work of the apostle himself" (Preface to Syriac Gospels, p. vi). We know from Jerome that the Hebrew Matthew had כְּשֶׁכָּנַע where the Greek has εἰπόταν. We do not find that word here, but we read for both εἰπόταν and σημύνων at the end of the verse, "constant of the day." This might have sprung from the interpretation, "morrow by morrow," given to כְָּשֶׁכָּנַע; and it may be illustrated by Old-Test. passages, e. g. Num. iv. 22, where the combination of these two words is made from Matthew's Hebrew we ought to find כְּשֶׁכָּנַע here forget that a translation is not a verbal trans- fusion. We know from Eusebius that Hegesippus cited from the gospel according to the Hebrews, and from the Syriac. Now in a fragment of Hegesippus (Routh, i, 219) there is the quotation, μακάριον οι Φαναρίων ορων ος εξ θεον ὤμοι αὐτοῦ ουδενας, words which might be a Greek rendering from Matt. xxiii, 16, as it stands in this Syriac gospel as we have it, or probably also in the Hebrew work of the apostle himself. From these and other particulars, Dr. Cureton concludes that in this version Matthew's gospel was translated from the apostle's Hebrew (Syro-Chaldaic) origin- nal, although injured since by copyists or revisers. The same view is maintained by the abbé Lebher (Etude, etc. [Par. 1859]); but it is vigorously rejected by Ewald (Jahrb. d. b. d. Wissensch., vol. ix) and many later critics.

C. The Phoenician Syriac Version, and its Revision by Thomas of Halkel.—Philo- xenus, or Xenais, bishop of Hierapolis or Mabug at the beginning of the 6th century (who was one of those Monophysites that subscribed the Henoticon of the emperor Zeno), caused Poly- carp, his choripaseph, to make a translation of the New Testament into Syriac. This was executed in A.D. 508, and it is generally termed Phoenician from its promotor. In one passage Bar-Hebræus says that it was made in the time of Phoenicus; in his Chronicon that it was done by his desire; and in another place of the same work that it was his own production. Michael Aghelaeus (Assemani, Biblioth. Oriental. ii, 83) states that its author was Polycarp, rural bishop of Phoenicus. In an Arabic MS., quoted by Assemani (ibid. ii, 23), Philemon is said by a Jacobite author to have translated the four Gospels into Syriac.

1. Hebrew Original of Matthew has not been transmitted to us in the form in which it was first made; we only possess a revision of it, executed by Thomas of Halkell in the following century (The Gospels, A.D. 616). Pocekke, in 1643, gives an extract from Bar-Salibi, in which the version of Thomas of Halkell is mentioned; and though we do not know what version Thomas had made, he speaks of a Syriac translation of the Gospels communicated to him by some learned man whom he does not name, which, from its servility adherence to the Greek, was no doubt the Halkellian text. In the Bibliotheca Orientalia of Assemani there were further notices of the work of Thomas; and in 1730 Samuel Palmer sent from the ancient Amida (now Diarbekir) Syriac MSS. to Mr. Gloucester Ridley, in which the version is contained. Thus he had two copies of the Gospels, and one of all the rest of the New Testament, except the end of the Epistle to the Hebrews and the Apocalypse. No other MSS. appear to have yet come to light which contain any of this version beyond the Gospels. From the subscriptions we learn that the text was revised by Thomas with three (some copies say two) Greek MSS. One Greek copy is similarly mentioned at the close of the Catholic epistles.
tioned whether these readings are not a comparison with the Peshito; if any of them are so, they have probably been introduced since the time of Thomas. It is all the more important, therefore, to refer to Usher's MS., and hence it has passed with the other editions of the Peshito, where it is a mere interpolation.

C. A copy of the same version (essentially) is found in Ridley's Codex Baroalii, which is attributed to Maras, 622; Adel found it also in a Paris MS. ascribed to Abba Mak, 593.

Bar-Salibi cites a different version, out of Maras, bishop of Amida, through the chronicle of Zacharias of Melitina. See Assemani (Biblioth. Orient. ii, 55 and 170), who gives the introductory words. Probably the version edited is that of Paul (as stated in the Paris MS.), and that of Maras, the one cited by Bar-Salibi, while in Ridley's MS. the two are confounded.

The Paul mentioned is apparently Paul of Tela, the translator of the Hexapla, Greek text into Syriac.

E. The Jerusalem Syriac Lecitionary.—The MS. in the Vatican containing this version was pretty fully described by S. E. Assemani in 1756 in the catalogue of the MSS. belonging to that library; but so few copies of that work escaped destruction by fire that it was virtually unpublished and its contents almost unknown. Adler, who, at Copenhagen, had the advantage of studying one of the few copies of this catalogue, drew public attention to this precious fragmentary document (Biblische und kirchliche Reise nach Rom (Altona, 1783), p. 118-127, and, still further, in 1789, in his valuable examination of the Syriac versions. The MS. was written in 1081 in peculiar Syriac writing; the portions are, of course, those for the different festivals, some parts of the MSS. not being there at all. The dialect is not common Syriac; it was termed the Jerusalem Syriac from its being supposed to resemble the Jerusalem Talmud in language and other points. The grammar is peculiar; the forms almost Chaldean rather than Syriac; two characters are used for expressing PH and F.

In Adler's opinion its date as a version would be from the 4th to the 6th century; but it can hardly be supposed that it is of so early an age, or that any Syriacs then had used so corrupt a dialect. It may rather be supposed to be translated from a more Greek lectionary never having existed as a native translation. To what age its execution should be assigned seems wholly uncertain. A further account of the MS. of this version, drawn up from a comparison of Assemani's description in the Vatican catalogue, and that of Adler's, is given in Horn's Introduct. iv, 284-287. The only complete passage published till recently was owing to Adler—viz. Matt. xxvii, 3-32; and scholars could only repeat or work upon what he gave. But the version has been published entire by Miniaschali Erizzo (Verona, 1864, 1864, 2 vols 4to; the first containing the text, with a Latin translation; the second, prolegomena and a glossary). Critical editors of the Greek Testament cannot now overlook this very valuable document, whose readings are so important. It contains the following portions of the Gospels: all Matthew except ch. xi, 23-31; Matthew chap. iii, ch. iii, 25-34; ch. iv, 15-37; ch. v, 1-29; ch. vi, 25-34; ch. viii, 15-35; ch. x, 9-15, 23-31, 34-36; xii, 16-26; xii, 29-35; xiii, 4-15, 43-58; xiv, 1-13, 35-84; xv, 1-20, 29-31; xvii, 1-12, 20-28; xviii, 20, 27; xviii, 5-9, 11, 21, 22; xix, 1, 2, 13-15; xix, 17-28; xxi, 4-46; xxii, 40-48; all Mark except i, 12-34, 40; ii, 13, 18-22; iii, 6-35; iv, v, 1-28, 30-35; v, 35-43; vi, 35-43; vii, 10-13, 24-45; vi, 1-22, 41-51; vii, 1-15, 31, 41-50; x, 1-31, 46-52; x, 21, 26-33; xii, 27; xiii, xv, 1-18; xix, 5-33; all Luke except i, 69, 75-77; iii, 23-38; iv, 1-15, 37-44; v, 12, 16-38, 39; vi, 11-16, 24-30, 37-49; vii, 17, 18, 30-35; viii, 22, 25, 40; ix, 7-25, 46-56; x, 13, 15-22, 24-24; xi, 26, 34-54; xii, 1, 13-29; xiv, 20-35; xiii, 15, 25-35; xiv, 1-10; xvi, 1, 9-16; xvii, 2, 9-20; xviii, 1, 15-17, 28-34; xix, 11-48; xx, 9-44; xxi, 5-7.
be translated as if it read יְהַדְוָשָׁתָה, like the reading of the Sam., Sam. vers., and Syr., which all followed the Sept.

23. וַעֲשָׂרָה—Syr. אֲשָׂרָה אֲשָׂרָה; Syr. אֲשָׂרָה אֲשָׂרָה.

24. יְאֵרָּה—Syr. יְאֵרָּה יְאֵרָּה; Syr. יְאֵרָּה יְאֵרָּה.

3. יְנַעֵרָּה—Syr. יְנַעֵרָּה יְנַעֵרָּה; Syr. יְנַעֵרָּה יְנַעֵרָּה.

7. דַּלְלָ—Syr. דַּלְלָ דַּלְלָ; Syr. דַּלְלָ דַּלְלָ.

9. מֵאֶרֶץ—Syr. מֵאֶרֶץ מֵאֶרֶץ; Syr. מֵאֶרֶץ מֵאֶרֶץ.

14. רָאֵרָּה—Syr. רָאֵרָּה רָאֵרָּה; Syr. רָאֵרָּה רָאֵרָּה.

19. רָאֵרָּה—Syr. רָאֵרָּה רָאֵרָּה; Syr. רָאֵרָּה רָאֵרָּה.

23. רָאֵרָּה—Syr. רָאֵרָּה רָאֵרָּה; Syr. רָאֵרָּה רָאֵרָּה.

29. יְאֵרָּה—Syr. יְאֵרָּה יְאֵרָּה; Syr. יְאֵרָּה יְאֵרָּה.

39. יְאֵרָּה—Syr. יְאֵרָּה יְאֵרָּה; Syr. יְאֵרָּה יְאֵרָּה.

49. יְאֵרָּה—Syr. יְאֵרָּה יְאֵרָּה; Syr. יְאֵרָּה יְאֵרָּה.

59. יְאֵרָּה—Syr. יְאֵרָּה יְאֵרָּה; Syr. יְאֵרָּה יְאֵרָּה.

69. יְאֵרָּה—Syr. יְאֵרָּה יְאֵרָּה; Syr. יְאֵרָּה יְאֵרָּה.

79. יְאֵרָּה—Syr. יְאֵרָּה יְאֵרָּה; Syr. יְאֵרָּה יְאֵרָּה.

89. יְאֵרָּה—Syr. יְאֵרָּה יְאֵרָּה; Syr. יְאֵרָּה יְאֵרָּה.

99. יְאֵרָּה—Syr. יְאֵרָּה יְאֵרָּה; Syr. יְאֵרָּה יְאֵרָּה.

4. יְאֵרָּה—Syr. יְאֵרָּה יְאֵרָּה; Syr. יְאֵרָּה יְאֵרָּה.

14. יְאֵרָּה—Syr. יְאֵרָּה יְאֵרָּה; Syr. יְאֵרָּה יְאֵרָּה.

23. יְאֵרָּה—Syr. יְאֵרָּה יְאֵרָּה; Syr. יְאֵרָּה יְאֵרָּה.

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79. יְאֵרָּה—Syr. יְאֵרָּה יְאֵרָּה; Syr. יְאֵרָּה יְאֵרָּה.

99. יְאֵרָּה—Syr. יְאֵרָּה יְאֵרָּה; Syr. יְאֵרָּה יְאֵרָּה.
rect, we may go a step farther and say what holds good for the one must also be good for the other; or, in other words, the Syriac translator made use of the Sept. for the other books. And, indeed, Gesenius has produced a number of examples from the book of Isaiah to show that the Sept. was followed even in free and arbitrary interpretations (comp. his *Commentarii über den Jesaja*, I, 82 sq.); and, in like manner, Credner, who has minutely examined the minor prophets in his *De Prophetarum Marcionis Versionum Syriacam et Peshito vocant*, *Indice*, thinks that the Sept. was employed there. A similar result will be achieved in comparing the book of Jeremiah. Thus,

11. 35. *אַבּוֹת*—Sept. *αὐτρόνομα*; Syr. *βιρή*; both derive it from *אַבּוֹת*, instead of from *אַבּוֹ* (comp. also xvii. 12).

12. 34. *אַבּוֹת*—Sept. *אַבּוֹת*; Syr. *אַבּוֹ*; both probably reading *אַבּוֹ*.


14. *אַבּוֹת*—Sept. *אַבּוֹ*; Syr. *אַבּוֹ*; both regarded *אַבּוֹ* not as a proper noun, but as an Aramaic infinitive of *אַבּוֹ*.


16. *אַבּוֹת*—Sept. *אַבּוֹ*; Syr. *אַבּוֹ*; both regarded *אַבּוֹ* not as a proper noun, but as an Aramaic infinitive of *אַבּוֹ*.

17. *אַבּוֹת*—Sept. *אַבּוֹ*; Syr. *אַבּוֹ*; both regarded *אַבּוֹ* not as a proper noun, but as an Aramaic infinitive of *אַבּוֹ*.

It would be useless to adduce more examples for our supposition, since we do not write a dissertation, but for a cyclopaedia which, so far as the point in question is concerned, has treated that subject in such a full way as neither the introduction to the Old Test. nor cyclopaedias and dictionaries of the Bible have done before, if they ever touched this point fully.

There is yet another matter which we should not pass over, and to which, as it seems, little attention has been paid. We mean the titles of the Syriac psalms, which are found neither in the Hebrew nor in the editions of the Sept. The titles are partly historical, partly dogmatical; the former speak of David or the Jewish people, the latter of Christ and his Church. Now the question arises, if the Syriac translators really perused the Sept., as our supposition is, how is it that the titles found in the Syriac psalms are not to be met with in the Sept.? But the question is easily answered, when we consider the fact that these titles are not only found in the commentary of Eusebius, but also in the *Codex Alexandrinus*. From the latter they were reprinted in Walton's *Polyglott* (vol. vi, pt. vi, p. 137 sq.), and again by Grafe, in the fourth volume of his edition of the Sept. A comparison of the titles as found in the Alex. Codex with those in the Peshito shows that the dogmatical part of those titles are a later addition, otherwise we could not account for the omission in the Greek, if really the latter had copied the Peshito. Deducing these additions, the titles otherwise agree with each other. Thus the title of Ps. ii reads: *προφητεία περὶ Χρι-στοῦ καὶ λόγως ἰδεῶν*; Syr. ἀνενεχθα αὐτῷ υἱῷ θεοῦ.
We could thus go on with the other books of the Pentateuch, but our examples are sufficient to show that the priority belongs to the Chaldee of Onkelos, and not to the Peshito. Our supposition being correct, the assertions of those must fall to the ground who would put Onkelos in the 2d or 3d century. On the contrary, we believe that the Targum of Onkelos belongs to the time of Christ—provided the Syriac version of the Pentateuch belongs to the 1st century of the Christian era—and thus the notices concerning Onkelos which we find in the Talmud are confirmed anew. Our examples from the book of Genesis leaving it beyond a shadow of doubt as to the dependence of the Syriac version upon the Chaldee, the Chaldee of the book of Proverbs will prove this more fully. Thus we read:

We will not increase the quotations, but let the student examine passages like i, 6, 8, 10, 13, 15, 18, 21—23, 25, 30; ii, 1, 4, 10, 14, 17, 21; iii, 2, 4, 6—8, 12, 15, 19, 21, 25, 29; iv, 2, 8, 10, 11, 14, 18, 21—23, 25—27; v, 2, 4, 5, 7, 8, 10, 13, 16, 18, 21, 23; vi, 1, 2, 4—6, 13, 15, 17, 19, 26, 28, 34; vii, 2—4, 10, 16—18, 23—25; viii, 4, 6, 10, 12, 13, 20, 23, 25; ix, 4, 5, 11, 14; x, 5—5, 7, 9, 16, 22, 29, 31; xi, x, 7, 16, 14, 18, 21, 22, 26, 27; etc.—altogether more than 800 passages where he will find a striking similarity between these two versions.

Besides this similarity, there are a great many passages in which the Chaldee and Syriac deviate from the Hebrew, and the inner connection of both versions with each other can no longer be doubted. Thus Prov. i, 7, the Hebrew reads, "Weigh the precepts of the Lord"—i.e., "The fear of God is the beginning of wisdom," but the Chaldee reads, "Weigh the precepts of the Lord," i.e., "The beginning of wisdom is the fear of God," and so also the Syr. xxxi, 9, 16, and the Heb. reads, "The Lord has made all things for himself," the Chaldee paraphrases, "All works of God are for those who obey him;" and thus also the
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Syrians are the people of Syria, which is a country in Western Asia. Without increasing the number of such passages, we will adduce some in which both versions entirely give up the Masoretic text and follow another reading: thus Prov. 1:24, for the Chaldee reads יברעא יברעא, and so also the Syriac,/read יברעא יברעא, for the translation is וברעא וברעא, and so in the Syriac: ix:11, for the Chaldee reads יברעא יברעא, for the translation is וברעא וברעא, and in the Syriac יברעא יברעא. These examples, which could be increased greatly (comp. iii: 27; v: 4, 9, 19, 21; vii: 22, 23; viii: 8; ix: 11; x: 4, 26; xii: 4, 19, 21, 28; xiii: 15, 19; xiv: 14; xv: 4, 4: 19, 20; xx: 4, 30; xxi: 11, 16; xxiv: 5, 22; xxv: 20, 27; xxvi: 5, 7, 10; xxvii: 5, 11; xxix: 18, 21; xxx: 11; xxxi: 6), leave no doubt that the Chaldee and Syriac stand in a relation of dependence to each other.

But in speaking of a relation of these versions, it must not be understood as if they relate to each other as the original and copy, but this relation consists in that the author of the one version, in preparing the same passages in which the Chaldee follows the Masoretic text, while the Syriac deviates from it, as it is, 16; iii: 30; iv: 9, 10; v: 6, 7, 8, 10; vi: 9, 10; ix: 12, 18; x: 10, 12, 19, 24; xi: 55, 16, 24, 29; xii: 17, 23; xiii: 1, 10, 23; xiv: 7, 7, 14, 16, 17, 22, 30; xvi: 4, 9, 15; xvii: 1, 3, 6, 15; xvi: 1, 22, 29; xxiv: 14; xxv: 3, 19; xxvi: 2, 6, 30, 34; xxvii: 10, 26, 32, 58; xxvii: 11, 10, 18, 21, 23; xxvii: 2, 11, 13, 17, 19, 26; xxx: 15, 19; or from those passages in which the Syriac agrees with the Masoretic text against the Chaldee, as vi: 35; viii: 15; viii: 29; xx: 12; xxii: 5; xxii: 14; xxiv: 24; xxv: 30, 32; xxvi: 5, 7, 15, 16; xxvii: 9, 11, 12; xxviii: 4; xxviii: 11; xxviii: 1; xxxi: 3.

To these examples from the book of Proverbs we could also add a number of other books. Future investigations based upon these must show the tenability or otherwise of our assertion. See also Schönfelder, Onkelos and Peschito (München, 1869); Maybaum, Uber die Sprache des Targum zu den Sprüchen, und deren Verhältniss zu dem Alterthum und den Alterthümern in der christlichen, und der hebräischen Geschichte, Göttingen, 1792; Arndt, A. Archäologische und philologische Forschungen über den Alten Testament, ii: 66 sq.; Daniel, L'Opuscule, p. 166 sq.; Frankl, Studien über das Septuaginta und Pescho zu Jeremia, in Frankfurter-Göttinger, Monatschrift, 1872, p. 444 sq.; (B. F.)

Syria-ma'achah (1 Chron. xix: 6). See Ma'achah.

Syrian (אֲרָמִי), Arammi, Gen. xxv: 20; xxvii: 8, 15; xxi: 20, 24; Deut. xvi: 5, 2 Kings v: 20; fem. אֲרָמִית, Arammiyáh, 1 Chron. vii: 14; "Aramites;" plur. masc. אֲרָמִר, Aramin, 2 Kings vii: 28, 39; xvi: 6; [where the text has שֵׁם אֲרָמִי, which the margin corrects to שֵׁם אֲרָמִי, Edomites:]; 2 Chron. xxii: 5; but "Syrians" is elsewhere the rendering of בָּרֵד, Arád, Αἰβαρέ, Luke iv: 27, an inhabitant either of Western Syria, i.e. on the Mediterranean (2 Kings v: 20), or of Eastern, i.e. Mesopotamia (Gen. loc. cit.). See Syria.

Syrian Churches, a general name for that portion of the Oriental Church which had its seat in Syria, and which is generally called the Church of Antioch and (after that of Jerusalem obtained a distinct jurisdiction) in the patriarchate of Jerusalem. The Syrian Church of the early centuries was exceedingly flourishing. Before the end of the 4th century it numbered 10,000,000; it had a Christian population of several millions. The first blow to the prosperity of the Syrian Church was the fatal division which arose from the controversies on the incarnation. See Eutyches; Jacobites; Monophysites; Nestorians. The Eu-
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the letters published from time to time by the French Society for the Propagation of the Faith, although natural and thronged with soul to her father for relief, and was
changed into a reed. Pan cut some stalks from it, joined
them together with wax, and used it, in the form known to us as Pan's-pipe, in remembrance of her
(Ovid, Metam., i, 690).

SYRNA, in Greek mythology, was a daughter of the river-god Lad, who, when pursued on account of her beauty by Pan, threw herself into a well, and was changed into a reed. Pan cut some stalks from it, joined them together with wax, and used it, in the form known to us as Pan's-pipe, in remembrance of her.

SYRNA, in Greek mythology, was a daughter of the Carian king Damasias. She fell from the roof of her house, and was restored by the art of Pothalius, who then married her, and built the city named after her in Caria.

Syro-Phoenician (Συμφοινικός, v. t. Συμφοινικός), a general name (Mark vii, 26) of a (female) inhabitant of the northern portion of Phoenicia, which was popularly called Syro-Phoenician, by reason of its proximity to Syria and its absorption by conquest into that kingdom, and the fact that a large number of people of Phoenician origin settled there. It is particularly interesting to the scriptural student on account of the woman who besought our Lord in behalf of her afflicted daughter, and the miraculous cure wrought by him on the latter. Matthew calls the woman a woman of Canaan (vii, 22), being in respect to her nationality, in contrast with the Phoenician woman of the preceding verse. Mark describes her as a Greek, a Syrophoenician by nation (vii, 26), but Rosenmüller rightly observes that the Jews called all Gentiles Greeks (Ἑλλήνες), just as the Greeks called all strangers barbarians. She was therefore a Greek, or Gentile, and a native of that part of Syria which belonged to Phoenicia. We have a curious instance of the interchange made in respect to the terms Canaanites and Phoenicians, of an earlier kind, in the case of Shaul, the son of Simeon, who is said in Genesis (xvi, 10), according to the Sept., to be the son of a Phoenician woman, and in Exodus (vi, 15), to be the son of a Canaanitish woman. The case of the Syrophoenician woman was a very singular one, both on account of the strong faith manifested on her part, and the exercise of divine grace and power in miraculous working by Christ beyond the proper sphere of his ordinary ministry. This particular text stands in a sort of affinity to the cases in Old Testament, history referred to by our Lord in Luke iv, 26, 27.

The invention of the words "Syro-Phoenicia" and "Syro-Phoenicians" seems to have been the work of the Romans, though it is difficult to say exactly what they were intended by the expressions. It has generally been supposed that they wished to distinguish the Phoenicians of Syria from those of Africa (the Carthaginians); and the term "Syrophoenician" has been regarded as the exact converse to "Libyphonician" (Alford, ad loc.). But the Libyphonicians are not the Phoenicians of Africa generally— they are a peculiar race, half-African and half-Phoenician ("mixtum Punicum Africi genus," Livy, xxxi, 22). The Syro-Phoenicians, therefore, should, on this analogy, be a mixed race, half-Phoenicians and half Syrians. This is probably the sense of the word in the narratives Lucilius (ap. Non. Marc. De Proprietat. Terr. iv, 431) and Juvenal (Sat. vii, 159), who would regard a mongrel Oriental as peculiarly contemptible. In later times a geographic sense of the terms superseded the ethnic one. The emperor Hadrian divided Syria into three parts—Syria Proper, Syria-Phoenice, and Syria-Palestina; and henceforth a Syro-Phoenician meant a native of this sub-province (Lucian, De Concord. Deor. § 4), which included Phoenicia Proper, Damascus, and Palmyrene (see Rawlinson, Herod. iv, 243 sq).

Syropolus (also Σωρόπολος, Σωρόπολος), Styvester, a writer on the history of the Council of Ferrara and Florence (1485 sq.), who himself took an active part in the discussions of the council, and was a determined opponent of the union between the churches of the East and West upon which the emperor, John Palaeologus, had set his heart. So far did he carry his opposition that he found it advisable to resign his place as one of the six delegates in the council, and came into violent antagonism with both the patriarch and the emperor. He yielded to the emperor's commands and threats, however, so far as to sign the decree of union which had been adopted, but afterwards deplored the weakness of his action. He was a legal officer (δικαίο
μάς) and a chief sacerdotum (μέγας ἱεραρχάρχης) at Constantinople, and was also one of the eyewitnesses and authorities on the patriarchs who were allowed to wear the badge of the cross upon their robes; but his want of firmness in the matter of the treaty of union with the Latin Church rendered him unpopular at home and thus caused him to retire from public life. He devoted his leisure to the composition of a "true history of the untrue union between the Greeks and the Latins," thereby excusing against himself the anger of the Latins and their friends in turn, so that Romish writers like Labbe and Alliatus class him unqualifiedly with Grecian liars and the worst sort of schismatics.

The work of Syropolus has been impressed with undiminished value as a source for the history of the Synod of Ferrara. It presents a credible view of events personally engaged in by the author, and defends a position actually represented in the council, besides revealing to view a series of connected and involved incidents which, but for its narration, could not have been known at this day. The later criticism of Alliatus may, nevertheless, have corrected some minor particulars of the narrative. The object of the book was to show that a real union was impossible, though the leaders on both sides, the pope, Bessarion, the patriarch, the emperor, etc., steadily drew nearer to each other, until the necessities of the case decided the result, which Syropolus justly characterizes as a compromise (μεσογείο) rather than a union. The final drafting of the terms of union involved extraordinary difficulties (sect. viii, 14). Book xii relates the disagreements of the Greeks while returning from the synod, and their discouraging reception at home.

The work is extant in a single edition based on a codex of the Bibliotheca Regia (N. 1247), from which Serrarius caused it to be copied in 1642 and sent to Isaac Vossius for publication; but Sir Edward Hyde, the English ambassador, caused it to be destroyed at the order of the French minister, as it was placed at the disposal of Robert Cuyghton, chaplain at the court of Charles II and, later, bishop of Bath. The latter issued the book in the original Greek and accompanied it with a Latin translation under the title Vera Hist. Uniamonum, etc. (Hague Comitis, 1669), besides prefixing to it a eulogy of Syropolus and of the Grecian theology and Church as compared with the papal, which rendered the work still more unpalatable to Romish readers. Alliatus accordingly prepared a refutation, directed more especially at Cuyghton, entitled In R. Cuygchton Apparatur, Versio
nem et Notae. (Frankfort, 1670); and Florence, (1671, pt. i). Cuyghton's edition and also the Paris codex are incomplete, as the whole of the first book is wanting; but several other manuscript copies of Syropolus exist, so that the deficiency may perhaps be met. See Cuyghton's preface, ubi sup.; Oudinii Comment. ii, 2418; Cave, Hist. Liturgica, iii, 1132; Schroth, xxxiv, 411. — Herzog, Real-Encyklop. s. v.

Syrtis (Σύρτης, "quicksands," Acts xxvii, 17). 17. There were quicksands on the coast of North Africa, between Cyrene and Carthage, whose shoals and eddies the ancient mariners greatly feared (Horace, Odys., I, 2, 99; Pliny, Nat. Hist., x, 78, 99; Strabo, ii, 4, 709); though the largest of these was named Syrtis Major, or Magna, and the lesser Syrtis Minor; and old geographers used to tell many marvels respecting them (Strabo, ii, 123;
| Syrus (Heb. Taanak) | 1 qip, sandy [Gesenius], or fortified [Fürst] | twice [Judg. xxi, 25; 1 Chron. vii, 29] more briefly Tanak, | 1 qip, A.V. “Taanah”; Sept. Θανακ or Θανακιν v. r. Θανακος, Θανακσ, etc., | an ancient Canaanitish city, whose king is enumerated among the thirty-one conquered by Joshua (Josh. xii, 21). Its exact limits or that of the half-tribe of Manasseh (xxii, 11; xxi, 25; 1 Chron. vii, 29), though it would appear to have lain within the original allotment of Issachar (Josh. xvi, 11). It was bestowed on the Kohathite Levites (xxi, 25). Taanach was one of the places in which, either from the strength of position, or from the ground itself, it being unfavorable for the mode of fighting, the aborigines succeeded in making a stand (xxvi, 12; Judg. i, 27); and in the great struggle of the Canaanites under Sisera against Deborah and Barak it appears to have formed the Headquarters of their army (Judg. v, 15). After some defeat the Canaanites of Taanach were probably made, like the rest, to pay a tribute (Josh. xviii, 18; Judg. i, 28); but in the town they appear to have remained to the last. Taanach is almost always named in company with Megiddo, and they were evidently the chief towns of that fine, rich district which forms the western portion of the great plain of Esdraelon (1 Kings iv, 12). It was known to Eusebius, who mentions it twice in the Onomasticon (Θανακιν and Θανακος) as a “very large village” standing between three and four Roman miles from Legio—the ancient Magdido. It was known to hap-Parochi, the Jewish medical traveller, and it still stands about four miles south-east of Lebbon, retaining its old name with hardly the change of a letter. Schubert, followed by Robinson, found it in the modern Ta‘annak, now a mean hamlet on the south-east side of a small hill, with a summit of table-land (Schubert, Morgenland, iii, 101; Robinson, Bibl. Res. iii, 156; Bibl. Sacra, 1845, p. 76; Schwarz, Palest., p. 149). The ancient town was planted on a large mound at the termination of a long spur or promontory, which runs out northward from the hills of Maunass into the plain, and leaves a recess or bay, subordinating to the main plain on its north side, and between it and Lebbon (Van de Velde, i, 358). Ruins of some extent, but possessing no interest, encompass it (Porter, Handbook, p. 371). The houses of the present village are mud huts, with one or two stone buildings (Ridgeway, The Lord’s Land, p. 588). Taanah. See TANANH-SHILOH.

Taanah-Shiloh. (Heb. Taanath’ Shiloh), תןנח שילה, Taanath [Gesenius; approach; Fürst, circle] of Shiloh, so called probably from its vicinity to that place; Sept. Θανακ Σελω v. r. Θυνακα and Σελωνα, a place mentioned (Josh. vi, 6) as situated near the northern border of Ephraim at its eastern end between the Jordan and the Dan. See Taanah. With this agrees the statement of Eusebius (Onomast., s. v.), who places Jananah twelve and Trench ten Roman miles east of Neapolis. It is probably the Thinea (Θυνα) mentioned by Ptolemy (Geog. v, 16, 5), one of the chief cities of Samaria, in connection with Neapolis. In the Talmud (Jerusalem Megillah, i), Taanath-Shiloh is said to be identical with Shiloh, a statement which Kurz (Gesch. des Alt. Bundes, ii, 70) understands as meaning that Taanath was the ancient Canaanitish name of the place, and Shiloh the Hebrew name, conferred on it in token of the “rest” which allowed the tabernacle to be established there after the conquest of the country had been completed. But this is evidently conjecture arising from the probable proximity of the two places. Taanah-of-Shiloh is probably the He Taana seen by Robinson north-east of Meledel (Later Res. iii, 235), and by Van de Velde (Memoir, p. 121, although erroneously marked Meraja ed-Din on his map), about a mile from the road between Acrabi and Meledel, consisting of “a small tell with a ruin, on the first lower plateau into which the Ghor descends.”

Taanith. See TALMUD.

Taba‘oth (Taba‘oth, i.e. little, rings [Gesenius], or spots [Fürst]; Sept. Taba‘oth v. r. Taba‘oth, also Taba‘oth, one of the Nethinim whose descendants or family returned from Babelon with Zerubbabel (Exra ii, 43; Neh. vii, 46). B.C. ante 536.

Tabbath (Heb. Tabbath, תבאת, perh. celebrated [Gesenius]; Sept. Tabbath v. r. Tabbath, a place mentioned in describing the flight of the Midianitish host after Gideon’s night attack; they fled to Beth-shittah, to Zererah, to the brink of Abel-meholah on (תבאת) Tabbath (Judg. vii, 22). As all these places were in or near the Ghör, Tabbath is probably the present Tubbah-filalh, i.e. “Terrace of Fahl,” a very striking natural bank, 600 feet in height, with a long horizontal and apparently flat top, which is embanked against the western face of the mountains east of the Jordan, and descends with a very steep front to the river (Robinson, Bibl. Res. iii, 295).

Tab'eil (Isa. vi, 6). See TABEL, i.

Tab'eil (Heb. Tabel, תבאל, in pause Tab'al, Tabel, Isa. vii, 6, A.V. “Tabal”), God is good: Sept. Tabbah, the name of two men. See also TABEL.

1. The father of the unnamed person on whom Rezin, king of Syria, and Pekah, king of Israel, proposed to bestow the crown of Judah in case they succeeded in detoothing Ahaz (Isa. vii, 6). B.C. ante 738. Who “Tabel’s son” was is unknown, but it is conjectured that he was some factious and powerful Ephraimite (perhaps Zichri, 2 Chron. xxviii, 7), who promoted the war in the hope of this result—Kittot. The Aramaic form of the name [see TABBAMON], however, has been thought to favor the supposition that he was a Syrian in the army of Rezin. The Targum of Jonathan renders the name as an appellativi, “and we will make king in the midst of her him who seems good to us” (טבאל טבאלא תvenile). Rashi by Gematria turns the name into הַﬠָלָה, Rima, by which apparently he would understand Remuliah.
2. An officer of the Persian government in Samaria in the reign of Artaxerxes (Ezra iv, 7). B.C. 519. It has been argued that he, too, was an Arab, from the fact that the letter which he and his companions wrote to the king was in the Syrian or Aramaic language. Geniius, (LXX, i, 290), states that he may have been a Samaritan.

Table·lius (Ταβλιεύ), a Greekized form (1 Esdr. ii, 16) of the Heb. name (Ezra iv, 7) Targel (q.v.).

Tab·erah (Heb. Taberah', תָּבְרָה, consumption; Sept. ταβεραίων), a place in the wilderness of Paran; so called from the fact that "the fire of Jehovah burned" (יִשְׁמֶש) among the Israelites there in consequence of their complaints (Num. xl, 3). It lay at the next station beyond Horeb, and must therefore be sought somewhere in Wady Saal. See EXOD. Keil argues (Comment. ad loc.) from the expression that it was "in the uttermost part of the camp," and from the omission of the name in Numbers, that he places it adjacent to the station Kibroth-hattaavah next named; but he overlooks the fact that both these are separately mentioned in Deut. ix, 22.

Taber·ing (תֹּבְרִיה; Sept. φιλόγγυρες; Vulg. murrmurantes), an obsolete word used in the A.V. of Nah. ii, 7 in the sense of drumming, or making regular sounds. The Hebrew word is derived from תֹּבְר, "a timbrel," and the image which it brings before us in this passage is that of the women of Nineveh, led away into captivity, mourning with the plaintive tones of doves, and beating on their breasts in anguish, as women beat upon their timbrels (comp. Ps. cviii, 25 [26], where the same verb is used). The Sept. and Vulg., as above, make no attempt at giving the exact meaning. The Targum of Jonathan gives a word which, like the Hebrew, has the meaning of "tymanopote". The A.V., in like manner, reproduces the original idea of the words. The "tabour" or "tabor" was a musical instrument of the drum type, which with the pipe formed the band of a country village. We retain a trace at once of the word and of the thing in the "tabourine" and "tambourine" of modern languages; in the "tabor" of the A.V. and older English writers. To "tabour," accordingly, is to beat with loud strokes as men beat upon such an instrument. The verb is found in this sense in Beaumont and Fletcher, The Tamer Tamed ("I would tabor her"), and answers with a singular felicity to the exact meaning of the Hebrew. See PLUMPTE, BIBLE EDUCATOR, iv, 210.

Tabernacle is the rendering, in the A.V. of the following Heb. and Gr. words: 1. מִשְׁכָּן, ἡ τέντα, the most frequent term, but often signifying and rendered a common "tent"; 2. כְּפֵרוֹת, mischkaná, the distinctive term, always so rendered, except ("dwelling") in 1 Chron. vi, 32; Job xvi, 21, xxvi, 28; xxxix, 6; Ps. cvii, 8; xlix, 11; lxxxv, 7; lviii, 2; Isa. xxxii, 19; Jer. ix, 19; xxx; li, 30; Ezek. cvi, 4; Heb. i, 6; ("habitation") 2 Chron. xxvii, 6; Ps. lxxixvii, 28; cxvii, 5; Isa. xxxii, 16; lvii, 2; ("tent") Cant. i, 8; 3. νάπαν (once ναπαν, Lam. ii, 6), σκέπα, σκέπασμα (Rev. xxii, 3; Deut. xvi, 13, 16; xxxvi, 10; 2 Chron. viii, 13; Ezracia iii, 4; Job xxvii, 29; Isa. iv, 6; Amos iv, 11; Zech. xiv, 16, 18, 19), or σχηματισμὸς, σχηματισμός (Amos v, 26), meaning a booth, as often rendered; 4. σκηνή, σχήνα (2 Cor. v, 1, 4), or σκηνώμα (Acts vii, 46 [rather habitation]; 2 Pet. i, 13, 14), a tent. Besides occasional use for an ordinary dwelling, the term is specially employed to designate the first sacred edifice of the Hebrews prior to the time of Solomon; fully called תֹּבְרִיה וּמִשְׁכָּן, the tent of meeting, or (especially in Neb. מַעֲרָשָׁה תֹּבְרִיה וּמִשְׁכָּן, tabernacle of the congregation (Sept. σκηνή [1 Kings xvi, 8, 26], 4, 5, σχήνα), τοῦ μαρτυρίου; Phil., Ἰνδον φαντάσμα, Opf. ii, 146; Ἰσραήλ, μεταφανάμων καὶ σχηματισμο-
EL-Kade still clings to the walls of Jerusalem. See Temple.

5. הֵקְדוֹל, temple (ya‘ag, templum), as meaning the stately building, or palace of Jehovah (1 Chron. xxix, 1, 19), is applied more commonly to the Temple (2 Kings xxiv, 18, etc.), but was used also (probably at the period when the thought of the Temple had affected the religious nomenclature of the time) of the tabernacle at Shiloh (1 Sam. i, 9; iii, 9) and Jerusalem (Psa. v, 7). In either case the thought which the word embodies is that the “tent,” the “house,” is royal, the dwelling-place of the great king. See Temple.

The first two of the above words receive a new meaning in combination with מַשֵׁר (mashër), and with מְשָׁרָה (masharāh). To understand the full meaning of the distinctive titles thus formed is to possess the key to the significance of the whole tabernacle.

(a) The primary force of מַשֵׁר is “to meet by appointment,” and the phrase מַשֵׁר לִשֵׁר (mashēr lishēr) has therefore the meaning of “a place of or for a fixed meeting.” Acting on the belief that the meeting in this case was that of the A. V. in the case the tent has uniformly rendered it by “tabernacle of the congregation” (so Sch. Schmidt, “tentorium conventūs;” and Luther, “Stiftshütte” in which Stift = Pfarrkirche), while the Sept. and Vulg., confounding it with the other epithet, have rendered both by ἡ συνεσθή τω μαρτύριον, and “tabernaculum locus testimonii.” None of these, however, ever, brings out the meaning of the word. This is to be found in what may be called the locus classicus, as the interpretation of all words connected with the tabernacle. This shall be a continual burning-offering “at the door of the tabernacle of meeting (מֵשָׁרָה) where I will meet you (מַשֵׁר לִשֵׁר) to speak there unto thee. And there will I meet (מַשְׁרָה, מְשָׁרָה) with the children of Israel. And I will sanctify (מִשָּׁרָה) the tabernacle of meeting and I will dwell (מַשְׁרָה) among the children of Israel, and will be their God. And they shall know that I am the Lord their God” (Exod. xxix, 44–46). The same central thought occurs in xxxv, 22, “There I will meet with thee” (comp. also xxx, 6, 36; Numb. xvii, 4). It is clear, therefore, that “congregation” is inadequate. Not the gathering of the worshipers, but the meeting of God with his people, to commune with them, to make himself known to them, was what the name embodied. Ewald has accordingly suggested Odenbargiust = tent of the congregation, as the best equivalent (Alterthümer, p. 190). This made the place a sanctuary. Thus it was that the tent was the dwelling, the house of God (Bähr, Symb. i, 81). See Congregation.

(b) The other compound phrase, מְשָׁרָהּ לִשֵּׁר (masharāh lishēr), as connected with מֵשֶׁר (to bear witness), is rightly rendered by ἡ συνεσθή τω μαρτύριον, tabernaculum testimonii, die Wohnung des Zeugenmess, “the tent of the testimony” (Numb. ix, 18) “the tabernacle of witness” (xxv, 8, 9). In the Greek it derives its name from that which is the centre of its holiness. The two tables of stone within the ark are emphatically the testimony (Exod. xxxv, 16, 21; xxxi, 18). They were to all Israel the abiding witness of the nature and will of God. The tent, by virtue of its relation to them, became the witness of it as being the meeting-place of God and man. The probable connection of the two distinct names, in sense as well as in sound (Bähr, Symb. i, 83; Ewald, All. p. 230), gave, of course, a force to each which no translation can represent. See Testimony.

II. History.—1. We may distinguish in the Old Testament three sacred tabernacles.

(1) The Ante-Sinaitic, which was probably the dwelling of Moses, and was placed by the camp of the Israelites in the desert, for the transaction of public business probably from the beginning of the Exodus. This was constructed by Bezaleel and Aholiah as a portable mansion-house, guildhall, and cathedral, and set up on the first day of the first month in the second year after leaving Egypt. Of this alone we have accurate descriptions. It was the type of the sacred tent, and most important, is called the tabernacle par excellence.

Moses was commanded by Jehovah to have it erected in the Arabian desert, by voluntary contributions of the Israelites, who carried about it with them in their migrations until after the conquest of Canaan, when it remained stationary and all the other sacred objects of the national religion were removed to it. (2) The Sinaitic tabernacle superseded the tent which had been the centre of the transaction of public business.

(3) The Davidic tabernacle was erected by David, in Jerusalem, for the reception of the ark (2 Sam. vi, 12); while the old tabernacle remained to the days of Solomon at Gibeon, together with the brazen altar, as the place where sacrifices were offered (1 Chron. xvi, 29; 2 Chron. i, 3).

2. Varied Fortunes of the Sinaitic Tabernacle. (1) In the Wilderness.—The outward history of the tabernacle begins with Exod. xxv. It comes after the first great group of laws (ch. xix–xxiii), after the covenant with the people, after the vision of the divine glory (ch. xxiv). For forty days and nights Moses is in the mount. Before him there lay a problem, as measured by human judgment, of gigantic difficulty. In what fit symbols was he to embody the great truths without which the nation would sink into brutality? In what way could those symbols be guarded against the evil which he had seen in Egypt, of idolatry the most degrading? He was not left to solve the problem for himself. There rose before him, not without points of contact with previous associations, yet in no degree formed out of them, the “pattern” of the tabernacle. The lower analogies of the past and the external art of the nearer eastward eye, their completed work before the work itself begins, may help us to understand how it was that the vision on the mount included all details of form, measurement, materials, the order of the ritual, the apparel of the priests. He is directed in his choice of the chief artists, Bezaleel and Oholiah, as the chief architect of the tribe of Dan (ch. xxxi). The sin of the golden calf apparently postpones the execution. For a moment it seems as if the people were to be left without the Divine Presence itself—without any recognised symbol of it (xxxiii, 3). As in a transition period, the whole future depended on the presence of the people, the intercession of their leader, a tent is pitched (probably that of Moses himself, which had hitherto been the headquarters of consultation), outside the camp, to be provisionally the tabernacle of meeting. There the mind
of the lawgiver enters into ever-closer fellowship with the mind of God (ver. 11), learns to think of him as "merciful and gracious" (xxiv, 6), in the strength of that mind, is led back to the place which had seemed likely to end, as it began, in vision. Of this provisional tabernacle it has to be noticed that there was as yet no ritual and no priesthood. The people went out to it as to an oracle (xxxiii, 7). Joshua, though of the tribe of Ephraim, had free access to it (ver. 13). Another outline law was, however, given; another period of solitude, like the first, followed. The work could now be resumed. The people offered the necessary materials in excess of what was wanted (xxxvi, 5, 6). Other workmen (ver. 2) and workwomen (xxxv, 20) placed thereunto, and the third year of Bezanah, the son of Abihail; ^ and Aholiah. The parts were completed separately, and then, on the first day of the second year from the Exodus, the tabernacle itself was erected and the ritual appointed for it begun (xi, 2).

The position of the new tent was itself significant. It stood, not, like the provisional tabernacle, at a distance from the camp, but in its very centre. The multitude of Israel, hitherto scattered with no fixed order, were now, within a mouth of its erection (Numb. ii, 2), grouped round it, as around the dwelling of the unseen Captain of the Host, in a fixed order, according to their tribes and their families. In the east, and the other three families of the Levites on the other sides, were closest in attendance, the "body-guard" of the Great King. See Levite. In the wider square, Judah, Zebulon, Issachar, were on the east; Ephraim, Manasseh, Benjamin, on the west; the less conspicuous tribes, Dan, Asher, Naphtali, on the north; Reuben, Simeon, Gad, on the south side. When the army put itself in order of march, the position of the tabernacle, carried by the Levites, was still central, the tribes of the east and south in front, those of the north and west in the rear (ch. ii). Upon it there rested the symbolic cloud, dark by day and fiery-red by night (Exod. xvi, 9). When the cloud removed, the host knew that it was the signal for them to go forward (ver. 36, 37; Numb. i, 17). As long as it remained—whether for a day, or month, or year— they continued where they were (ver. 15-23). Each march, it must be remembered, involved the breaking-up of the camp, all the parts being carried on waggons by the three Levitical families of Kohath, Gershon, and Merari, while the "sons of Aaron" prepared for the removal by covering everything in the Holy of Holies with a purple cloth (iv, 6-15). See ENCAMPMENT.

In all special facts connected with the tabernacle, the original order of the two tables isomerous men meet with God. There the Spirit "comes upon" the seventy elders, and they prophesy (Numb. xii, 24, 25). Thither Aaron and Miriam are called out when they rebel against the servant of the Lord (xii, 4). There the "glory of the Lord" appears after the unfaithfulness of the twelve spies (xvi, 10) and the rebellion of Korah and his company (xvi, 19, 42) and the sin of Meribah (xx, 6). Thither, when there is no sin to punish, but a difficulty to be met, do the daughters of Zelophehad come to bring their cause "before the Lord" (xxvii, 2). There, when the deserts of Moses draw near, is throned the "great shepherd who meets his flock" (Deut. xxxii, 14).

(2.) In Palestine.—As long as Canaan remained unconquered, and the people were still therefore an army, the tabernacle was probably moved from place to place, wherever the host of Israel was for the time encamped— at Gilgal (Josh. iv, 19), in the valley between Bethel and Gerizim (xiii, 17, 34); and, lastly, at the head-quarters of Gilgal (ix, 6; x, 15, 40); and, finally, as at "the place which the Lord had chosen," at Shiloh (ix, 27; xvii, vii, 1). The reasons of this last choice are not given. Partly, perhaps, its central position, partly its belonging to the powerful tribe of Ephraim, the tribe of the great captain of that period. The Sanhedrin deterred there. It continued during the whole period of the judges, the gathering-point for the "heads of the fathers" of the tribes (xix, 51), for councils of peace or war (xxii, 12; Judg. xxi, 13), for annual solemn dances, in which the worship of Jehovah, and, like the ἱεροδολοχια of heathen temples, concubines of his priests (1 Sam. ii, 22). It was far, however, from being what it was intended to be, the one national sanctuary, the witness against a localized and divided worship. The old religion of the high-places kept its ground. Altars were erected, at first under protest, and with reserve, as being not for sacrifice (Josh. xxii, 20), afterwards freely and without scruple (Judg. vi, 26; viii, 21). When under the one special sanctuary was known at this period, those of the "house" and the "temple" of Jehovah (1 Sam. i, 9, 24; iii, 8, 15) are most prominent.

A state of things which was rapidly assimilating the worship of Jehovah to that of Ashtaroth or Mylitta needed to be broken up. The ark of God was taken, and the sanctuary lost its glory; and the tabernacle, though it did not perish, never again recovered it (1 Sam. iv, 22).

Samuel, at once the Luther and the Alfred of Israel, who had grown up within its precincts, treats it as an abandoned shrine (so Ps. lxvi, 60), and sacrifices elsewhere (1 Sam. iii, 18). He therefore himself (ch. xi, 2; xii, 3), at Gilgal (ver. 8; xi, 15). It probably became once again a movable sanctuary; less honored, as no longer possessing the symbol of the Divine Presence, yet cherished by the priesthood, and some portions at least of its ritual kept up. For a time it seems, under Saul, to have been settled at Nob (xxi, 10), which thus became what it had not been before—a priestly city. The massacre of the priests and the flight of Abiathar must, however, have robbed it yet further of its glory. It had before lost the ark. It now lost the presence of the high-priest, and with it the oracular ephod, the Urn and Thummim (xxi, 22; xxiii, 6). What change of fortune then followed we do not know. The fact that all Israel was encamped, in the last days of Saul, at Gilboa, and that there Saul, though without success, inquired of the Lord by Urim (xxvi, 4-6), makes it probable that the tabernacle, as of old, was in the encampment, and that Abiathar had retained it. In some way or other it found its way to Gideon (1 Chron. xxi, 30). The anomalous separation of the two things which, in the original order, had been joined brought about yet greater anomalies, and while the ark remained at Kirjath-jearim, the tabernacle at Gibeon connected together as a symbol of the union of Israel (Kings iii, 4). The capture of Jerusalem, and the erection there of a new tabernacle, with the ark, of which the old had been deprived (2 Sam. vi, 17; 1 Chron. xvi, 1), left it little more than a traditional, historical sanctity. It retained only the old air of burnt-offerings (1 Chron. xxvi, 17). As such it was, however, neither king nor people could bring themselves to sweep it away. The double service went on; Zadok, as high-priest, officiated at Gideon (1 Chron. xvi, 39); the more recent, more prophetic service of psalms and hymns and music, under Asaph, gathered the solid rest of Israel (1 Chron. v, 22). The divided worship continued all the days of David. The sanctity of both places was recognised by Solomon on his accession (1 Kings iii, 10; 2 Chron. i, 3). But it was time that the anomaly should cease. As long as it was simply tent against tent, it was difficult that there should be distinct Purposes, David, fulfilled by Solomon, was that the ark and the tabernacle of both should merge in the higher glory of the Temple. Some, Abiathar probably among them, clung to the old order, in this as in other things; but the final day at last came, and the tabernacle of meeting was either taken down or left to perish as fit for forgetfulness. So a page in the religious history of Israel was turned in the catastrophe of the disaster of Shiloh led to its natural consumption.
III. Description.—The written authorities for the restoration of the tabernacle are, first, the detailed account to be found in Exod. xxvi, and repeated in xxxvi, 8–38, without any variation beyond the slightest possible abridgment; secondly, the account given of the building by Josephus (Ant. iii, 6), which is so nearly a repetition of the account found in the Bible that we may feel certain that Josephus had no real knowledge of the tabernacle before him except the one which is equally accessible to us. Indeed, we might almost put his account on one side if we were not that, being a Jew, and so much nearer the time, he may have had access to some traditional accounts which may have enabled him to realize its appearance more clearly than we can, and his knowledge of Hebrew technical terms may have assisted him to understand what we might otherwise be unable to explain.

The additional indications contained in the Talmud and in Philo are so few and indistinct, and are, besides, of such doubtful authenticity, that they practically add nothing to our knowledge, and may safely be disregarded.

For a complicated architectural building, these written authorities probably would not suffice without some remains or other indications to supplement them; but the arrangements of the tabernacle were so simple that the greater part of what was very important dimension was either five cubits or a multiple of five cubits, and all the arrangements in plan were either squares or double squares, so that there is, in fact, no difficulty in putting the whole together, and none would have ever occurred, were it not that the dimensions of the sanctuary, as obtained from the "boards" that formed its walls, appear at first sight to be one thing, while those obtained from the dimensions of the curtains which covered it appear to give another. The apparent discrepancy is, however, easily explained, as we shall presently see, and never would have occurred to any one who has only seen a canvas tent or was familiar with the exigencies of tent architecture.

The following translation of Exod. xxvi will set the subject generally before the reader. We have indicated, by the use of italic, marked variations from the A. V.:

1. And the tabernacle (תַּנֵךְ) thou shalt make—tent curtains: twisted linen, and violet and purple and crimson; and fine twined work (of artificer) thou shalt make them. (The length of the one curtain (shall be) eight and twenty by the cubit, and (the breadth) four cubits, and (the height) of the curtain: one curtain (shall be) to all the curtains. Five of the curtains shall be joined equal to one fellow, and a sixth curtain at the joint of the fellow. 2. And thou shalt make loops (תַּנֵךְ) of violet upon the edge of the one curtain from the end in the joining, and so shalt thou make in (the edge) of all the curtains. 3. And thou shalt make in the second joining: fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the end of the curtain which is in the second joining, the loops standing opposite (תַּנֵךְ). 4. And thou shalt make curtains of goats' hair (צֶבָּה) for a tent (תַּנֵךְ) upon the tabernacle, eleven curtains shalt thou make them. (The length of the one curtain (shall be) thirty by the cubit, and (the breadth) four by the cubit, the one curtain: one measure (shall be) to (the) eleven curtains. And thou shalt join five of the curtains separately, and six of the curtains separately; and thou shalt double the sixth curtain forward (תַּנֵךְ). 5. Forefront of the tent. And thou shalt make fifty loops upon (the edge) of the one curtain—the endmost in of the curtains—fifty loops upon the edge of the curtain. 6. The second joining. And thou shalt make taches of white rams' skins put as taches in the loops, and thou shalt join the tent, and (it) shall be one. And the overplus hang in (the curtains of the tabernacle) upon the overplus, upon the tabs. 7. And the back of the tabernacle; and the curtain from this (side) and the curtain from that (side) in the overplus in (the curtain) that is (over) the back of the tabernacle. And the curtain from this (side) and from that (side), to cover it.


TABERNACLE

chahukim, rendered "fillets," i.e. ornamental chaplets in relief round the pillar (so Ewald, Altertämner, p. 335, note 5), but most probably meaning rods (so Genesius, Fürst, and others), joining one pillar to another. These rods were laid upon the hooks, and served to attach the hangings to and suspend them from. The hooks and rods were silver, though Knobel conjectures the latter must have been merely plated (Exod. p. 278). The mode of adjusting these hangings was similar to that of the doorway screens and "vail" described below.

The circumference of the enclosure thus formed was 300 cubits, and the number of pillars is said to have been 20 + 20 + 10 + 10 = 60, which would give between every two pillars a space of \(\frac{200}{60} = 5\) cubits. There has been considerable difficulty in accurately conceiving the method adopted by the writer in calculating these pillars. This difficulty arises from the corner pillars, each of which, of course, belongs both to the side and to the end. It has been supposed by many that the author calculated each one corner pillar twice; that is, considered it, though one in itself, as a pillar of the side and also as a pillar of the end. This would make in all 56 actual pillars, and, of course, as many spaces (Bihler, Knobel, etc.); that is, nineteen spaces on each side, and nine on the end. Now since the side was 100 cubits and the end 50, this would give for each side space \(\frac{100}{5} = 5\) cubits, and for each end space \(\frac{50}{5} = 10\) cubits, spaces artificial in themselves and unlike each other. It is certainly most probable that the spaces of side and end were of exactly the same size, and that each of them was some exact, and no fractional, number of cubits. The difficulty may be completely removed by assuming the distance of 6 cubits to each space, and counting as in the accompanying ground-plan. Thus, since each side was 100 cubits, this needs twenty spaces. But twenty spaces need twenty-one pillars. So that, supposing us to start from the south-east corner and go along the south side, we should have for 100 cubits twenty-one pillars and twenty spaces; but of these we should count twenty spaces and pillars for the south side, and call the south-west corner pillar, not the twenty-first pillar of the side, but the first of the end. Then going up the end, we should count ten pillars and spaces as end, but consider the north-west corner pillar not as eleventh of the end, but first of the north side; and so on. In this way we gain sixty pillars and as many spaces, and have each space exactly 5 cubits.

The hangings (נֵּפְרָא עַלְתָּם, belaltam) of the court were of twined shesh; that is, a fabric woven out of twisted yarn of the material called shesh. This word, which properly means white, is rendered by our version "fine linen," a rendering with which most concur, while some decide for cotton. At all events, the curtains were a strong fabric of this glancing white material, and were hung upon the pillars, most likely outside, though that is not known, being attached to the pillars at the top by the hooks and rods already described, while the whole was stayed by pins and cords, like a tent.

The entrance, which was situated in the centre of the east end, and was twenty cubits in extent, was formed also of a hanging (technically נִפְרַע, maedek) of "blue, purple, and scarlet, and fine twined linen, work of the כּּלָל, rokem" (A. V. "needle-work"). The last word has usually been considered to mean embroiderer with the needle, and the curtain fancied to have had figures, flowers, etc., of the mentioned colors wrought into it. But such kinds of work have always a "wrong" side, and, most probably, taking into account the meaning of the word in Arabic, and the fondness of the Arabs at this day for striped blankets, the word means "weaver of striped cloth," and the hanging is to be conceived as woven with lines or stripes of blue, purple, and scarlet

Plan of the Tabernacle and its Court. (From Riggenbach's Mosaische Stifthütte.)

Large enclosure—Court (open overhead). Small enclosure—the Tabernacle (covered). a. Ark in the Holy of Holies. b. Table of show-bread. c. Golden candlesticks. d. Altar of incense—b, e, f being in the holy place. e. Laver, or basin for washing. f. Altar of burnt-offering. g. Gate or ledge around this altar for the priests to stand upon. h. Sloping ascent from the ground to this ledge. (The last two articles are in the court.)
Planks on their Bases (according to the common view).

ter deeply into the ground, as there was no lateral strain upon them, and the whole weight of the building kept them firmly in their place. Their only object was to keep the bottom of the planks level and even. The upper ends of the planks, however, needed to be kept from separating, as they would certainly do under the traction of the stay-cords fore and aft. Hence the tenons mentioned in Exod. xxvi, 17 are carefully distinguished from those (already described) referred to in ver. 19, and they are designated (without any sockets assigned to them) by a peculiar term, נַחַלְתָּב, meshullathoth, which occurs here only. It is regarded by Gesenius as radically signifying notched, but he understands it here as meaning joined, a sense in which Furst and Mithlau emphatically concur, to the exclusion of that adopted by the Sept. (ditionurur) and the A. V. ("in an order"). Prof. Paine refers the term to the top of the planks, and renders it clasp'd, understanding a separate plate with holes corresponding to pins or tenons (probably all of copper) in the upper end of the planks likewise, as in the annexed cut.

This is an essential provision for the stability of the structure, of which no one else seems to have thought. Nevertheless, as he privately informs us, he has since abandoned this distinction between the top and bottom tenons, and in his forthcoming second edition he will dispense with the clasps. The long middle bar, if pinned to each end plank, would subserve a similar purpose. Something of this sort is perhaps intimated by the bolting (בּלַהְיֹן, בַּלְתִּיָּה) of Exod. xxvi, 28: xxxvi, 33. The roof-curtains would likewise assist in holding the planks together.

Of these boards, which, being one and a half cubit, i.e., about two and a half feet broad, must have been formed of several smaller ones jointed together, there were twenty on the north and twenty on the south side, thus making each side the length of thirty cubits. For the west end were made six boards, yielding nine cubits, and in addition two boards for the corners (Exod. xxvi, 9–22 sq.), making in all eight boards and twelve cubits; and as the end in thought (so Josephus, Ant. iii, 6, 3) to have been ten cubits (proportionate to that in Solomon's Temple, 1 Kings vi, 2, 20), this would imply that each corner plank added half a cubit to the width, but nothing to the length, the measurements being taken inside. Were the planks supposed a cubit thick, which is the usual way of describing an extra (see account of the weight), the remaining cubit of the corner plank would exactly cover the thickness of the side plank. The description given of the corners is exceedingly perplexing, and the diversity of opinion is naturally great. The difficulties all lie in Exod. xxiv, 24. It goes on, "they shall be coupled together," rather, they shall be "twins," or "twinned" (בּלַהְיֹן, תַּדְמִים). "They" evidently refers to the corner planks; and, setting aside the idea that they make twins together, which cannot

Sockets of the Tabernacle Court, and their Position under the Boards.

Bottom of the Corner Planks, shown as resting upon the Bases (according to Paine).

talent of silver. Whether these sockets were wedge-shaped or pointed, and themselves went into the ground; or whether they were mere foot-plates for the Bottom of the Corner Planks, shown as resting upon the Bases (according to Paine). Socket of the Tabernacle Court, and their Position under the Boards. Planks on their Bases (according to the common view).
be, since they are at opposite corners, the expression may mean that each corner plank of itself makes twains, which it would do if it had two legs containing the angle between them. If the corner plank be two-legged, it adds necessarily something to the length, and thus destroys the measurement. One explanation is therefore to regard the end of the corner plank, e, as twin, i.e., corresponding to the side plank a. Further, each corner plank must be "entire ("," tamthin") or on its head" (A. V., with many others, considers " tamthin the same as " todain)". Now if the "head" be not the top of the plank, but the edge or point of the corner, f, then the statement implies that the corner plank of the end wall, though prolonging the side wall outside, must not be cut away or sloped, for example, in the fashion indicated by the dotted lines e d. Once more, the words are added "unto one ring," accurately "unto the first ring." Keil (Comment. ad loc.) understands that "the two corner boards at the back were to consist of two pieces joined together at a right angle, so as to form, as double boards, one single whole from the top to the bottom," and that "one ring was placed half-way up the upright board in the corner or angle, in such a manner that the central bolt, which stretched along the entire length of the walls, might fasten into it from both the side and back." Murphy (Comment. ad loc.) suggests a form which we represent by the annexed figure. But Paine's arrangement, as in the cut below, seems to us to meet all the requirements of the case in the simplest and most effectual manner. The ring and staples at the top and bottom of the corner planks formed a hinge, so that the adjoining planks were laced or carried together as one. That the end planks went in between the last side planks (as neatness and usage in such structures dictated), making the interior width of rows of bars, the top and bottom one on each of the sides being in two pieces. Josephus's account is somewhat different: "Every one," he says (Ant. iii, 6, 3), "of the pillars or boards had a ring of gold affixed to its front upwards, into which were inserted bars gilt with gold, each of them five cubits long, and these bound together the boards; the head of one bar running into another after the manner of one tenon inserted into another. But for the wall behind there was only one bar that went through all the boards, into which one of the ends of the bars on both sides was inserted." The whole edifice was doubtless further stayed by ropes attached to tent-pins in the ground from knobs on the outside of the planks. (See below.)

3. Drapery of the Tabernacle.—The wooden structure was completed as well as adorned by four kinds of hangings, each of which served a useful and even needful purpose.

(1) The Roof.—The first question that arises here is whether the roof was flat, like that of Oriental houses, or peaked and slanting, as in Occidental buildings. The
The Tabernacle as restored by Ferguson.

old representations, such as Calmet’s, take the former view; but to this it may be forcibly objected that it would in that case be impossible to stretch the roof-covering sufficiently tight to prevent the rain and snow from collecting in the middle, and either crushing the whole by its weight or flooding the apartments. Hence most later writers assume a peaked roof, although there is no mention of a ridge-pole, nor of supports to it; but the name “tent” given to the upper part of the edifice is itself conclusive of this form, and then these accessories would necessarily follow.

The roofing material was a canvas of goats’ hair, the article still employed by the Bedawin for their tents. It consisted of eleven “curtains” (עֵגֶבּ), i.e. breadths or pieces of (this camel) cloth, each thirty cubits long and four cubits wide, which is as large, probably, as could well be woven in the loom at once. Ten of these were to be “coupled” (דּוֹעֵב), i.e. sewed together, five in one sheet, and five in another, evidently by the selvage; thus making two large canvases of thirty cubits by twenty each. But as the building was only twelve cubits wide, one of them alone would more than suffice for a roof, even with a peak. Hence most interpreters understand that the surplus width was allowed to hang down the sides. But what is to be done with the other sheet? Ferguson (in Smith’s Dict. of the Bible, s. v. “Temple”) supposes (with interpreters in general) that the two sheets were thrown side by side across the ridge-pole, the extra length (some fifteen cubits) being extended at the eaves into a kind of wings, and the surplus width (ten cubits) furled along the slope of the gable, or perhaps stretched out as a porch. But there is no authority whatever for this disposal; and if the two pieces of canvas were intended to be thus adjoined, there appears no good reason why they should not have been sewed together at the first, like the individual breadths. Hence Paine suggests that they were designed as a double roof, so as the more effectually to shed rain, somewhat in the manner of a “fly” or extra roof to a modern tent. For this the size is exactly adequate. If the angle at the peak were a right angle, as it naturally would be, the gable, of course, being an isosceles triangle, eight and a half cubits would be required for each slope of the roof (they being the two legs of which twelve is the hypotenuse); thus leaving one cubit to cover each of the eaves (as specified in ver. 13), and one cubit for seams, and perhaps hems. The seams, in order to be water-tight (especially since they ran parallel with the ridge and eaves) as well as smooth, would best be formed by overlapping the edges, in shingle style.

The sixth “curtain,” or extra single piece, was to be “doubled in the fore-front of the tabernacle” (xxvi, 9, פַּרְקֹתָן אֶל הָעִבְרָדִים), which interpreters generally have understood as meant to close the gable. This, as Paine suggests, it would neatly do if folded in two thicknesses (like the rest of the goat’s-hair cloth) across the lower part of the rear open space above the boards, as it is just long enough (twelve fifteen cubits; the surplus three cubits being employed exactly as in the case of the other sheets), and sufficiently wide (four cubits up the six of the perpendicular; leaving only a small triangle at the peak for ventilation); the gores or corners probably being tucked in between the two thicknesses of the roof-sheets. This sixth curtain, of course, was sewed endwise to one of the outer pieces of the under canvas.

These roof-curtains were joined by means of fifty “loops” (אֲבַרֹת, lōdah) of unspecified (probably the same strong) material, and as many taches (תּוֹפֵס, kerayim) of “brass.” With most interpreters, Ferguson understands these to be intended for connecting the

The Tabernacle as restored by Paine.
boards and prevent any one from looking through the cracks from without. These curtains were suspended on fifty knobs or taches of gold by means of fifty loops of the same material as the curtains themselves; these fastenings may be arranged as in the case of the roof-canvas. It thus became "one tabernacle" (ver. 6, הָעָרָבָא הָעָרָבָא, i.e. these curtains belonged to the upright [wooden] part of the structure, in distinction from the sloping [canvas] or "tent" part above it). The material of these inner curtains was similar to that of the door of the outer court (xxvii, 16), but it was also to be embroidered with cherubim, like the interior "vail" (xxvi, 31), which will be considered below.

3. A coat of "ram's" skins dyed red and tachash (A. V. "badgers," probably seal or some other fur) skins was furnished as an additional covering (xxvi, 14, רָמָּה, milledolah, from upward). This is usually regarded as a part of the roof; but to pile them there would have been sure to catch the rain, and so prove worse than useless. Paine places them on the outside of the "boards" to hide the cracks and prevent the wind and rain from driving in. Hence the number of skins is not specified; they were to form a blanket sufficiently large to cover the walls, and run up under the edge of the roof-canvas so as to catch the drip from the eaves. Doubtless the tachash fur was placed next the smooth gilding, and in its natural state, because hidden; and the rougher but more durable ram's-wool was exposed, the hair shingling downward to the weather, but dyed a brilliant color for effect. They would naturally be hung upon the copper taches, which served so many useful purposes in the "boards." They are called in ver. 14 "a covering (רָמָּה, misketh, not necessarily a roof, for it is used only of this fur robe or some similar one, Numb. iv, 8, 12) and of the screen [whatever that may have been] of Noah's ark [Gen.

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The Inner Curtains according to Paine.

Face and Section of the "Boards" of the Tabernacle, showing their varied Attachments. (After Paine.)
ter Table, apparently as completing the canvas or tent-like part of the structure.

Salaehutza (Arch. der Hebräer, ii, 321 sq.) represents the hangings of the tabernacle as suspended in the form of a tent, but in a peculiar form. He thinks the יִנָּה יִנָּה was properly so called, was reared in the form of a peaked tent. Of this the byssus curtains, he supposes, formed the internal drapery, while the goats'-hair curtains, covered with leather and tachash skins, formed the outer covering. The whole structure would thus present the appearance externally of a peaked tent, reared within a high palisse of wood, and open at the front. This representation has the advantage of allowing the ornamental curtain, and also the gilt boards with their golden rings and silver sockets, to be fully visible. There seems, however, at least one fatal objection to it, viz. that it does not fulfill the condition that the joinings of the curtains shall be over the pillars that separate the holy from the most holy place—a condition of essential significance, as we shall see.

(4.) The doorways of the tabernacle were formed or rather closed in a manner altogether analogous to the entrance of the exterior court, namely, by a vertical screen or sheet of cloth made of heavy material, and in one case (rarely) still further stiffened by embroidery, similar to the piece of tapestry that hangs at the portal of modern cathedrals in Italy, or (to speak more Orientally) like the flap at the opening of a modern tent and the carpet or camlet partition between the male and female apartments of a Bedawin abode. Of these there were two, each of which is denoted by a distinctive term rarely varied.

(a) The front opening (םָחַת, pëkchak; A.V. "door") was closed sufficiently high to prevent a passer-by from looking in, by a "hanging" (םָחַת, musâk, a screen, or "covering") from the sun [Ps. cxxi, 17] or from observation (2 Sam. vii, 19; Isa. xxii, 8) of materials exactly like that of the entrance to the court already described, suspended upon five copper-sOCKETED and gilt pillars יִנָּה יִנָּה of acacia-wood by means of golden hooks יִנָּה יִנָּה, pegs, spoken only of these and those at the outer entrance), the whole being probably of the same height, proportions, and style in other respects as the exterior one. The number of the pillars is significant: as there were five of them, one must necessarily stand in the centre, and this one was probably carried up so as to support one end of the ridge-pole, which we have above seen is presumable. A corresponding pillar in the rear of the tent may be inferred to sustain the other end, and possibly one or more in the middle of the building.

(b) A "vail" (םָחַת, pàròketh, separatrux, used only of this particular thing, sometimes [Exod. xxxiv, 12; xxxix, 34; xl, 21] with the addition of the previous term for emphasis) divided the interior into two apartments, called respectively the "holy place" and the "most holy." This partition-cloth divided only from the exterior ones in being ornamented (parchment on both sides; comp. 1 Kings vi, 29) with figures of cherubim stitched (probably with gold thread, i.e. strips of gold-leaf rolled and twisted) upon it, apparently with the art of the embroiderer (םָחַת, הַעֲשָׂרְךָ, the work of an artist; A.V. "cunning work"). It was suspended upon four pillars precisely like those of the door "hanging," except that there were five pillars of silver itself, with the following statement of the text (Exod. xxxvi, 33), "And thou shalt hang up the veil under the taches" (םָחַת, הַעֲשָׂרְךָ), evidently meaning that the pillars to which its ends were to be attached were to be placed directly beneath the golden knobs opposed in the walls, on which likewise hung the side-curtains, shows both that these latter were thus completed by a drapery on the remaining side of each room (it will be remembered that the silver curtains were attached in continuation to that of the doorway screen), and likewise proves the character and situation of the taches themselves (not hooks in the roof, which at the eaves was at least five cubits above the top of the "vail"). As the vail, like the two outer screens, was stretched tight across the space it occupied, it was of course made exactly long enough for that purpose; thus, too, the embroidered figures (which, if of life-size, were of just the height to extend upright across the stuff—about four cubits) would show to the finest effect, not being in folds like the interior side-curtains.

It is not possible to determine with exactness the exact position of the "vail" is not otherwise prescribed than in the above requirement; nor is the length of either of the apartments which it separated given, although together they amounted to thirty cubits. On the supposition (sustained by the analogy in the Temple) that the Most Holy was an exact square, i.e. (according to our determination above) twelve cubits each way, the knob or tache opposite which it would hang must have been that which stood in the forward edge of the eighth plank from the rear of the building. Whether it was in front of or behind the pillars is not certain; but the former is probable, as it would suggest a barrier from within. The end pillars apparently stood in immediate contact with the side walls, both in order to sustain the ends of the vail, and to leave a wider space between them for ingress and egress. The vail was suspended directly upon golden pins (A.V. "hooks") inserted in the face of the pillars near their square top, and thus differed (as did likewise the screen of the door of the tabernacle) from the hangings of the outer court, which hung upon silver rods (A.V. "fillets") (doubtless by loops running on the rods) resting on similar pins or "hooks." The reason of this difference seems to have been that the greater space between the court pillars (so as to admit animals as well as men) would have caused too much sag in the hanging without intermediate support, which could only be furnished by the rods and attachments along the upper edge.

4. Supplementary Notes. Since the book of Numbers was in type we have considered a few points concerning the structure of this edifice which admit of additional elucidation.

(1.) The "corner-boards."—The fact that the dimensions of the courts and the building itself were in decimal proportions, and that in the temple subsequently the same thing was adopted, is, therefore, appropriate. When considering the proportions of these dimensions, the holy and most holy were exactly twenty cubits wide (1 Kings vi, 2), leads strongly to the presumption that in the tabernacle these rooms were ten cubits wide, that we are disposed to recall the arrangement adopted in the foregoing discussion, which gives these apartments a width of twelve cubits, leaving for the holy place the irregular dimensions of eighteen by twelve cubits. Adopting the suggestion of Keil (Commentary, ad loc.) that the corner-boards were constructed of two parts, forming a right angle with each other, we have only to take a plank on the half cubits wide and divide it lengthwise into two portions, one fourths and the other five-sixths of a cubit wide, and fasten these together in that manner, in order to obtain the needed half cubit necessary at each end of the rear, and allow one wing of the corner-board to lap around the end of the last. It is easy to judge how the corner boards were necessarily, as may be seen from the following diagram.

The statement respecting these corner-planks in
Exod. xxvi, 24, "And they shall be twined upon its top to the first (or same) ring," we may then understand to mean that they were to be in that manner jointed throughout their length, and were to use the first or end ring of the side-plank in common for the topmost bar, thus holding the corner firm in both directions, and the accompanying figure. The topmost rear bar may have been dovelled into the end of the side-bar for further security.

Corner-board, showing its "One Ring," in common with that of the Side-plank.

(2.) Position of the Curtains.—The use of these pieces of drapery will not be materially affected by this change in the width of the structure. We need only raise the peak into an acute instead of a right angle in order to dispose of the roof-canvas. The curtain across the rear gable may be wrapped a little farther along the side at each end, and it will at the same time cover the tops of the rear planks, and close the joint where the ends of the roof-curtains fall short of doing so.

On the supposition of a flat roof stretched directly across the tops of the planks, the dimensions of both sets of curtains may readily be made to correspond with the requirements of the building. The embroidered curtains may either be used around the walls, as previously, or they may be joined together into one large sheet to cover the ceiling and walls on the inside. Their length (twenty-eight cubits) would in the latter case reach to within one cubit of the ground; and their combined breadth (forty cubits) would in like manner cover the end wall (ten cubits + thirty cubits of length of building). The suture, where the two canvases are ordinarily supposed to be joined by the loops, would thus also exactly fall over the "vail," separating the holy from the most holy place.

The same would be true likewise of the goats'-hair curtains if similarly joined and spread over the roof and outside of the tabernacle, reaching to within one sixth cubit of the ground on each side and rear. The only difficulty would be as to the eleventh or extra goats'-hair curtain. If this were attached in the same manner as the other breadth, it would be wholly superfluous, unless used to close the entire front, as it might be if doubled (according to the interpretation of Exod. xxvi, 9). But it seems agreed upon by all critics that it must be employed upon the rear of the building (as explicitly stated in ver. 12). Keil understands that it was divided between the back and the front equally; but this answers to neither passage, makes part of the rear freely covered in (it brings up the own confession) the suture one cubit behind the "vail" (contrary to ver. 38). Brown reviews and confutes the explanations of other interpreters (Kalisch, Von Gerlach, and Ferguson), but frankly admits his own inability to solve the problem (p. 45). Paine's interpretation is the only one that meets the case.

This last insuperable difficulty, together with the impossibility of shedding the rain and snow, seems to us a conclusive objection against the flat-roof theory of the building. Brown ingeniously remarks (p. 47), "Admitting that snow sometimes falls on the mountains of Sinis, as it does; if ever, it falls in the valleys or plains; and if slight showers ever do occur, they must be like angels' visits, few and far between. None of the many authors I have followed across the desert of wandering seem ever to have witnessed snow, and very rarely even rain." This last circumstance is probably owing to the fact that it is almost invariably avoided in the winter or rainy season. The writer of this article was overtaken, with his party, by a snow-storm in March, 1874, which covered the ground in the plains and bottoms of the wadies of Mount Sinai ankle-deep; and every traveller must have observed the unmistakable traces of terrific floods orfreshets along the valley of the whole region. It often rains here in perfect torrents (see Palmer, Desert of the Exodus, p. 38, 177). A single thunder-storm, with a heavy shower of rain, falling on the naked granite mountains, will be sufficient to convert a dry and level valley into a roaring river in a few short hours" (ibid., p. 129). It is essential to any reconstruction of the tabernacle that the roof be made water-right, and this can only be done effectually by the true tent-form, with ridge and peak. See Tent.

5. Furniture of the Tabernacle.—The only piece of furniture within the inner holy place was the ark of the covenant; and the furniture of the outer room or holy place consisted of the altar of incense, the table of show-bread, and the "golden candlestick," the position of each of which is given in Exod. xxvi, 34, 35. They are all described in detail under their respective heads; and as Cyclopedian, we subjoin the following particulars as supplementary to the article on the last-named piece.

The candelabrum, as described in Exod. xxx, 31-37 (of which xxxvii, 17-23 is almost verbatim a copy), differs considerably from that in the account of Josephus (Ant. iii. 6, 7), and from the sculptured figure still extant upon the Ark of Titus (Roland, De Opus Islam Templo, p. 6; in which work other representations, all slightly varying, are given from Rabbinical sources and coins). Hence it is probable that the "candlestick" as constructed for the tabernacle by Moses was not exactly the same in form as that in the later models of Solomon's and Herod's temples; it would naturally be simpler and less ornamental in the earliest case, and the Herodian fabrication (if, indeed, this were other than that of the restoration from Babylon), to which all the later Jewish and profane statements apply (Solomon does not appear to have furnished his Temple with any other than the original candelabrum of the tabernacle), would of course depart most widely from the severity of the primitive type.

(1.) In the original object the following elements are clearly defined by the language (as above) employed: There was a main or central stem (גָּנוּר: yarek, thighb,
The Golden Candelabrum of the Tabernacle. (From a restoration by the Editor.)

A. V. ("shaft"), doubtless flaring or enlarged at the bottom, for a secure foot. From each side of this went off (apparently opposite each other, and at equal intervals), three arms (ךְדָּרֶים, kanim, reeds, "branches"), having each along their course three almond-shaped calyces (ךְנֹֿקְשִׁים, gebim, cups, "bowls"), one crown (ךְפָּרָךְ, kaphôr, "crown"), "knop"), and one blossom (ךְתִּיבָן, petach, "flower"): the middle stem had four such calyces, and at least three crowns, placed each immediately beneath the several junctions of the arms with the main stem, also more than one blossom. Finally, there were seven burners (ךְנֹֿקְשֵׁים, nerîm, lights, "lamps"), evidently one for the extremity of each arm, and one for the top of the central stem. Every part of the candelabrum (including the burners, only so far as applicable to them) was a continuous rounded (hammered or turned) piece of refined gold (ךְנֹֿקְשֵׁים, נֶפֶלִים, נֶפֶלִים, "one beaten work of pure gold"). It has usually been assumed that the arms were all in one plane with the main stem, and their summits all of equal height, and equidistant from each other, as is the case with the representation on the Arch of Titus.

The following are the principal points that remain uncertain: The relative position of the calyces, crowns, and blossoms on the arms; for although they are always enumerated in this order, there is nothing to show absolutely whether the enumeration begins at the intersection with the shaft or with the extremities. The former view, which is countenanced by the rest of the description (since this proceeds upward from the base), is adopted by Dr. Conant (in the Amer. ed. of Smith's Dict. of the Bible, s. v. "Candelstick"); the latter, which is favored by the difficulty (or rather impossibility) of assigning more than one blossom to the summit of the central stem (as the text would then seem to require), is adopted by Prof. Palestine (Solomon's Temple, etc., p. 10). The signification of the terms is not decisive: for the kaphôr, or "knop," may quite as well signify a little ornamental ball or globular enlargement in the necks of the arms and in the stem at their points of departure, as a capital or surmounting decoration (the three ranged along the main stem certainly were not such in strictness). The petach, or "flower," is regarded by both the above writers (who thus agree in making these, after all, the extreme points of the Chandler) as the "receptacles" of the lamps themselves; these last being regarded by Palestine as denoted by the gebim, or "bowls," having a trietal form in the case of the side arms, and a quaternal in that of the main stem.

IV. Relation of the Tabernacle to the Religious Life of Israel.—I. Whatever connection may be traced between other parts of the Hebrew national ritual and that of the tabernacle, now that with Israel had been brought into contact, the thought of the tabernacle meets us as entirely new. Spencer (De Leg. Hebr. vol. iii, 3) labors hard, but not successfully, to prove that the tabernacles of Moloch of Amos v. 26 were the prototypes of the tent of meeting. It has to be remembered, however, that the word used in Amos (סִכָּרָה) is never used of the tabernacle, and means something very different; and (2) that the Moloch-worship represented a deflection of the people subsequent to the erection of the tabernacle. The "house of God" [see BETHLEHEM] of the patriarchs had been the large "pillar of stone" (Gen. xxviii. 18, 19), bearing record of some high spiritual experience and tending to lead men upward to it (Bähr, Symbol, i. 98), or the grove which, with its dim, doubtful light, attuned the souls of men to a divine awe (Gen. xxvi, 33). The temples of Egypt were magnificent and colossal, hewn in the rock, or built of brick, or in the open air, as unlike as possible to the sacred tent of Israel. The command was one in which we can trace a special fitness. The stately temples belonged to the house of bondage which they were leaving. The sacred places of their fathers were in the land towards which they were journeying. There was no temple in the wilderness. To have set up a bethel after the old pattern would have been to make that a resting-place, the object then or afterwards of devout pilgrimage; and the multiplication of such places at the different stages of their march would have led inevitably to polytheism. It would have failed utterly to lead them to the thought which they needed most—of a Divine Presence never absent from them, protecting, ruling, judging. A sacred tent, a moving bethel, was the fit sanctuary for a people still nomadic. It was capable of being united to the land, as it actually came to be, with the "grove" of the older culture (Josh. x. 26). Analogies of like wants, met in a like way, with no ascertainable historical connection, are to be found among the Geatulians and other tribes of Northern Africa (Sil. Ital. iii, 399), and in the sacred tent of the Carthaginian encampment (Strabo, x. 65).

2. The structure of the tabernacle was obviously determined by a complex and profound symbolism, but its meaning remains one of the things at which we can but dimly guess. No interpretation is given in the law itself. The explanations of Jewish writers long afterwards are manifestly wide of the mark. That which meets us in the Epistle to the Hebrews, the application
of the types of the tabernacle to the mysteries of redemption, was latent till those mysteries were made known. Yet we cannot but believe that, as each portion of the wonderful order rose before the inward eye of faith, there must have entered into his mind truths which he apprehended himself and sought to communicate to others. It entered, indeed, into the order of a divine education for Moses and for Israel, and an education by means of symbols, no less than by means of words, presupposes an existing language. So far from shrinking, therefore, as may have timidly unwisely shrunk (Wytinck, *Egyptiaca, in Ugoine, Theaur., vol. i.), from asking what thoughts the Egyptian education of Moses would lead him to connect with the symbols he was now taught to use, we may see in it a legitimate method of inquiry—almost the only method possible. Where that fails, the way may be filled up (Bähr, *Symbol. passim*) from the analogies of other nations, indicating, where they agree, a widespread primeval symbolism. So far from laboring to prove, at the price of ignoring or distorting facts, that everything was till then unknown, we shall as little expect to find it so, as to recognize a new, even an unknown language, spoken for the first time on Sinai, written for the first time on the two tablets of the covenant.

3. The thought of a graduated sanctity, like that of the outer court, the holy place, the holy of holies had its counterpart, often the same number of stages, in the structure of Egyptian temples (Bähr, *Symbol. i. 216*). See Temple.

(1.) The interior adytum, (to proceed from the innermost recess outward) was small in proportion to the rest of the building, and commonly, as in the tabernacle (Josephus, *Ant. ii. 6, 3*) was at the western end (Spencre, *De Leg. Hebr., iii. 3*), and was but little lighted. In the adytum, often at least, was the sacred ark, the culminating point of holiness, containing the highest and most mysterious symbols—winged figures, generally like those of the carchemis (Wilkinson, *Anc. Egypt., v. 275*; Kenrick, *Egypt. i. 460*), the emblems of stability and life. Here were outward points of resemblance. Of all elements of Egyptian worship this was one which could be transferred with least hazard, with most gain. No one could think that the ark itself was the likeness of the God he worshipped. When we ask what gave the ark its holiness, we are led on to the infinite depths of the idea of holiness, the mysteries of religious systems. That of Egypt was predominantly nomothetic, starting from the productive powers of nature. The symbols of those powers, though not originally involving what we know as imagery, tended to it fatally and rapidly (Spencre, *De Leg. Hebr., iii. 3*; Warburton, *Divine Legation of Moses* ii. 4), filling up the space of Israel with the image of a kindred divinity. The nation was taught to think of God, not chiefly as revealed in nature, but as manifesting himself in and to the spirits of men. In the ark of the covenant, as the highest revelation then possible of the Divine nature, were the two tables of stone, on which were written, by the teaching of the Divine Spirit, and there by "the finger of God" (Matt. xii. 28; Luke xii., 20), see also Clement of Alexandria [Stron. vi. 183] and 1 Kings xviii. 46; 2 Kings iii. 15; Ezek. i. 3; iii. 14; 1 Chron. xxvii. 19), the great unchanging laws of human duty which had been proclaimed on Sinai. Here the lesson taught was plain enough. The highest knowledge was as the simplest, the esoteric as the exoteric. In the depths of the holy of holies, and for the high-priest as for all Israel, there was the revelation of a righteous Will requiring righteousness in man (Siahschitz, *Archdol. c. 77*). See Temple.

Over the kopirëth ("mercy-seat"), so called with a twofold reference to the root-meaning of the word. It covered the ark. It was the witness of a mercy covering sins. As the "footstool" of God, the "throne" of the Divine glory, it declared that over the law which seemed so rigid and unyielding there rested the compassion of one forgiving iniquity and transgression. Ewald, however, giving to *zgg*, the root of kopirkëth, the meaning of "to scrape," "erase," derives from that meaning the idea implied in the Sept. *aexirwma*, and denies that the word ever signified *tôstum* (Alterm. p. 128, 129). See Mercy-seat.

Over the mercy-seat were the cherubim, reproducing, in part, as it were, the symbolism of the great heathenic races, forms familiar to Moses and to Israel, needing no description for them, interpreted for us by the fuller vision of the later prophets (Ezek. i. 5-18; x. 8-15; xli. 19), or by the winged forms of the imagery of Egypt. Representing as they did the manifold powers of nature, created light, the sun's highest form (Bähr, *De Leg. Hebr., i. 341*), their "overshadowing wings," "meeting" as in token of perfect harmony, declared that nature as well as man found its highest glory in subjection to a divine law, that men might take refuge in that order, as under "the shadow of the wings" of God (Stanley, *Jewish Church*, p. 98). Placed where those and other like figures were, in the temples of Egypt, they might be hindrances and not help, might sensitize instead of purifying the worship of the people. But it was part of the wisdom which we may reverently trace in the order of the tabernacle that while Egyptian symbols are retained, as in the ark, the cherubim, the urim, and the thummim, their place is changed. They remind the high-priest, the representative of the whole nation, of the truths on which the order rests. The people cannot bow down and worship that which they never see. See Cherubim.

The material, not less than the forms, in the holy of holies was sacred property. The sacred ark, or other least liable of woods then accessible to decay, might well represent the imperishableness of divine truth, of the laws of duty (Bähr, *Symbol. i. 286*). Ark, mercy-seat, cherubim, the very walls, were all overlaid with gold, the noblest of all metals, the symbol of light and purity—symbol of light and purity which purify. The ark was the token of the incorruptible, of the glory of a great king (ibid. i. 282). It was not without meaning that all this lavish expenditure of what was most costly was placed where none might gaze on it. The gold thus offered taught man that the noblest act of beneficence and sacrifice are not those which are done that they may be seen of men, but those which are known only to him who "seeth in secret" (Matt. vi. 4).

Dimensions also had their meaning. Difficult as it may be to feel sure that we have the key to the enigma, there can be but little doubt that the other religious systems of the world did attach a mysterious significance to each separate number; that the training of Moses, as afterwards the far less complete initiation of Pythagoras in the symbolism of Egypt, must have made that transparently clear to him, which to us is almost impenetrably dark. A full discussion of the subject is obviously impossible here, but it may be useful to exhibit briefly the chief thoughts which have been connected with the numbers that are most prominent in the language of symbolism. Arbitrary as some of them may seem, a sufficient inducement to establish each will be found in Bähr's elaborate dissertation (Bähr, *i. 255-335* and other works (comp. Wilkinson, *Anc. Egypt., iv. 190-244*; Leyerer, in Herzog's *Real-Encykl. s. v. 'Stiftsfahute').

One—The Godhead, eternity, life, creative force, the sun, man.

Two—Matter, time, death, receptive capacity, the moon, woman.

Three (as a number or in the triangle)—The universe in connection with God, the absolute in itself, the unconditioned.

Four (the number, or in the square or cube)—Conditioned existence, the world as created, divine order, revelation.

Seven (as 3 + 4)—The union of the world and God, rest (as 3 + 4); constancy, balance, publication, Ten (as = 1 + 2 + 3 + 4)—Completeness or total, soul, physical, perfection.

Five—Perfection, attainment, incompleteness.

Twelve—The sigils of the zodiac, the cycles of the seasons; in Israel the ideal number of the people, of the covenant of God with them.
To those who think over the words of two great teachers, one heathen (Plutarch, *De Is. et Os.*, p. 411) and one Christian (Clem. Al. *Strom.* vi, 84-87), who had at least a sensitive, receptive, and passionate attitude toward the life of religion in Egypt, and had inherited part of the old system, the precision of the numbers in the plan of the tabernacle will no longer seem accountable. If, in a cosmical system, a right-angled triangle, with the sides three, four, five, represented the triad of Osiris, Isis, Osiris; while a cube, the four bright colors of the Egyptian sign of creation (Plutarch, *loc. cit.*), the perfect cube of the holy of holies, the constant recurrence of the numbers four and ten, may well be accepted as symbolizing order, stability, perfection (Bähr, *Symbol.* ii, 225). The symbol reappears in the most startling form in the closing visions of the Apocalypse. There the heavenly Jerusalem is described, in words which absolutely exclude the literalism that has sometimes been blindly applied to it, as a city four-square—12,000 furlongs in length and breadth and height (Rev. xxii, 16). See Numbers.

Into the inner sanctuary neither people nor the priests as a body ever entered. Silence as it may seem, that in which everything represented light and life was left in darkness and solitude. Once only in the year, on the day of atonement, might the high priest enter. The strange contrast has, however, its parallel in the spiritual life. Death and life, light and darkness, are wonderful unities. Only by passing into the "thick darkness" where God is (Exod. xx, 21; 1 Kings viii, 12) we can enter at all into the "light inaccessible" in which he dwells everlasting. The solemn annual entrance, like the withdrawal of symbolic forms from the gaze of the people, was itself a part of a wise and divine order. Intercourse with Egypt had shown how easily the symbols of truth might become common and familiar things, yet without symbols the truths themselves might be forgotten. Both dangers were met. To enter once, and only once in a year, as an offering and in the name of the people, on the day of atonement and before the law of duty, before the presence of the God who gave it, not in the stately robes that became the representative of God to man, but as representing man in his humiliation in the garb of the lower priests, barefooted and in the linen ephod—to confess his own sins and the sins of his people—this was a connecting point of the atonement-day (kippûr) with the mercy-seat (kophek-reth). To come there with blood, the symbol of life, touching with that blood the mercy-seat—with incense, the symbol of adoration (Lev. xvi, 12-14), what did that express but the truth (1) that man must draw near to the right hand of the God who offers the only true sacred worship of the heart, with the living sacrifice of body, soul, and spirit; (2) that could such a perfect sacrifice be found, it would have a mysterious power working beyond itself, in proportion to its perfection, to cover the multitude of sins?

From all others, from the high-priest at all other times, the holy of holies was shrouded by the heavy veil, bright with many colors and strange forms, even as curtains of golden tissue were to be seen hanging before the edifice of an Egyptian temple, a strange contrast often to the bestial form behind them (Clem. Al. *Prued.* iii, 4). In our man-made world it is not to be wondered that the veil was the witness of higher and deeper thoughts. On the shrine of Isis at Sais, there were to be read words which, though pointing to a pantheistic rather than an ethical religion, were yet wonderful in their loftiness, "I am all that has been (πᾶτιν γε γέγονοι·) and, is, and shall be forever (λαμπάς, ἡμέραν·) (Plutarch, *De Is. et Osir.* p. 394). Like, and yet more unlike, the truth, we find that no such words could have appeared on the veil of the tabernacle. In that identification of the word and God all idolatry was latent, as, in the faith of Israel, in the "I am all idolatry was latent; but the words, "I am all that has been," applied to the veil of any revelation of the Divine will, there were latent all the arts of an unbelieving priesthood, substituting symbols, pomp, ritual, for such a revelation. But what, then, was the meaning of the veil which met the gaze of the priests as they did service in the sanctuary? Basic colors, in the form of the numbers of the four bright colors, probably, after the fashion of that art, in parallel bands—blue, symbol of heaven, and purple of kingly glory, and crimson of life and joy, and white of light and purity (Bähr, *Symbol.* iii, 369-369)—formed in their combination no remote similarity to the mystical coloration of the Divine covenant with man, the pledge of peace and hope, the sign of the Divine Presence (Ezek. i, 28; Ewald, *Alterth.* p. 338). See Colors. Within the veil, light and truth were seen in their unity. The veil itself represented the infinite variety, the *πολυτύχες τῶν* of the divine order in creation (Eph. iii, 10). The again, were seen copied upon the veil the mysterious forms of the cherubim; how many, or in what attitude, or of what size, or in what material, we are not told. The words "cunning work" in Exod. xxxvi, 35, applied elsewhere to combinations of embroidery and metal (xxxviii, 15; xxxvi, 4), seem to justify the conjecture that here also they were of gold. In the absence of any other evidence, it would have been perhaps natural to think that they reproduced on a larger scale the number and the position of those that were over the mercy-seat. The visions of Ezekiel, however, reproducing, as they do, the forms of xxxvi, 31, which his priestly life had made him familiar, indicate not less than four (ch. i and x), and those not alike, having severally the faces of a man, a lion, an ox, and an eagle—strange symbolic words, which elsewhere we should have identified with imagery, but which here, bearing witness against it, emblem of the multifold variety of creation as once manifesting and concealing God.

(2) The outer sanctuary was one degree less awful in its holiness than the inner. Silver, the type of human purity, was used in the temple. The type represents the Divine glory (Bähr, *Symbol.* i, 284). It was to be trodden by the priests as by men who lived in the perpetual consciousness of the nearness of God, of the mystery behind the veil. Barefooted and in garments of white linen, like the priests of Isis (see Priest), they accomplished and confessed the side of the Divine Presence, not unlike in outward form to the sacred cakes which the Egyptians placed before the shrines of their gods, served as a token that, though there was no form or likeness of the Godhead, he was yet there, accepting all offerings, recognising in particular that special offering which represented the life of the nation at once in the distinctness of its tribes and in its unity as a people (Ewald, *Alterth.* p. 120). The meaning of the altar of incense was not less obvious. The cloud of fragrant smoke was the natural, almost the necessary, part of the unity of the hearth's altar. The *προσκύνειν* (Ps. cxli, 2). The incense sprinkled on the shew-bread and the lamp taught men that all other offerings needed the intermingling of that adoration. Upon that altar no "strange fire" was to be kindled. When fresh fire was needed it was to be taken from the altar of burnt-offering, as the word "sanctuary" (Lev. x, 18) and "temple" (Lev. xvi, 1) show; the sense, as compared with what is to follow, are the sublimity and the purity of these symbols. It is as if the priestly order, already leading a consecrated life, were capable of understanding a higher language which had to be translated into a lower for those that were still without God's favor. The withdrawal of the priests, the court, from the consecrated precincts, was the court, fenced in by an enclosure, yet
open to all the congregation as well as to the Levites, those only excepted who were ceremonially unclean. No one who was not of the visible (Eph. v, 1) race, the entrance, but every member of the priestly nation might thus far “draw near” to the presence of Jehovah. Here, therefore, stood the altar of burnt-offerings, at which sacrifices in all their varieties were offered by penitent or thankful worshippers (Exod. xxvii, 1–8; xxxviii, 1), the brazen laver at which those worshippers purified themselves before they sacrificed, the priests before they entered into the sanctuary (xxx, 17–21). Here the graduated scale of holiness ended. What Israel was to the world, fenced in and set apart, that the court of the tabernacle was to the surrounding world; and the sanctuary answered to that between the sons of Aaron and other Israelites; just as the idea of holiness culminated personally in the high-priest, locally in the holy of holies.

V. Theories of Later Times.—It is not probable that the elaborate symbolism of such a structure was understood by the rude and sensual multitude that came out of Egypt. In its fulness, perhaps, no mind but that of the lawgiver himself, ever entered into it, and even for him, one half, and that the highest, of its meaning must have been altogether latent. Yet it was not the less, was perhaps the more fitted, on that account, to be an instrument for the education of the people. To the most ignorant and debased it was at least a witness of the nearness of the Divine King. It met the craving of the human heart, which prompts to worship, with an order that was neither idolatrous nor impure. It taught men that their fleshly nature was the hindrance to worship; that it rendered them unclean; that only by subduing it, killing it, as they killed the bullock and the goat, could they offer up an acceptable sacrifice; that such a sacrifice was the condition of forgiveness, a higher sacrifice than any they could offer as the ground of remission. In the heavens the temple was regarded as belonging to the fleshly nature which was slain and offered, not to the true inner self of the worshipper.

More thoughtful minds were led inevitably to higher truths. They were not slow to see in the tabernacle the parable of the God’s presence manifested in creation. Darkness was as his pavilion (2 Sam. xxii, 12). He had made a tabernacle for the sun (Psa. xix, 4). The heavens were spread out like its curtains. The beams of his chambers were in the mighty waters (civ, 2, 3; Isa. xi, 22; Lowth, De Sac. Poës. viii). The majesty of God seen in the storm and tempest was as of one who rides a stormy sea (Psa. lxxv, 6). It might be said, “He that dwelleth between the cherubim” spoke on the one side of a special, localized manifestation of the Divine Presence, they spoke also on the other of that Presence as in the heaven of heavens, in the light of setting suns, in the blackness and the flashes of the thunder-clouds.

2. The thought thus uttered, essentially poetical in its nature, had its fit place in the psalms and hymns of Israel. It lost its beauty, it led men on a false track, when it was formalized into a system. At a time when Judaism and Greek philosophy were alike effect, when a feeble physical science which could read nothing but its own thoughts in the symbols of an older and deeper system was after its own fashion rationalizing the mythology of heathenism, there were found Jewish writers willing to apply the same principle of interpretation to the tabernacle and its order. In that way, it seemed to them to explain the formal ending of the Old Testament, the multiplying of letters who could not bring themselves to be proselytes. The result appears in Josephus and in Philo, also in part in Clement of Alexandria and Origen. Thus interpreted, the entire significance of the two tables of the covenant and their place within the ark disappeared, and this new system of interpretation became cosmical instead of ethical. If the special idiosyncrasy of one writer (Philo, De Profug.) led him to see in the holy of holies and the sanctuary that which answered to the Platonic distinction between the visible and the invisible, the corporeal and the spiritual, the less intelligent Josephus goes still more completely into the new system. The holy of holies is the visible firmament in which God dwells, the sanctuary is the earth and sea which men inhabit (Ant. iii, 6, 4; 7, 7). The twelve loaves of the show-bread represented the twelve months of the year, the twelve signs of the zodiac. The seven lamps were the seven planets. The four colors of the vail were the four elements {στρογγυλ}, air, fire, water, earth. Even the wings of the cherubim were, in the eyes of some, the two hemispheres of the universe, or the constellations of the greater and the lesser belts of the heavens. Alex. Comnenus even made the show-bread and the altar of incense stand on the north, because north winds were most fruitful; the lamp on the south, because the motions of the planets were southward (ibid. § 34, 35). We need not follow such a system of interpretation further. It was not unnatural that the authority which it shows it should secure for it considerable respect. We find it reappearing in some Christian writers—Chrysostom (Hom, in Journ, Eccl) and Theodoret (Quast, in Journ.; in some Jewish—Beau-Uziel, Kimchi, Abarbanel (Bahr, Symbol, i, 105 sq.). It was well for Christian thought that the Church had in the Fourth Century the Apocalypse of St. John that helped to save it from the pedantic puritilities of this physico-theology. It is curious to note how in Clement of Alexandria the two systems of interpretation cross each other, leading sometimes to extravagances like those in the text, sometimes to thoughts at once lofty and true. Some of these have already been noticed. Others, not to be passed over, are that the seven lamps set forth the varied degrees and forms {πολύμερος και πολυτρωτός} of God’s revelation, the form and the attitude of the cherubim, the union of active ministry and grateful, ceaseless adoration (St. Chrysostom, Hom. on Rev., ser. 3, ch. 15). 3. It will have been clear from all that has been said that the Epistle to the Hebrews has not been looked on as designed to limit our inquiry into the meaning of the symbolism of the tabernacle, and that there is consequently no ground for adopting the system of interpreters who can see in it nothing but an aggregate of types of Christian mysteries. Such a system has, in fact, to choose between two alternatives. Either the meaning was made clear, at least to the devout worshippers of old, and then it is no longer true that the mystery was hid “from ages and generations,” or else it was not possible to interpret the mystery aright, unless the word was voiceless and unmeaning as long as it lasted, then only beginning to be instructive when it was “ready to vanish away.” Rightly viewed, there is, it is believed, no antagonism between the interpretation which starts from the idea of symbols of great eternal truths, and that which rests on the idea of types foreshadowing Christ and his Work and his Church. If the latter were the highest manifestation of the former (and this is the keynote of the Epistle to the Hebrews), then the two systems run parallel with each other. The type may help us to understand the symbol. The symbol may guard us against misinterpreting the type. That the same things were at once symbols and types may take its place among the proofs of an insight and a foresight more than human. Not the vail of nature only, but the vail of the flesh, the humanity of Christ, at once conceals and manifests the Eternal’s glory. The types are the foreshadowing, the symbol the full statement; and hearts to believe to enter into the holy of holies, into the Divine Presence, and to see, not less clearly than the high-priest, as he looked on the ark and the mercy-seat, that righteousness and love, truth and mercy, were as one. Blood had been shed, a life had been offered; through the power of the blood of its love, was able to atone, to satisfy, to purify.
TABERNACLE

are, as might be expected, full of interest. As in a vision, which loses sight of all time limits, the temple of the tabernacle is seen in heaven (Rev. xv, 5), and yet in the heavenly Jerusalem there is no temple seen (xxi, 22). In the heavenly temple there is no longer any vail; it is open, and the ark of the covenant is clearly seen (xi, 19).

4. We must here follow out that strain of a higher mood, and it would not be profitable to enter into the speculations which later writers have engrafted on the first great thought. Those who wish to enter upon that line of inquiry may find materials enough in any of the greater commentators on the Epistle to the Hebrews (Owen's, Fisk's, Alford's), or in special treatises, such as those of Van Till (De Tabernac. in UgoLino, Theosaurus, viii.), Bede (Expositio Mystica et Moralit. Monastici Tabernaculi), Witsius (De Tabern. Levit. Mysteriorum, in the Miscell. Sacrae). Strange outlying hallucinations, like those of ancient rabbin, inferring from "the pattern showed to Moses in the Mount" the permanent existence of a heavenly tabernacle, like in form, structure, proportions to that which stood in the wilderness (Leyser, loc. cit.), or of later writers who have seen in it (not in the spiritual, but the anatomical sense of the word) a type of human society represented in the outer holy frame-work of the inner vital organs (Friederich, Symbol. der Mos. Stiftshütte, in Leyser, loc. cit., and Ewald, Alterth. p. 338), may be dismissed with a single glance. The Judaic and patriotic opinion in the main, though not in the details, was advocated by Bähr in his Symbolik (1857), in which he considered the tabernacle a symbol of the universe, the court representing earth, and the tabernacle, strictly so named, heaven, though not in a material sense, but as the place and instruments of God's revelation of himself. In his work on the temple, ten years later, Bähr retracted much of his former theory, and he was the last that maintained that the tabernacle symbolized the idea of the dwelling of God in the midst of Israel. Another view, which seems an exaggeration into unwarrantable detail of the true idea that each Christian is a temple of God, proceeds to adapt to the elements of human nature the divisions and materials of the tabernacle. Thus the court is the body, the holy place the soul, the holy of holies—true dwelling-place of God. This might do very well as a general illustration, and was so used by Luther; but the idea has been fully developed and defended against the attack of Bähr by Friederich in his Symbol. der Mos. Stifts- schaft, in Leyser, loc. cit.

5. Nevertheless, as the central point of a great symbolical and typical institute, the tabernacle necessarily possessed, both as a whole and in its contents, a symbolical and typical significance, which has been recognised by all orthodox interpreters. On this head, as we see above, much fanciful and unregulated ingenuity has been indulged; but this must not induce us to neglect those conclusions to which a just application of the principles of typological interpretation conduces.

(1.) Under the Old-Test. economy, the primary idea of the tabernacle was that of a dwelling for Jehovah in the midst of his people. This, we see, held in view in all the arrangements concerning the construction and location of the structure. "Let them," said God to Moses, "make me a sanctuary that I may dwell among them" (Exod. xxx, 8; xxix, 45); when the structure was completed it was set up in the midst of the congregation, and there it always remained, whether the people rested or were on their march (Num. ii); on it rested the cloud which indicated the Divine Presence, and which by its quiescence or removal indicated the will of the Great Sovereign of Israel as to the resting or removing of the camp (Exod. xxi, 31); and upon the tabernacle they laid their sacrifices to offer to God, or counsel to ask of him (Lev. i, 3; Num. xxvii, 2; Deut. xxxi, 14, etc.). As Judaism was strictly monothestic, it knew but one sacred place where Jehovah was to be found. The holy of holies, which the apostle calls "the second tabernacle" (Heb. ix, 7), was the appropriate residence of Jehovah as the God of Israel. In this the principal thing was the ark, in which was placed "the testimony" (תנור), and which was covered by "the mercy-seat" (תינוק). The testimony was the book of the law, and it was put into the ark as a witness against the people because of their sinfulness (Deut. xxxi, 26, 27). This symbolized the great truth that the first relation into which Jehovah comes with the sinner is that of a ruler whose law testifies against the transgressor. But this relation can only be the means for the blood of atonement to be sprinkled by the high-priest when he entered within the vail, and on which the visible emblem of Jehovah's presence—the sheenahah between the cherubim of glory—was enbronched; and in this there was an emblem of the fact that the condemning and accusing power of the law was taken away by the propitiatory covering which God had appointed. By all this was indicated the grand truth that the character in which Jehovah dwelt among his people was that of a justly offended but merciful and propitiated sovereign, who, having received atonement for their sins, had received forgiveness of their sins, and would remember them no more at all against them (comp. Philo, De Vit. Mosis, bk. iii).

In the first, or outer tabernacle, were the altar of incense, the table with the shew-bread, and the golden candlestick. The first was symbolic of the necessity and the acceptableness of prayer, of which the smoke of sweet incense that was to ascend from it morning and evening appears to be the appointed Biblical symbol (comp. Psa. cxli, 2; Luke i, 10; Rev. v, 8; viii, 3, 4). The second was emblematical of the necessity of good works to accompany our devotions, the bread being the seven lamps of the temple, representing the sevenfold light of God (Rev. xxi, 6), and consecrated to him by the offering of incense along with it as emblematical of prayer. The third was the symbol of the Church, or people of God, the gold of which it was formed denoting the excellence of the Church, the seven lamps its completeness, and the oil by which they were lighted being the appropriate symbol of the Divine Spirit dwelling in his people and causing them to shine (comp. Zech. iv, 2, 3; Matt. v, 14, 16; Rev. i, 12, 20).

In the fore-court of the tabernacle stood the altar of burnt-offering, on which were offered the sacrifices of the people of Israel, in which the priests cleansed their hands and feet before entering the holy place. The symbolical significance of these is too well known to need illustration. See Offering; Purification.

(2.) Under the new dispensation, if we view the tabernacle as a general symbol of Jehovah's dwelling in the midst of his people, then that to which it answers can be no other than the human nature of our Lord. He was "God manifest in the flesh," "Immanuel," God with us, and in him "dwelleth all the fulness of the Godhead bodily" (I Tim. iii, 16; Matt. i, 28; Col. ii, 9). Hence John (i, 14), in speaking of his incarnation, says, "The Word was made flesh, and dwelt among us," where the language evidently points to the ancient tabernacle as the symbolical residence of Jehovah; and in the book of Revelation (xxi, 5) the same apostle, in announcing the final presence of Christ in his glorified humanity with his Church, uses the expression, "The tabernacle of God is with men." From these statements of the New Test. we may hold ourselves justified in concluding that the ancient tabernacle, viewed in its general aspect as the dwelling of Jehovah, found its antitype in the human nature of Christ, in whom God really dwelt. Viewed more particularly in relation to its two inner courts, and the day it was set apart when they had become sacrifice to offer to God, or counsel to ask of him (Lev. i, 3; Num. xxvii, 2; Deut. xxxi, 14, etc.). As Judaism was strictly monothestic, it knew but one
with this, the writer of the Epistle to the Hebrews teaches (as above seen) us to regard the outer part of the tabernacle as more strictly typical of the person of Jesus Christ, and the inner heaven, into which he has now entered. Thus he speaks of him (viii, 2) as now, in the heavenly state, "a minister of the true [i. e. real, διά άλλου, as distinguished from symbolical] tabernacle, which is in heaven, where there is a "tabernacle," an allusion seems to be partly to the fact that Christ is in heaven, and partly to the fact that he ministers there in human nature. Still more explicit is the language used in ix, 11, where the writer, after speaking of the sacrificial services of the ancient economy as merely formal and imperfect, says, "For if that which is done according to the law could have contained more than a few hundred (Colenso, Pentateuch and Book of Joshua, pt. i, ch. iv, v). The number of priests was utterly inadequate for the services of the tabernacle (ibid. ch. xx). The narrative of the head-money collection, of the gifts of the people, is full of anachronisms (ibid. ch. xiv).

Some of these objections—those, e. g., as to the number of the first-born, and the disproportionate smallness of the priesthood, have been met by anticipation in remarks under Priest and Levite. Others bearing upon the general veracity of the Pentateuch history it is impossible to discuss here. See PENTATEUCH. It will be sufficient to notice such as bear immediately upon the subject of this article. (1.) It may be said that this theory, like other similar theories as to the history of Christianity, adds to instead of diminishing difficulties and anomalies. It may be possible to make out plausibly that what purports to be the first period of an institution is, with all its documents, the creation of the second; but the question then comes, How are we to explain the existence of the second? The world rests upon an elephant, and the elephant on a tortoise, but the footing of the tortoise is at least somewhat insecure. (2.) What more easy to view ever may be the right of the first-born, the alleged presence of the whole congregation at the door of the tabernacle tells with equal force against the historical existence of the Temple and the narrative of its dedication. There also, when the population numbered some seven or eight millions (2 Sam. xviii., 9), "all the men of Israel" (1 Kings, xiv., 22), "all the congregation" (ver. 5), "all the children of Israel" (ver. 63) were assembled, and the king "blessed" all the congregation (ver. 14, 55). (3.) There are, it is believed, undesigned touches indicating the nomadic life of the wilderness. The wood employed for the tabernacle is not the sycamore or the cedar; the beehives of the wilderness, as afterwards in the Temple, but the shittim of the Sinaitic peninsula. See SHITTAH-TREE; SHITTIM. The abundance of fine linen points to Egypt, the seal or dolphin skins ("badgers" in the A. V., but see Genesis, x. 26) to the shores of the Red Sea. See BADGER. The Levites are not to enter on their office till the age of thirty, as needing for their work as bearers a man's full strength (Numb. iv, 23, 30). Afterwards, when their duties are chiefly those of singers and gatekeepers, they were to begin at twenty (1 Chron. xxiii, 24). Would a later historian, having heard of the organized system from all share in the structure of the tabernacle, and left it in the hands of mythical persons belonging to Judah, and to a tribe then so little prominent as that of Dan? (4.) There remains the strong Egyptian stamp impressed upon well-nigh every part of the tabernacle and its ritual, and implied in other incidents. See BRAZEN SERPENT; LEVITE; PRIEST; Urim and Thummim. Whatever bearing this may have on our views of the things themselves, it points, beyond all doubt, to a time when the two nations had been brought into close contact, when not jewels of silver and gold only, but textiles of fine linen, were "brought and brought and brought" by one people from the other. To what other period in the history before Samuel than that of the Exodus of the Pentateuch can we refer that intercourse?
When was it likely that a wild tribe, with difficulty keeping its ground against neighboring nations, would have adopted such a complicated ritual from a system so alien to its own? The facts which, when urged by Spencer, with or without a hostile purpose, were denounced as daring and dangerous and unsettling, are now seen to be witnesses to the antiquity of the religion of Israel, and so to the substantial truth of the Mosaic history. They are used as such by theologians who in various degrees enter their protest against the more destructive criticism of our own time (Hengstenberg, *Egypt and the Books of Moses*; Stanley, *Jewish Church*, lect. 1v.).

We may, for a moment, put an imaginary case. Let us suppose that the records of the Old Test. had given us in 1 and 2 Sam. a history like that which men now seek to substitute for what is actually given, had represented Samuel as the first great preacher of the worship of Ehlonim, Gad, or some later prophet, as introducing for the first time the name and worship of Jehovah, and that the Old Test. began with this (Colenso, pt. ii, ch. xxi.). Let us then suppose that some old papyrus, freshly discovered, slowly deciphered, gave us the whole or the greater part of what we now find in Exodus and Numbers, that there was thus given an explanation both of the actual condition of the people and of the Egyptian element so largely intermingled with their ritual. Can we not imagine with what jubilant zeal the books of Samuel would then have been "critically examined," what inconsistencies would have been detected in them, how eager men would have been to prove that Samuel had had credit given him for a work which was not his; that not he, but Moses, was the founder of the polity and creed of Israel; that the tabernacle on Zion, instead of coming fresh from David's creative mind, had been preceded by the humble tabernacle in the wilderness?

The objection raised against the truthfulness of the narrative (Colenso, ibid. ch. vii.) on the ground that the entire congregation of 600,000 is said to have been convened at the door of this small structure (Lev. viii.) is readily obviated by the natural interpretation that only the principal persons stood immediately near, while the multitude saw and viewed the ceremonies from a convenient distance (Birks, *The Exodus of Israel*, p. 111).


**TABERNACLE** is a name given to certain chapels or meeting-houses in England erected by Mr. Whitefield, and to similar places of worship reared by Robert Haldane for the accommodation of a few large congregations in Scotland, out of which have chiefly been formed the present churches of Congregational dissenters in that country.

**Tabernacles** is also a term applied to certain inferior portions of churches, etc.: 1. A niche or hovel for an image. 2. An ambry on the right side of the altar, or behind it, for the reservation of the host, chrisom, and oil for the sick. 3. A throne carried like a litter on the shoulders of Spanish priests in the procession of Corpus Christi, and supporting the host. 4. A small temple over the central part of an altar for the reservation of the eucharist, contained in the pyx, and often decorated with a crown of three circles. Its earliest form was a censer of wood, or a little arched receptacle; then it became a tower of gold, or of circular shape, being a caset for the chalice and paten, in fact a ciborium. In the 15th century the tabernacle became a magnificent piece of furniture over or on the left side of the high-altar, with statues, towers, foliage, buttresses, and superb work, as at Grenoble, St. John Maurienne, Leau, Tour- nay, and Nuremberg, the latter sixty-four feet high, and of white stone. See **CHORIUM**; **DOVE**; **PYX**.

**Tabernacles, The Feast of**, the third of the three great annual festivals, the other two being the feasts of the Passover and Pentecost, on which the whole male population were required to appear before the Lord in the national sanctuary. It was a celebration of the in-gathering of all the fruits of the year, and in general import as well as time corresponded to the modern Thanksgiving season. See **Festival**.

I. Names and their Signification. — This festival is called----1. פִּסְחָה פִּסְחָה, Chag ha-Sukkoth; Sept. Πρωτός σεπηρις, the Festival of Tent; Vulg. feria tabernacul- rum; 2. V. The Feast of Tabernacles (2 Chron. viii, 13; Ezra iii, 4; Zech. xiv, 16, 18, 19); σεπηρις (John vii, 2; Josephus, Ant. viii, 4, 5); σεπηρια (Philos, De Sept. § 24); ἡ σεπηρια (Plutarch, Sympos. iv, 6, 2); because every Israelite was commanded to live in tabernacles during its continuance (comp. Lev. xxii, 43).
TABERNACLES, FEAST OF

2. The Feast of Ingathering (Exod. xxiii, 16; xxxiv, 22), because it was celebrated at the end of the agricultural year, when the ingathering of the fruits and the harvest was completed. 3. It is called &quot;Laubhüttenfeast,&quot; repeated by Keil (Archäologie, vol. i, § 85, note 3) and Baur (Symbolik, ii, 660), that the rabbins call this festival חנוכית יום,&quot; dies multiplicationis, &quot;is incorrect. The Mishna, which Winer quotes in corroboration of this assertion, does not denominate this festival as such, but simply speaks of the many sacrifices offered on the first day thereof: &quot;If any one vews wine [for the Temple] he must not give less than three logs; if oil, not less than one log.&quot; I say, if I do not know how much I have set apart, he must give as much as he can use in five days.&quot; (Menachoth, xiii, 5) --- i.e., as is used on the first day of the festival [of Tabernacles] when it happens to be on a Sabbath, for on such a day there are more libations used than on any other day in the year, inasmuch as 140 logs of wine are required for the different sacrifices.

II. The Time at which this Festival was celebrated.

The time for the celebration of this feast is from the 15th to the 22d of Tishri, when the season of the year is changing for winter (Josephus, Antiq. iii, 10, 4); i.e., in the autumn, when the whole of the chief fruits of the ground — the corn, the wine, and the oil — were gathered in (Exod. xxiii, 16; Lev. xxiii, 39; Deut. xvii, 15-15). Hence it is spoken of as occurring &quot;in the end of the year, when thou hast gathered in thy labors out of the field.&quot; There were thus only four days intervening between this festival and the Great Day of Atonement. But though its duration, strictly speaking, was only seven days (Deut. xvi, 13; Ezek. xiv, 25), yet, as it was celebrated by the Israelites as one of their national feasts, this festival is sometimes described as lasting eight days (Lev. xxiii, 39; Neh. viii, 18).

III. The Manner in which this Festival was celebrated.

As it is most essential, in describing the mode in which this feast was and still is celebrated, to distinguish between the Pentateuchal enactments and those rites, ceremonies, and practices which gradually obtained in the course of time, we shall divide our description into three periods.

1. The Period from the Institution of this Festival to the Babylonian Captivity. — The Mosaic enactments about the mode of celebration of this festival are to be found recorded as follows: The Israelites are to live in tabernacles during the seven days of this festival, &quot;that your generations may know that I made the children of Israel to dwell in tabernacles when I brought them out of the land of Egypt&quot; (Lev. xxiii, 42, 43).

This first day alone, however, is to be a holy convocation (שְנַחֲלוֹת), and a Sabbath or day of perfect cessation of business, on which no manner of secular work is to be done (ver. 39); and all the able-bodied male members of the congregation, who are not legally precluded from it, are to appear in the place of the national sanctuary, as on the Passover and Pentecost (Exod. xxiii, 14, 17; xxxiv, 20).

On this day the Israelites are to take &quot;the fruit of goodly trees, with branches of palm-trees, boughs of thick trees, and willows of the brook&quot; (Lev. xxiii, 40), most probably to symbolize the varied vegetation which grew in the different localities of their journey through the wilderness — viz., the palm-tree of the plain where the Israelites encamped, the willow of the Jordan, and the other trees from which God gave his people water to drink; and the designedly indefinite thick bush on the mountain heights over which they had to travel; while the fruits of the goodly trees represent the produce of the beautiful land which they ultimately obtained after their pilgrimages in the wilderness (Pseudo, in Herzog's Real-Encyklopädie, s. v. &quot;Laubhüttenfeast&quot;). As this festival, however, though symbolizing by the several practices thereof the pilgrimage through the wilderness, was nevertheless more especially designed to celebrate the completion of the harvest in the Promised Land, as typified by the harvest of the goodly trees, and the plants of the wilderness, the Israelites are enjoined &quot;not to appear before the Lord empty, but every one shall give as he is able, according to the blessing of the Lord thy God which he hath given thee&quot; (Exod. xxiii, 15; Deut. xvi, 16, 17). Hence they are to offer burnt-offerings, meat-offerings, drink-offerings, and other sacrifices as follows: On the first day, the burnt-offering is to consist of thirteen bullocks, two rams, fourteen lambs, and one kid of the goats for a sin-offering, with the appropriate meat- and drink-offerings; the meat-offerings being three tenths of an ephah of flour mingled with one half of a hin of oil to each bullock, one tenth of an ephah of flour mingled with one third of a hin of oil to each ram, and one tenth of an ephah of flour mingled with one quarter of a hin of oil to each lamb; the drink-offering consisting of one half of a hin of wine to each bullock, one third of a hin of wine to each ram, and one quarter of a hin of wine to each lamb (Num. xv. 2-11; xxviii, 12-14). The same number of rams and lambs, and one kid, are to be offered on the following days; the number of bullocks alone is to be reduced by one each day, so that on the seventh day only seven are to be offered (xxix, 12-30). There are accordingly to be offered during these seven days in addition to the above, fourteen rams, ninety-eight lambs, and seven goats, with thirty-three and three-fifths ephahs of flour, sixty-four and one-sixth hins of oil, and sixty-four and one-sixth hins of wine. Moreover, the law is to be read publicly in the sanctuary on the first day of the festival every Sabbathal year (Deut. xxxi, 10-13). The six following days — i.e., 15th-22d of Tishri — are to be half-festivals; they were most probably devoted to social enjoyments and friendly gatherings, when every head of the family was to enjoy the feasts from the second or festival tithi with his son, daughter, man-servant, maid-servant, the stranger, the fatherless, and the widow (xvi, 14). See Tithi.

At the conclusion of the seventh day another festival is to be celebrated, denominating the concluding day (יֵיהָדָד), the eighth concluding day (יֵיהָדָד), Sept. ištišānu). Like the first day, it is to be a holy convocation, and no manner of work is to be done on it. As it is not only the finishing of the Feast of Tabernacles, but the conclusion of the whole cycle of festivals, the dwelling in the tabernacle is to cease on the seventh day, and sacrifices to be offered thereon are to be distinct, and unlike those offered on the preceding days of Tabernacles. The burnt-sacrifice is to consist of one bullock, one ram, and seven lambs one year old, with the appropriate meat- and drink-offerings, and one goat for a sin-offering.
TABLES, FEAST OF (Numb. xxix, 36-38). The sacrifices, therefore, were to be like those of the seventh new moon and the Great Day of Atonement. Being, however, attached as an octave to the Feast of Tabernacles, the Sabbatical rest and the holy convocation, which properly belong to the seventh new moon, are transferred to it, and hence the two festivals are frequently joined together and spoken of as one composed of eight days. There is only one instance on record of this festival being celebrated between the entrance into the Promised Land and the Babylonian captivity (1 Kings viii, 2; 2 Chronicles iii, 17). As the exposition of the Pentecostal enactments with regard to this festival is to be found till we come to the post-exilian period.

2. The Period from the Return from Babylon to the Destruction of the Temple.—In the account of the first celebration of this festival after the return of the Jews from the Babylonian captivity, the concise Pentateuchal injunction is expanded. Not only are the localities specified in which these booths are to be erected, but additional plants are mentioned, and the use to be made of these plants is stated. The Jews, according to the command, made themselves booths upon the roofs of houses, in the courts of their dwellings, in the courts of the sanctuary, in the street of the watergate, and in the street of the gate of Ephrata, from the olive-branches, the pine-branches, the myrtle-branches, the palm-branches, and the branches of the thick trees, which were to be gathered, to gather them in three booths seven days (Neh. viii, 15-18). The Sadducees of old, who are followed by the Karaites, took these boughs and the fruits to be identical with those mentioned in Lev. xxiii, 39, 40, and maintained that these were to be used for the construction and adornment of the booths or sikkhb. The Pharisees and the orthodox Jewish tradition, however, as we shall hereafter, interpret this precept differently.

When the Feast of Tabernacles, like all other festivals and precepts of the Mosaic law, began to be strictly and generally kept after the Babylonian captivity, under the spiritual guidance of the Great Synagogue, the Sanhedrim, and the doctors of the law—scribes, more minute definitions and more expanded applications of the concise Pentateuchal injunction were imperatively demanded, in order to secure uniformity of practice, as well as to infuse devotion and joy into the celebration thereof, both in the Temple and in the booths. Hence it was ordained that the tabernacle or booth (םיקּחָב, sikkhb) must be a detached and temporary habitation, constructed for the sole purpose of living in it during this festival, and must not be used as a permanent dwelling. The interior of it must neither be higher than twenty cubits, nor lower than ten palms; it must not have less than three walls; it must not be completely roofed in, or covered with any solid material, but must be thatched in such a manner as to admit the view of the sky and the stars; and the part open to the rays of the sun must not exceed in extent the part shaded by the cover. It must not be under a tree; neither must it be covered with a cloth, nor with anything which contracts defilement or does not derive its growth from the ground (Mishna, Sukkah, i, 1-2, 7).

The furniture of the hut was to be of the most simple and plain description. There was to be nothing which was not fairly necessary. It would seem, however, that there was no strict rule on this point, and that there was a considerable difference according to the habits or circumstances of the occupant (Carpzov, p. 415; Buxtorf, Sepher ha-Shavua, ii, 99). The most important and charming form of the hut, and of the great lights of the Feast of Tabernacles, in Surenhusi, Mischna, vol. ii; also a lively description of some of the huts used by the Jews in modern times in La Vie Juive en Alace, p. 170, etc.)

Every Israelite is to constitute the sikkhb his regular domicile during the whole of the seven days of the festival, while his house is only to be his occasional abode, and he is only to quit the booth when it rains very heavily. Even a child, as soon as he ceases to be dependent upon his mother, must dwell in the booth; and the only persons exempt from this duty are those designated as the courts of the elders and the children of infants (Mishna, Sukkah, ii, 8, 9). The orthodox rabbins in the time of Christ would not eat any food which exceeded in quantity the size of an egg out of the booth (ibid. ii, 5).

The four species of vegetable productions to be used during this holiday (Lev. xxiii, 39, 40) are the next distinctive feature of this festival, to which the ancient doctors of the law before the time of Christ devoted much attention. These are—1. "The fruits of the good tree" (בראמש ובראמש). As the phrase goodly or splendid tree (בראמש) is too indefinite, and the fruit of such a tree may simply denote the fruit of any choice fruit-tree, thus leaving it very vague, the Hebrew canons, based upon one of the significations of (בראמש) to dwell, to rest; see Rashi on Lev. xxiii, 40, decreed that it means the fruits which permanently rest upon the tree—i.e. the citron, the paradise-apple (בראמש, etymology). Hence the rendering of Onkelos, the so-called Jerusalem Targum, and the Targum of Jonathan (etymology = etropous, Josephus, Ant. xiii, 18, 5), cireum. Josephus also says (ibid. iii, 10, 4) that it was the fruit of the persim, a tree said by Pliny to have been conveyed from Persia to Egypt (Hist. Nat. xv, 18), and which some have identified with the peach (Malus persica). The etropous must not be from an uncurriced tree (Lev. xix, 23), nor from the uncleave-offering (comp. Numb. xxviii, 11, 12); it must not have a stain on the crown, nor without the crown, peeled of its rind, perforated, or defective, else it is illegal (Mishna, Sukkah, iii, 5, 6).

2. "Branches of palm-trees" ( RaisedButton ובראמש). According to the Hebrew canons, it is the shoot of the palm-tree when budding, before the leaves are spread abroad, and while it is yet like a rod, and this is called lulab (בראמש), which is the technical expression given in the Chaldean versions and in the Jewish writings for the Biblical phrase in question (Buxtorf, Lex. Talm. coll.141; Carpzov, Ap. Crit., p. 416; Drusius, Not. Maj. in Lev. xxiii). The lulab must at least be three hands tall, and must be tied together with its own kind (Mishna, Sukkah, iii, 1, 8; Maimonides, Tad Ha-Cheschak, Hilchoth Lulah, vii, 1).

3. The bough of a thick tree (בראמש ובראמש). This ambiguous phrase is interpreted by the ancient canons to denote the myrtle-branch (בראמש) whose leaves thickly cover the wood thereof: it must have three or more shoots around the stem on the same level of the stem, but if it has two shoots opposite each other on the same level, and the third shoot is above them, it is not thick, but is called (בראמש ובבראמש) a thin myrtle (Mishna, Sukkah, 32 b; Maimonides, ibid. vii, 2). This explanation accounts for the rendering of the Chaldean paraphrases of this phrase by hadas (בראמש), myrtle-branch. If the point of this myrtle-branch is broken off, or if its leaves are torn off, or if it has more berries on it than leaves, it is illegal (Mishna, Sukkah, iii, 3).

4. The willows of the brook (בראמש ובראמש הלילה) must be of that species the distinguishing marks of which are dark wood, and long leaves with smooth margin. If any one of these four kinds has been obtained by theft, or comes from a grove devoted to idolatry, or from a town which has been enticed to idolatry (comp. Deut. xiii, 12, etc.), it is illegal (Mishna, Sukkah, iii, 3). The willow must be legal, and having been ascended, the palm, the myrtle, and the willow bound up together into one bundle, denominated lulab.

It has already been remarked that the Sadducees in and before the time of Christ maintained that the boughs and fruit here mentioned (viz. Lev. xxiii, 40) are to be used for the construction and adornment of
the booths, and that they appeal to Neh. viii, 15, 16 in support of this view. This view has not only been es-
poused by the Karaite Jews, the successors of the Sad-
ducees [see SADDUCEES], but is defended by bishop Pat-
rick, Keil, and most modern Christian interpreters. Against this, however, is to be urged that—(1) The ob-
vious sense of the injunction (leaveth the fruit and the
boughs) is that these boughs are to be carried as symbols during the rejoicing, and that we should expect something more explicit than the simple and single word הבנה, and ye shall take, had it been designed that these boughs should be employed for the construction of the booths. (2) The fruit (יהב)—as the margin of the A. V. rightly has it, and not boughs, as it is in the text with which this
injunction commences—could surely not be among the materials for the construction of the booths. (3.) The law about the booths is entirely separated from the ordering of the fruit and boughs, as may be seen from a comparison of Lev. xxiii, 40 with ver. 42. (4.) The first day of this festival, as we have seen, was a holy convoca-
tion, on which all manner of work was interdicted. It is therefore not against the sanctity of the day to sup-
pose that they intended to take the fruit and boughs on the first day meant that the Israelites are to con-
struct with these plants the booths on this holy day.
(5.) The appeal to Neh. viii is beside the mark, inasmuch as different materials are there mentioned—e.g. olive,
branches, and myrtle branches—which are not likely to be used for making the booths, while the hadar fruit and the willow specified in the Pentateuchal injunction are omitted. With the regulations about the tabernacles and the boughs or lulab before us, we can now continue the description of the mode in which this festival was celebrated in the Temple.

14th of Tishri was the Preparation Day (תִּשְׁרִי בֵּיתֵל). The pilgrims came up to Jerusa-
lem on the day previous to the commencement of the festival, when they prepared everything necessary for
its solemn observance. The priests proclaimed the ap-
proximation of the holy convocation on the eve of this day by the blasts of trumpets. As on the Feasts of the Pass-
over and Pentecost, the altar of the burnt-sacrifice was
cleaned in the first night-watch (Mishna, Tomai, i, 8), and the gates of the Temple, as well as those of the in-
ner court, were opened immediately after midnight for the convenience of the priests who resided in the city,
and for the people who filled the court before the cock crew to have the sacrifices and offerings duly exam-
ined by the priests (Tobit i, 8). When the 14th of Tabernacles happened on the Sabbath they brought their palm-branches or lulabah on the 14th of Tishri to the
synagogue on the Temple mount, where the ser-
vant of the synagogue (מזכיר) deposited them in a
gallery, while the lulabah of the elders of the synagogue (לולית) were placed in a separate chamber, as it was
against the Sabbatical laws to carry the palms on the
Sabbath from the booths of the respective pilgrims to the Temple.

15th of Tishri.—At daybreak of the first day of the festival a priest, accompanied by a jubilant procession and by a band of music, descended with a golden pitch-
er holding three logs to the pool of Siloam, and, having filled it with water from the brook, he endeavored to reach the Temple in time to join his brother priests who carried the morning sacrifice to the altar (Tosip-
hta Sukkah, c. iii). Following in their steps, he entered
from the south through the water-gate into the inner
court (Mishna, Middoth, ii, 6; Gemara, Sukkah, 48 a).
On reaching the water-gate, he was welcomed by three blasts of the trumpet. He then ascended the steps of
the altar with another priest who carried a pitcher of
wine for the drink-offering. The two priests turned
to the left of the altar where two silver basins were fix-
ed with holes at the bottom; the basin for the water
was to the west and had a narrower hole, while the one
for the wine was to the east and had a wider hole, so
that both might get empty at the same time. Into
these respective basins they simultaneously and slowly
poured the water and the wine in such a manner that
both were emptied at the same time upon the base of
the altar. To the priest who poured out the water the
people called ἀρχετός, the reason for this is that when Alexander Jannai, who officiated as priest, was charged with this duty, being a Sadducee and re-
jecting the ordinances of the scribes, he poured the
water over his feet and not into the basin, whereupon
the people pelted him with their eθρόγια, or citrons.
At this catastrophe, which nearly at the close of the
Maccabean king, Alexander Jannai called for the as-
sistance of the soldiers, when nearly six thousand Jews
perished in the Temple, and the altar was damaged, a
corner of it being broken off in the struggle which en-
sued (Josephus, Ant. xiii, 13, 5; Mishna, Sukkah, iv, 9; Gemara, ibid. 48 a: 51 a; Gräz, Geschichte der Juden [2d ed. Leips. 1856], iii, 112, 473 sq.). See SCHRINE. The ceremony of drawing the water was repeated
every morning during the seven days of the festival.
At the same time that the priests went in procession
to the pool of Siloam, another jubilant multitude of peo-
ple went to a place outside Jerusalem called Ṣeida (סידי), where a temple was in willows. These willows
they gathered with great rejoicing, carried into the
Temple amid the blasts of trumpets, and placed them
at the altar in such a manner that their tops over-
hung and formed a sort of canopy (Mishna, Sukkah, iv, 5). The decorating process of the altar being first offered, Musaph (מעסיף); then the additional or special sacrifice for this festival prescribed in Numb. xxix, 12-38, which, on the first day, consisted of a burnt-offering of thirteen bul-
locks, two rams, and fourteen lambs, with the appro-
priate meat- and drink-offering; and a goat for a sin-offer-
ing, and then the peace-offerings, the vows, and the
free-will offerings, which constituted the repast of the people (Jerusalem, Sukkah, v). While these sacrifices were offered the Levites chanted the Great Hallel, as on the feasts of the Passover and Pentecost. On this occa-
sion, however, each of the pilgrims held in his right hand the lulab, or palm, to which were tied the twigs of my-
tre and willow as described above, and the eθρόγια, or
citron, in his left, while these psalms were chanted;
and, during the chanting of Ps. cxviii, the pilgrims
shook their palms three times—viz. at the singing of
ver. 1, 26, and 29 (Mishna, Sukkah, iii, 9). When the
Musaph chanted, the pace of the procession gradually went round the altar once, exclaimed, Hosanna, O Je-
ovah; give us help, O Jehovah, give prosperity! (Psa.
cxviii, 25). Thereupon the solemn benediction was
pronounced by the priests and the people dispersed,
and the repeated Ps. cxviii, 25, 16, 9, 6. Each one of the pilgrims then betook himself to his
respective booth, there to enjoy his repast with the
Levite, the stranger, the poor, and the fatherless who
shared his bread. This priestly function is described by the evan-
gelists (Matt. xxii, 8, 9, 15; John xxi, 12, 13). It is to be remarked that on the first day of the festival every Israelite carried about his lulab, or palm, all day; he carried it into the synagogue, held it in his hand while praying; and, only laid it down when
called to the meal. As the law did not enjoin them to hold the scroll [see SYNAGOGUE]; carried it with him when
he went to visit the sick and comfort the mourners
(Mishna, Sukkah, 41 a; Maimonides, Iad Ha-Cheseg, Halchot lulab, vii, 24).

16th-20th of Tishri.—These days were holydays;
they were called the middle days of the festival (ביניים)
—μεσονός των ἡμερῶν; John vii, 14), or the lesser festival (ביניון). Any articles of food or rainment
required for immediate use were allowed to be purchased privately during these days, and work demanded by the emergencies of the public service or required for the festival, the omission of which entailed loss or injury to the country, was not allowed.

On the night of the 15th, and on the five succeeding nights, the rejoicing of the drawing of water (תַּבָּרְנָאָלָא הַכָּלָאָל תְּבָרְנָאָלָא הַכָּלָאָל) was celebrated in the court of the Temple in the following manner: The people assembled in large masses in the court of the women at night after the expiration of the first day of the festival. The women occupied the galleries, which were permanent fixtures in the court (Mishna, Middoth, ii, 15), while the men occupied the space below. Four huge golden candelabra were placed in the centre of the court; each of these candelabra had four golden bases and four ladders, on which stood four lads from the rising youths of the priests with jars of oil wherewith they fed the basins, while the cast-off garments of the priests were used as wicks. The lights of these candelabra illuminated the whole city. Around these lights pious and distinguished men danced before the people with lighted flamed flamelamps in their hands, singing hymns and songs of praise; while the Levites, who were stationed on the fifteen steps which led into the woman's court, and corresponded to the fifteen psalms of degrees=steps (Psa. cxxv-cxxxiv), accompanied the songs with harps, psaltrim, dulcimers, and cymbals (Isa. v, 13). The dancing, as well as the vocal and instrumental music, continued till daybreak. Some of these pious men performed dexterous movements with their flamelamps while dancing for the amusement of the people. Thus it is reported that R. Simon II (A.D. 30-50), son of Gamaliel I, the apostate (Psa. xcvi, 5), used to dance with eight torches in his hand, which he alternately threw up in the air and caught again without their touching each other or falling to the ground (Ṭa'at ha-Sukkah, c. iv; Jerusalem, Sukkah, v, 4; Babylon, Yoma, 49 a). The splendid light of this grand illumination which suggested the remark of our Saviour—"I am the light of the world" (John viii, 12). Towards the approach of day two priests stationed themselves, with trumpets in their hands, at the upper gate leading from the court of the women into the court of the men; and when they announced the commencement of the ceremonial, the priests went before, led by the priest who sacrificed the bullocks, two rams, and one goat were offered by sixteen orders, while the fourteen sheep were offered by the other eight. As there was no bullock less offered each of the seven days, one order of priests left each day the sixteen orders who offered these bullocks and joined those who offered the fourteen lambs. Hence, "on the first day six of these orders offered two lambs each, and the two other orders one lamb each. On the second day five of the orders offered two lambs each, and the four other orders one lamb each. On the third day four of the orders offered two lambs each, and the remaining four offered only one lamb each. On the fourth day three orders offered two lambs each, and eight orders one lamb each. On the fifth day two orders offered two lambs each, and ten orders one lamb each. On the sixth day one order offered two lambs each, and twelve orders one lamb each; and on the last day one order only, who sacrificed the bullocks had diminished to eight, fourteen orders offered one lamb each" (Mishna, Sukkah, v, 6).

21st of Tishri. — The seventh day, which was denominating the last day of the Feast of Tabernacles (תַּבָּרְנָאָל הַכָּלָאָל הַכָּלָאָל תְּבָרְנָאָל), was especially distinguished in the following manner from the other six days. After the Ma'asph, the special festival sacrifice of the day, the priests in procession made seven circuits round the altar (ibid., iv, 5), whereas on the preceding days of the festival only one circuit was made. The willows (תַּבָּרְנָאָל הַכָּלָאָל), which surrounded the altar were then so thoroughly shaken by the people that the leaves lay thickly on the ground. The people also fetched palm-branches and beat them to pieces at the side of the altar, while the priests, from the altar and the first day of the festival obtained the names of the Day of Willows (תַּבָּרְנָאָל הַכָּלָאָל הַכָּלָאָל הַכָּלָאָל), the Great Hasmaa Day (תַּבָּרְנָאָל הַכָּלָאָל הַכָּלָאָל הַכָּלָאָל הַכָּלָאָל), and the Branch-branching Day (תַּבָּרְנָאָל הַכָּלָאָל הַכָּלָאָל הַכָּלָאָל הַכָּלָאָל). Hertzfeld suggests that the thrashing of the willows and palm leaves may have been to symbolize that after the last verdure of the year had served for the adornment of the altar the trees might...
now go on to cast off their leaves (Gesch. des Volkes Is-
raels, ii, 125). As soon as the threshing process was
over, the children who were present, and who also car-
ried in the Ark of the Covenant, put their hands in the
pores and ate up their etrogim, or citrons (Mishna, Sukkah, iv, 7); while the pilgrims, "in the afternoon of the
day, began to remove the furniture from the Tabernacles in
honor of the last day of the festival" (ibid, iv, 8), as the
obligation to live or eat in the booths ceased in the af-
fernoon of the seventh day. Thus the Feast of
Tabernacles itself had now terminated. The eighth
day, as we shall presently see, was a holy convoca-
tion, wherein no manner of work was allowed to be
done. It was the day on which the public offerings of the
people, the sacrifices prescribed in Numb. xxix, 36-38 were
offered, during which the Great Hallel was chanted by the
Levites. At the sacrifices, however, the twenty-four orders of priests were no longer
present, but were cast as on other festivals, and that order upon whom the lot fell offered the sacrifices
(Mishna, Sukkah, v, 6). The Israelites dwelt no longer
in the booths on this day, the joyful procession for the
drawing of water was discontinued, the grand illumina-
tion in the court of the women ceased, and the palms and
willows were used any more.

It only remains to be added, that when the Feast of
Tabernacles fell on a Sabbatical year (q. v.) the reading
of portions of the law (Deut. xxxi, 10-18) was after-
wards confined to one book of the Pentateuch. This
arose from the multiplication of sacrifices, in which the
law was read over each day, the vast numbers of read-
necessary to read extensive portions in the Temple
during this festival, insomuch as the people had now a
ample opportunities of listening in their respective places
of worship to the reading of the law and the prophets.
Hence also the reading of the law, which in olden days
took place in the open air, was now confined to the opening of
every day of this festival, was afterwards restricted to
that day. It was at last assigned to the high-priest, and
ultimately to the king.

It is said that the altar was adorned throughout the
seven days with sprigs of willows, one of which each
Israelite who came into the court brought with him.
The great number of the sacrifices has already been
noticed. The number of public victims offered on the
first day exceeded those of any day in the year (Menach.
xiii, 5). But besides these, the Chagigah or private
peace-offerings were more abundant than at any other
time; and there was reason to believe that the whole of
the sacrifices nearly outnumbered all those offered at the
other festivals put together. It belongs to the character
of the feast that on each day the trumpets of the Temple
are said to have sounded twenty-one times. Though
all the Hebrew annual festivals were seasons of rejoic-
ing, the Feast of Tabernacles was, in this respect, distin-
guished above all. The hours of private and striking spectacle over the city
day by day, and the lamps, the flameaux, the music, and the
joyous gatherings in the court of the Temple must
give a still more festive character to the night.

Hence it was called by the rabbins מט, the festival, or' יוקין. There is a proverb in Sukkah (v, 1), "He who
has never seen the rejoicing at the pouring-out of the
water of Siloam has never seen rejoicing in his life."
Maimonides says that he who failed at the Feast of
Tabernacles to enjoy the purple and the purple robe,
and to his means incurred special guilt (Carpov, p. 419).

The feast is designated by Josephus (Ant. viii, 4, 1)
ירוגה יומראתא ומייסו, and by Philo ירוגה מייסו.

Its thoroughly festive nature is shown in the accounts of its observance in Josephus (ibid, viii, 4, 1;
xxv, 38), as well as in the accounts of its celebration by
Solomon, Ezra, and Judas Maccabeus. From this fact,
and its connection with the ingathering of the fruits of
the year, especially the vintage, it is not wonderful that
Plutarch should have likened it to the Dionysiac
festivals, calling it θυρασοφια and κρατηροφοφια (Sym-
pos. iv).

3. From the Dispersion of the Jews to the Present Time.—Excepting the ordinances which were local and
belonged to the Temple and its sacrificial service, and
tating the exposition and more rigid explanation of some of the rites so as to adapt them to the altered con-
tion of the nation, the Jews to the present day con-
tinue to celebrate the Feast of Tabernacles as in the
days of the second Temple. As soon as the Day of
Atonement is over, every orthodox Israelite, according
to the ancient canons, begins to erect his booth in which
he and his family take up their temporary abode dur-
ing this festival. There is nothing in the written law to

itself with a קהל = palm, and etrog = citron, as defined
by the ancient canons. On the eve of the 14th of Tish-
ri, or of the Preparation Day (ספירה הלול), the festival
commences. All the Jews, attired in their festive gar-
ments, resort to the synagogue, where, after the evening
prayer (ברקך קדוש) appointed in the liturgy for this occa-
sion, the hallowed nature of the festival is proclaimed
by the cantor (הלל) in the blessing pronounced over the
cup of wine (הלל). After the evening service, every
family resorts to its respective booth, which is illumina-
ted and adorned with foliage and diverse fruit, and in
which the first festive meal is taken. Before, how-
ever, anything is eaten, the head of the family pro-
nounces the sanctuary of the festival and the cup of wine.

This sanctification or Kiddush (קידוש) was ordained
by the men of the Great Synagogue (q. v.), and as there is
no doubt that our Saviour and his apostles recited it,
we shall give it in English. It is as follows: "Blessed
art thou, O Lord our God, King of the universe, who
has created the fruit of the vine! Blessed art thou, O
Lord our God, King of the universe, who has chosen
thee, and is given thee from among the nations, and
has sanctified thee, and given thee the first fruits of
the earth, and of the wine, and of the oil, and of the
tongues, and has sanctified us with thy command-
ments. In love, O Lord, thou hast given us appoint-
ted times for joy, festivals, and seasons for rejoicing;
and this Feast of Tabernacles, this time of our glad-
ness, the holy convocation, in memory of the exodus
from Egypt; for thou hast chosen us, and hast sanc-
tified us above all nations, and hast caused us to in-
erit thy holy festivals with joy and rejoicing. Bless-
ed art thou, O Lord, who hast sanctified Israel and
the seasons! Blessed art thou, O Lord our God, King of
the universe, who has sanctified us with thy command-
ments, and has enjoined us to dwell in booths! Blessed
art thou, O Lord our God, King of the universe, who
has preserved us alive, sustained us, and brought us to
the beginning of this season!" Thereupon each mem-
ber of the family washes his hands, pronouncing the
prescribed benediction while drying them, and all en-
note the joy of the occasion, the joyous con-
the following prayer: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and hast enjoined us to take the palm-branch." Thereupon each one turns his citron upside-down and waves his palm-branch three times towards the east, three times towards the west, three times towards the south, and three times towards the north. The legate of the congregation pronounces the following benediction: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and hast enjoined us to recite the Hallel!" and the Hallel is chanted; when they come to Psalms, they cut the palm-branch is repeated at the first, tenth, and twenty-fifth verses, just as it was done in the Temple. Two scrolls of the law are then taken out of the ark (ארון בּנַשְׁמַת), and brought on the platform (לִפְנוֹתָא), when the lessons for the first day of the festival are read out from the law—Lev. xxii, 26-xxiii, 44; and Numb. xxix,12-16, as Maphtar; and from the prophets, Zech. xiv, 1-21. See Haphtarah.

After this the Musaph prayer is recited, which corresponds to the Musaph or additional sacrifices in the Temple for this special festival. When the legate of the congregation in reciting the Musaph comes to the passage where the expression priest (כָּבָד) occurs, the Aron is removed and the priests arise. Afterward, the latter have washed the hands of the former, the priests, with uplifted hands, pronounce the asscentional benediction (Numb. vi, 24-27) upon the congregation, who have their faces veiled with the Talmid. See Br'ige. The ark of the Lord is then placed in the centre of the synagogue, when the elders form themselves into a procession headed by the legate, who carries the scroll of the law, and all the rest carry the palm-branches in their hands and walk round the ark once, repeating the Hosanna, and waving the palms in commemoration of the procession round the altar in the Temple (Malmonides, Yad Ha-chesakah, Hilchot Lulab, vii, 29). When the morning service is concluded, the people betake themselves to their respective booths to partake of the festive repast with the poor and the stranger. In the afternoon, about five or six o'clock, they again resort to the synagogue to recite the Minchah prayer, answering to the daily evening sacrifice in the Temple. As soon as darkness sets in or the stars appear, the second day of the festival commences, the rite having doubled the day of holy convocation. The evening prayer as well as the practices for this evening resemble those of the first evening.

The ritual for the second day in the morning, as well as the rites, with very few variations, is like that of the first day. The lesson, however, is different, for on this day 1 Kings viii, 2-21 is read. After the afternoon service of this day the middle days of the festival begin, which last four days, when the ritual is like that of ordinary days, except that a few prayers bearing on this festival are occasionally inserted in the regular formula, lessons from the law are read each day as specified in the article Haphtarah, and the above-named procession goes round the ark. The seventh day, which is called the Great Hosanna ( הגדול חסנה), is celebrated with peculiar solemnity, inasmuch as it is believed that on this day God decrees the weather, or rather the rain, for the future harvest (Mishna, Rosh ha-Shanah, ii, 2; Gemara, ibid.). On the evening preceding this day the whole congregation prepares for himself a small bunch of willows tied up with the bark of the palm; some of the pious Jews assemble either in the synagogue or in the booths to read the book of Deuteronomy, the Psalms, the Mishna, etc., all night, and are immersed before the morning prayer. When the time of morning service arrives, numerous candles are lighted in the synagogue, and after the Shachrit (🥫קר) = morning prayer, which is similar to that of the previous day, seven scrolls of the law are taken out of the ark, and from one of them the lesson is read. The Musaph or additional prayer is then recited; thereupon a procession is formed, headed by the rabbi and the legate with the palms in their hands, and followed by those who carry the seven scrolls of the law. This procession goes seven times round the temple, in the Ark niche or the reading-desk, reciting the Hosannas, in accordance with the seven circuits around the altar which were performed in the Temple on this day, and waving their palms at certain expressions. The palms are then laid down, and every one takes up his bunch of willows and beats off the leaves at a certain part of the liturgy, in accordance with the beating off the leaves from the willows around the altar in the Temple, which took place on this day. On the evening of the seventh day the festival commences which concludes the whole cycle of festival (יומם תשאו). It is a day of holy convocation, on which no manner of work is done, and is introduced by the Kaddish (קדיש = proclamation of its sanctity, given in the former part of this section. On the following morning the Jews take part in the synagogal service called the morning prayer (קר), as in the first two days of the Feast of Tabernacles, inserting, however, some prayers appropriate for this occasion. Thereupon the special lesson for the day is read, the Musaph or additional prayer is offered, and the priests pronounce the benediction in the manner already described. The people no longer take their meals in the booths on this day. On the evening of this day again another festal commences, called the Rejoicing of the Law (חג ההלומש). After the reciting of the Eighteen Benedictions, all the scrolls of the law are taken out of the ark, into which a lighted candle is placed. A procession is then formed of the distinguished members, who are headed by the legate; they hold the scrolls in their hands, and go around the reading-desk; the scrolls are then put back into the ark, and only one is placed upon the desk, out of which is read the last chapter of Deuteronomy, and to the reading of which all persons present in the synagogue are called, including children. When the evening service is over the children leave the synagogue in procession, carrying banners with sundry Hebrew inscriptions.

On the morning of the next day the people again resort to the synagogue, recite the Hallel after the Eighteen Benedictions, empty the ark of all its scrolls, put a lighted candle into it, form themselves into a procession, and with the scrolls in their hands, and amid jubilant songs, go round the reading-desk. This being over, the scrolls of the law are once more put into the ark. After the reading of the two which are retained is read Deut. xxxiii, whereunto four persons are at first called, then all the little children are called as on the previous evening, and then again several grown-up people are called. The first of these is called the Bridegroom of the Law (קר), and after the cantor who calls him up has addressed him in a somewhat lengthy Hebrew formula, the last verses of the Pentateuch are read; and when the reading of the law is finished, one of the people embraces him, in which expression is printed at the end of every book in the Hebrew Bible as well as of every non-inspired Hebrew work. After reading the last chapter of the law, the beginning of Genesis (i, 1-3) is read, to which another one is called who is denominated the Bridegroom of Genesis (קר), and to whom again the cantor delivers a somewhat lengthy Hebrew formula; the Maphtar, consisting of Numb. xxix, 35-35, i, is then read from another scroll, and with the recitation of the Musaph, or additional special prayer for the festal, the service is concluded. The rest of the day is spent in rejoicing and fasting. The design of this festival is to celebrate the annual completion of the perusal of the Pentateuch, inasmuch as on this day the last sec-
TABERNACLES, FEAST OF

IV. Origin and Import of this Festival.—Like Pentecost, the Feast of Tabernacles owes its origin to the harvest, which terminated at this time, and which the Jews used as a festival of thanksgiving. The east of the country celebrated as a season of joy and thankfulness for the kindly fruit of the earth. This is undoubtedly implied in its very name, the Feast of Ingathering, and is distinctly declared in Exod. xxiii, 16: "Thou shalt keep... the Feast of Ingathering in the end of the year when thou hast gathered in the fruit of thy land." (comp. also Lev. xxiii, 39; Deut. xvi, 13.) With this agricultural origin, however, is associated a great historical event, which the Jews are enjoined to remember during the celebration of this festival, and which imparted a second name to this feast.—viz. "Ye shall dwell in booths seven days... that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt" (Lev. xxvii, 42, 43), whence its name, the Feast of Booths or Tabernacles. The Feast of Tabernacles, therefore, like the Passover, has a twofold significance—viz. it has a reference both to the annual course of nature and to a great national event. As to the reason for connecting this pre-eminently joyous festival of ingathering with the homeless dwelling of the Israelites in booths in the wilderness, we prefer the one given by the ancient Jews to theories advanced by modern commentators. In the midst of their great joy of new wine, oil, and all good things, and their hearts overflowing with rejoicing—the Israelites might forget the Lord their God, and say that it is their power and the strength of their arm which have gotten them this prosperity (Deut. viii, 12, etc.). To guard against this the Hebrews were commanded to quit their permanent and sheltered home and sojourn in booths at the time of harvest and in the midst of general abundance, to be reminded thereby that they were once homeless and wanderers in the wilderness, and that they are now in the enjoyment of blessings through the goodness and faithfulness of their heavenly Father, who fulfilled the promises made to Abraham, Isaac, and Jacob. This idea was still more developed after the Babylonian captivity, when the custom of building the booths was enacted. The booths, as we have seen, were to be covered in such a manner as to admit the view of the sky and the stars, in order that the remembrance thereof might be a reminder of their Creator, and remember that, however great and prosperous the harvest, the things of earth are perishable and vanity of vanities. This is the reason why the scribes also ordained that the book of Ecclesiastes should be read on this joyous festival.

The Feast of Tabernacles is by some connected with Sukkoth, the first halting-place of the Israelites on their march out of Egypt; and the huts are taken, not to commemorate the tents in the wilderness, but the leafy booths (sukkoth) in which they lodged for the last time before they entered the desert. The Feast would thus call to mind the transition from settled to nomadic life (Stanley, Siwaí and Polarine, Appendix, § 89).

Philo saw in this feast a witness for the original equality of all the members of the chosen race. All, during the week, poor and rich, the inhabitant alike of the palace and the hovel, lived in huts which, in strictness, were to be of the plainest and most ordinary materials and construction. From this point of view the Israelite would be reminded with still greater edification of the peculiar and toilsome march of his forefathers through the desert, when the nation seemed to be more immeasurably to depend upon God for food and water than at any other time; while the completed harvest stored up for the coming winter set before him the benefits he had derived from the possession of the land flowing with milk and honey which had been of old promised to his race.

But the culminating-point of this blessing was the establishment of the central spot of the national worship in the Temple at Jerusalem. Hence it was evidently fitting that the Feast of Tabernacles should be kept with an un wonted degree of observance at the dedication of Solomon's Temple (1 Kings viii, 2, 65; Josephus, Ant. iii, ch. iv, § 5), and again in connection with the enrollment of the Extra (Neh. viii, 13, 18), and a thirteenth time by Judas Macabaeus, when he had driven out the Syrians and restored the Temple to the worship of Jehovah (2 Macc. x, 5-8).

V. Literature.—Maine tomes, Jod Ha-Chesek, Hilkhot Nidah: Mesorat Ha-Tehillim, Shevet Ha-Hofrim (Utrecht, 1657), p. 317, etc.; Bibhr, Symbolik des Mosaischen Cultus (Heidelberg, 1839), ii, 624 sqq., 652 sqq.; Herzfeld, Geschichte des Volkes Israel (Nordhausen, 1857), ii, 120 sqq., 177 sqq.; The Jewish Ritual, entitled Derek Ha-Chagim (Vienna, 1859), p. 214 b sqq., 295 sqq.; Keil, Handbuch der biblischen Archäologie (2d ed. Frankfort-on-the-Main, 1859), p. 412 sqq.; Carpzov, App. Chr. d. 414; Buxtorf, Syn. Jud. c. xxi; Roland, Ant. iv, 5; Lightfoot, Temple Service, xvi, and Ezverit in Joan. vii, 2, 37; Otho, Lex. Rab. 230; the treatise Sukkah, in the Mishna, with Surenhusius's Notes; Hahnfeld, De Fest. Hebr. pr. ii; comp. the monographs De LobalEMALE Qui Fuit. Tab. in. Iken (in the Symbol, etc. [Bremen, 1744], i, 160), Briel (Viitsemb, 1716), and Truesreneter (Alt. 1743), Grodeck, De Ceremonia Palmarum in Fest. Tab. (Lips. 1694-95, also in Ugolino, vol. xviii); Dachs, on Sukkah, in the Jerusalem Genura (Utrecht, 1726); Timch, De Taber- naces Fertie (Prag. s. Let an.)

Tabitha (Tabitha; Vulg. Tabitha), also called Dorcas (Δορκας), a female disciple of Joppa, "full of good works," among which that of making clothes for the poor is specifically mentioned (Acts iv, 36-42). A.D. 32. While Peter was at the neighboring town of Lydda, Tabitha died, upon which the disciples at Joppa sent an urgent message to the apostle, begging him to come to their city. It is evident from the narrative whether they looked for any exercise of miraculous power on his part, or whether they simply wished for Christian consolation under what they regarded as the common calamity of their Church; but the miracle recently performed on Eneas (ver. 34), and the expression in v. 35 (ον βηθαλα δε ἀνεστήκατο), lead to the former supposition. Upon his arrival Peter found the deceased already prepared for burial, and laid out in an upper chamber, where she was surrounded by the recipients and the tokens of her charity. After the example of our Saviour in the house of Jairus (Matt. ix, 26; Mark v, 39), Peter put them all out, and kneeled down, and called Tabitha to rise (comp. Mark v, 41; Luke viii, 54). She opened her eyes and sat up, and then, assisted by the apostle, rose from her couch. This great miracle, as we are further told, produced an extraordinary effect in Joppa, and was the occasion of many conversions there (Acts iv, 42).

See Peter.

The name of "Tabitha" (Θαβίθηα) is the Aramaic form answering to the Hebrew תביחת, the female gazelle," the gazelle being regarded in the East, among both Jews and Arabs, as a standard of beauty—indeed, the word תביחת properly means "beauty." Luke gives "Dorcas" as the Greek equivalent of the name. Similarly we find Ἐναέας as the Sept. rendering of תביחת in Deut. xii, 15, 22; 2 Sam. ii, 18; Prov. vi, 5. It has been inferred from the occurrence of the two names that Tabitha was a Hellenist (see Whitby, ad loc.). This, however, does not follow, even if we suppose that the two names were actually borne by her, as it would seem to have been the practice even of the Hebrew Jews at this period to have a Gentile name in addition to their Jewish name. But it is by no means clear from the language of Luke that Tabitha actually bore the name of Dorcas. All he tells us is that the name of Tabitha means "gazelle" (ἐναέας), and for the benefit of his
TABLE

Gentile readers he afterwards speaks of her by the Greek equivalent. At the same time it is very possible that she may have been known by both names; and we learn from Josephus (War, iv, 3, 5) that the name of Dorcas was not unknown in Palestine. Among the Greeks also, as we gather from Lucretius (iv, 1154), it was a term of endearment. Other examples of the use of the name will be found in Wettstein, Ad loc. See DORCAS.

Table is the rendering in the A.V. usually of ἡ λεπίδα, shalchah (New Test. πάπης, likewise invariably so translated, except Luke xix, 25 ["bank"]); Acta xvi, 34 ["meat"]), so called from being extended (τηλαίω); comp. Homer, Od. x, 57; and see Psa. lxxix, 20), and denoting especially a table spread with food (Judg. i, 7; 1 Sam. xx, 29, 34; 1 Kings v, 7; x, 5; Job xxxvi, 16; Neh. v, 17); but spoken likewise of the table of show-bread (see below), and likewise of the leicteritnia prepared before idols (Isa. xlv, 11; see Schumann, De Leicteritmis in Suero Cod. [Lipa, 1739]). For the "table" of stone on which the Decalogue was engraved, see below. The word קֹלֶב, meshub, a dishen (q. v.), is once rendered "at table" (Cant. i, 12). See SITTING.

Little is known as to the form of tables among the Hebrews; but, as in other Oriental nations, they were probably not high. In Exod. xxv, 23, indeed, the table for the show-bread is described as a cubit and a half in height; but the table of Herod's temple, as depicted on the arch of Titus at Rome, is only half a cubit high. Probably the table of the ancient Hebrews differed little from that of the modern Arabs, namely, a piece of skin or leather spread upon the ground (hence the figure of entanglement in it, Psa. lxxix, 20). In Palestine, at the present day, the general custom, even of the better classes, is to bring a polygonal stool (kursî), about fourteen inches high, into the common sitting-room for meals. Upon this is placed a tray (semîyeh) of basket-work or of metal, generally copper, on which the food is arranged. These two pieces of furniture together compose the table (ʔāfrîh). The bread lies upon the mat beneath the tray, and a cruse of water stands near by, from which all drink as they have need. On formal occasions, this is held in the hand by a servant, who waits upon the guests. Around this stool and tray the guests gather, sitting on the floor (Thomson, Land and Book, i, 180). See EATING.

Among the ancient Egyptians, the table was much the same as that of the present day in Egypt, a small stool, supporting a round tray, on which the dishes are placed (see Lane, Mod. Eg. i, 190); but it differed from this in having its circular summit fixed on a pillar, or leg, which was often in the form of a man, generally a captive, who supported the slab upon his head, the whole being of stone or some hard wood. On this the dishes were placed, together with loaves of bread, some of which were not unlike those of the present day in Egypt, flat and round, as our crumpets. Others had the form of rolls or cakes, sprinkled with seeds. The table was not generally covered with linen, but, like the Greek table, was washed with a sponge, or napkin, after the dishes were removed, and polished by the servants, when the company had retired; though an instance sometimes occurs of a napkin spread on it, at least on those whose bore offerings in honor of the dead. One or two guests generally sat at a table, though, from the mention of persons seated in rows according to rank, it has been supposed the tables were occasionally of a long shape; as may have been the case when the brethren of Joseph "sat before him, the first-born according to his birthright, and the youngest according to his youth," Joseph eating alone at another table where "they set on for him by himself." But even if round, they might still sit according to rank, one place being always the post of honor, even at the present day, at the round table of Egypt (Wilkinson, Anc. Egypt., i, 179). See DINING.

The tables of the ancient Assyrians, as delineated upon the monuments, were often of a highly ornamental character (Layard, Nineveh, ii, 236; Botta, Nineveh, p. 188). See BANQUET.

For the triclinium of the Roman period, see ACCUMINATION; SUP.

Other Greek words than τράπεζα above (which likewise denotes occasionally a broker's counter [see MONEY-CHANGER]), not to mention ἰδρομασία, etc., often rendered "sit at table, which are translated "table" in Ancient Assyrian the A.V. in a different sense, are:

εἰσίν (Mark vii, 4), a bed (as elsewhere rendered), or couch used for eating, i.e., the triclinium above noticed; and παρεκκλήσις (2 Cor. iii, 8; Heb. ix, 4), a table for inscription; more fully παρεκκλήσιον, a writing-table (Luke i, 63).

See Table of the Law.

Table (יוֹם, ḥēbakh, a tablet, whether of stone [as below], wood ("board," Exod. xxvii, 8, etc.), or for writing on [Isa. xxx, 8; Hab. viii, 9; Prov. iii, 3]) or the Law (only plus in the phrases "table of stone" (יָדוֹן נַדְרָן, Exod. xxiv, 12; xxxii, 18; or יַנְדָרָן בְּ, xxxiv, 1, 2), and "tables of the covenant" [Deut. ix, 9, 15] or "of the testimony" [Exod. xxxxi, 18], such as those that were given to Moses upon Mount Sinai, being written by the finger of God, and containing the Decalogue, or Ten Commandments of the law, as they are rehearsed in Exod. xx. Many idle questions have been started about these tables; about their matter, their form, their number, who wrote them, and what they contained. The words which intimate that the tables were written by the finger of God, some understand simply and literally: others, of the ministry of an angel; and others explain merely to signify an order of God to Moses to write them. The expression, however, in Scripture always signifies the immediate Divine agency. See Wall-
De Duabus Tabelis Lapideis (Regiom. 1679); Michaelis, De Tab. Fac. Priorius (Vitember 1719).

**TABLE**

**CREDENCE.** A small side-table, commonly placed on the south side of the altar, for the altar breads, cruets of wine and water, unction dish, service-books, lilies, and other things necessary for the solemn or low celebration of the holy Eucharist. See CREDENCE-TABLE.

**TABLE, HOLY.** 1. The Lord's table or altar. 2. A frontal to an altar; e.g. one given to Glastonbury in 1671, made of gold, silver, and ivory, and one at St. Alban's in the 12th century. 3. The mensa, the upper stone or slab of the table containing the names of benefactors, registers of miracles, a list of indulgences, and the course of officiants, officiating clergy at the hours, and celebrants of masses.

**TABLE OF COMMANDMENTS.** A representation of the two tables of stone on which the Commandments were graven, ordered by a post-Reformation canon to be placed on the east wall of the church or chapel.

**TABLE OF DEGREES.** A formal list of relationships both within the Church of England, and between the Church and other bodies, which degrees the Church of England authoritatively prohibits marriage. This table, usually printed at the end of the Anglican Prayer-book, is ordered to be hung up in a prominent place in the nave of every church or chapel, by the authority of various visitation articles, especially those of archbishop Parker in 1653. See AFFIRMITY.

**TABLE OF MOVABLE FEASTS.** A list of movable festivals prefixed to the Book of Common Prayer for the guidance and instruction of both clergy and laity.

**TABLE OF LESSONS.** A tabular arrangement of Scripture lections for matins and evensong, daily arranged throughout the year. This table was first drawn up in 1549, altered in the revision of 1661, and again amended by Convocation in 1870.

**TABLE OF THE LORD, A phrase taken from Scripture, used to designate the holy table, or altar, of the Christian Church (1 Cor. x. 21). In the Old Test. the words table and altar appear to have been applied indifferently to the same thing (Ezek. xii. 22). Among other terms which have been used to designate the Lord's table, it is obvious to mention the word "altar" as having been so employed: it is a term, however, which, though it may easily be borrowed in a figurative sense from the ancient Scriptures, is neither found in the New Test. in the sense now referred to, nor has it the sanction of the Church. In the first Prayer-book of King Edward VI, published in 1549, which may be considered as a connecting link between the Missal and our present Prayer-book, the word "altar" occurs in the Communion Service at least three times: but in the service of 1552 (the second Prayer-book of Edward VI) it is in every instance struck out; and if another expression is used in its place, that expression is The Lord's Table. This circumstance is the more worthy of remark, because whereas in the older of these books the phrase "God's Board" was adopted as descriptive of "the Lord's Table" it was allowed to remain. See ALTAR.

**TABLE OF PROPHETIES.** See CREDENCE-TABLE.

**TABLE OF SECRETS.** A piece of paper placed at the foot of the cross on the altar, and containing the part of the service the priest is to say while turned to the altar, so that he cannot turn to look at it. This is placed upon pasteboard or thin wood, and richly framed. —Migne, Encyclop. Théologique, &c.

**TABLE OF SHEW-BREAD (עֵשֶׁב, עֵשֶׁב), table of the faces, Numb. iv. 7; הָעֵשֶׁב, הָעֵשֶׁב, table of the arrangement, 1 Chron. xxviii. 16; הָעֵשֶׁב, הָעֵשֶׁב, the pure table, Lev. xxiv. 6; 2 Chron. xiii. 11; Sept. ἥ τραπεζα.
TABLE 154

TABLE

1. Traditionally form according to Kiepert; 2. According to Paine; 3. According to Neumann; 4. According to Riggenbach. 5. Various Restorations of the Table of Shew-bread.

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TABLE OF SUCCESSION. A list of the successors of St. Peter made by Eusebius. He acknowledged that there was great difficulty in procuring information, and his account appears to have been compiled chiefly from reports or traditions. Of his fidelity he has given proof, by leaving vacancies in his conjectural list, when he had no light to guide him. These vacancies were subsequently filled up by Nicephorus, Callistus, and Simon the Metaphrast (see Elliott, Delineation of Romanism, p. 498). See Succession.

Table-tomb, a tomb shaped like a table or altar, erected over a grave or place of interment. See Tomb.

Table-turning. See Spiritualism.

Tablet is the inaccurate rendering in the A.V. of two Heb. words designating some kind of female ornament: 1. לֶדֶת, לֶדֶת (so called, according to Geisen, from the globular form); but, according to First, a locket or clasp; Sept. εὐφαλαία καὶ προαιδία, Vulg. dextralia, in Exod. xxxvi, 22; εὐφαλοί, manusaeae, in Numb. xxxvi, 50, probably drops hung like beads in a string around the neck or arm, as described by ancient authors on Arabia (Diod. Sic. iii, 44, 50; Strabo, xvi, 277). 2. βατόος, βατόος, batóoos, hand-arrings, houses of the soul (Isa. iii, 20; Sept. εἰκονιάς, Vulg. of factoriola), i.e. perfume-bottles of essences or smelling-salts kept in lockets suspended about the person. See Ornament.

TABLET, MEMORIAL. A tablet placed on the floor of a church or cloister, inscribed with a legend in memory of some person deceased.

TABLET, MURAL. A tablet on which an inscription has been placed, affixed to the wall of a church or cloister.

Tā'bor (Heb. Tabor, תַּבְוָר, a mound), the name of three spots in Palestine, all closely related to each other, if not indeed actually identical. See also AEONOTH-TABOR; CHISLOTH-TABOR.

1. MOUNT TABOR (Sept. Πάραβορος [v. τ. Τάφωρ], ἄρα Θαβώρ, Θαβωρ, but τὸ Ιραβώρον in Jer. and Hosea, and in Josephus [Ant. v, 5, 3; War, iv, 1, 1, etc.], who has also Ἰραβῶρον, as in Polybius, v, 70, 6; Vulg. Thabor), a mountain (77, Judg. iv, 6, 12, 14, elsewhere without this epithet, Josh. xix, 22, Judg. viii, 18; Psa. lxxxix, 12; Jer. xlvi, 18, Hos. v. 1), one of the most interesting and remarkable of the single mountains in Palestine. It was a Rabbinic saying (and shows the Jewish estimate of the attractions of the locality) that the Temple ought of right to have been built here, but was required by an express revelation to be erected on Mount Moriah.
1. Description.—Mount Tabor rises abruptly from the north-eastern arm of the plain of Esdraelon, and stands entirely insulated, except on the west, where a narrow ridge connects it with the hills of Nazareth. It presents to the eye, as seen from a distance, a beautiful appearance, being so symmetrical in its proportions, and rounded off like a hemisphere or the segment of a circle, yet varying somewhat as viewed from different directions, being more conical when seen from the east or west. The body of the mountain consists of the peculiar limestone of the country. It is studded with a comparatively dense forest of oaks, pistacias, and other trees and bushes, with the exception of an occasional opening on the sides and a small uneven tract on the summit. The coverts afford at present a shelter for wolves, wild bears, lynxes, and various reptiles. Its height is estimated at 1300 feet from the base, and 1865 from the sea-level (Tristram, Land of Israel, p. 498). Its ancient name, as already suggested, indicates its elevation, though it does not rise much, if at all, above some of the other summits in the vicinity. It is now called Jebel et-Tur, a name which some have tried to identify with Tabor, as if it were a contraction. But Jebel et-Tur means simply the “fort-hill,” and is used to designate the Mount of Olives and Gerizim, as well as Tabor. It lies about six or eight miles almost due east from Nazareth. The ascent is usually made on the west side, near the little village of Deb'rich, probably the ancient Daberath (Josh. xix, 12), though it can be made with entire ease in other places. It requires three quarters of an hour or an hour to reach the top. The path is circuitous and at times steep, but not so much so as to render it difficult to ride the entire way. The trees and bushes are generally so thick as to intercept the prospect; but now and then the traveller as he ascends comes to an open spot which reveals to him a magnificent view of the plain. One of the most pleasing aspects of the landscape, as seen from such points, in the season of the early harvest, is that presented in the diversified appearance of the fields. The different plots of ground exhibit various colors, according to the state of cultivation at the time. Some of them are red, where the land has been newly ploughed up, owing to the natural properties of the soil; others yellow or white, distant, are seen glittering through the clear atmosphere in the deep bed where they repose so quietly. Though but a small portion of the surface of the lake can be distinguished, the entire outline of its basin can be traced from a distance in a line of half an hour’s walk and commanding wide views of the subjacent plain from end to end. A copious dew falls here during the warm months. Travellers who have spent the night there have found their tents as wet in the morning as if they had been drenched with rain.

It is the universal judgment of those who have stood on the spot, that the panorama spread before them as they look from Tabor includes as great a variety of objects of natural beauty and of sacred and historic interest as any one to be seen from any position in the Holy Land. On the east the waters of the Sea of Tiberias, not less than fifteen miles distant, are seen glittering through the clear atmosphere in the deep bed where they repose so quietly. Though but a small portion of the surface of the lake can be distinguished, the entire outline of its basin can be traced from a distance in a line of half an hour’s walk and commanding wide views of the subjacent plain from end to end. A copious dew falls here during the warm months. Travellers who have spent the night there have found their tents as wet in the morning as if they had been drenched with rain.
tion, and appropriates as his own the language of the
psalmist (xxxix, 11, 12) —
"The heavens are thine, the earth also is thine; The
world and the fulness thereof, thou hast founded them. The
north and the south thou hast created them; Tabor and
Hermon shall rejoice in thy name."

2. History.—Tabor is not expressly mentioned in the
New Test., but makes a prominent figure in the Old. The
book of Joshua (xiv, 22) names it as the boundary
between Issachar and Zebulon (see ver. 12). Barak, at
the command of Deborah, assembled his forces on Ta-
bor, and, on the arrival of the opportunity moment, de-
sended thence with "ten thousand men after him" into the
plain, and conquered Sisera on the banks of the
Kishon (Judg. iv, 6-15). The brothers of Gideon, each
of whom "resembled the children of a king," were mur-
dered here by Zebah and Zalmunna (viii, 18, 19). Some
writers, after Herder and others, think that Tabor is in-
tended when it is said of Issachar and Zebulon in Deut.,
xxxiii, 19, that: "they shall call the people unto the
mountain; there they shall offer sacrifices of righteous-
ness." Stanley, who holds this view (Sinai and Pales-
tine, p. 351), remarks that he was struck with the as-
pearance of the place "as if it had been made especially
fitted for the convection of festive assemblies, and could
well believe that in some remote age it may have been a
sanctuary of the northern tribes, if not of the whole na-
tion. The prophet in Hos. v, 1 reproaches the priests
and royal family with having "been a snare on Mizpah
and a staff for the assembly of the aged." By an older
people probably is that they had set up idols and prac-
ticed heathenish rites on the high places which were
usually selected for such worship. The comparison in
Jer. xlvii, 18, "As Tabor is among the mountains and
Carmel by the sea," imports apparently that those
high places were "sanctuaries for their conspicuousness, beau-
ty, and strength."

After the close of Old-Test. history, Tabor continued
to be a strong fortress. In the year B.C. 218, Antiochus
the Great got possession of it by stratagem and strength-
ened its fortifications. The town existed on the sum-
mit in New-Test. times, but the defences had fallen into
decay, and Josephus caused them to be rebuilt (War,
iv, 1, 8).

3. Present Condition.—Dr. Robinson (Bibl. Res., ii, 353)
has thus described the ruins which are to be seen at present
on the summit of Tabor: "All around the top are the
ruins of the summit wall, which is about 260 yards in
some of which are bevelled, showing that the entire wall
was perhaps originally of that character. In sev-
eral parts are the remains of towers and bastions. The
chief remains are upon the ledge of rocks on the south
of the little basin, and especially towards its eastern
end; there are, in indiscriminate conflation, walls and
arches and foundations, apparently of dwelling-houses,
as well as other buildings, some of hewn, and some of
large bevelled stones. The walls and traces of a fortress
are seen here, and farther west along the southern brow,
of which one tall pointed arch of a Saracenic gateway is
still standing, and bears the name of Bibi el-Hawa, "Gate of
the Wind." Connected with it are loopholes, and others are seen near by. These latter fortifications
belong to the era of the Crusades; but the large bevel-
led stones we refer to a style of architecture not later
than the times of the Romans, before the Christian peri-
od, in-deed, a town and fortress already existed on Mount Ta-
bor. In the days of the Crusaders, too, and earlier, there
were here churches and monasteries. The summit has
many cisterns, now mostly dry." The same writer found
the thermometer here, 10 A.M. (June 18), at 38° Fahr.,
at 1 P.M. (June 19), and at 11 P.M. (June 18), at 36° Fahr.;
or, in an altar here, at which their priests from Nazareth perform an annual mass. The
Greeks also have a chapel, where, on certain festivals, they assemble for the celebration of religious rites.
Stanley, in his Notices of Localities Visited with the
Prince of Wales, remarks, "The fortress, of which the
ruins crown the summit, had evidently four gateways,
like those by which the great Roman camps of our own
country were entered. By one of these gateways my
attention was called to an Arabic inscription, said to be
the only one on the mountain." It records the build-
ing or rebuilding of the fortress by a certain Ishaq, son
of the sultan Abu Bekr on his return from the East
A.H. 607. In 1873 the monks began the construction of
a convent on the north-east brow of the mountain.

4. Traditional Importance.—In the monastic ages,
Tabor, in consequence partly of a belief that it was the
scene of the temptation of the Lord, was revered as a
hermita. It was one of the shrines from the earliest
period which pilgrims to the Holy Land regarded as
a sacred duty to honor with their presence and their
prayers. Jerome, in his Itinerary of Asia, writes,
"Scandebat montem Tabor, in quo transfiguratus est
Dominus; aspiciebat procul Hermon et Hermonim et
campos latisissimos Galileae (Jesreel), in quibus Sisara
prostratus est. Torrens Cisum qui mediam planitiam
dividebat, et oppidum juxta, Naim, monstrabantur." This
idea that our Saviour was transfigured on Tabor prevailed
extensively among the early Christians (see Eusebius,
Church History, iii, 358; Jerome, Itinerary, 40). It is, in
this nature, and often reappears still in popular religious
works. If one might choose a place which he would
decem pueriliter fitting for so sublime a transaction,
there is certainly none which would so entirely satisfy
our feelings in this respect as the lofty, majestic, beauti-
ful Tabor of to-day. "As long as there is a world, there
will be the same," said the poet. But let this not deter
us from acquiescing in the correctness of this opinion. The
summit of Tabor appears to have been occupied by a town
as early as the time when the Israelites took possession
of the country (Josh. xix, 22). Indeed, such a strong
position would scarcely be left unoccupied in those stormy times of Syria's history. As we have seen,
it is susceptible of proof from the Old Test., and from
later history, that a fortress or town existed on
Tabor from very early times down to B.C. 50 or 53;
and, as Josephus says that he strengthened the fortifica-
tions of a city there, about A.D. 60, it is certain that
Tabor must have been inhabited during the intervening
period, that is, in the days of Christ (comp. Polybius, v,
70, 6; Josephus, Ant. xiv, 6, 3; War, ii, 20, 1; iv, 1, 8;
Lyf., § 37). But as in the account of the transfigura-
tion it is said that Jesus took his disciples "up into a
high mountain apart and was transfigured before them"
(Matt. xvii, 1), so in the time of the New Test. the
summit of the mountain is spoken of as brought to them by
surroundings (Matt. vii, 27: "the mountain was brought
to them the summit of the mountain, where they were
alone by themselves (kai róioi). Yet it is not prob-
able that the whole mountain was occupied by edifices,
and it is quite possible that a solitary spot might have
been found amid its groves, where the scene could
have taken place unobserved. The event has, indeed,
been referred by many to Mount Hermon, on the ground
that our Lord's miracle immediately preceding was at
Caesarea-Philippi; but the interval of a whole week
("six days," Matt. xvii, 1, Mark ix, 2, "eight days,"
Luke ix, 26) decidedly favors the idea of a considerable
journey. See Tabor, Eth. See Tabor, Eth.

Some Church traditions have given also to Tabor
the honor of being Melchizedek's hill, from which he came
forth to greet Abraham, so that here is another king's
dale, which at Gerizim, if tradition is to be fol-
lowed. There was begun the building of the temple in
Athenasius (Opp. v, 7 [Colon, 1686]). That author
tells us that Salem, the mother of Melchizedek, ordered
him to go to Tabor. He went, and remained seven
years in the wood naked, till his back became like a
snail's shell.

The mountain has been visited and described by mul-
titudes of travellers, especially (in addition to those
named above) Russegger (Reise, iii, 258), Hassequist
(Voyage, p. 179), Volney (Voyage, ii, 272), Schubert
(Morgen, iii, 175), Burchhardt (Syria, p. 832), Stephens
(Travels, iii, 317), Nugent [lord] (Lands, etc., ii, 198);
TABORITES


2. The Plain (or rather Oak) of Tabor (טַ בר; Sept. τόπος Θαβωρ; Vulg. Quercus Tabor) is mentioned only in 1 Sam. x, 3 as one of the points in the homeward journey of Saul after his anointing by Samuel. It was the next stage in the journey after "Rachel's sepulchre at Zelzah." But, unfortunately, like so many of the other spots named in this interesting passage, the position of the Oak of Tabor has not yet been fixed. See Saul. Ewald seems to consider it certain (see above) that Tabor and Debahic are merely different modes of pronouncing the same name, and he accordingly identifies the oak of Tabor with the tree under which Deborah, Rachel's nurse, was buried (Gen. xxxvii, 8), and that again with the palm under which Deborah the prophetess delivered her oracles (Gen. xxv, 30; xlii, 488; iii, 29), and this again with the Oak of the old Prophet near Bethel (ibid. iii, 444). But this, though most ingenious, can only be received as a conjecture, and the position on which it would land us—"between Ramah and Bethel" (Judg. iv, 5)—is too far from Rachel's sepulchre to fall in with the conditions of the narrative of Saul's journey, so long as we hold that to be the traditional sepulchre near Bethel. We can only determine that it lay somewhere between Bethel and Bethel, but why it received the epithet "Tabor" it is impossible to discover. Yet we see from the names Chiiloth-Tabor and Aznuth-Tabor that the mountain gave adjunct titles to places at a considerable distance. See Zelzah.

3. The City of Tabor (Sept. Θαβωρ v. r. Θαβωρία; Vulg. Thabor) is mentioned in the lists of 1 Chron. vii, 23 as a city in "the Merarite Levites, in the tribe of Zebulun" (ver. 27). The catalogue of Levitical cities in Josh. xxii does not contain any name answering to this (comp. ver. 34, 35). But the list of the towns of Zebulon (ch. xix) contains the name of Chiiloth-Tabor (ver. 12). It is therefore possible either that this last name is abbreviated into Tabor by the chronicler, or (which is less likely) that by the time these later lists were compiled the Merarites had established themselves on the sacred mountain, and that the place in question is Mount Tabor.

Taborites, a section of the Husites, the other being known as the Calixtines. The Taborites were so called from the fortified city of Tabor, erected on a mountain, in the circle of Bethin, in Bohemia, which had been consecrated by the field-preaching of Huss. The gentle and pious mind of that martyr never could have anticipated, far less approved, the terrible revenge which his Bohemian adherents took upon the emperor, the empire, and the clergy, in one of the most dreadful and bloody wars ever known. The Hussites commenced their vengeance after the death of King Wenceslaus, Aug. 16, 1419, by the destruction of the convents and churches, on which occasions many of the priests and monks were murdered. John Ziska, a Bohemian knight, formed a numerous, well-mounted, and disciplined army, which built Tabor, as above described, and rendered it an impregnable depot and place of defense. He was called Ziska of the Cup, because one great point for which the Husites contended was the use of the cup by the laity in the sacrament. At his death, in 1429, the immense mass of people whom he had collected fell to pieces; but under Procopius, who succeeded him, the Hussites came again to the attack, and gained decisive victories over the imperial armies in 1427 and 1431. After this, as all parties were desirous of coming to terms of peace, the Council of Basle interposed, and a compromise was made; but hostilities again broke out in 1434, when the Taborites gained a complete victory. Owing, however, to the treachery of Sigismund, whom they had aided in ascending the throne, they were much weakened; and from this time they abstained from warfare, and maintained their disputes with the Catholics only in the deliberations of the diet and in theological controversial writings, by means of which their creed acquired a purity and completeness that made it similar in many respects to the Protestant confessions of the 16th century. Encroachments were gradually made on their religious freedom, and they continued to suffer until they gradually merged into the Bohemian Brethren (q. v.). See Besseyna, in Ludwig, Relig. Miss. vi, 142, 186; Zatzas Sylvius, Hist. Bohem. epist. 130.

Tabret (a contraction of taboret, for "taboring" [see Taber]) is the rendering in the A. V. of the two kindred words הַדָּר, tōph (Gen. xxxi, 27; 1 Sam. x, 5; xviii, 6; Isa. v, 12; xxiv, 8; xxx, 32; Jer. xxxi, 4; Ezr. xxviii, 13; elsewhere "timbrel") and דָּרִים, tōpheth (Job xvii, 6), which both mean a musical instrument of the drum kind (from דָּרִים, to beat). This sort of music has always been in great request, both in classical and sacred scenes, especially on festive occasions. See Musical Instruments. Especially has that form of the drum known as the tambourine been in vogue, particularly for female performers. See Timbre.

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Modern Oriental Instruments of the Drum kind.

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There are other and still graver difficulties in the ordinary plan of connecting these sheets, which would immediately be revealed in the actual case of recent construction, and will be anticipated by any one familiar with tent architecture.

(a) The “vail” hung exactly under the “taches” (Exod. xxvi, 33). But as the colored sheets (of course must have been innermost) were each twenty cubits wide and twenty-eight cubits long, if they were spread thus combined over the ridge-pole, the outer sheets between them which these “hooks” formed could in no case have well satisfied with this position: had they been stretched lengthwise of the building (as their close correspondence in length would indicate), the joint also would have been in the same direction, i.e., at right angles with the line of the vail; if crosswise of the building (as both Riggenbach and Ferguson suppose), then the line of the suture and that of the “vail” could only have coincided on the supposition that the entire extra ten cubits’ breadth of the embroidered “curtains” was to be laid aside outside the sides of the edifice, where it would be utterly useless and exposed to the weather. Nor could the requirements of the text cited be met by using these colored sheets singly in this manner: not longitudinally for the same reason as before; not transversely, for then their breadth would not cover both the apartments.

(b) The goats’-hair sheets, if combined by such a contrivance as an S hook, would be equally impracticable: placed longitudinally on the ridge (as their length would emphatically indicate by this second repetition of the thirty cubits), they would certainly leak intolerably at the joint, unless this were brought exactly at the peak, which the odd number of the “curtains” in this set (11) prevents; placed transversely, even in the most favorable manner (Fergusson’s), so as to break joints with the suture in the sheets under them, they must (as a corollary from the above combination of the latter) have had their extra width (fourteen cubits) project wholly beyond the rear of the building, leaving nothing for a porch (which Ferguson imagines).

(c) In any case it would have been a bad arrangement to make the suture in either set of roof canvas come exactly over so choice a piece of drapery as the “vail” was, for some drip must have been apprehended, or an embroidered lining (a delicate article with which to stop a leak) would not have been provided—to say nothing of Ferguson’s idea that the sheep-skin and fur robes may have been for the purpose of covering the joint! In short, the bare fact of leaving such a crack in the roof would have been an irredeemable blunder, which it is strange that a professional architect should make. On Riggenbach’s theory of a flat roof, all the rain would inevitably have poured through this crevice directly upon the vail. Jehovah planned better than this, we may be sure. See TABERNACLE.

Tachmas. See Night-hawk.

Tachmonite (Heb. [without the art.] Tachkemoni, תַּכְּמֹנִי; Sept. τάκαμωνι, v. τύχος θεοπαρά; Vulg. sapiuntissimus). The Tachmonite that sat in the seat, chief among David’s captains (2 Sam. xxiii, 8), is in 1 Chron. xi, 11 called “Jashobeam a Hachmonite; or, as the margin gives it, ‘son of Hachmoni.’ The Genevan version has in 2 Sam. xxiii, 8, ‘He that sat in the seat of wisedom, being chief of the princes, was Adino of Ezni,” regarding “Tachmonite” as an adjective derived from תַּכְּשָׁם, chokān, “wise,” and in this derivation following Kimchi. Kennicott has shown,
with much appearance of probability, that the words יסanh hاشeh hאשeh, "he that sat in the seat," are a corruption of Jashobeam, the true name of the hero, and that the mistake arose from an error of the transcriber, who carelessly inserted ינה from the previous verse where it occurs. He further considers "Tachmoni" a corruption of the septuagint in Chronicles, "son of Hachmoni," which was the family or local name of Jashobeam. "The name here in Samuel was at first וייאמוניא, the article מ at the beginning having been corrupted into מ; for the word מ in Chronicles is regularly supplied in Samuel by that article" (Disser. p. 82). Therefore he concludes "Jashobeam the Hachmonite" to have been the true reading. Josephus (Ant. vii, 12, 4) calls him Ζησαμων τος Αραμιαος, which favors Kennicott's emendation. In these corrections Keil (Comment. ad loc.) concurs. See Hachmoni; Jashobeam.

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Taqquet, Andrew, a Jesuit of Antwerp, known for his skill in the mathematical sciences, died in 1660. He published, among other things, a good treatise on astronomy, an edition of Euclid, etc. The prejudices of the times seem to have prevented him from more effectually defending the system of Copernicus. His collected works were published at Antwerp (1669, 1707, fol.).

Tadmor (Heb. Tadmor), יתדמור, prov. city of Palmyra [see below]; Sept. Θεόμωρ ν. Θεομωρία; Vulg. Palmaria, a city "in the wilderness" which Solomon is said to have built (1 Chron. viii, 4). In the nearly parallel passage (1 Kings ix, 18), where the phrase "in the land" is added to the description, indicating that this, like the associated cities, was within Solomon's legitimate jurisdiction, the reading "Tadmor" is adopted in the A. V. from the Keri, or margin; the Kethib, or text, has רְמִית, Tamdr (Sept. Θεομώρος ν. Θαομωρία; Vulg. Palmaria), which should probably be pointed רְמִית, by contraction for רְמִית, or in imitation of the original רְמִית, the palm-tree (see Keil, Comment. ad loc.). See Palm. The name would seem to indicate an abundance of date-palms anciently in that vicinity, although they are scarce in its present situation.

1. Classical Identification. — There is no reasonable doubt that this city is the same as the one known to the Greeks and Romans and to modern Europe by the name, in some form or other, of Palmyra (Παλμύρα, Πάμυρος, Palmyra). The identity of the two cities results from the following circumstances: (1) The same city is specially mentioned by Josephus (Ant. viii, 6, 1) as bearing in his time the name of Tadmor among the Syrians, and Palmyra among the Greeks, and Jerome, in his Latin translation of the Old Test., translates Tadmor by Palmyra (2 Chron. viii, 4). (2) The modern Arab name of the city signifies the same, the Hebrew word, being Tadmor, or Tamasr. (3) The word Tadmor has nearly the same meaning as Palmira, signifying probably the "City of Palms," from Tamar, a palm; and this is confirmed by the Arabic word for Palms, a Spanish town on the Guadalquivir, which is said to be called Tamos. (4) The name Tadmor, or Tadmör, actually occurs as the name of the city in Aramaic and Greek inscriptions which have been found there. (5) In the Chronicles, the city is mentioned as having been built by Solomon after his conquest of Hamath-Zobah, and is called Tadmor (see the stor-city, which he built in Hamath). This accords fully with the situation of Palmira [see Hamath]; and there is no other known city, either in the desert or not in the desert, which can lay claim to the name of Tadmor.

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the northern barbarians, who now began their incursions into the Roman empire, felt the force of his arms. Odenathus bequeathed his power to a worthy successor—Zenobia, his widow; and the names of Zenobia and Palmyra will always be associated so long as history remains. The virtue, the wisdom, and the heroic spirit of this extraordinary woman have seldom been equalled. At first she was content with the title of regent during the minority of her son Vaballatus, but unfortunately ambition prompted her to adopt the high-sounding title of “Queen of the East.” She soon added Egypt to her possessions in Syria, Asia Minor, and Mesopotamia, and ruled over it during a period of five years. In A.D. 271 the emperor Aurelian turned his arms against her, and having defeated her in a pitched battle near Antioch and in another at Emesa, he drove her back upon her desert home. He then marched his veterans across the parched plain and invested Palmyra, which capitulated after a brief struggle. Zenobia attempted to escape, but was captured on the banks of the Euphrates, and brought back to the presence of the conqueror. She was taken to Rome, and there, covered with her jewels and bound by fetters of gold, she was led along in front of the triumphant Aurelian. Zenobia deserved a better fate. If common humanity did not prevent the Roman citizens from exulting over an honorable, though fallen, foe, the memory of her husband's victories and of his services rendered to the State might have saved her from the indignity of appearing before a mob in chains.

Aurelian took Palmyra in A.D. 272, and left in it a small garrison, but soon after his departure the people rose and massacred them. On hearing of this the emperor returned, pillaged the city, and put the inhabitants to the sword. It was soon repaired by the orders of the conqueror, and the Temple of the Sun rebuilt; but it never recovered its former opulence. Twenty years later, under the reign of Diocletian, the walls of the city were rebuilt. It appears from an inscription to have assisted the emperor Alexander Severus in his wars against the Persians; and there are proofs of its having continued to be inhabited until the downfall of the Roman empire. There is a fragment of a building with a Latin inscription bearing the name of Diocletian; and there are existing walls of the city of the age of the emperor Justinian, together with the remains of a costly aqueduct which he built. It eventually became the seat of a bishop, but never recovered any importance. When the successors of Mohammed extended their conquests beyond the confines of Arabia, Palmyra was one of the first places which became subject to the caliphs. In the year 659 a battle was here fought between the caliphs Ali and Moawiya, and won by the former. In 744 it was still so strongly fortified that it took the caliph Merwan seven months to reduce it, the rebel Solyma having shut himself up in it.

From this period Palmyra seems to have gradually fallen into decay. Benjamin of Tudela, who was there towards the end of the 12th century, speaks of it as “Thadmor in the desert, built by Solomon of equally large stones [with Baalbec]. This city is surrounded by a wall, and stands in the desert, far from any inhabited place. It is four days' journey from Baalath [Baalbec], and contains 2000 warlike Jews, who are at war with the Christians and with the Arabic subjects of Nourreddin, and aid their neighbors the Mohammedans.” In connection with this statement, it may be remarked that the existing inscriptions of Palmyra attest the presence of Jews there in its most flourishing period, and that they, in common with its other citizens, shared in the general trade, and were even objects of public honor. One inscription intimates the erection of a statue to Julius Schalmalat, a Jew, for having at his own expense conducted a caravan to Palmyra. This was in A.D. 298, not long before the time of Zenobia, who, according to some writers, was of Jewish extraction. Irry and Mangles (Travels, p. 275) also noticed a Hebrew inscription on the architrave of the great colonnade, but give no copy of it, nor say what it expressed. The latest historical notice of Tadmor which we have been able to find is, that it was plundered in 1400 by the army of Timur Beg (Tamerlane), when 200,000 sheep

Plan of the Ruins of Palmyra.
were taken (Rankin, Wars of the Mongols). Abulafia, at the beginning of the 14th century (Descript. Arab. p. 98), speaks of Tadmor as merely a village, but celebrated for its ruins of old and magnificent edifices. These relics of ancient art and magnificence were scarcely known in Europe till towards the close of the 17th century. In the year 1678 some English merchants at Aleppo resolved to verify by actual inspection the reports concerning these ruins which existed in that place. The expedition was unsuccessful, for they were plundered of everything by the Arabs, and returned with their object unaccomplished. A second expedition, in 1691, had better success; but the accounts which were brought back received little credit, as it seemed unlikely that a city which, according to their report, must have been so magnificent, should have been erected in the midst of deserts. When, however, in the year 1758, Robert Wood published the views and plans which had been taken with great accuracy on the spot two years before by Dawkins, the truth of the earlier accounts could no longer be doubted; and it appeared that neither Greece nor Italy could exhibit antiquities which, in point of splendor, could rival those of Palmyra. From that time it has frequently been visited by travellers, and it is now readily accessible by an excursion on camels from Damascus. Its ruins have often been described and delineated.

3. Present Remains.—Tadmor was situated between the Euphrates and the Hamath, to the south-east of that city, in a fertile tract or oasis of the desert. Palm-trees are still found in the gardens around the town, but not in such numbers as would warrant, as they once did, the imposition of the name. The present Tadmor consists of numbers of peasants’ mud-huts, clustered together around the relics of the great Temple of the Sun. The ruins cover a sandy plain stretching along the bases of a range of mountains called Jebel Belaes, running nearly north and south, dividing the great desert from the desert plains extending westward towards Damascus and the north of Syria. The lower eminences of these mountains, bordering the ruins, are covered with numerous solitary square towers, the tombs of the ancient Palmyrenes, in which are found memorials similar to those of Egypt. They are seen to a great distance, and have a striking effect in this desert solitude. Beyond the valley which leads through these hills the ruined city first opens upon the view. The thousands of Corinthian columns of white marble, erect and fallen, and covering an extent of about a mile and a half, present an appearance which travellers compare to that of a forest. The site on which the city stands is slightly elevated above the level of the surrounding desert for a circumference of about ten miles, which the Arabs believe to coincide with the extent of the ancient city, as they find ancient remains whenever they dig within this space. There are, indeed, traces of an old wall, not more than three miles in circumference; but this was probably built by Justinian, at a time when Palmyra had lost its ancient importance and become a desolate place, and when it was consequently desirable to contract its bounds, so as to include only the more valuable portion. Volney well describes the general aspect which these ruins present: “In the space covered by these ruins we sometimes find a palace of which nothing remains but the court and walls; sometimes a temple whose peristyle is half thrown down; and now a portico, a gallery, or triumphal arch. Here stand groups of columns, whose symmetry is destroyed by the fall of many of them; there we see them ranged in rows of such length that, similar to rows of trees, they deceive the sight, and assume the appearance of continued walls. If from this striking scene we cast our eyes upon the ground, another, almost as varied, presents itself—on all sides we behold nothing but subverted shafts; some wholly, others shattered to pieces or dislocated in their joints; and on which side soever we look, the earth is strewn with vast stones, half buried; with broken entablatures, mutilated friezes, disfigured reliefs, effaced sculptures, violated tombs, and altars defiled by dust.” The colonnade and individual temples are inferior in beauty and majesty to those which may be seen elsewhere—such, for example, as the Parthenon and the remains of the temple of Jupiter at Athens; and there is evidently no one temple equal to the Temple of the Sun at Baalbec, which, as built both at about the same period of time and in the same order of architecture, suggests itself most naturally as an object of comparison. But the long lines of Corinthian columns at Palmyra, seen at a distance, are particularly imposing; and in their general effect and apparent vastness, they

General View of the Ruins of Palmyra.
seem to surpass all other ruins of the same kind. The examinations of travellers show that the ruins are of two kinds. The one class must have originated in very remote times, and consists of rude, unsightly hillocks of ruin and rubbish, covered with soil and herbs, such as now alone mark the site of the most ancient cities of Mesopotamia and Babylonia, and among which it would be reasonable to seek some traces of the more ancient city of Solomon. The other, to which the most gorgeous monuments belong, bears the impress of later ages. It is clear from the style of architecture that the later buildings belong to the three centuries preceding Diocletian, in which the Corinthian order of pillars was preferred to any other. All the buildings to which these columns belonged were probably erected in the 2d and 3d centuries of our era. Many inscriptions are of later date; but no inscription earlier than the 2d century seems yet to have been discovered.

The Temple of the Sun is the most remarkable and magnificent ruin of Palmyra. The court by which it was enclosed was 179 feet square, within which a double row of columns was continued all round. They were 390 in number, of which about sixty still remain standing. In the middle of the court stood the temple, an oblong quadrangular building surrounded with columns, of which about twenty still exist, though without capitals, of which they have been plundered, probably because they were composed of metal. In the interior, at the south end, is now the humble mosque of the village. A little beyond the temple begins the great colonnade, which runs nearly from east to west; it is of great length, and very beautiful. The columns are in good proportion and excellent preservation; each shaft consisting of three courses of stone admirably jointed, with a bracket for a bust or statue interposed between the second and third. In their present naked condition, these brackets are unsightly; yet when they were surmounted by statues the effect must have been extremely grand.

The necropolis of Palmyra lies half an hour north-west of the Temple of the Sun, in the Wady el-Kehdr, the ravine through which we made our approach to the city. The tombs, which are very numerous and extremely interesting, are almost all of them towers, two, three, four, and in one instance five stories high. The tomb of Jamblichus, mentioned by Wood, is now dreadfully dilapidated, its stairs crumbled away, and the floor of the fourth story entirely gone. It is five stories high, and was built in the third year of the Christian era. That of Manius is peculiarly interesting, and in some respects, indeed, the most curious building at Palmyra. It is in wonderful preservation, and its description will afford some idea of the others, as they are almost all built on the same plan, though far less beautiful. It is a lofty square tower, about fifteen feet in the side, the three corners of the steps at about a third of its height. An inscription in honor of the deceased is engraved on a tablet over the doorway. The principal apartment is lined with four Corinthian pilasters on each side, with recesses between them for mummies; each recess divided into five tiers of shelves on which lay bones of monkeys, and some ancient Palmyrenes buried their dead in the Egyptian manner, and Wood found in one of the tombs a mummy in all respects similar to those in the land of the Pharaohs.

4. Authorities.—The original sources for the history of Palmyra may be seen in the Scriptores Historiarum Augustae, Triginta Tyranni, vol. xiv.; Deus Aurelianus, vol. xxvi.; Eutropius, ix, 10, 11, 12. In A.D. 1696 Abraham Seller published a most instructive work, entitled The Antiquities of Palmyra, containing the History of the City and its Emperors, which contains several Greek inscriptions, with translations and explanations. Gesenius published an account of the Palmyrene inscriptions at Rome and Oxford in his Monumenta Scripturae Latinae Pheniceae, § 53. The best work on the ruins of Palmyra is still Robert Wood's splendid folio, entitled The Ruins of Palmyra, etc. (Lond. 1768). Very good are also the papers of M. de Mangles, Travels; Richter, Wallfahrten; Addison, Damascus and Palmyra. The last work contains a good history of the place; for which, see also Rosenmüller's Bibl. Geogr., translated by the Rev. N. Morren; and, in particular, Cellarius, Dissert. de Imp. Palmyrenae (1683). Gibson, in ch. iii. of his Decline and Fall, has given an account of Palmyra with his usual vigor and acuteness. For an interesting account of the present state of the ruins, see Porter, Handbook for Syria and Palestine, p. 543—549; Beaufort, Egyptian Sepulchres, etc., vol. i.; and Bideker, Syrie, p. 523. Besides Wood's great work, excellent views of the place have been published by Cassas in his Voyage Pittoresque de la Syrie; and later by Laborde in his Voyage en Orient. Recently photographs have been taken by various artists, and an accurate knowledge of the remains of this renowned and remarkable place is thus made accessible to the whole world.

Taft. GEORGE, D.D., an Episcopal minister, was born at Mendon, Mass., Aug. 37, 1791, and was licensed to the state of Diocese in the class of 1815. He pursued his theological studies under the direction of the Rev. Dr. Crocker, rector of St. John's Church, Providence, R. I., and was ordained a deacon by bishop Griswold, March 7, 1816, and a presbyter, Sept. 2, 1819. He became rector of St. Paul's Church in Pawtucket, R. I., in October, 1829, continuing for a time to teach in a school in Providence with which he had been connected for several years. Such double service not being altogether satisfactory to his bishop, he gave a gentle hint to the parish of St. Paul's that "he had not ordained their minister to keep school," and he devoted himself with great zeal and success to his work as a minister of the Gospel until his death, which occurred at Pawtucket, Dec. 11, 1869. His ministry was a little over fifty years in duration. (J. C. S.)

Taggart, SAMUEL, a Presbyterian minister, was born at Londonderry, N. H., March 24, 1754. He graduated at Dartmouth College in 1774, was licensed to preach by the Presbytery of Boston June 1, 1776, and was ordained to the pastoral charge of a small congregation at Cole- raine, Hampshire Co., Mass., Feb. 19, 1777. He was a member of Congress from 1803 to 1817. He died April 25, 1825. Mr. Taggart possessed a mind of great strength and vigor. He published several theological treatises, sermons, orations, political speeches, etc. (1800-19). See Sprague, Annals of the Amer. Pulpit, iii, 377; Allibone,
Tahpanhes (Heb. Taphpan'ehes, תַּפַּחְפָּהֶשׁ, Jer. ii, 16 [marg.]; xiliii, 7, 8, 9; xliv, 1, xlv, 14), or Tahpanhes (Heb. Taphpan'es, תַּפַּחְפָּהֶס, Jer. ii, 16 [text]), or Tahpanhes (Heb. Techaphpan'ehes, תַּפַּחְפָּהֶשׁ, Ezek. xxx, 18, all of Egyptian origin [see below]; Sept. Taphana or Taphna; Vulg. Taphane or Taphnhes), a city of Egypt, of importance in the time of the prophets Jeremiah and Ezekiel. The name is clearly Egyptian, and closely resembles that of the Egyptian queen Taphpanehes (q. v.), which, however, throws no light upon it. The Coptic name of this place, Tafhman (Quatemere, Mém. Géogr. et Hist. i, 297, 298), is obviously derived from the Sept. form: the Gr. and Lat. forms, Δαφινα, Herod., Δαφύνα, Stephan. Byz., Dafno, Ioh. Ant., are perhaps nearer to the Egyptian original (see Parthey, Zur Erdbunde des alten Aegypten, p. 528). Can the name be of Greek origin? If the Hanes mentioned by Isaiah (xxxiv, 4) be the same as Tahpanhes, as we have suggested (s. v.), this conjecture must be dismissed. No satisfactory Egyptian etymology of this name has been suggested, A. H. Sayce's Tahpanthes, "an answer beginning of the age" (Opusc. i, 348), being quite untenable; nor has any Egyptian name resembling it been discovered. Dr. Brugsch (Geogr. inachri, i, 300, 301, Taf. Ivi, No. 1728), following Mr. Heath (Exod. i, p. 174), identifies the fort Tellameh with Tahpanhes; but it is doubtless the present Tell Defnnem (described in the 4th Report of Egyptian Expl. Fund, Lond. 1888).

Tahpanhes was evidently a town of Lower Egypt near or on the eastern border. When Joahan and the other captains went into Egypt "they came to Tahpanhes" (Jer. xiii, 7). Here Jeremiah prophesies the conquest of Egypt by Nebuchadnezzar (ver. 8-13). Ezekiel foretells a battle to be there fought, apparently by the king of Babylon just mentioned (xxx, 18). The Jews in Jeremiah's time remained here (Jer. xlv, 1). It was an important town, being twice mentioned by the prophet with Noph or Memphis (xxvii, 14; xlv, 14), as well as in the passages last cited. Here stood a house of Pharaoh Hophra before which Jeremiah hid great stones, where the throne of Nebuchadnezzar would afterwards be set, and his pavement spread (xliii, 8-10). It is mentioned with "Ramesses and all the land of Gesar" in Judith i, 9. Herodotus calls this place Daphne of Pelusium (Δαφνας αἱ Ηναχώματα), and relates that Psammetichus I had here a garrison against the Arabians and Syrians, as at Elephanta against the Ethiopians, and at Marea against Libya, adding that in his own time the Persians had garrisoned it. The king of Persia, Darius, having identified the site of Daphne was therefore a very important post under the twenty-sixth dynasty. According to Stephanus, it was near Pelusium (s. v.). In the Itinerary of Antoninus this town, called Daphno, is placed sixteen Roman miles to the south-west of Pelusium (ap. Parthey, Map vi, where observe the site of Pelnepho near the Nile), its position seems to agree with that of Tel-Defennem, which Sir Gardner Wilkinson supposes to mark the site of Daphne (Modern Egypt and Thebes, i, 447, 448). This identification favors the inland position of the site of Pelusium, if we may trust to the distance stated in the Itinerary. Sir Sidney Smith. Sir Gardner Wilkinson (loc. cit.) thinks it was an outpost of Pelusium.
TAHENES

It may be observed that the Camps, τὰ Σπαραγιστέα, the fixed garrison of Ionians and Carians established by Psammetichus I, may possibly have been at Daphne.

TAHENES (Heb. Ṭaḥpenes', תֶּפֶנֶּשׁ, evidently of Egyptian origin, but uncertain in its signification [see TAHARNES]; Sept. Σαφένης v. ῥ. Σαφένια; Vulg. Taphena), a proper name of an Egyptian queen. She was one of the daughters of Pharaoh Nebuchadnezzar, and married to, and became the wife of, the king of Edomite, and who gave him her sister in marriage (1 Kings xi, 18-20). B.C. cir. 1000. In the Sept. the latter is called the elder sister of Thekemina, and in the addition to ch. xii Shishak (Susamk) is said to have given Ano, the elder sister of Thekemina, to Jeroboam. It is obvious that this or the later statement is irreconcilable, even if the evidence from the probable repetition of an elder sister be set aside, and it is scarcely necessary to add that the name of Shishak's chief or only wife, Karasamat, does not support the Sept. addition. See SHISHAK.

There is therefore but one Tahpenes or Thekemina. At the time to which the narrative refers there were probably two, if not three, lines ruling in Egypt—the Tanites of the twenty-first dynasty in the lower country; the high-priest kings at Thebes, but possibly they were of the same line; and perhaps one of the last faustini of the Ramesse family. The Tanitic line, as apparently the most powerful and as holding the territory nearest Palestine, the Pharaoh in question, as well as the father-in-law of Solomon, probably belonged. If Manetho's list be correct, he may be conjectured to have been Puseennes.

See PHARAON, 9. No name that has any near resemblance to either Tahpenes or Thekemina has yet been found among those of the period (see Lepsius, Königs-buch).

TAHRE'A (Heb. Tachhre'a, תַּחַרְאָה, cumming [Geænusis], or flight [Fœrus]; Sept. Τάχαρα v. r. Τάχαρα; Vulg. Tahræa), third name of the four sons of Micah, Jonathan's grandson (1 Chron. ix, 41); called in the parallel passage (viii, 55) Tarea (q. v.). B.C. post 1037.

TAHTIM-HODISHI (Heb. Tachtim 'Chodishi, תַּחֲטִים חוֹדִישִּי, lit. lovelands my month; Sept. Θατάθηων ή ετών Nasaiai v. Θατάθηων ή ετών Nasaiai; Vulg. inferiors Hodis), a region (γῆς, "land") mentioned as one of the places visited by Josb during his census of the land of Israel, between Gilead and Dan-jaan (2 Sam. xxiv, 6). Fürst (Handwörterb. i, 380) proposes to separate the "Land of the Tachtim" from "Hodish," and to read the latter as Harsh—a the people of Harosheth (comp. Judg. iv, 2). Thenius restores the text of the Sept. to read "the Land of Bashan, which is Edrei." This it itself is feasible, although it is certainly very difficult to connect it with the Hebrew. Ewald (Gesch, iii, 207) proposes to read Hermon for Hodish; and Geænusis (Theesaer, p. 450 a) dismisses the passage with a viv pro smo habendum. There is a district called the Ard et-Tahhta, to the east-northeast of Damascus, which recalls the old name. There is, however, nothing to show that the Tachtim of Israel was living so far from the Holy Land in the time of David. It seems probable from the connection that the whole is a proper name, descriptive, however, of the physical aspect of the region to which it was given. The route taken by the king's messengers was first eastward to Moab; then northward through Hiel; then from Gilead to "the land of Tahtrim-Hodashi," to Dan-jaan and Zidon. "The land of Tahtrim-Hodashi" was thus manifestly a section of the upper valley of the Jordan, probably that now called Ard-el-Hileh, lying deep down at the western base of Hermon.

TAITAZAK or TAYTASAK, Joseph, a Spanish Jew, belonged to those 300,000 exiles who had left to leave their country. With his father he went to Madrid, where he settled at Salonicca, where he wrote ציר וירק, "the fruitful bough of Joseph" (after Gen. xlix, 22), a commentary on Ecclesiastes, in a homiletico-philosophical style (Venice, 1599) — יוהי והלך לארץ פלשת, i. e. excerpts from his commentary on the Psalms, published with Penitii's work, הבשא וה מאשר, "the tongues of gold" (ibid. 1599). The MS. of his complete commentary on the Psalms is to be found in the libraries of Paris and Oxford — יוהי והלך לארץ פלשת, "the bread of sacredness," in allusion to Prov. ix, 17; a commentary on Daniel and the five Megillot, viz. the Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther (ibid. 1608). In its present form this work only contains fragments of Charles of Tal- tazak's commentaries on three books, and MSS. of the entire commentaries are still extant — יוהי והלך לארץ פלשת, a commentary on Job, extant — יוהי והלך לארץ פלשת, i.e. questions and decisions (ibid. 1622). See Furst, Bibl. Jud. iii, 412; De Rossi, Dizionario Storico, p. 314 (Germ. transl.); Steinacher, Catalogo Libr. Hebr. in Bibl. Bodl. coll. 1538; Kitto, Cyclop. s. v.; Fink, Sephardim, p. 413. (B. F.)

TAJUS, Samuel, bishop of Saragossa, lived in the 7th century. In the year 646 he went to Rome at the command of king Chindaswinth, and with the sanction of the pope, with the firm purpose of settling there, and bringing back the long-missed Expositio in Hobum s. Moravit, lib. xxxv, of Gregory I. According to tradition, he was shown in a vision the place where it was hidden. Tajus was also present at the eighth and ninth councils of Toledo. Besides an Epistula ad Eugenium Toletanum episcopum, he also wrote Sententiæ libri (Migne, Patrol. vol. lxx), containing extracts from Gregory's work on (a) God, creation, creature, government of the world; (b) incarnation, Church, Church government; (c) moral life, virtues; (d) sins and vices; (e) sinners, prince of this world, Antichrist; judgment, condemnation. Wherever Gregory failed him, he supplied his work from Augustine's writings. The work is preceded by a Prefacio ad Quiricum Banonemensem Episcopum, to whom the work is dedicated, together with the Responsio Quirici. See Renegadur Conversations-Lexikon, s. v.; Theologisches Universals-Lexikon, s. v. (B. F.)

TALAPOLIS, priests or friars of the Siamese and other Indian nations. They reside in monasteries under the superintendence of a superior, whom they call a Sanerat. Celibacy is obligatory upon them, and a breach of chastity in the case of any one of them is punished with death. They perform penance for such of the people as pay the tax; they are very learned, and strict in their rules of chastity. There are also female Talapolis, who live according to rules similar to those of the men. The residences of the Talapolis are much superior to those of the priests in Ceylon and Burmah, having richly carved entrances and ornamental roofs.

TALBOT, Peter, a Roman Catholic divine, was the son of sir William Talbot, and was born in the county of Dublin in 1620. He entered the society of Jesuits in Portugal in 1635; and after studying philosophy and divinity, went into holy orders at Rome, whence he returned to Portugal, and afterwards to Antwerp, where he read lectures on moral theology. He is supposed to be the person who, in 1666, reconquered Charles I; then at Cologne, to the popish religion; and Charles is reported to have sent him to Madrid to inform the court of Spain of his conversion. Sent to England in the interest of the Roman Church, he paid court to Cromwell, whose funeral he attended as a mourner. In 1669 pope Clement IX dispensed with his vows as desir'd, and advanced him to the titular archbishopric of Dublin. He immediately began to persecute those of his order who had signified their loyalty to the king, quarrelled with Plunket, the titular primas; and when the popish plot was discovered in England in 1678, he was imprisoned in Dublin Castle on suspicion of being
concerned in it, and died there in 1680. He was a man of ability and learning, but vain, ambitious, and turbulent. Among his publications are, De Naturali Fidei et Heresiv. Tractatus de Religione.—A Treatise of Religion and Government, and a Letter to the Roman Catholics in Ireland (Paris, 1674, 4to). See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict. s. v.

Talbot, Robert, D.D., an English divine and antiquarian, was born at Thorp, Northamptonshire, and was admitted to New College, Oxford, in 1529. He left the university of Oxford and was admitted to the benefice of Walce; and treasurer of the cathedral church of Norwich, April 9, 1547, which position he retained until his death, Aug. 27, 1558. He was a diligent searcher into the antiquities of his country, and his collections proved of great service to Leland, Bale, Cajus, Camden, and others. He also furnished archbishop Parker with many Saxon books. He was the first Englishman who illustrated Antoninus's Itinerary with various readings and notes, but his notes reach only to the sixth journey.

Talbot, Samson, D.D., a Baptist minister, was born near Urbana, O., June 28, 1828, and was a graduate of Granville College, now Denison University, O., in 1852, and of Andover Theological Seminary in 1859. He was ordained in 1856, and was pastor of the Baptist Church in Dayton, O., eight years, 1856-64, and was then appointed president of Denison University, which position he held until his death, which occurred at Newton Centre, Mass., June 29, 1875. President Talbot was an able and successful scholar, a profound thinker, and bade fair to stand in the very front rank of scholars in this country. (J.C.S.)

Talbot, William, D.D., an English prelate, was born at Stuarton Castle in 1639, and in 1674 entered as a gentleman commoneer of Oriel College, Oxford. After graduation he entered holy orders, and in the reign of James II. preached and acted with great zeal against popery. In April, 1691, he was nominated to the deanship of Worcester, and Sept. 24, 1699, was advanced to the bishopric of Oxford. He was translated to the bishopric of Sarum, April 23, 1715; and in September, 1722, was translated to that of Durham, of which county he was made lord-lieutenant and custos rotulorum. He died Oct. 10, 1730. There are in print two speeches of his in the House of Lords, and a volume of Sermons (8vo).

Talent, representing the Greek ταλαντον, Lat. talantum, is the rendering of the Heb. and Chald. קָבָר, a circle, the coin being no doubt of that form. It was the largest weight among the Hebrews, being used for metals, whether gold (1 Kings ix, 14; x, 10, etc.), silver (2 Kings v, 22), lead (Zech. v, 7), bronze (Exod. xxxviii, 29), or iron (1 Chron. xxiii, 7). A bill sufficient for the site of a city was sold for two talents of silver (1 Kings xvi, 24); and for 1000 talents of silver the friendship of the Aysian king was purchased (2 Kings xv, 19); another Assyrian king laid the kingdom of Judah under a tribute of 300 talents of silver and 30 of gold (xxi, 14); a similar tribute imposed by an Egyptian Egyptian (2 Kings xvii, 26). One talent of gold (xxiii, 33); the crown of an Ammonite king weighed one talent of gold (2 Sam. xii, 30). The sacred utensils of the Tabernacle and the Temple amounted to many talents of silver and gold (Exod. xxv, 39; xxxviii, 24, 25, 27; 1 Kings ix, 14, etc.). But there must have been many talents of gold in the treasury of Pharaoh (Chap. xxvii, see Kitto, Pict. Bible, note ad loc.). See Nummer. In the post-exilian period, likewise, talents were a mode of estimation (1 Macc. xi, 28; xiii, 16, 19; xv, 31; 2 Macc. iii, 4, etc.). In the New Testament, the talent only occurs in a parable (Matt. xxv, 15 sq.), and as an estimation (Matt. ii, 21); Luke (viii, 1 sq.). But in Exod. xxxviii, 25, 26, it appears that one talent as equivalent to 3000 shekels of the sanctuary (Schmidt, Bibl. Mathem. p. 183; Böckh, Metrol. Unters. p. 55). See Shekel. As the mina (q. v.) consisted of 50 sacred shekels, it follows that the talent was equal to 60 minas; just as the Attic talent had 60 minas. See Met- rology.

Talent figuratively signifies any gift or opportunity God gives to men for the promotion of his glory. "Everything almost," says Mr. Scott, "that we are, or possess, or meet with, may be considered as a talent; for a good or a bad use may be made of every natural endowment, spiritual or temporal. If they may remain unoccupied through inactivity and selfishness, Time, health, vigor of body, and the power of exertion and enduring fatigue—the natural and acquired abilities of the mind, skill in any lawful art or science, and the capacity for close mental application—the gift of speech, and that of speaking with fluency and propriety, and in a convincing, attractive, or persuasive manner—wealth, influence, or authority—a man's situation in the Church, the community, or relative life—and the various occurrences which make way for him to attempt anything of a beneficial tendency; these, and many others that might be enumerated, are potentially in every one of us. If the consistent Christian will improve to the glory of God and the benefit of mankind. Nay, this improvement procures an increase of talents, and gives a man an accession of influence and an accumulating power of doing good; because it tends to establish his reputation for prudence, integrity, honesty, and diligence. From an indifferent and disinterested benevolence it gradually forms him to an habitual readiness to engage in beneficent designs, and to conduct them in a gentle, unobtrusive, and unassuming manner: it disposes others to regard him with increasing confidence and affection, and to approach him with satisfaction; and it procures for him the countenance of many persons whose assistance he can employ in accomplishing his own salutary purposes."

Talulons, Lex (law of retaliation). This was a Roman law to the effect "That if any one called another man's credit, or fortune, or life, or blood into question in judgment, and could not make out the crime alleged against him, he should suffer the same penalty that he intended to bring upon the other." Although the ecclesiastical law could not inflict the punishment of retaliation for false witness against any man's life, yet such false testimony was early denounced by the Church as the highest species both of calumny and murder, and consequently brought such witnesses under all the ecclesiastical penalties due to those crimes.—Bingham, Christ. Antq. b. xxvi, ch. x, § 9.

Talith. See FRINGE.

Tallitha Cu'mi (tallitha koymi; Aram. נלָלֶתַה קְוָמִי, telithâ kiemi), two Syriac words (Mark v, 41) signifying "Dame, arise." The word נלָלֶתַה occurs in the Chald. paraphrase of Prov. ix, 3, where it signifies a γυνη; and Lightfoot (Horæ Heb. Mark v, 41) gives an instance of its use in the same sense by a rabbinical writer. Gesenius (Theatr. p. 540) derives it from the Hebrew נלע, a lamb. The word נלע occurs both Hebrew and Syriac (2 p. fem. imperative, Kal, and Peal), signifying stand, arise. As might be expected, this clause of the verse, after Cumi, is not found in the Syriac version. Jerome (Ep. liii ad Pammachium, Opp. ii, 308 [ed. Vallarsi] records that Mark was blamed for a false translation on account of the insertion of the words I say unto thee; but Jerome points to this as an instance of the superiority of a free over a literal translation, inasmuch as the words inserted serve to show the emphasis of our Lord's manner in giving this command on his own personal authority.

Talents, Francis, an eminent Nonconformist divine, was born at Pleyben, near Chesterfield, England, November, 1619, and was educated at the public-schools.
of Mansfield and Newark. He entered Peterhouse, Cambridge, but being chosen sub-tutor to the sons of the earl of Suffolk, removed to Magdalen College, of which he acted as junior and senior preacher. In 1648 he was ordained at London in the Presbyterian form, and in 1652 became minister of St. Mary's, Shrewsbury. At the Restoration, not wishing to be re-ordained, he was ejected, and in 1673 returned to Shrewsbury, and became pastor of a Dissenting congregation there. He died April 11, 1708, and was buried in St. Mary's, Shrewsbury. He published, *View of Universal History* to 1700 (Lond. 1700, fol.); *Short History of Schisms* (1705, 8vo); *Considerations on S. Garvonne's Answer* (See Chalmers, *Biblic. Dict. s. v. Allibone, *Dict. of Brit. and Amer. Authors, s. v.*

**Talleyrand (de Périgord), Alexandre Angélique**, a noted French prelate, was born in Paris, Oct. 16, 1756, and after a course of education at the Collège de la Flèche, the Seminary of St. Sulpice, and under the direction of abbé Bourlier, became one of the almoners of the king, later vicar-general of Verdun, and (in 1762) abbot of Gard (diocese of Amiens). Having been chosen canon of the archdiocese of Rheims, he was consecrated at Rome, Sept. 26, 1766, under the title of archbishop of Troyes in perpetuity. He succeeded to the archbishopric of Rheims Oct. 27, 1777, and was very active in improving his diocese, as well as in public and ecclesiastical functions, sharing the varied fortunes of the monarchy during the first phase of the French Revolution. After having been a refugee at Aix-la-Chapelle, Brussels, and other places, he was recalled in 1803, and on July 28 was made cardinal, and on Aug. 8 following bishop of Paris, where he died, Oct. 20, 1821. (See Hoefer, *Nouv. Bibl. Générale*, s. v.)

**Talleyrand (de Périgord), Élie**, a French prelate, was born at Perigueux in 1601, and was educated for the priesthood at the college and school of St. Sulpice in the city of that name. He became successively archdeacon of Perigueux, dean of Richmond (diocese of York), abbot of Chancelas, and (Oct. 10, 1243) bishop of Limoges, although he was not consecrated because of his youth; and in 1238 he was translated to the see of Auxerre, although he continued to reside at Oudan, engaged in literary studies. He was created cardinal May 22, 1231, and thenceforth became active in public affairs, in which he experienced many remarkable adventures. He died at Avignon, Jan. 17, 1364, leaving a vast fortune. (See Hoefer, *Nouv. Bibl. Générale*, s. v.)

**Tallis, Thomas**, a celebrated English musician, flourished about the middle of the 16th century. Under the patronage of which he became gentleman of the royal chapel and organist. Although he was a diligent collector of musical antiquities, and a careful preserver of the works of other men, his compositions are so truly original that he may justly be said to be the father of the cathedral style. Notwithstanding his supposed attachment to the Roman religion, it seems that Tallis accommodated himself and his studies to the alterations introduced at the Reformation. With this view, he set to music those parts of the English liturgy which at that time were deemed most proper to be sung; viz., the tenebrae service, the morning and evening compline service, the Venite Exultate, Te Deum, and Benedictus; and the other, which is part of the communion office, consisting of the Kyrie Eleison, Nicene Creed, and Sanctus; as also the evening service, consisting of the Magnificat and Nunc Dimittis. He also set many motets to the masses and responsories, and composed that litany which for its excellence is sung on solemn services in all places where the choral service is performed. The services of Tallis contain also chants for the Venite Exultateus and the Creed of St. Athanasius, two of which are published in Dr. Beveridge's *Cathedral Church*, vol. 1. St. Paul's the three above mentioned, constituting what are now termed the morning, communion, and evening services, in four parts, with the preces, responses, and litany, Tallis composed many anthems. He died Nov. 23, 1586, and was buried in the parish church of Greenw. which, in 1826, is the presbytery where he had been ordained in 1648. He published, *View of Universal History* to 1700 (Lond. 1700, fol.); *Short History of Schisms* (1705, 8vo); *Considerations on S. Garmonne's Answer* (See Chalmers, *Bibl. Dict. s. v.* Allibone, *Dict. of Brit. and Amer. Authors, s. v.*

**Talmage, Samuel Kennedy, D.D., a Presbyterian divine, was born at Somerville, N. J., Dec. 11, 1798. He graduated at the College of New Jersey in 1820; taught in an academy for two years; was tutor in the College of New Jersey for three years, employing his leisure hours in studying theology privately; was licensed and ordained to the ministry in 1825 by the Newton Presbytery; labored as a missionary at Hamburg and other points in Edgefield District, S. C., for one year; in 1827 was a college both with the Rev. S. S. Davis, D.D., in supplying the First Presbyterian Church at Augusta, Ga.; in 1828 became pastor of the Augusta Church; in 1829 was elected professor of languages in Oglethorpe University, which chair he held until 1840, when he was elected president of the institution, where he continued to labor until 1862, when his health failed. He died Sept. 2, 1865. Dr. Talmage was an able minister, a fine scholar, and a successful instructor. (See Wilson, *Presb. Hist. Almanac*, 1856, p. 362.)

**Talmai (Heb. Talmai)**, *תָּלָּמָי, furrowed [Genesi- us] or bold [Furst, who comp. θαλαμιός, Josephus, Ant. xiv, 8, 1; Bar-θολομαῖος, Matt. x, 33]; Sept. θαλά- μαι, θαλάμοι, θαλάμων, etc.; Vulg. Θαλμαί or Θολμαῖ], the name of two men.

1. Last name of the three gigantic "sons of Anak" in Hebron (Num. xiii, 22), who were expelled by Caleb (Josh. xv, 14) and slain by the Judahites (Judg. i, 10). B.C.1618. It has been thought that these people are depicted on the Egyptian monuments as a tall, light-complexioned race. In the hieroglyphic inscription they are named *Talmak*, which may be the Egyptian rendering of the Hebrew word *Talmai*, allowing for the interchange of the liquid l for s, so constant in all languages. The figure is from a picture on a wall of the tomb of Ainepnekthi, supposed to represent a man of the tribe of Talmui, one of the sons of Anak (Burton, *Excerpta Hieroglyphica*).

2. Son of Ammihud and king of Gesher (2 Samm, iii; xiii, 37; 1 Chron. iii, 2), B.C. 1045. His daughter Maachah was one of the wives of David and mother of Absalom. He was probably a petty chieftain dependent on David, and his wild retreat in Bashan afforded a shelter to his grandson after the assassination of Amon. (See David.)

**Talmon (Heb. Talmon), *תַּלְמֹן, oppressor; Sept. Ταλμών καὶ Ταλμών, v. r. Ταλμών, Ταλμών; Vulg. Telmon*, the head of a family of doorkeepers in the Temple, "the porters for the camps of the sons of Levi" (1 Chron. ix, 17; Neh. vii, 31). B.C.1013. Some of his descendants returned with Zerubbabel (Ezra ii, 42; Neh. vii, 45), and were employed in their hereditary office in the days of Nehemiah and Ezra (Neh. xii, 25), for the proper names in this passage must be considered as the names of families.

**Talmud** (*תַּלְמָד, talmud; doctrine; from הָלַם, to teach*). The Talmud, "that wonderful monument of human industry, human wisdom, and human folly. (Milton, *Paradise Lost*, p. 289). The words :..." would contain the canonical and civil laws of the Jews. It consists of a Mishna (q. v.) as text, and a voluminous collection of commen-
Akbah, who was slain in the Hadrianic war, is said to have composed Mishnic regulations. The school of R. Simon ben Gamaliel (q.v.), A.D. 166, who was a descendent of Shallai, collected and sifted the materials of the oral law. The present Mishna proceeded from the hands of R. Judah the Holy (q.v.), son and successor of R. Simon ben Gamaliel. The title of Judah's work is simply Mishnâh, מיסנה, Qeivripov (from ניסנה, "to repeat"), "repetition," like the Arabic Mathâni (Koran, xxv, 87; xxxix, 34), that is, either (considering the divine law as twofold, written and traditional) the second branch of the twofold law, or else the law given in a second form, as an explicative and practical development of it (comp. Grätz, Gesch. d. Juden, iv, 419).

The work itself is composed of the following elements:

1. Pure Mishnâh, מיסנה, the elucidation of the fundamental text of the Mosaic laws, and their application to an endless variety of particular cases and circumstances not mentioned in them.

2. Halakah, הלכה, the usages and customs of Judaism, as sanctioned and confirmed by time and general acclamation.

3. Dibbur Chakhâmîn (דברי חכמים), law principles of the wise men or sages, i.e. the ancient, and at that time the more esteemed, rabbis, to whom the people's respect for them gave a greater or less weight.

4. Maasêuqûth (마다עון), practical facts, conclusions arrived at by the course of events.

5. Gezîrîm (גזרים), extemporaneous decisions demanded by emergencies.

6. Tekauerî ( Bakan), modifications of usages to meet existing circumstances; and

7. Kelaim (קהלים), universal principles, under which a multitude of particular cases may be provided for.

According to Maimonides, there were five classes into which the traditional law is divided, viz.:

1. Pirahmîn (פרחים), "interpretations" given to Moses by God, the authority of which has never been disputed (ספרים על התורה).

2. Halakah le-Monkhâh mis-Sînay (הלכה מהתנין), "precepts delivered to Moses on Mount Sinai," a distinction which gained the applause of all the classical rabbins, because it belongs to the class of undisputed decisions.

3. Those which have admitted of discussion, and the value and weight of which have been mainly determined by an extensive consent among the authorities.

4. Gâzîrîm (גזרים), "decisions" which have been made by the wise men regarding some of the written laws, and which decisions are designed to insure more fully the observance of such laws (or to make a fence about the law).

5. Tekauerî ( Bakan), "experimental suggestions," referring to things recommended or enjoined by particular masters, which though they may not possess the stringent force of laws, nevertheless exert a great influence in the formation of social and religious habits and usages.

In constructing his work, Jehudah, or Judah, arranged these manifold materials under six general classes, called Sederim (סדרים), or orders. The first is called Zeraîm (זרמים), or "seeds," and treats of agricultural laws; the second, Môcî (מקים), or "festivals," or "solemnity," treats of the Sabbath and the annual festivals and holydays, the duties of their observance, and the various enactments and prohibitions therunto pertaining; the third, Nâshîm (נשים), or "women," treats of the intercourse between the sexes, of husband and wife, the duties of a brother-in-law towards his widowed and childless sister-in-law, and of buying and selling of the bride (Deut, xxv, 5), of dowry and marriage settlements, of espouses, divorces, and of all the laws to these subjects respectively appertaining; the fourth, Nettîn (מסכת נטנ 잴),

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The text is a page from a book titled "Talmud," discussing the history and composition of the Mishna and the role of Halakah in Jewish law. It highlights the work of R. Simon ben Gamaliel and the title of Judah's work. The text also outlines the different classes of the traditional law, including interpretations, usages, decisions, and experimental suggestions. It concludes with a discussion on the organization of these materials under six general classes, known as Sederim.
or "injuries," treats of the laws of property (moveable as well as immovable) and of commerce; the fifth, Kodsha, or "consecrations," treats of sacrifices and their laws; the sixth, Taharoth, or rather Tuhari (זmouseenter), or "purifications," treats of the laws of impurity, legal cleanness, and that both positively and negatively. The initial letters of these titles combined, for the sake of memory, give the technical word Zemden neketi (Zend neketi), "a time accepted."

The regulations thus generally classified are further arranged under a multitude of subsidiary topics, each Seder, or order, being divided into a number of tracts or treatises, called Masachot (מ.statusCode, and these were again subdivided into Perakim (퍼akest), chapters. The latter again are divided or broken up into paragraphs. Altogether there are 68 Masachot, with 525 chapters and 4187 paragraphs, in the Mishnah. The whole is called Shas, or, after the initials of הוהי נסיי, i.e., the six orders. Since a general analysis of the contents of the Mishnah has already been given under the art. Mishnah (q. v.), we must refer the reader to it, while a more minute analysis will be given farther on.

R. Judah's Mishnah, however, did not contain all Midrashim. Many others existed, which are contained in parts of the Leviticus, Numbers, and Deuteronomy, Mechilta on Exodus (see the art. Midrash), the Mishnahs made by individual teachers for the use of their pupils, with the addition to the official Mishnah collected by R. Chiyah and his contemporaries. All the Halakoth of this sort, which were extra-Mishnahic, were called Jerashfallot (เยירשפלות), or "other traditions." As has been stated, R. Judah the Holy collected the great mass of traditions in the work called Mishnah; but even this copious work could not satisfy, for the length of time, the zeal of the rabbis for the law, for all casuistry is endless in its details. There were a great multitude of all kinds of possibilities which were treated in the Mishnah, and yet again, each sentence left open divergent possibilities, divergent doubts, and considerations not yet finished. Thus it was an inner necessity of the matter that the text of the Mishnah should again become the point of learned discussion. Partly by means of logic (that is, Rabbinical), partly with the help of the traditional master, R. Judah's Mishnah has been enriched in the Mishnah, all open questions were now discussed. This task was carried out by the Amoraim, or Gemarical doctors, whose very singular illustrations, opinions, and doctrines were subsequently to form the Gemaras, i.e., the Palestinian and Babylonian: a body of men charged with being the most learned and elaborate triflers that ever brought discredit upon the republic of letters—

"For mystic learning, wondrous able
In magic, taleman, and cabal—
Deep-sighted in intelligences,
Ideas, atoms, influences."

With unexampled aspidity did they seek after or invent obscurities and ambiguities, which continually furnished pretexts for new expositions and illustrations, the art of clouding texts in themselves clear having proved ever less difficult than that of elucidating passages that were in the sense of which might be really involved in obscurity.

"Hence comment after comment, spun as fine
As blotted spiders draw the binary line!"

The two main schools where this casuistic treatment of the Mishnic text was exercised were that at Tiberias, in Palestine, and that at Sora (q. v.), in Babylonia, whither Abba Areka, called "Kab" (ק.ב), a pupil of R. Judah, had brought the Mishnah. In these and other schools (as Nahardea, Sipporos, Pumbeditha [q. v.], and Jabne or Jamnia), the thread of casuistry was twisted over and over again, and the matter of traditions of the law thus took greater and greater dimensions. Abandoning the Scripture text, to illustrate and to explain which the doctors and wise men of the schools had hitherto labored, successive generations of Gemarici now devoted their whole attention to the exposition of the text of the Mishnah; and the industry and casuallation were such that expositions, illustrations, and commentaries multiplied with amazing rapidity and to so portentous a degree that the whole system finally swelled into a chaotic mass, which was dignified by the name of Gemara, נ"ג (supplement or complement), and this, together with the Mishnah, was called "Talmud." Notwithstanding the uncertain paternity of this incongruous body of opinions, there were not wanting those who gave a preference to the Gemara over the Mishnah, and even over the "written law." It was said by some that the "written law" was like water, the Mishnah like wine, and the Gemara like hippocram, or spiced wine. The "words of the scribes," said those supporters of the Gemara, are lovely above the "words of the law," for the "words of the law" are weighty and light, but the "words of the scribes" are all weighty.

It was the Rabbinical rector of the Academy of Tiberias, that the minor chaos of comments and facetiae began to be collected; and these, being added to the Mishnah, were termed the Palestinian Talmud, or Talmud Jerusalem, i.e. Jerusalem Talmud. This Talmud, which was completed at Tiberias about A.D. 530, only contains the tractate Berakoth, Zevachim, Middoth, Nedarim, Nezikin, together with the treatise Niddah and some other fragmentary portions. From the schools of Babylonians also, a similar collection was in after-times made; but, as, upon the desolation of Palestine, the study of the law was chiefly prosecuted in Babylonia, the colleges there were more numerous, and far more ingenious and prolific were the imaginations of the Babylonian professors. To collect and methodize all the disputations, interpretations, elucidations, commentaries, and conceits of the Babylonian Gemarici was consequently a labor of many men nor of a single age. The first attempt was made (A.D. 367) by R. Ashê, elected at the age of fourteen to be rector of the school of Sora (q. v.), a teacher described as eminently pious and learned. R. Ashê labored during sixty years upon the rank, unwieldy work, and, after arranging thirty-five books, died in 430, leaving the completion to his successors. For 100 years longer did rabbi after rabbi, with undiminished zeal, successively continue this unprofitable application, until at length, after the lapse of 123 years (about A.D. 550), rabbi Abina, the sixth in succession to Ashê, gave the finishing stroke to this second Talmud. More than a generation, from the name of the province in which it was first compiled, the Babylonian Talmud, this second Talmud is as unmanageable to the student on account of its style and composition as on account of its prodigious bulk. Composed in a dialect neither Chaldaic nor Hebrew, but a barbarous commixture of both of these and of other dialects, jumbled together in defiance of all the rules of composition or of grammar, it affords a second specimen of a Babylonian confusion of languages.

"It was a parti-colored dress
Of patched and plebeian languages,
Which made some think, when in glib gabble,
They'd heard three laborers of Babel,
Or Cerebros himself pronounce
A latest unknown casuistry at once."

Abounding, moreover, in fantastic trifles and Rabbinical reveries, it must appear almost incredible that any sane man could exhibit such acumen and such ardor in the invention of those unintelligible comments, in those nice scrupulosity, and those ludicrous chimeras which the rabbis have solemnly published to the world, and of which there was never a school to stand the test.

II. Form and Style.—In general, the Gemara takes the shape of scholastic discussions, more or less prolonged, on the consecutive portions of the Mishnah. On a cursory view, it is true, these discussions have the air of a
desultory and confused wrangle: but, when studied more carefully, they resolve themselves into a system govern

4. The explication, or ἐρμή, which is introduced by the formula μάνα, "What is this?" ἐρμίνει, "What does he say?" ἐπιστατοῦσί, "How is this to be understood?" ὁ ποιὸς ἐστι καί ὅστις ἔστι, "Who could think of such a thing?" ὅστις ἦν, "How have we to interpret this?"

5. The question, or ἡ σύνθεσις. If a question is offered by one school to another, it is introduced by the formula ἢ ἠτίκτητο, "They propose to them:" If from several persons to one, the formula ἢ πρὸς ὑμᾶς ὁ διδάσκαλος ὁ διδάσκαλος, "They ask of him:" If or the demand is made of one person to another, it is ἢ πρὸς ὑμᾶς ὁ διδάσκαλος, "I ask of you." If the response, or ἔρρημα, which may consist either in strong reasons (προφανείας or ἐφημερίας) or in strong objections (ἀντίστασις or ἀντιβολήν), is introduced by the formula ἢ ἠτίκτητο, "Whence have you this?" ἢ πρὸς ὑμᾶς ὁ διδάσκαλος, "It is taught hereupon," prefixed to the statement.

6. Borritha, or ἑρήμων, another kind of supplement to the Mishnah. Such are the books Sippa, Sippa, and Mechitha, mentioned above. When a citation is adduced from a Boraitha in the Talmud, it is introduced by one of these forms: Tanna rabba, ἐν ἄλλων ἀποθετά, "Our rabbis have taught:" Tanna chada, ἀπὸ ἄλλου ἀποθέτηται, "A certain rabbi has taught," etc.

7. The objection, or ἐνέργεια πρῶτον, a question not of a fixed Halakah, which is irrefragable, but of some position of the Amoraim or perhaps Tanaim, which is lawfully debatable, and is introduced by the formula ἤ καί ἢ καί, "Come and hear:" ἤ ἄλλως, "Hear of this:" ἤ ἀρχιά, "If so:" ἤ ἀρχιάν, "Therefore:" ἤ ἐπιστατοῦσί, "There is a controversy in this case:" ἢ ἄλλως ἢ καί, "What is the ground of the controversy?" ἢ καί, "Thou

8. The refutation, or ἔρρημα ἀναφορίας, is used in order to uphold the authority of the Bible (τὸ κύριον τοῦ Θεοῦ) against a Tanaitic, and to oppose the authority of the Tanaitic against that of one of the Amoraim, and is introduced by the formula ἢ καί ἢ καί, "This objection is truly of great weight.

9. The contradiction, or ἀναφορία ἐπιταχύνουσα, an objection thrown against a sentiment or opinion by the allegation of a contrary authority, and is introduced by the formula ἢ πρῶτον ἢ καί, "But I oppose this.

10. The argumentation, or ἀναφορία ἐπιταχύνουσα, an assailing or seizing upon, is a kind of objection in use only among the later Amoraim, and is introduced by the ἢ πρῶτον ἢ καί, "Rabbi X objects to this." If this objection is not refuted, it takes the value of Halakah.

11. The solution, or ἀποφασίζω, is the explanatory answer to the objection (see supra 7).

12. The information, or ἐνημέρωσις, "disabling or shifting off," when a sage, sorely pressed in debate, shifts off his thesis upon another, introducing this by the formula ἢ πρῶτον ἢ καί, "But whose is this sentence.

13. The appui, or ἀποκάλυψις, "support," is a corroborative evidence for a doctrine or principle, introduced by the formula ἢ πρῶτον ἢ καί, "It can be said," "There is support for this.

14. The necessity, or ἀπαντήσεως. This term is used in order to justify a sentence or a word, or even a single letter, which seems superfluous in the Bible or in the Mishnah, and is introduced by the formula ἢ πρῶτον ἢ καί, "What is this for?" To which is answered, ἢ πρῶτον ἢ καί, "It is absolutely necessary.

15. The accord, or ἀπαντήσεως, "series," a catena or line of Talmudic teachers, cited against a given proposition.

16. Sugya, ἀποκάλυψις, means the proper nature of a thing. By this word the Gemara refers to itself with regard to its own properties and characteristics.

17. Hikatba, ἀποκάλυψις, is the ultimate conclusion on a matter debated, henceforth constituting a rule of conduct. Much of the Talmud consists of discussions by which they are verified, confirmed, and designated. When the advocates of two opposing theses have brought the debate to an issue, they say, "The Halacta is with such a one," ἢ πρῶτον ἢ καί.
III. Literary and Moral Character of the Book—

Since the Gemara is in general only a more complete development of the Mishna, it also comprehends all the primary elements of the Mishna mentioned above, which are, however, intermixed with an endless variety of Hagadot, i.e. anecdotes and illustrations, historical and legendary, poetical allegories, charming parables, with ephephalimais, etc., and thus making the Talmud contain content even entertaining, or, as Buxtorf (in Fugitiv. Leg. Chald. et Talmud.) says:


In order to illustrate this, we will give a few specimens of such Hagadot for the benefit of the reader:

God is represented as praying.

R. Johanan says, in the name of R. Jose, how it is proved that God is blessed and praised by the prayer from Isa. lvi, 1, “I will bring them to my holy mountain, and make them joyful in my house of prayer.” Marz. it is proved that he is praised. But this is conclusively proved that he prays. And what does he pray for? R. Zutra, in the name of R. Tobi, says, in the name of Rav, the following is the divine prayer: “May it please me that my mercies shall prevail over mine anger, that the mercies of the Lord, may as it were, be poured out upon me,” which may mercifully deal with my children and keep justice in abeyance.” In corroboration of this, the following story is given. It is taught R. Levi ben the son of Eleiars. Once I went into the Holy of Holles for the purpose of burning incense, and I saw Acathielah Jah, the Lord, sitting upon the high and exalted throne. He said to me, Imman, my son, bless me! and I addressed him to the above prayer, and he shook his head (Berakoth, p. 7, col. 1).

But if God prays, then he must also put on phylacteries. Even upon this point the rabbins do not leave us in igno.

In Isa. lxi, 8, where we read, “The Lord hath sworn by his right hand, and by the arm of his strength.” By the term of arm in the sense of law, as in “For his right hand went a stay for them” (Deut. xxiii, 22); and by the term of arm of strength is meant phylacteries, as stated in “From his shoulders, and from his people,” etc. (Berakoth, p. 6, col. 1). Moreover, God has actually shown himself to own phylacteries, which he wrote: “I will take away mine hands, and thou shalt see my back parts” (Exod. xxiii, 22). R. Chana, the son of Biann, says, in the name of R. Shimone Chastia, “From this passage we learn that the Holy One, blessed be he, has shown to Moses the tie of the phylacteries, which lies on the back part of his head” (Berakoth, p. 7, col. 1).

If God prays, then, in the language of the rabbins, he is conscious of some personal feeling. They are not silent on this point. For example, the school of Ishmael have taught that peace is a very important matter, and that for its sake God has sworn by his right hand in Gen. xviii, first that Sarah said, “My Lord is old;” but after- wards it is written she said, “And I am old” (Yebamoth, p. 10, col. 1).

God is represented as needing a sacrifice to atone for himself. R. Shimone, the son of Pazi, asked, It is written, “And God said unto Moses, Say unto Aaron, come near to the Lord” (Num. xviii, 22). He said to him, “What must I do?” To this he said, “What if I were to use a candle in the middle of the day?” He replied, “As for the candle, she should be reckoned after him only, for it is written, ‘Let them be for eyes, and for seasons, and for days and years?’” He said to him, “And now, what must I do with the name? such as Jacob the little, Samuel the little, David

The little, etc. But when God saw that the moon was not completely dark, he promised, because of humanity, to sacrifice to atone for me, for Isee the size of the moon. And God was pleased with the saying of R. Shimone, the son of Pazi. Why is the moon distinguished from the others, inasmuch as it is written concerning it, “This is the moon of the Lord?” (Num. xxvii, 15). Because God said, This kid shall be an atonement for that I have lessened the size of the moon. (The moon, the moon, the moon, p. 5, col. 2.) In telling a story, says I heard a Bath-kol crying, Woe to me that have sworn! And now since I have sworn, who will absolve me? (E situ, b. 174, p. 4, col. 1).

Occupation of God—

On one occasion Abyathnon found Elijah, and asked him, What does the Holy One, blessed be he, do? He answered, He is studying the case of the concubine of Gibea. We do not give this the same importance as the other, about it? He says that Abyathnon, my son, is right; and Jonathan, my son, is right. Then, there, I doubt in heavens about it. No, not in the least, said Elijah; but both opinions are the words of the living God (Gittin, p. 4, col. 4).

Rabbas, the son of Shila, met Elijah, and asked him, What does the Holy One, blessed be he, do? Elijah re- plied so did all and they give him the hands of the rabbins, with the exception of rabb Meir. But why does he not want to learn from rabb Meir? Elijah an- swered, Rabb Meir found a pomegranate in the garden inside the house; then he said, Rabb Meir, what is the name of Acher. Rabb Meir said, Then rabb Meir found a pomegranate in the garden inside the house; then he said, Rabb Meir, what is the name of Acher, and rabb Meir, in the house (Avoda Zarah, p. 2, col. 1).

R. Abu says, If there had not been a passage of Scripture for it, it would be impossible to make such a state- ment; but it is written, in the same sense as the moon, to raise a raven with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the man, and the foot of the beast; therefore did God appear to Sennacherib in the form of an old man. Sennacherib said to him, If thou shouldst go to the kings of the east, who does this old man say to thee, did they slay thee and killed, what wouldst thou say to them? He an- swered, I would say to thee, if this be the case, Rabb Meir, sirs also in fear. Sennacherib said, What shall I do? God said, Go and disguise thyself, that they shall not see thee. And God said, Go and bring me a razor, and I will shave thee. Sennacherib replied, From where shall I bring thee a razor? God said, Go to that house, and bring it me. He went there and found one. Then angels came, and appeared to him in the form of men, and were grudging olive-seeds. He said to them, Give me a razor. They replied, Crush one measure of olive-seeds, and we will give the razor. God said to them, Go and pluck to him, and he will go to God it became dark. God said to him, Bring a light. And he brought coals of fire to make a light; and while he was blowing the coals, God showed his head and beard (Sanhedrin, p. 96, col. 1).

The schools of Hillel and of Shammuel were disputing for three years; and there was certain a certain man who was maintained that it was infallibly right. At last a Bath- koli came down from heaven and said, The opinions of both are right; and the world is in confusion. The school of Hillel (Kurbin, p. 13, col. 2).

R. Joseph, the son of Hiya, said, When Moses came down from the presence of God, Satan appeared before him and said, Lord of the universe, where is the law? God replied, I have given it to the earth. He went to the earth and asked, Where is the law? The earth answered, God understandeth the way thereof (Job xxiii, 23). He went to the sea and asked, Where is the law? The sea said, It is not in me. He went to the depth and asked the same question. The depth said, It is not in me. Drowned and dead’s said, We have hid it there, because of our ears (ibid.). So he returned to God and said, Lord of the universe, I have searched where the law is. The earth, and have not found it. God said to him, Go to the son of Amram. He came to Moses, and said to him, The law which I gave to the earth, where is it? The earth said, Lord of Satan, Who am I, that God should give me a law? Thereupon God said to Moses, Art thou a liar? Moses answered, Lord of the universe, it is not from thee, but it is from thee, it is thy daily delight, and should I claim it for my own advan- tage? God said to him, Because thou didst think little of thyself, the law shall be called after thy name. As it is written, “Remember ye the law of Moses my servant” (Mal iv, 4). Rabb Meir asked, If the moon is to be reckoned to the people, up to heaven, he found God occupied in twining wreaths for the letters of the law. And he called, Moses! Is there no peace for this people? And God answered, Rabb Meir, Moses! Moses answered, Is it customary that a servant should salute his master? God said, Thou ought- est to have learned from the generality of mankind. If I succeeded in my work. Immediately Moses said to him, “And now, I beseech thee, let the power of my Lord be great, second, I know not what hast spoken” (Num. xiv, 17) (Sanibath, p. 89, col. 1).
TALMUD

These are only a few of the many examples which crowd the pages of the Talmud. That these stories are extravagant, and that they are a-pedagogically, even pha-
sord, no one can deny. But they must be merely regarded as to their meaning and intention. Much has been said against the Talmud on account of the preposterior character of some of these legends. But we should give the Hebrew literati the benefit of their own explanations. They tell us that in the Talmud the Hagadah has no absolute authority, nor any value except in the way of elucidation. It often—but not always—enwraps a philosophic meaning under the veil of allegory, mythic folklore, ethical story, Oriental romance, parable, and spurious and false. They deny that the reader of any picture is to add to the law of God or to detract from it by them, but only to explain and enforce it in terms best suited to the popular capacity. They caution us against receiving these things according to the letter, and admonish us to understand them according to their spiritual or moral import. "Beware," says Maimonides, "that you not the words of the wise men literally, for this would be degrading to the sacred doctrine, and sometimes contradict it. Seek rather the hidden sense; and if you cannot find the kernel, let the shell alone, and confess, 'I cannot understand this.' But the impossible is possible, and at once admit that the suggestions are merely the after-thoughts of tender apologists, for some of these stories have no hidden sense at all, but must be taken literally, because meant so, as the following will prove. In the treatise Gittin, fol. 69, col. 1, we read the following prescription: "For the bleeding at the nose, let a man be brought who is a priest, and whose name is Levi, and let him write the word Levi backwards. If this cannot be done, get a layman, and let him write the following words backwards: 'Ana pipi Shila Bar Sumki;' or let him write these words: 'Taam dili bemi kepaeh, taam bemi pagaan.' Or let him take a wool and twist two threads, and let him dip them in vinegar, and then roll them in the ashes and put them into his nose. Or let him look out for a small stream of water that flows from east to west, and let him go and stand with one leg on each side of it, and let him take with his right hand some mud from under his left foot, and with his left hand from under his right foot, and let him twist two threads of wool, and dip them in the mud, and put them into his nostrils. Or let him write the word Levi, let it be inserted, and poured upon him, and let them say, 'As this water ceases to flow, so let the blood of M., the son of the woman N., also cease.' A commentary on this wisdom or folly is superfluous. That this direction to stop a bleeding at the nose is not a rare case in the Talmud, the following mode of treatment for the scratch or bite of a mad dog will prove. In the treatise Yoma, fol. 68, col. 1, we read: 'The rabbins have handed down the tradition that there are five things to be observed of a mad dog; his mouth is open, his saliva flows, his ears hang down, his tail is between his legs, and he goes by the sides of the ways. Some say, also, that he barks, but his voice is not heard. What is the cause of his madness? Rav says it proceeds from this, that the witches are making sport with him. Samuel says it is an evil spirit that rests upon him. What is the difference? The difference is this, that in the latter case it causes the dog to perform these signs; in the former it is an additional protection. The same tradition agrees with Samuel, for it says in killing him no other mode is to be used but the casting of some missile weapon. If a mad dog scratch any one, he is in danger; but if he bite him he will die. In case of scratch there is danger; what then, is the remedy? Let him take the blood of Huna, the son of Rab Joshua, who was once scratched in the street by one of them; he immediately cast off his clothes and ran away. He also says, I fulfilled in myself these words: 'Wisdom gives life to them that have her; I have seen the fruit of the wise die; what, then, is the remedy? Abai says he must take the skin of a male adder and write upon it these words: 'I, M., the son of the woman N., upon the skin of a male adder, I write against thee,' Kanti, Kanti, K'lara.' Some say, 'Kanti, Kanti, K'lara, Tah, Tah, Lord of hosts.' Let him also cast off his clothes and bury them in the graveyard for twelve months of the year; then let him take them up and burn them in an oven, and let him scatter the ashes at the parting of the roads. But during these twelve months of the year, when he drinks water, let him drink it in a large cup, lest the phantom-form of the demon and be endangered. This was tried by Abba the son of Martha, who is the same as Abba the son of Manjumi. His mother made a gold- en tumb for him.' In the face of such extravagancies, we are not surprised at the following statement of a modern Jewish writer, H. Hurwitz, in an essay preceding his Hebrew Tales (Lond., 1826), p. 34 sq.: "The Talmud contains many things which every enlightened Jew must sincerely wish had either never appeared in it or had suffered changes from its pages. Some of these sayings are objectionable per se; others are, indeed, susceptible of explanation; but when they are found in the Talmud, they are often false and erroneous impressions. Of the former description are all those extravagances relating to the extent of their Parables. The declaration of Gehinnom in Leviticus 20: 26, and the shor habor, the freaks of Ashmudah, etc., idle tales borrowed most probably from the Parthians and Arabians, and after which the Essenes, and sect of the Nazarenes, indulged in the Talmud. How these objectionable passages came at all to be inserted, can only be accounted for from the great reverence with which the Israelites of those days used to regard their wise men, and which made them insert every word that dropped from the mouth of their instructors as so many precious sayings well worthy of being preserved. These they were naturally induced to keep in the bed, safe from the intrusion of with more important matters, and when, in aftertimes, these writings were collected in order to be embodied in one entire work, the collectors, either from want of proper discrimination or from some plious motive, suffered them to remain, and thus they were handed down to posterity. That the wiser portion of the nation never approved of them is well known. Nay, some of the Talmudists themselves regard them with no favorable eye is plain from the bitter terms in which they spoke against them [for example, Jehoshua ben Levi, who explains: the rabbins permit them down to the end of the world to come; he who explains them will be scourged]. . . . I admit, also, that there are many and various topics which have escaped us in the Talmud, and which would be a miracle if there were none. For the work contains many errors, and is brought together in the same society, under precisely similar circumstances, but of hundreds, nay, thousands, of learned men of various sects, in a long series of years, in different countries, and under the most diversified conditions. . . . To believe that its multiform contents are all dictates of unerring wisdom is as extravagant as to suppose that all it contains is founded in error. Like all other productions of undue humanity, it is not free from mistakes and principles, to remind us that the writers were fallible men, and that unqualified admiration must be reserved for the works of divine inspiration, which we ought to study, the better to adore and obey the all-perfect Author. But while we should be among the first to protest against the diffusion of this material, and the ever-flowing stream of Holy Writ, I do not hesitate to avow my doubts whether there exists any uninspired work of which the contents contain more various and valuable information than that of the still-existing remains of the ancient Hebrew sages. But while we admire the canon of this Jewish writer, we must confess that not all of his corrigenda act on us quite to the same effect. The following article which appeared in the Quarterly Review for October, 1867, with the heading "What is the Talmud?" has taken the world by surprise. Such a panegyric the Talmud most likely never had. Written so learnedly, and in a style so attractive, about a subject utterly unknown to the world at large, has the work. But the more so because this article contained sentences which could not have emanated from a Jew. But the
writer was a Jew, Mr. E. Deutsch (since deceased), and what Isaac said to Jacob, "The voice is Jacob's voice, but the hands of Esau." What is further applied to the author of "What is the Talmud?" We cannot pass over this article by merely alluding to it; it deserves our full attention, on account of the mischief it has already wrought, and must work, in the minds of those who are not able to correct the erroneous statements contained in it.

The writer accuses (p. 4 of the American reprint, contained in the Literary Remains [N. Y. 1874]) the investigators of the Talmud of mistaking the grumpy stone caricatures over our cathedrals for the gleaming statues of the saints within. But, entering into the cathedrals of the Talmud and beholding these saints, we bear, in the treatise Aboda Zara, fol. 17, col. 1, of Rabbi Eliezer, יַעֲנֵי הַבָּשָׂר יִתְרוֹנָה לְכָל הַנָּאָרִים מִשְׁרַע מָלֵא לְצֵחַ (we dare not translate this sentence into English, but we give it in Latin): Non erat meretrix in terris quacum non fornicatus esse". When Rabbi Nachman (we read Tr. Yoma, fol. 12, col. 2) went to Shushan, he proclaimed דָּרֶךְ מעֲלָה מִפְּרָאָרִים מִכְּרָא הַיְּשֵׁם אֲלֵיהוּ מִכְּרָת (this also we dare not translate into English, but we give it in Latin: Rabbi qumam intratirem proclamamus quam vellet [uxorom] in dieum). Of Rabbi Abba we read in the same treatise, fol. 44, col. 1, that he was so strong a eater that a field could not rest upon his forehead; and (ibid.) of Rabbi Ami and Rabbi Assi that they ate so much that the hair from their heads; and of Rabbi Simeon, the son of Lakehs, that he ate so much that he lost his senses. In Tr. Baba Mezia, fol. 84, col. 1, we read that Rabbi Ismael, the son of Rabbi Jose, and Rabbi Eleazar, the son of Rabbi Simeon, were so corpulent that when they stood face to face a pair of oxen could pass under them without touching them. Of the honesty of Rabbi Samuel and Rabbi Cahunna we read a nice story in Tr. Baba Kamma, fol. 115, col. 2, which narrates that the latter was able to command you. In any new edition of such books, let the places relating to Jesus the Nazarene be left in blank, and fill up the space with a chapter showing the influence and power of the Holy Scriptures, and let the Protestant Bible. Why should the Talmud have escaped? Besides, ignorance and fanaticism, in all ages and countries, have burned the books which they supposed were against their system. This was especially the case with the Talmud, A.D. 1240, when a conference was held in Paris between Nicolaus Donin and some Jewish rabbins concerning certain blasphemies contained in the Talmud and written against Jesus and Mary. R. Jehiel, the most prominent of the Jewish rabbins at that conference, would not admit that the passages for far enough has been said of some of the Talmudical saints.

The writer in the Quarterly is astonished at the fact that the Talmud has so often been burned. But it is an old saying, "Habent sua fata libelli." The followers of the Arabian prophet burned the great library at Alexandria, and they still do the same with every book which they believe is written against their religion. The Jews have burned and excommunicated the books of their own great Maimonides (q. v.), and considered him a heretic. They have burned, and still burn, the Hebrew Old Testament, because of the Latin headings and corrections, to say nothing of the use of the Talmud. The Jews of Nazareth, but another Jesus, a discovery which was copied by later writers. But modern Jews acknowledge the failure of this argument, for, says Dr. Levin, in his prize-essay Die Religionsdisputation des R. Jehiel von Paris, etc., published in Grimm's Miscellanea (1873, p. 103), "I am not aware of the attempt of R. Jehiel to prove that there were two by the name of Jesus as unfortunate, original as the idea may be." The result of this conference was that the Talmud in wagon-loads was burned at Paris in 1242. This was the first attack. However, the writer in the Quarterly states that Justinian in A.D. 538 carrying the Talmud ready honored the Talmud by a special interdictory novella (146 511' 513'514), we must regard such a statement as erroneous and superficial, for, as Dr. Grütz, in his Gesch. der Juden, v. 392, shows, this novella has no reference to the Talmud at all (comp. also vol. vii [1873], p. 100). It was another reason why the Jews themselves, as the following document or circular letter, addressed by a council of elders, convened in Poland in the year 1832 (i.e., the year in which the Talmud was published to coreligionists, which at the same time contains the clue why in later editions of the Talmud the certain passages are wanting, will show. The circular runs thus in the translation of Ch. Leslie (in A Short and Easy Method with the Jews, p. 2 sq. [Lon. 1812], where the original Hebrew is also found):

Great peace to our beloved brethren of the house of Israel.

Hearing received information that many Christians have applied themselves with great care to acquire the knowledge of the language in which our books are written, we therefore enjoins you, under the penalty of the great ban, to be inflected upon such of you as shall transgress this solemnity, that you do not, in our new edition of either of the Mishnah or Gemara, publish anything relative to Jesus, whether you take upon you the task of writing anything concerning him, either good or bad, so that neither ourselves nor our religion may be exposed to any injury. And, after what they had done to us, the Murnheim, have done to us, when they became Christians, and how their representations against us have obtained credit. To make you understand this, we should not pay strict attention to this letter, but act contrary thereto, and continue to publish our books in the same manner as before you may see. Christians and yourselves, greater afflictions than we have hitherto experienced, and be the means of our being compelled to embrace the Christian religion, as we were formerly: and thus our latter troubles might be worse than the former. For these reasons, we desire you to be warned you, and that any new edition of such books, let the places relating to Jesus the Nazarene be left in blank, and fill up the space with a chapter showing the influence and power of the Holy Scriptures, and let the Protestant Bible. Then Christians will no longer have anything to show against us upon this subject; and we, in delivering the affection we have formerly labored under, and reasonably hope to live in peace.

The writer in the Quarterly, while loudly praising the humane spirit which, as he tells us, pervades the "system and institutions set forth in the Talmud," endeavors at the same time to apologize for those parts of the Talmud which contain, as he admits (p. 12), "gross offences against modern taste," by telling us that, when compared with other ancient systems of jurisprudence, "the Talmud will then stand out rather favorably than otherwise." It is not necessary to say much on this subject. It is large and patriotic, but we will say this, that it is one thing to point to the existence of mire, that we may warn the unawary, and another to wallow with delight in it. We heartily wish that some of the rabbins who wrote the Talmud had been content with discharging that which may be considered a duty, and not laid themselves open to the charge unjustly brought against them, of doing injury to the morals and minds of those who study their writings, by their unnecessary and improper improprieties and details, of which the treatise Niddah, which we have here especially in view, the Talmud and the Talmud, is so full. When, in 1843, Messrs. De Sola and Raphall published a translation of a portion of the Mishnah, they excused the omission of this treatise by saying, in the preface to their work, "The treatise Niddah, not being suited to the refined notions of the English reader, has not been translated. This is the reason why it is not put in the list of portions selected for translation. It may be said, But this treatise, bad as it is, is only a commentary on some portions of the laws of Moses. To this we may reply, it was manifestly necessary that Infinite Wisdom should solemnly prohibit many atrocities then prevalent among the heathen nations, and prohibit them, they must of necessity be mentioned. No doubt, the proper feeling which leads us to turn with disgust from the very thought of the crimes thus forbidden is
very much owing to those very laws which were given so that the children of Israel should be distinguished from other nations, and thus, being ceremonially clean, should be a nation of priests, and thus of the land of the Lord. This law is of inexpressible importance. It is impossible to dwell too largely on the enormity of this crime, or to speak too earnestly of the necessity of watching against anger, hatred, cruelty, and every possible form in which we can in any way participate in the guilt of this dreadful sin. Just so we cannot say too much about the sanctity of personal purity and holiness, for God will be "sanctified in them that draw near him." But what would we say of a man who should write a large volume merely to describe all the various modes in which a murder can be carried out, and the symptoms of decay and dissolution which would follow the deed?

On page 26 of the article alluded to we are told: "There are many more vital points of contact between the New Testament and the Talmud than divines yet seem fully to realize, for such terms as 'redemption,' 'baptism,' 'grace,' 'faith,' 'salvation,' 'regeneration,' 'Son of man,' 'Son of God,' 'kingdom of heaven,' were not, as we are apt to think, invented by Christianity, but were household words of Talmudical Judaism, to which Christianity gave a higher and purer meaning." It requires, however, a very slender acquaintance with the Bible to enable any one to reply to this statement that many of these terms were familiar to the Jews long before the Talmud was in existence, for they are found in the Old Testament. And not only so, but the New Testament itself is a much older book than the Talmud. Our author tells us that the Mishna was compiled about A.D. 200. The Gemara is of still later date. It seems strange, indeed, that it did not occur to the learned author that it is impossible to suppose that the New Testament had no influence upon the rabbins, who rejected its authority. Unquestionably the reasonings of Paul and the writings of the other apostles greatly affected the whole tone of thought and manner of expression which prevailed among those who never read, nor ever acknowledged their own Messiah. This is a common mistake among even learned Jews. Because some parts of the Talmud are unquestionably very ancient, they speak of the whole as a work of very great antiquity. They cannot altogether divest themselves of the fiction that God gave the oral law as well as the written law to Moses himself. Thus they habitually claim for the Talmud, as to antiquity, a degree of respect to which it is by no means entitled.

The most serious error, however, and that against which we must most distinctly protest, is this. We are told that "the Pentateuch remains in all cases the background and latent source of the Mishna" (p. 17). And again, "Either the scriptural verse forms the terminus a quo, or the terminus ad quem. It is either the starting-point for a discussion which ends in the production of some new enactment, or one never before investigated. We need to turn to the divines and back of the teaching of Moses, why do they almost entirely ignore the teaching of the other prophets? It is astonishing to see how very little mention is made in the Jerusalem Talmud and in the 5894 pages of the Babylonian Talmud of a great part of the Old Testament; and a perusal of the book called the Peshitto Ainur, compiled by R. Aaron Pissurensis, or Pesaro (q.v.), which contains an index of all the passages of Holy Writ quoted in the Talmud, will make good our assertion. Passing over Talmudical discussions of law or mathematics or the science of interpretation of dreams (a filthy specimen of the latter is especially given in Tr. Berakoth, fol. 57, col. 1), we will only touch another point, the Talmudical praise of women. Thus, we read on p. 56, among other moral sayings, "Love your wife like yourself, honor her more than yourself." Without arguing the question from what we know of the position of Jewish females in the countries where the Talmud is studied and its precepts obeyed—a position which proves the very contrary to the saying aluded to—it is well known to every student of the Talmud that the doctors of the Talmud in general do not hold in high estimation the female sex. They put them in the category with slaves and children. Again and again we read, "Women, slaves, and children are exempted." "You shall teach the law to your sons, and not to your daughters." He who teaches his daughter the law is like as if he teaches her to sin. The mind of woman is weak." "The world cannot exist without males and females, but blessed is he whose children are sons; woe to him whose children are daughters." We also remember the teaching of the Talmudical sages, that a man may consider his wife like a piece of butcher's flesh. We also remember the praying the husband thanks God that "he hath not made him a woman." As to the precept which the writer in the Quarterly Review quotes as one of the moral sayings of the Talmud, we must believe him on his word, or search over the 2947 pages of that stupendous work, since the writer has thought proper to conceal the treatise and the page of the Talmud from which he has translated the above sentence. We are inclined to believe that the reviewer had the following passage (Tr. Sanhedrin, fol. 75, col. 2) before him: "Rabbi Judah has said that Rab has said, Who marries his daughter to an old man, and who gives a wife to his son when too young, and he who returns to the Goi (Gentile) the things the Gentile has lost, concerning him the Scripture says, 'In order to add drunkenness to thirst, the Lord will not forgive him' (Deut. xxxiii, 18, 19). They replied, He who loves his wife like himself, and he who directs his sons and daughters in the right way, and gives them into marriage at the proper ages, concerning him the Scripture says, 'And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy tabernacle, and shalt not sin.'" It is not, however, a command, but only according to the Talmud and the following, as given in Tr. Yebamoth, fol. 62, col. 2: "Rabbi Tanchuma said that rabbi Haninai had said, Every man who is without a wife is without joy, without blessing, without goodness. Without joy because it is written, 'Thou shalt love the one, thou shalt love thy household' (Deut. xlv, 8); without a blessing, for it is written, 'That he may cause the blessing to rest in thine house' (Exek. xlv, 8); without goodness, for it is written, 'It is not good that the man should be alone.' In the west they add that it is without a law and without a wall. Without a law, for it is written 'I am not thy helper, and wisdom is driven quire from me?' (Job vi, 10); without a wall, because it is written 'A woman shall compass a man' (Jer. xxxii, 29). Rabba, the son of God, said, also without peace, as it is written, 'And thou shalt know that thy tabernacle shall be in peace, and shalt visit thy tabernacle, and shalt not sin.' He then said, His wife, like himself, he honors her more than himself, and he who directs his sons and daughters in the right way, and gives them to marriage, concerning him the Scripture says, 'And thou shalt know that thy tabernacle shall be in peace, and thou shalt visit thy tabernacle, and shalt not sin.'"

We venture to think that these are the passages of the Talmud which the reviewer has picked out. We must, however, be allowed to observe that it is not the imperative, "Love your wife," but the participle with
the article, "He who loves." It will be seen that we have not translated the whole paragraph; we dare not. We will leave that to the reviewer and his admirers, for what we have left out, and much of the following, belongs to the area of speculative philosophy and the Talmud is so rich. From another such foot page (Sanhedrin, fol. 22, col. 1) the reviewer has copied, "He who forsakes the love of his youth, God's altar weeps for him." "He who sees his wife die before him has, as it were, been present at the destruction of the sanctuary itself. His very soul is as it were seen going out of his body. Such travesties are badly rendered; and, even if they were not, seeing in what connection they stand and through what a quagmire the reviewer was obliged to wade to fish them out, they are worthless. Another such moral saying runs thus: "When the thief has no opportunity for stealth, he incurs the risk of meeting his own boss master." Who of the Talmudical ages has said this? The Talmud relates that when Abihag the Shummutatte was brought to king David she said to him, "Marry me;" the king replied, "It is not lawful for me to marry you." As a reproach to the king, the Talmud makes the Shummutatte say, סימיה תלבש בלב אמה סימיה (Sanhedrin, ibid.), translated as above. After all, it would be strange, indeed, if we could not gather from a work of 2947 pages some good sayings and sentences. But, unless the whole work be translated, it will never be known what the Talmud really is. For instance, in one of the treatises of the Talmud called CHIDUSHEH RABBI, in the 6th chapter, in Matt. v. 28; and yet that portion of the Talmud is written in language so obscure and immoral that it would be difficult to meet its equal among the most licentious publications of ancient or modern times. We challenge any admirer of the Talmud to translate the treatise and then every one will be able to give the right reply to the query so often raised by the reviewer, "What is the Talmud?"
The article in question thus concludes:

"When the masters of the law entered and left the academy, they used to offer up a short but fervent prayer: a prayer of thanks that they had been able to carry out their task thus far, and a prayer, further, that no evil might arise at their hands, that they might not have fallen into error, that they might not declare pure that which was impure, and impure that which was pure." (p. 58).

Against this we object the following:

"The wise men have informed us that when the teacher entered the house of learning, he said, "May it please the Teacher of Israel to accept the sacrifices of our lips, and to hear our prayer, that we may be delivered from all evil, and be spared from the hand of the enemy, and from the hand of the evildoer."

What is the purpose of this prayer? To begin with, the rabbis are not saying that our prayers are accepted by God, nor that his ear is open to them; nor that he will hear our prayers. They are simply saying that the prayer should be offered, and that it should be a prayer that is heard. This is the purpose of the prayer. And it is a prayer that is heard, for it is offered in the name of the whole community.

It is not this prayer that is the basis of the Pharisee in the gospel (Luke xvii, 11).

To conclude the review, we would like to suggest several improvements to the Talmud. First, we would like to see a more careful translation of the Talmud. This would involve a careful study of the text, and a careful consideration of its context. Second, we would like to see more study of the Talmud's place in Jewish history. This would involve a careful study of the development of Jewish thought, and a careful consideration of the role that the Talmud played in that development.

Dr. Isaac Da Costa, in his Israel and the Gentiles (N.Y., 1861), says:

"The Talmud is a most curious monument, raised with astonishing labor, yet made up of purerelics. Like the present position of the Jew, away from his country, for from his Messiah, and in disobedience to his God, the Talmud itself is a chaos in which the most opposite elements are found in juxtaposition. It is a book which seems in some respects to contradict common-sense, and in others filled with deep meaning, abounding with absurd subtleties and legal finesses, full of foolish tales and bold imaginations, and containing whole books of parables which, except in their lack of the simple and sublime character of the Talmud itself, would make them parables and sentences of the New Testament.

The Talmud is an immense heap of rubbish, at the bottom of which a few trifling fragments of truth are found. No book has ever expressed more faithfully the spirit of its author. This we notice the more when comparing the Talmud with the Bible—the Bible, that Book of books, given to, and by means of, the Israel of God; the Talmud, the book composed by Israel without their God, in the time of their dispersion, their misery, and their degeneracy."

Dr. Milman, in his History of the Jews (ii, 18), says:

"The reader, at each successive extract from this extraordinary compilation (i.e., the Talmud), hesitates whether to admire or to abhor. On the one hand, the pleasing moral apologue, to smile at the monstrous extravagance and excess to which the disciples, through the influence of the Talmud on European superstitions, submit, and even literature remains to be traced. To the Jew the Talmud is the Bible, the fountainhead of all his literature; to the national mind patiently labored for ages in performing the bidding of the ancient and mighty envoys who drew from it, once once before, it might not venture to pass."

Mr. Farrar, in his Life of Christ (ii, 485), says:

"Anything more utterly unhistorical than the Talmud cannot be conceived. It is probable that no human writings ever cover a similar stretch of ages and dates, without absolute indifference. The genius of the Jews is the reverse of these; in what, in these days, we should call historical..."
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matter which every one can now verify for himself—that these ancient, venerable, and authoritative works of our traditional literature from which they are drawn. And, after all, who shall prove to us that these sayings were always niqqudus, as well as most of the other opinions to which the Talmud is attributed. Who will supply us with the faintest approach to a proof that (when not founded on the Old Testament) they were not directly or indirectly due to Christian influence or Christian thought?

Prof. Delitzsch, in his lectures on Jüdisches Handwerkerein Leben zur Zeit Jesu (3d ed. Erlangen, 1879, p. 35), says:

"Those who have not in some degree accomplished the exterior difficulty of reading this work for themselves will hardly be able to form a clear idea of this polyvalent colossus. It is a vast debating club, in which the leading topics of discussion and the methods of discussing them have remained almost the same as in the first centuries. As we know by experience, a law, though very superficially and very generally defined, may at times be of considerable practical occurrence arising out of them. Suppose that these fine evanescent threads of these legal definitions frequently lose themselves, and lose their significance, and are washed away through a long tract of this sandy desert, one lights here and there, on some green oasis consisting of stories and sayings of real interest. In such a case will still have some tolerable idea of this enormous and, in its way, unique code of laws, in comparison with which, in point of comprehensiveness, the law-books of all other nations are but hilliputian, and, when compared with the hum of its klasiskopische Babel, they resemble, indeed, calm and studious retreats."

Mr. Alexander, in his book on The Jews: their Past, Present, and Future (Lond. 1870), p. 80 sq., says:

"The Talmud, as it now stands, is almost the whole literature of the Jews during a thousand years. Commerce and expertness in the technical points of law last the whole became an immense bulk, the original Babylonian Talmud alone consisting of 1894 folio pages. Out of such a literature it is easy to make quotations which may throw an odium over the whole. But, fauce, if the productions of a thousand years of English literature, say from the History of the Venerable Bede to Milton's Paradise Lost, were thrown together into a number of uniform folios, and judged in like manner; if, because some repetitions might be avoided here, such a work, as the works of John Bunyan should also be considered worthless, and as the productions of a whole age of letters are, as a rule, a word. Such, however, is the continual treatment the Talmud receives, both at the hands of its friends and of its enemies, that it is easy to lead the unpremeditated mind away from the true, to the false; and the student will rather假 that the miséricorde, the miséricorde, the good Lord, who can find even in the Talmud, reject what will not stand the test of God's Word."

In conclusion, while we acknowledge the fact that this great encyclopedia of Hebrew wisdom teems with error, and that in almost every department in science, in natural history, in chronology, genealogy, logic, and morals, falsehood and mistake are mixed up with truth upon its pages, we nevertheless confess that, notwithstanding, with all its imperfections, it is a useful book, an attestation of the past, a criterion of progress already attained, and a prophet of the future. It is a witness, too, of the length of man's life to which the word may have marched, when he disdains the wisdom of God as revealed in the Gospel; and in these respects it will always have a claim on the attention of the wise. When Talmudism, as a religious system, shall, in a generation or two, have passed away, the Talmud itself will still be resorted to as a treasury of lore, and none will boast of antiquity, where he who carries the necessary torch will not fail to find, amid whole labyrinth of the rubbish of times gone by, those inestimable lessons that will be true for all time to come, and gems of ethical and poetical beauty, which retain their brightness forever (Eberh. Introduction, A History of Literature)."

IV. Contents.—The six Sedarin, or orders, of which the Mishna is composed are also found in the Talmud, and the following is an analysis of the contents of each tractate of the six orders:

1. נֶרֶךְ, Bechoroth, or the treatise of blessings, and speaks in nine chapters of the daily prayers and thanksgivings, etc. a. נֶרֶךְ, (so called from the first word of the chapter) treats of the time when the Sheva is to be said in the morning or evening, or on any other occasion when the body at prayers, and the benedictions to be said respectively (9 sections). b. נֶרֶךְ הָאָרֶץ speaks of the sections and order of the Shebra, of how the voice is to be used in saying the prayer, and of the occasions which exempt the person from praying. c. נֶרֶךְ הַיָּמִים are exempted from prayer (9 sections). d. נֶרֶךְ הַיָּמִים, treats of the time during which prayers may be said, whether the Shemoneh Ereh (q. v.) are to be said in an abbreviated manner, of prayer as an opus operans, of praying in dangerous places, and of the addition of prayer (7 sections). e. נֶרֶךְ הָאָרֶץ refers to the outer and inner position at prayer: of prayer for rain; of the prayer on Sabbath evening; of the minister of the congregation: and mistakes in prayer (9 sections). f. נֶרֶךְ הָאָרֶץ recites the different blessings to be said for fruits of the tree and the earth, and the eating of meals; of the sitting and lying at the table; of blessings for the main meals and water (8 sections). g. נֶרֶךְ הָאָרֶץ expatiates on blessings pronounced conjointly; with whom a union for such a purpose may be entered upon; the form of prayer and the observance of the laws relating to these union of different companies (8 sections). h. נֶרֶךְ הָאָרֶץ shows the differences between the schools of Hillel and Shamai concerning the washing of hands and the blessing at meals (8 sections). i. נֶרֶךְ הָאָרֶץ names the prayer to be said at beholding signs and wonders, at the building of a new house; and treats of prayers offered in vain, of prayers at the leaving and going into a city: of the raising of God for the good as well as for the evil; how to approach the Temple mountain; of the usage of the name of God at salutations (8 sections). j. נֶרֶךְ הָאָרֶץ, Peak, or the corner of the field, treats, in eight chapters, of the field corners, gleanings, etc., to be left to the poor, etc. a. נֶרֶךְ הָאָרֶץ, of the measure of the Peak, where, of what, and how large it must be given, and how long the fruit is exempted from tithe (6 sections). b. נֶרֶךְ הָאָרֶץ, how fields and trees as to the Peak may be separated; how natural and artificial bodies are to be considered as Peak (8 sections). c. נֶרֶךְ הָאָרֶץ, how large a field must be of which Peak must be given (8 sections). d. נֶרֶךְ הָאָרֶץ, how the Peak must be given (11 sections). e. נֶרֶךְ הָאָרֶץ, what belongs to the poor, and on the bunch left through forgetfulness (8 sections). f. נֶרֶךְ הָאָרֶץ, what may be regarded as a bunch left through forgetfulness, and what not (11 sections). g. נֶרֶךְ הָאָרֶץ, the same concerning olive-trees; on the right of the poor in the vineyard (8 sections). h. נֶרֶךְ הָאָרֶץ, how long the right of the poor lasts; what constitutes the poor, and who is not entitled to the right of the poor (9 sections). i. נֶרֶךְ הָאָרֶץ, Demai, or doubtful, treats, in seven chapters, of fruits about which some doubts may be raised whether tithes should be paid for them or not, viz. a. נֶרֶךְ הָאָרֶץ, which fruits are exempted from the rights of Demai; how the Demai right differs from other tithes, and after the Demai fruits (4 sections). b. נֶרֶךְ הָאָרֶץ, which may be regarded a strict Israellite, and to whom the performance of the Demai law belongs at buying and selling. c. נֶרֶךְ הָאָרֶץ, who may receive Demai for eating, and that nothing should be given away untithed (6 sections). d. נֶרֶךְ הָאָרֶץ, how the tithes are to be paid (7 sections). e. נֶרֶךְ הָאָרֶץ, how the tithes are to be given from Demai (11 sections). f. נֶרֶךְ הָאָרֶץ, what to do at the renting of a field, at the pressing in company, and of the fruits in Syria (12 sections). g. נֶרֶךְ הָאָרֶץ, how to set with such as are not believing concerning the tithes; how to separate the tithes and what must be taken into account when tithed and untithed fruits are mixed up (8 sections).
...
16. **Shelakim, or shekels**, in eight chapters, contains laws relating to the half-shekel which was paid for the support of public worship: a. קרייתא, how the money-changers take their seat at the money-tables, on the 15th of Sivan, b. קרייתא, of the day, c. קרייתא, of changing and of coins used in former times; of the remaining money (8 sections).

17. **Sukkah, or the Feast of Tabernacles**, in five chapters: a. דעווה, of the size and covering of the Sukkah (11 sections).

18. **Yoma, or the Day of Atonement**, in eight chapters: a. בטון, of the preparations of the high-priest (8 sections).

19. **Tosach, or the Feast of the Sanctuary**, in six chapters: a. כסף, of the palm-branches, myrtle-boughs, willows, citrons; what constitutes their fitness, and what it is lawful to tie and stave them (15 sections).

20. **Yom Tov, i.e. good day**, or, as it generally called, **Betash, i.e. the egg**, from the word with which it commences, mountains and holy days; whether an egg laid on the festival may be eaten thereafter. On this question the scholars of Shammai and Hillel are divided; the former decide in the affirmative, the latter in the negative (10 sections).
veneering or preparation of food on the festival for the following week has, however, prohibited it even for the Sabbath immediately following. They have ordered, however, that some article of food should be prepared on the day before the festival, to which more may be cooked, in addition to the usual meal, which is provided with the intention of reminding the general mass that it is not lawful to prepare any food on the festival which is not eaten thereon. It is called בְּנֵין, or mixture, because it mixes or combines the preparation of food necessary for the festival with that required for the family's use on the Sabbath. (Hilchot Yom Tov, p. 263, vi.)

(c) דִּבְרֵי, of carrying, especially wood not required for burning (7 sections).

(d) תֵּינוּלֵי, enumeration and precise definition of classes of things which cannot be done on a fast-day, still less on a Sabbath day (7 sections).

19. דִּבְרֵי מֵלוֹת, Rosh Hashanah, or New-year, in four chapters: a. דִּבְרֵי מְלֹאכָה, of the four New-years (9 sections).

(b) דִּבְרֵי נַעַר, of examining witnesses who witnessed the new moon, and of announcing it on the top of the mountain at the fire (8 sections), of announcing the new moon and new year with cornets (8 sections).

c. דִּבְרֵי לֵבָנָה, what to do in case the New-year falls on the Sabbath, and of the order of service on the New-year (8 sections).

20. דִּבְרֵי תָּמִית, or fasting, in four chapters: a. דִּבְרֵי נַוָּה, of prayer for rain, and proclamations of fasting in case the rain does not come in due season (7 sections).

b. דִּבְרֵי נַעֲדָה, of the ceremonies and prayers on the greatest fast-days (10 sections).

c. דִּבְרֵי עֵנְזָנָה, of other occasions of fasting; of not blowing alarms; when to cease fasting, in case it rains (9 sections).

d. דִּבְרֵי רָאָה, of the twenty-four stations or delegates; their fasting, lessons; of bringing wood for the altar; of the 17th of Tammuz and of the 9th and 16th of Ab (9 sections).

The Mishna tells us the following concerning these dates: "On the 17th of Tammuz the stone tablets were broken and the daily offering ceased, and the city was broken up, and Aposhtomus [i.e., Antiochus Epiphanes] burned the law, and he set up an image in the Temple. On the 9th of Ab it was proclaimed to our fathers that they should not enter the land, and the house was ruined for the first and second time, and Bither was taken, and the city was plunged up." Rabban Simon, the son of Gamaliel, said, "There were people in Israel as many as like the 15th of Ab, or like the Day of Atonement, because in them the daughters of Jerusalem promenaded in white garments, borrowed, that no one might be ashamed of them. All the property must be parted, and the daughters must be baptized. And the daughters of Jerusalem promenaded and danced in the vineyards. And what did they say? 'Look here, young man, and see whom you choose; look out for beauty, look for family.' "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised;" and it is said, 'Give her of the fruit of her hands, and let her own works praise her in the gates' (Prov.xxxi. 29, 31). And it is also said: 'Go forth, O daughter of Zion, and behold king Solomon with the crown wherewith he his mother crowned him in the day of his espousals, and in the day of the gladness of his heart' (Song of Solomon, iii, 11).

31. רבサーヹ, Megillah, for the roll of the book of Esther, in four chapters: a. רבサーヹ, of the days on which the Megillah is read (11 sections).

The Gemara, on the fourth section of this Mishna (fol. 7, col. 3), tells us that the Jews are directed to get so drunk on the Feast of Purim that they cannot discern the difference between 'Blessed be Mordecai' and 'Cursed be Haman.' On the same page we read, "Rabba and rabbi Zira made their Purim entertainment together. When Rabba got drunk, he arose and killed rabbi Zira. On the following day, however, which had been restored to him, he again again to make their Purim entertainment together; but he answered, 'Miracles don't happen every day.'" Andrabサーヹ, how to read the Megillah; what can only be done by day, and what can be done by night (6 sections).

d. רבסサーヹ, of the sale of holy things; of the lessening for the Sabbath during the month of Adar, and for other festivals (6 sections).

e. רבסサーベ, of the persons required for the lessees; how many verses each person may read; who must be silenced in public prayer; of the passages which at the public reading are to be omitted; the rules for holy things are more numerous (10 sections).

For these passages, see the following article, Talmud, this in the time of the Old Testament.

32. רבサーヹ, Moad Katon, or small holoday, in three chapters, treats of the half-holidays between the first and the last day of the Passover, and of the Feast of Tabernacles: a. רבサーベ, of working in the field; of graves, and of making coffins; and what pertains to a building (10 sections).

b. רבサーベ, of the work done on fruits; what may be carried and bought (6 sections).
c. רבサーベ, of shaving, washing, writing, and mourning (9 sections).

d. רבサーベ, Chagigah, or feastings, in three chapters, speaks of the voluntary sacrifices—other than the paschal lamb—offered by individual Jews on the great feasts: a. רבサーベ, of the persons who are obliged to appear at the feasts (8 sections).

b. רבサーベ, of sundry ordinances having no direct connection with the subject indicated by the title of the treatise; thus the first section of this second chapter speaks of the regulation that no Megillah must not be read in the synagogue before three persons, nor on matters of the creation before two, nor on the chariot before one, unless he be wise and intelligent by his own knowledge, etc.; of laying-on of hands (7 sections).

c. רבサーベ, of the manner in which the laws for holy things are to be explained, rather than for the sheave-offering; in how far certain persons may be credited; how the vessels of the sanctuary were cleaned again after the fast (5 sections).

III. שֵׁם, Seder Nashim (Women).

This Seder is composed of seven treatises, viz.:

34. רבサーヒ, Yebamoth, enters into the minutest details as to the peculiar Jewish precept of yibbom, or the obligation of marrying the childless widow of a brother, with the alternative disgrace of the performance of the chalalah, or removal of the shoe of the recalcitrant, referred to in the book of Ruth. It contains sixteen chapters, in 126 sections. a. The opening section of this treatise will give a good idea of the subject treated there. "Fifteen women free their rival wives and their rival's rivals from the chalalah and yibbom ad infinitum, viz., his daughter (the dead brother's wife being the daughter of a surviving brother), son's daughter, or daughter's daughter of a surviving brother; son's daughter, or daughter's daughter of a deceased brother; son's daughter, or daughter's daughter of his wife's daughter's son's daughter's son's daughter; woman's daughter's son's daughter's son's daughter; his mother-in-law, the mother of his father-in-law, the mother of his paternal mother-in-law, the mother of his maternal mother-in-law, the mother of his paternal mother's sister, or brother's sister, or his wife's (or his brother's) daughter's daughter's son's daughter; his mother's brother's son, the brother who was not alive at the same time with him, and his daughter-in-law. All these free their rival wives and their rival's rivals from the chalalah and yibbom. If, however, any of these had died, or refused her consent, or had been divorced, or in any other way abstained from their rivals may be married by yibbom; yet refusal of consent or unfitness to procreate cannot be applied in respect to his mother-in-law, or the mother of his father-in-law. This mother-in-law is called his (a sister-in-law) (4 sections).

b. רבサーヒ, of cases where a brother was born after the married brother's death; of cases where a brother is to be freed either according to the command or for the sacredness of the person; of the equal right of a brother's children and of the children of the marriage, of the right of the marriage contract and divorce (6 sections). c. רבサーヒ, of hypothetical cases, e. g., when brothers married sisters, etc. (10 sections).

d. רבサーヒ, of the sister-in-law who was found to be pregnant; when she gets the heritage; of her marriage contract and divorce; of her relatives; of a person who substitutes a manner, i.e., an illegitimate child; that the sister of the deceased wife may be married (13 sections).

e. רבサーヒ, of the rights of a marriage contract and divorce (6 sections).
f. רבサーヒ, whom the high-priest cannot marry; what constitutes a barren
woman, or a prostitute; of the duty of begetting children (6 sections). g. דֹּקֵנָה, who is entitled, under these circumstances, to eat of the beast-offering (3 sections). h. לֹעֵד, of one that is wounded in the stones, and of one that has his privy member cut off; of the Ammonites and Moabites; of the hermaphrodite, etc. (6 sections). i. נַפְלֵיהָ, of women, or brothers-in-law, who, on account of their relationship, can neither marry nor be married, and of the prohibited degrees (6 sections). j. מוֹעֵדָּה, of false news that one or the other is dying, and of the carnal intercourse of one who is not yet marriageable (9 sections). k. לוֹעֵדָּה, of violated women, proserpines, and interchanged children (7 sections). l. יַרְבָּג, of the ceremonies of the chalitseh (6 sections). m. נַפְלֵיהָ, of the refusal of one who is not of age to marry a man; of the right of deaf persons (13 and 4 sections). n. שֵׁם, of the calling of a woman, and p. וֹאֶם, of the name of the woman, which are either printed in Hebrew or represented by asterisks alone.

22. קֵשׁוֹבֵה, in thirteen chapters, contains the laws relating to marriage contracts: a. קֵשׁוֹבֵה, as such are regarded as virgins, and of the sum promised by the bridegroom to the bride (10 sections). b. קֵשׁוֹבֵה, who cedes her virginal estate to her husband; the right of the husband to sell her, and the capacity of the witnesses (10 sections). c. קֵשׁוֹבֵה, of the penalty for violating a virgin (9 sections). d. קֵשׁוֹבֵה, to whom the fine belongs; of the rights of a father over his daughter; of a husband over his wife; what the husband owes the wife; of the heritage of sons and daughters (12 sections). e. קֵשׁוֹבֵה, of the addition to the ketubah (or the sum stipulated in the marriage contract); of the declaration of marriage, and of conjugal duties; to how much a woman is entitled for her living (9 sections). f. קֵשׁוֹבֵה, what the wife owes to her husband, and what belongs to him; of assigning against the sum which the wife has brought in, and of the dowry of a daughter (7 sections). g. דֹּקֵנָה, of the vows of a woman, and of the defects which cause a divorce (10 sections). h. דֹּקֵנָה, of the rights of the husband to property which fell to his wife during her marriage, and vice versa (5 sections). i. דֹּקֵנָה, of the privileges at the meeting of creditors, and before whom the wife has to swear that she has received nothing of her ketubah (9 sections). j. דֹּקֵנָה, of cases where a man has more than one wife (6 sections). k. דֹּקֵנָה, of the rights of widows, and of the son's share; of the law which is in regard to movables in property (6 sections). l. דֹּקֵנָה, of the right of a daughter of a former husband, and of the right of a widow to remain in her husband's house (4 sections). m. דֹּקֵנָה, different opinions of two judges of Jerusalem; how a wife may not be taken from one place to another; of the privileges in living in the land of Israel and at Jerusalem; as to the money in which the ketubah must be paid (11 sections).

23. נָדַרְזָמ, or vows, in eleven chapters: a. נָדַרְזָמ, of the expressions for vows, since a person is obliged to keep them, even if the words were wrongly and not correctly pronounced (4 sections). b. נָדַרְזָמ, what words do not constitute a vow; how they are to be distinguished from an oath; what restrictions and ambiguities may occur (5 sections). c. דֹּקֵנָה, various kinds of vows, and of the mode of making oaths and promises (6 and 8 sections). d. נָדַרְזָמ, how vows can make something prohibited to the other (8 and 6 sections). e. נָדַרְזָמ, of the case where a person has consented to derive no advantage from a vow, and of his right of revocation; and how a vow can make something prohibited to the other (9 and 9 sections). f. נָדַרְזָמ, of different kinds of estables, in case they have been renounced, etc. (10 and 9 sections). g. נָדַרְזָמ, concerning the time over which the vow extends (7 sections). h. נָדַרְזָמ, of divers causes for which a vow may be made (9 sections). i. נָדַרְזָמ, who has the right of making the vow of a wife or a daughter void (6 sections). j. נָדַרְזָמ, what vows can be made void by the husband or father, and what in case of ignorance or error (18 sections).

27. נֶזֶר, Nazir, in nine chapters, relating to vows of abstinence: a. נֶזֶר, of the form in which such a vow can be made; of the difference of Samson's vow of abstinence from others (7 sections). b. נֶזֶר, what vows are binding and what not (10 sections). c. נֶזֶר, of the time of shaving (7 sections). d. נֶזֶר, of the remission and removing the same (7 sections). e. נֶזֶר, what is to be done in case of error and other dubious cases (7 sections). f. נֶזֶר, of things prohibited to a Nazirite (11 sections). g. נֶזֶר, for what uncleanness he must shave himself (4 sections). h. נֶזֶר, of some doubtful cases (9 sections). i. נֶזֶר, of the power which, in diverse cases, leads to the supposition that he is unclean; whether Samuel was a Nazirite (6 sections).

28. סַלָּח, Sotah, or the erring woman, in nine chapters: a. סַלָּח, what constitutes an erring woman; who must drink the bitter water; how she is to be presented in public, etc. (9 sections). b. סַלָּח, of writing the curses, and the ceremonies connected with it (6 sections). c. סַלָּח, of the penalty for her erring; of the fate of the woman found guilty (8 sections). d. סַלָּח, where the bitter water is not to be used (5 sections). e. סַלָּח, that the bitter water should also be taken by the adulterer (6 sections). f. סַלָּח, of the required testimony (4 sections). g. סַלָּח, of formulas to be spoken in the holy tongue, and of such not to be spoken in that tongue (8 sections). h. סַלָּח, of the address of the priest to the woman (7 sections). i. סַלָּח, of killing the heifer for expiation of an uncertain matter; of different things which have been abolished, and what will be at the time of the Messiah (11 sections). The last sections of this Mishnah are very interesting because they forecast the signs of the approaching Messiah, and wind up with the following remarkable words: “In the time of the Messiah the people will be impudent and be given to drinking; public-houses will flourish and the vine will be dear. None will care for punishment, and the learned will be driven from one place to another, and no one will have compassion on them; the wisdom of the scribes will be stinking; fear of God will be despised; truth will be oppressed, and the wise will become fools. The young men will despise the old; the old will rise against the young; the son will despise the father; the daughter will rise against the mother, the daughter-in-law against the mother-in-law, and a man's foes shall be they of his own household. The face of that generation is as the face of a dog; the son shall not reverence the father!”

29. בֵּיתָן, Gittin, or divorce bills, in nine chapters, treats of divorce, and the writing given to the wife on that occasion; how it must be written, etc. a. בֵּיתָן, of sending a divorce, and what must be observed in case the husband sends one to his wife (6 sections). b. בֵּיתָן, when, how, and on what it must be written (7 sections). c. בֵּיתָן, that it must be written in the name of the wife (8 sections). d. בֵּיתָן, sundry enactments, made for the better existence of the world (9 sections). e. בֵּיתָן, enactments for the sake of peace (9 sections). f. בֵּיתָן, sundry cases of the bill of divorce (7 sections). g. דֹּקֵנָה, of additional conditions (9 sections). h. דֹּקֵנָה, of throwing the divorce bill, its different effects; what constitutes a bald bill of divorce (i.e. one which according to the Mishna has more folds than a rolled bill), and of the old bill; of the signature of witnesses, and of the cause that constitutes a divorce, of which the school of Shamai says, “No man may divorce his wife, unless he find
in her scandalous behavior, for it is said (Deut. xxvi, 11), ‘Because he found her in some uncleanliness;’ but the school of Hillel says, ‘Even if she spoiled his food, because it is said some uncleanliness.’ R. Akiba says, ‘Even if he found one handsome than she, for it is said, if it happen that she found no favor in his eyes.’”

30. "Kiddushin, or betrothals, in four chapters: a. of the different ways in which a wife is acquired, and how she regains her liberty; of the difference of prayers which are incumbent upon the man and wife, in and outside of the land of Israel (10 sections). b. Ḥullin, of valid and invalid betrothals (16 sections). c. of betrothals made under certain conditions; of children of different marriages (13 sections). d. of betrothals which may intermarry and which cannot; of the evidence of a known or unknown lineage; rules according to which a man ought not to be in a sequested place alone with women; counsels as to the trade or profession in which an Israelite should bring up his son; occupations which an unmarried man should not follow, on account of the great facilities they offer for unchaste practices. It also states that all ass-drivers are wicked, camel-drivers are honest, sailors are pious, physicians are destined for hell, and butchers are company for Amalek (14 sections)."

IV. "Kiddushin, Seder Nezikin (Damages)."

This Seder contains ten tracts:

31. Ḥullin, Baba Kamma, or the first gate, so called because it is often and ministered in the gateway of a city. It treats, in ten chapters, of damages: a. Ḥullin, of four kinds of damages, restitution and its amount (4 sections). b. Yevamot, how an animal can damage, and of the owner who is obliged to make restitution (6 sections). c. Gittin, of damage caused by men; of goods, oxen (6 sections). d. Shabbat, of damage caused by an open pit (9 and 7 sections). e. Sotah, of damage caused by negligent feeding of cattle and by fire (6 sections). f. Gittin, of restitution, when it is double, twofold or fivefold (7 sections). g. Ḥullin, of restitution for hurting or wounding (7 sections). h. Ḥullin, what to do, in case some change happens with something robbed; of the fifth part above the usual restitution, in case of perjury (18 sections). j. Ḥullin, of sandry cases, applicable to the restitution of stolen goods (10 sections).

32. Ḥullin, Baba Metziah, or the middle gate, in ten chapters, treats of claim resulting from trusts: a. Ḥullin, and b. Gittin, what to do with goods which were found (8 and 11 sections). c. eretin, of deposits (12 sections). d. Gittin, of buying, and different kinds of cheating (9 sections). e. Shabbat, of different kinds of injury and overtaxing (11 sections). f. Ḥullin, of the rights of hiring (8 sections). g. Ḥullin, of the rights of laborers concerning their eating, and what they may eat of the eatables they work on; of the kinds of keeping, and what is meant by "bones, etc. causas fortuitas" (11 sections). h. Ḥullin, continuation, and again of hiring (9 sections). i. Ḥullin, of the rights among farmers; of wages, and taking a pledge (13 sections). j. Ḥullin, of divers cases when something belonging to two has fallen in; of the rights of public places (8 sections).

33. Ḥullin, Baba Batra, or the last gate, in ten chapters, treats of the partition of immovables, laws of tenantry, joint occupation, and rights of common: a. Ḥullin, partition of such things as are in common; what each has to contribute, and how one can be obliged to make a partition (6 sections). b. Ḥullin, of divers kinds of servitude; what and how far something must be removed from the neighbor’s premises for different causes (14 sections). c. Ḥullin, of superannuation of things in right of land (8 sections). d. Ḥullin, what is sold along with the sale (9 sections). e. Ḥullin, continuation, and how a sale may be made void (11 sections). f. Ḥullin, for what a person must be good; of the required size of different places and the right of passing through (8 sections). g. Ḥullin, of becoming security for a sold acre and of other things pertaining to it (4 sections). h. Ḥullin, of inheritances (8 sections). i. Ḥullin, of the division of property (10 sections). j. Ḥullin, of what is required in order to make a contract legal (8 sections).

34. Ḥullin, Shebath, or courts of justice, in eleven chapters: a. Ḥullin, of the difference of the three tribunals of, at least three persons; b. Ḥullin, the small Sanhedrin of twenty-three persons; and, c. the great Sanhedrin of seventy-one persons (6 sections). b. Ḥullin, of the privileges of the high-priest and king (5 sections). c. Ḥullin, of appointing judges; unfitness for being judge and witness; of hearing the witnesses and publishing the sentence in a special place; d. Ḥullin, of judgments in money and judgments in souls; a description how they sat in judgment (5 sections). e. Shebath, again, of examining witnesses, and what must be observed in capital punishments (6 sections). f. Ḥullin, of stoning in special cases (6 sections). g. Ḥullin, of the other capital punishments; those that were to be stoned (11 sections). i. Ḥullin, of stubborn sons and their punishments, with so many restrictions, however, that this case hardly could ever have any practical application (11 sections). j. Ḥullin, of men who were burned or beheaded (6 sections). j. Ḥullin, of those who have part in the world to come, viz., “all Israel” (6 sections). But the following have no share: he who says that the resurrection of the dead is not found in the law, or that there are no revealed laws from heaven and the Epicurean. Besides, there are excluded from the world to come, Jeroboam, Ahah, Manasseh, Balsam, Doeg, Ahitophel, and Gehazi. So, likewise, the generation of the Deluge; the men of Sodom, the spies, the generation of the wilderness, the congregation of Korah, and the men of a city given to idolatry. In the Gemara a good deal is spoken of the Messiah. ii. Ḥullin, of those that are rebelliously rebellious elders and their punishment (6 sections).

35. Ḥullin, Makkoth, or stripes, in three chapters, treats of corporal punishments: a. Ḥullin, in what cases false witnesses are inflicted with the stripes, and of the mode of procedure against false witnesses in general (10 sections). b. Ḥullin, of intestines, and of unintentional murders, and the cities of refuge (8 sections). c. Ḥullin, of criminals deserving the stripes; how they should be inflicted; why forty save one (?); of stopping in case the delinquent is regarded as too weak; that such as have suffered this penalty for a crime are to be punished (Gen. xi, 8); the men of Sodom, the spies, the generation of the wilderness, the congregation of Korah, and the men of a city given to idolatry. In the Gemara a good deal is spoken of the Messiah. iii. Ḥullin, of that, of those that are rebelliously rebellious elders and their punishment (6 sections).

36. Ḥullin, Shebath, or oaths, in eight chapters: a. Ḥullin, of different kinds wherein a person is conscious or unconscious of having touched anything unclean (because it is treated under the head of lev. v, 2): of the atonement through sacrifices; what sins were atoned by the different kinds of sacrifices (7 sections). b. Ḥullin, how far the sanctity of the court of the Temple reaches (5 sections). c. Ḥullin, of forswearing, its kinds and degrees (11 sections). d. Ḥullin, of the oath of witnesses; of blasphemy and cursing (13 sections). e. Ḥullin, of the oath mentioned in Lev. vi, 5, and of the perjuror (6 sections). f. Ḥullin, of the oaths demanded by the court, when it must be taken or not, and what ought to be testified (7 sections). g. Ḥullin, of such oaths as are for the benefit of him that swears (6 sections). h. Ḥullin, of the difference of oaths; of the oath entered into at different times; of the security for good; how far it goes; in what cases they must replace or annul; what in case they lied (6 sections).

37. Ḥullin, Redagoth, or testimonies, in eight chapters. It is so called because it consists of laws which tried and trustworthy teachers attested to have been adopted by the elder teachers, in Sanhedrin assembled: a. Ḥullin, exact-
ments in which the other sages deviate from the laws of Shammai and Hillel, or wherein the school of Hillel is followed, or wherein the school of Hillel has given way to that of Shammai (14 sections). b. אוסרי Büro, enactments of different rabbinas, especially of R. Iahmaei and R. Akiba, on mostly unimportant things (10 sections). c. דחי בלא סיוע, enactments of R. Dosa on diverse deliberations (12 sections). d. ליא אוסרי Büro, laws which the school of Shammai is more lenient than that of Hillel (14 sections). e. דחי Büro, laws which R. Akiba would not take back (7 sections). f. "דחי Büro", of different kinds of delen-tment on which disputes have taken place with R. Elk-ezer (9 sections). g. ג. חלוכי Büro, of some minor points wherein the magistrate cannot be brought under one common nomenclature; at least it is clear that the Halakhah will finally determine all disputed points of the sages and will bring peace (9 and 7 sections).

38. ד LAW, Abodah Zarah, or Idolatry, in five chapters, in which the want of the Basile edition of 1815, because severe reflections upon Jesus Christ and the lower classes were found therein by the censor: a. חדウォ תור טע, what must be observed concerning idolatrous feasts, and of things not to be sold to idolaters (9 sections). b. לעי אוסרי Büro, of different forbidden occasions which tend towards a connection with idolaters; of the use that can be made of their vessels, especially of their drinking-vessels (9 sections). c. דחי Büro, of idols, temples, altars, and graves (10 sections). d. דחי Büro, of what belongs to an idol, and of desecrating an idol; prohibition of wine of libation, and of every wine which was only touched by an heathen, even the slightest libation could have made it sacrificial wine (15 sections). e. דחי Büro, continuation of things with which wine cups have been mixed up; how to cleanse utensils bought of a heathen for eating purposes (12 sections).

39. ד LAW, Abot, or פָּרֵי אב, Pitray Abot, contains the ethical maxims of the fathers of the Mishna. It is impossible to make an analysis of the six chapters, because they all contain maxims without any chronological order. This treatise deals with the oral law, its transmission, names of the "receivers," and contains maxims, aphorisms, and the wisdom of the wise. The first chapter has 18, the second 16, the third 18, the fourth 22, the fifth 28, and the sixth 10 sections. A more detailed account of it has been given in the art. פָּרֵי אב (q. v.).

40. מahn, Horagath, or decisions, in three chapters, treats of the moments of pronouncing the halakhah on other matters relating to judges and their functions, but which, though erroneous, still were observed, and for which a sin-offering was to be brought according to Lev. 19: 13: a. דחי Büro, or of the cases and under what circumstances such offerings were to be brought by the congregation or not (6 sections). b. דחי Büro, of the sin-offering of the anointed priest and prince (7 sections). c. דחי Büro, who is meant by an anointed priest and prince; of the difference between an anointed priest and one only invested with the priesthood through the prerogatives of a high-priest before a common priest; of the male sex before the female; finally, of the order of precedence among those who profess the Jewish religion, that a learned preceoses an unlearned (8 sections).

5. ד LAW, Seder Kadashim (Consecrations). This Seder contains eleven tractates:

41. ד LAW, Zebachim, or sacrifices, in nineteen chapters:

a. דחי Büro, in how far every sacrifice must be regarded with the intention that it shall be such a sacrifice (4 sections). b. דחי Büro, of the place of the altar where every sacrifice has to be offered (7 sections). c. דחי Büro, or of the difference between the most holy sacrifices and those of less holiness (8 sections). d. דחי Büro, of sprinkling the blood (6 sections). e. דחי Büro, of the sacrifice of birds (6 sections). f. דחי Büro, of the sacrifice of a burnt-offering in cases where something of the sanctified has been changed with the other parts (12 sections). how the altar sanctifies the offered part (7 sections). j. דחי Büro, of the order in which sacrifices must be brought; which precedes the other (6 sections). k. דחי Büro, the dress, etc., of the blood of a sin-offering has come (8 sections). l. דחי Büro, to whom the skins belong and where they go (6 sections). m. דחי Büro, of divers trespasses, when trespass has been committed unconsciously during the sacrificial service (5 sections). n. דחי Büro, of the different places of sacrificial service during different periods (Gil-gal, Shiloh, Nobh, Gilboa, Jerusalem), and of the difference between the altar and the heights (10 sections). 42. ד LAW, Menachoth, or meat-offerings, in eighteen chapters:

a. דחי Büro, or of taking a handful; what corresponds in sacrifices to the act of sacrificing, when it becomes unfit or an abomination (4 sections). b. דחי Büro, of the difference and of תוהמ, according to the different kinds of meat-offerings (5, 7, and 5 sections). c. דחי Büro, of sacrifices, and f. דחי Büro, of their different kinds and their treatment (9 sections). g. דחי Büro, of the thank-offering and of the Nazarite's offering (6 sections).

43. ד LAW, Cholid, or unaccompanied things, in seventeen chapters:

a. דחי Büro, who may slaughter; whereby and where it can be slaughtered (7 sections). b. דחי Büro, of cutting through the windpipe and esoph- age. In from the stalk, and how the slaughtering becomes unfit (16 sections). c. דחי Büro, of what animals are no more kasbeer, i.e. lawful, but trepakh, f. e. i. e. unlawful; the signs of clean fowls, grasshoppers, and fishes (1 sections). d. דחי Büro, enactments concerning an animal founds (7 sections). e. דחי Büro, of the prohibition against slaughtering an animal and the young on the same day (6 sections). f. דחי Büro, the precept of covering the blood of wild animals and fowl (7 sections). g. דחי Büro, the precept concerning the prohibition of eating the sinew which shrank (6 sections).

44. ד LAW, Bekoroth, or First-born, in nine chapters:

a. דחי Büro, of the redemption of the first-born of an ass; how to redeem it (7 sections). b. דחי Büro, when the first-born of an animal is not to be given; of some details of the sanctified animal; of sundry dubious cases as to what constitutes the first-born (8 sections). c. דחי Büro, of the sign of the birth of the first-born; of the wool of a first-born (4 sections). d. דחי Büro, how long the first-born must be raised up before it is given to the priest; what must be paid for the inspection (10 sections). e. דחי Büro, of the rights of the first-born concerning a heritage; in what cases he forfeits such a right or the priest forfeits the right on the first-born, and of what property he has to receive his heritage (10 sections). f. דחי Büro, of the right of the first-born concerning a heritage; in what cases he forfeits such a right or the priest forfeits the right on the first-born, and of what property he has to receive his heritage (10 sections). g. דחי Büro, of the right of the first-born concerning a heritage; in what cases he forfeits such a right or the priest forfeits the right on the first-born, and of what property he has to receive his heritage (10 sections). h. דחי Büro, of the right of the first-born concerning a heritage; in what cases he forfeits such a right or the priest forfeits the right on the first-born, and of what property he has to receive his heritage (10 sections). i. דחי Büro, of the right of the first-born concerning a heritage; in what cases he forfeits such a right or the priest forfeits the right on the first-born, and of what property he has to receive his heritage (10 sections). j. דחי Büro, of the right of the first-born concerning a heritage; in what cases he forfeits such a right or the priest forfeits the right on the first-born, and of what property he has to receive his heritage (10 sections). k. דחי Büro, of the right of the first-born concerning a heritage; in what cases he forfeits such a right or the priest forfeits the right on the first-born, and of what property he has to receive his heritage (10 sections). l. דחי Büro, of the right of the first-born concerning a heritage; in what cases he forfeits such a right or the priest forfeits the right on the first-born, and of what property he has to receive his heritage (10 sections).
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who has to make this estimate and on what (4 sections).

b. ד"ה יד הillegal to make such an estimate (5 sections).

c. ד"ה יד ה, what constitutes herein the minimum and maximum (6 sections).

d. ד"ה יד ה, how such a valuation may be more difficult to the one than to the other (6 sections).

e. ד"ה יד ה, how the valuation has to be made according to the means, age, etc. (4 sections).

f. ד"ה יד ה, valuation according to weight, and any other guarantor takes a forfeit (6 sections).

g. ד"ה יד ה, of proclaiming and redeeming (6 sections).

h. ד"ה יד ה, and a, of the banished (6 to 7 sections).

i. ד"ה יד ה, of redeeming a sold field; of houses in a city surrounded with a wall (Lev. xx, 59); of the privilege of the houses and cities of the Levites (8 sections).

46. ד"ה יד ה, Terumah, or exchanges (Lev. xxvii, 10, 38).

In seven chapters, treats of the way exchanges are to be effected between sacred things: a. ד"ה יד ה, to what persons and things this right may be applied or not (6 sections).

b. ד"ה יד ה, of the difference between the sacrifice of an individual and a congregation (3 sections).

c. ד"ה יד ה, of the exchange of the young of a sacred animal (5 sections).

d. ד"ה יד ה, of sin-offerings which were starved, or which were lost and found again (6 sections).

e. ד"ה יד ה, of the means to cleanse the priest out of the first-born; how young cattle can be sanctified: these are treated separately (6 sections).

f. ד"ה יד ה, what is prohibited to be brought upon the altar (5 sections).

g. ד"ה יד ה, of the different rights of things sanctified for the altar and for the Temple; what may be buried or burned of the sanctified (6 sections).

47. ד"ה יד ה, Kerithoth, or cutting off. In seven chapters, treats of offenders being cut off from the Lord, provided the offenders were wontonly committed; but if inadvertently committed, entailed the obligation to bring sin-offerings: a. ד"ה יד ה, of the sacrifice of a woman in childbed, after the birth is certain or near (4 sections).

b. ד"ה יד ה, of cases where one or more sin-offerings were to be brought (6 and 10 sections).

c. ד"ה יד ה, of a double sin-offering (3 sections).

d. ד"ה יד ה, of eating blood and divers doubtful eatings, and what they cause (8 sections).

f. ד"ה יד ה, of cases wherein the secret sin became known; of the efficacy of the day of expiation; of shekels which were used separately and for other purposes (10 sections).

48. ד"ה יד ה, Molailah, or trespass (Numb. v, 6, 8). In six chapters, treats of things partaking of the name of sacrifice: a. ד"ה יד ה, what sacrifice causes a trespass (4 sections).

b. ד"ה יד ה, from what time it is possible according to the nature of the sanctified (9 sections).

c. ד"ה יד ה, of things which were given from such trespass (8 sections).

d. ד"ה יד ה, how far the addition of different things takes place (6 sections).

e. ד"ה יד ה, in how far the wear and tear, by spoiling something of it, or the use thereof, is to be considered (5 sections).

f. ד"ה יד ה, in how far a man may trespass by means of a third person (6 sections).

49. ד"ה יד ה, Tammid, or daily sacrifices. In seven chapters, treats of the morning and evening offerings: a. ד"ה יד ה, of the night-vigil and of the arrival of the capital of the altar, when they were opened and the priests went in (4 sections).

b. ד"ה יד ה, of the first work, how the altar was cleared from the ashes, the fagots were brought and the great and the small fire were arranged; the former for the members and the cals of the sacrifices, the latter for the coals of the incense (5 sections).

c. ד"ה יד ה, allotting services for the offerings of the lamb; of finding out whether it "brightens"; of fetching the lamb and the vessels; of the lamb-chamber, opening the Temple and cleansing the inner altar and candlestick (9 sections).

d. ד"ה יד ה, of slaughtering and sprinkling the blood; of skinning, cutting, and dividing the parts (8 sections).

e. ד"ה יד ה, of the morning prayer of the priests; of offering the incense (6 sections).

f. ד"ה יד ה, again of cleansing the inner altar and the candlestick; of putting on the coals and of lighting the incense (8 sections).

g. ד"ה יד ה, of the entering of the high-priest and of the other priests; of the blessing of the priests; when the high-priest offered the sacrifices: of the chalice which the laves intoned in the sanctuary (4 sections).

50. ד"ה יד ה, Middoth, or measurements, in five chapters, treats of the measurements of the Temple, its different parts and courts: a. ד"ה יד ה, of the opening of the outer gates and chambers (9 sections).

b. ד"ה יד ה, of the mountain of the Temple, its walls and courts (6 sections).

c. ד"ה יד ה, of the altar and the other space of the inner court to the hall of the Temple (8 sections).

d. ד"ה יד ה, of computation of the measures of the Temple (7 sections).

e. ד"ה יד ה, of the measure of the court and its chambers (4 sections).

This tractate has no Gemara or commentary.

51. ד"ה יד ה, Kinnim, or bird's-nests. In three chapters, treats of the mistakes about doves and beasts brought into the Temple for sacrifice: a. ד"ה יד ה, how the blood of these birds was sprinkled in different manners—what of the sacrifice above the altar, what of the altar which stretched around the altar (4 sections).

b. ד"ה יד ה, of the so-called indefinite nest (5 sections).

c. ד"ה יד ה, of possible mistakes of the priests and the offering women (6 sections).

VI. ד"ה יד ה, Seder Taharoth (Purifications).

This order has twelve tracts:

52. ד"ה יד ה, Keilim, or vessels, in thirty chapters, treats of those convey uncleanliness (Lev. xi, 33): a. ד"ה יד ה, of the main kinds of uncleanliness according to their ten degrees, as well as of other ten degrees of uncleanliness as well as of holiness (9 sections).

b. ד"ה יד ה, of metals, of earthen vessels, which are the least capable of uncleanness, but which become clean as soon as they break wholly or partly (6, 8, and 4 sections).

c. ד"ה יד ה, of metal vessels which become unclean, and how they get clean (9, 8, and 8 sections).

d. ד"ה יד ה, of vessels of wood, of bone, glass, and the size of the hole whereby they become clean: also of the size of things used as a measure (6, 8 and 17 sections).

f. ד"ה יד ה, of beds (9 and 10 sections).

g. ד"ה יד ה, of things which become unclean by sitting thereon (7 sections).

h. ד"ה יד ה, of things fastened to a floor, plough, etc. (3 sections).

i. ד"ה יד ה, of tables and chairs (16 sections).

j. ד"ה יד ה, of things which become unclean by riding thereon (9 sections).

k. ד"ה יד ה, of a great many things by which three modes of uncleanness take place (17 sections).

l. ד"ה יד ה, of the outside and inside of vessels, the handle and the different duties belonging to them (9 sections).

m. ד"ה יד ה, of vessels which have straps (9 sections).

n. ד"ה יד ה, and bb. ד"ה יד ה, how large something must be in order to become unclean; also, that something which is three inches long and wide may be called a dere (17 and 10 sections).

o. ד"ה יד ה, of cords on different things (8 sections).

p. ד"ה יד ה, of vessels of glass which are flat or a receptacle (4 sections).

53. ד"ה יד ה, Ohaloth, or tents (Numb. xix, 14), in twenty-two chapters, treats of tents and houses retaining uncleanliness, etc.: a. ד"ה יד ה, of the different modes and degrees of uncleanness over a dead body; of the difference of uncleanness in men and vessels; of the measure of the limbs of a dead body, or carcass, and of the number of the members of man (8 sections).

b. ד"ה יד ה, what be-
comes unclean in a tent through a corpse, and what only by touching and carrying (7 sections).

c. מִינָיָן מִסְלָלִים, of adding together divers kinds of uncleanness; what is not unclean in a dead body (teeth, hair, and nails, provided they are not mingled with the flesh of the body) are not mingled. In the measure of openings, whereby uncleanness can be propagated (7 sections); d. נַפְעַל, of vessels into which uncleanness does not penetrate (3 sections).

e. רָעָה, when the upper story may be regarded as separated from the lower part (1 section).

f. קָשָׁה, how men and vessels form a cover over carcasses; of the uncleanness in the wall of a house (7 sections).

g. מַגְּרָה, of a woman giving birth to a dead child (6 sections).

h. רַדְּכֶה רַדְּכֶה עִלָּה, of things conveying and separating uncleanness, and of others which do not (6 sections).

i. יָרָדָה, how far a large basket separated (16 sections).

j. בְּרֵי, and בֶּרְלָא, of openings in a house and cracks on a roof (7 and 9 sections).

k. יָרָדָה, or uncleanness in parts of the house and roof (9 sections).

l. יָרָדָה, of the measure of a hole or window which may propagate uncleanness (6 sections).

n. יָרָדָה, or בֶּרְלָא, of cornices and partitions in a house.

o. בֶּרְלָא נִפְנוֹת וְבְרֵי, of graves (7 and 10 sections).

p. נִפְנוֹת וְבְרֵי, continuation of graveyards (5 sections).

q. רָעָה וְרָעָה רָעָה רָעָה רָעָה, of the bet haph-pras (field in which a grave has been detected, or must be presumed, etc.;) how far the houses of the heathen must be regarded as unclean (6 and 10 sections).

54. נְגָמִים, or plagues of leprosy, in seventeen chapters, treats of leprosy of men, garments, or dwellings:

a. מִנָיָן מִסְלָלִים, of the four indications of leprosy and their kinds (6 sections).

b. גֶּרֶשֶׁב, of the inspection of leprosy (5 sections).

c. מִנָיָן מִסְלָלִים, of the time and signs when uncleanness is pronounced (8 sections).

d. רַדְּכֶה רַדְּכֶה עִלָּה, of the difference between the different signs of leprosy (11 sections).

e. נַפְעַל, of dubious cases when uncleanness is pronounced (5 sections).

f. רָעָה רָעָה, of the size of the white spot, and the places where no leprosy occurs (8 sections).

g. רָעָה רָעָה, of the changes of the spots of leprosy, and when they were rooted out (6 sections).

h. רָעָה רָעָה, of the growing of the spots (10 sections).

i. יָרָדָה, of the difference between a boil and a burning (3 sections).

j. יָרָדָה, of scalds (10 sections).

k. יָרָדָה וְרָעָה רָעָה רָעָה, of leprosy in houses and garments (12, 7, and 12 sections).

l. יָרָדָה, of cleaning a leper (18 sections).

55. פַּרְעָה, or the red heifer, in sixteen chapters, directs how she is to be burned, etc.: a. דְּרֵי מְרָבָּה, of the heifer's age, and ages of other offerings (4 sections).

b. דְּרֵי מְרָבָּה, biemisheh which make her unfit (4 sections).

c. יָרָדָה וְרָעָה רָעָה, separation of the priest for burning the red heifer, procession of heifer and attendants; pilie for burning; gathering the ashes (11 sections).

d. יָרָדָה וְרָעָה, how the sacrifices may become unclean under these rites (4 sections).

e. נַפְעַל, of the vessels for the sprinkling-water (9 sections).

f. יָרָדָה וְרָעָה רָעָה, of cases where the ashes or the water becomes unclean (5 sections).

g. יָרָדָה וְרָעָה, how this rite cannot be interrupted by any kind of labor (12 sections).

h. יָרָדָה וְרָעָה רָעָה רָעָה, of keeping the water: of the sea and other waters with regard to the sprinkling-water (11 sections). i. יָרָדָה וְרָעָה רָעָה רָעָה, confirmation (9 sections).

j. יָרָדָה וְרָעָה, how clean persons and vessels may become unclean (6 sections).

k. יָרָדָה וְרָעָה, of the hysops for sprinkling (9 sections).

l. יָרָדָה וְרָעָה, of the persons fit for sprinkling (11 sections).

56. תָּוָהָר, Tahorah (prop. Toborath), or purifications, in fifteen chapters, teaches how purifications are to be effected: a. יָרָדָה וְרָעָה רָעָה, of the carriage of a clean and uncleanness of the person who has eaten something unclean; of the effect of the different degrees of uncleanness (8 sections).

c. יָרָדָה וְרָעָה, of beverages; of the estimation of an uncleanness after the time of its detection (8 sections).

d. יָרָדָה וְרָעָה, of doubtful cases of uncleanness (13, 9, and 10 sections).

g. יָרָדָה וְרָעָה, how a layman makes something unclean; of the care to be taken in preserving the cleanness of dresses and vessels (9 sections).

h. יָרָדָה וְרָעָה, how to keep vessels clean; of the use of the hand to eating the olives (9 sections).

j. יָרָדָה וְרָעָה, of the same in the treatment of wine (8 sections).
clean through the touch of a tibbāl yōm (5 sections).

62. יַבָּד, Yadim, or hands, in four chapters, treat of
the washing of hands before eating bread, though dry
fruits are allowed to be eaten without such washing: a.
בִּרְיָס, how much water is required for ablation of
the hands; what kind of water; of the vessels for the
same; who may pour it out (6 sections). b. בָּדָל, of
the two ablutions whereby the unclean first water is wash-
ed away; how the ablution must take place (4 sections).
c. בְּכֵרָס, whether and how the hands become unclean
in the first degree, and in the second; whether and
how far the touching of straws of phylicteries and of holy
writings defiles (5 sections). d. בְּרִיָּס, of some special
discussions; of the defilement by the Chaldee in the
Bible; and of the Assyrian; disputes between the Pharisites
and Sadducees (1 sections).

63. עַקַּטָּר, Ukaten, or stalks of fruit which convey un-
cleanliness, in three chapters: a. עַקַּט לֹא, of the
difference between the stalks and hocks of fruits (6 sections).
b. עַקַּט הַנָּפַת, what is added to the whole from stones,
hues, leaves, etc. (10 sections). c. עַקַּט זְרָאַה, of dif-
cient classes of things, how and when they are apt to ab-
sorb an uncleanness (12 sections).

In addition to the treatises which compose the Ge-
mosa, there are certain minor ones which are connected
with it as a kind of Apocrypha or appendix, under the
title of Mesikoth Ketemoth (משיקות קטעות), or smaller
tracts: These are:

1. ספר בראשית, Sophurim, concerning the scribe and reader
of the law (21 chapters). This tract is important for the
Maseorah. A separate edition, with notes, was pub-
lished by J. Müller (Leips. 1875). See also the art. So-
pherim.

2. תקף, Kallah, relates to marriages (1 chapter).

3. ספר רבбит אֵלֶּל, Ebel Rabbath, or Sem-
chith, concerning the ordinances for funeral solemnities
(14 chapters).

4. ספר תרצה, Derek Erets, on social duties (11 chapters).

5. ספר הדיל, Derek Erets Sota, rules for the learned
(10 chapters).

6. ספר הנדיל, Derek ha-Shalom, on the love of peace
(1 chapter).

7. ספר גיריס, Gerim, concerning proselytes (4 chapters).

8. ספר קיתימ, Kuthim, concerning Samaritans (2 chapters).

9. ספר בבד, Abadim, concerning slaves (3 chapters).

10. ספר טיטסיט, Tesseth, concerning fringes (1 chapter).

11. ספר תטפיה, Tephilin, concerning phylacteries (1 chapter).

12. ספר כתיא, Mezuchah, concerning the writing on the
doorpost (2 chapters). See art. Mezuchah.

13. ספר תורה,opher Torahah, concerning the writing of the
law (5 chapters). Nos. 7-13 were published together by R. Kirchhelm,
under the title Septem Libri Talmudici Parisienses (Frankf.-on-the-
Main, 1851).

To these treatises are sometimes added:

14. ספר להקת איל, Hilchot Erets Parashah, relating to
the ways of slaughtering animals for food after the
Jewish ideas, a treatise which is much later than the Tal-
mud.

15. עַ 호출 בָּא, Aboth de-Rabbi Nathan, a com-
mentary on or amplification of the treatise Aboth (21 chapters).
For the author of this treatise, see the art. Nathan-
ba-Baali.

ALPHABETICAL LIST OF THE DIFFERENT TREATISES AS
FOUND IN THE BABYLONIAN TALMUD.
The first column gives the name of the treatise; the second
indicates the volume or division in which the treatise may be found; the third
shows the Seder or division under which they are given; and the fourth
the numerical order in which they stand in the Mishna.

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Having given an analysis of the contents of the Tal-
mud, we will now give a specimen of its text, which
will present to the reader a faint idea of the mode
of procedure as we find it in that wonderful work.

We open the very first page of the Talmud, the trea-
tise Berakoth, on blessings, commencing יְהֵי יְשָׁמֵר.

Mishehu...—At what time in the evening should one say
the Shema? From the time that the priests go in to eat
their oblations till the end of the treatise may be found; this
are the words of the rabbi Eiliezer; but the wise men say
until midnight. Rabban Gamaliel says till the morning
dawn arises. It came to pass that some were returned
from a feast; they said unto him, 'We have not yet re-
cited the Shema.' He answered and said unto them, 'If
the morning dawn has not yet arisen, let us pray the obla-
tion to recite it.' And not alone have they said, but everywhere where the wise
have said 'until midnight,' there is the binding for the morning
dawn ariseth; and the steaming of the fat and of the joints is
lawful until the morning dawn arise, and so everything which may be eaten on the same day it is allowed to eat until the morning dawn arise. Do they not do this? In order that men may be held far away from sin.

Geted the Thanna (I. e. rabbi Judah the Holy), what is his authority that he teaches, from what time onward? And, besides that, why does he teach on the evening before, and not the morning? When does he teach on the morning first? The Thanna rests on the Scripture, for it is written, 'When thou liest down and when thou risest up,' and so he teaches the time of reciting the Shema, when thou liest down, when is it? From the time when the priests go in to eat of their obligation. But Vav will not say, I believe, but hath taken it only from the tradition of the world, for it is said it was evening and it was morning one day. If this is so, it is not required in the mishna which rabbi Judah who is teaching are said two blessings before and one after, and in the evening two before and two after, and yet they teach in the one thing the whole rabbinic and in the other they do not. The Thanna rests on the Scripture, so as he teaches the morning, as he teaches the evening, he explains the things of the morning, and then he explains the things of the evening.

This is less than one fourth part of the comment in the Gemara on that passage in the Mishna, and the remainder is equally lucid and interesting.

2. The Talmud, both in the margin of the pages or at the end of the treatises, are (1) the Tosaphoth, exegetical additions by later authors; (2) Masorah ha-shesh she Darbinim, being marginal Masoretic indices to the six orders of the Mishnah; (3) Ain or En-Mukpat, i. e. index of places on the routes and inns of the Talmud; (4) Midrashot, a collection of decisions according to the digest of Maimonides; and (5) Perushim, or commentators by different authors.

IV. Literary Uses.—The Talmud has been applied to the criticism and interpretation of the Old Test. Most of its citations, however, agree with the present Masoretic text. It has probably been conformed to the Masoretic standard by the rabbis, at least in the later editions. For variations, see the art QUOTATIONS OF THE OLD TESTAMENT IN THE TALMUD; for the interpretation, see the art Scripture Interpretation Among the Jews.

The Talmud has also been used in the illustration of the New Test. by Lightfoot, Schöttgen, Meusschen, Wettstein, Gfrörer, Robertson, Nork, Delitzsch, Wünsche. But in this department also, its utility has been over- estimated, and by none more than by Lightfoot himself, who says, in the dedication prefixed to his Talmudical edition, 'The Talmudical exegesis by the rabbis themselves will obviously not render them (the Talmudic writings) most usefully serviceable to their students, and most eminently tending to the interpretations of the New Test.' But not so Isaac Vossius, who said Lightfoot would have sinned less by illustrating the Evangelists from the Kabbalistic writings, than by illustrating the Talmud, since the rabbis had in mind the rabbis, and had begun the same, that is, the rabbis and the rabbis of the rabbis, and the rabbis of the rabbis of the rabbis, and so on.

For the Old Test. as it was in the time of the Talmud, see the next article.

V. Apparatus for Study of the Talmud.—I. Manuscripts.—Like the text of the Old Test., the Talmud was preserved with the greatest care during the Middle Ages; but, like a great many other works, these MSS. have become the prey of time, and only a few of them are extant. All that is known is (1) the first division of the Jerusalem Talmud in possession of the Jewish congregation at Constantinople; (2) a complete copy of the Babylonian Talmud from the year 1483 in the Royal Library at Munich; (3) a fragment of the same, evidently older than No. 2, in the same place; (4) a fragment of the same from the year 1194 in the Hamburg City Library; (5) the treatise Sanhedrin according to the Babylonian redaction, and belonging to the 13th century, in the collection of Ms. Cardini, with variations, preserved at the University Library of Breslau. There is no doubt in that some libraries fragments may yet be found, if the covers of old books should be properly examined, for which they have been used by ignorant binders. That such was the case we need not know from the fragments at the Breslau University, but from a more recent discovery of W. H. Lowe, who published the Fragment of the Talmud Babli Pesachim of the 9th or 10th century, in the University Library at Cambridge, with Notes and a Fac-simile (London 1879).

2. Editions.—Like the Old Test., at first only parts of the Talmud were published, on which see De Rossi, Annals Hebraico-Septuaginta Sac. XV (Parma, 1795). The first part of the Talmud, the treatise Berakoth, was published at Soncino in 1484; but the first complete edition (the larger later ones) was published by Bomberg (Venice, 1520-23, 12 vol. fol.); a complete copy of which is in the libraries of Cassel and Leipsic. Since that time editions have been published at different places, which are enumerated by R. N. Rabinowicz, in his Pikiel ha-Midot Le-Hebraicim, or Kritische Übersicht der Gesammt- und Einzelausgaben des babylonischen Talmuds seit 1484 (Munich, 1877) (with the exception of the German title-page, the rest is in Hebrew). The Jerusalem Talmud was first published by D. Bombargar (Venice, 1528); then with brief glosses (Cracow 1609, Egypt, 1609, Dessau, 1743; Berlin, 1727; Schotttmir, 1860-67, 4 vol. fol.; Krotoschin, 1866, fol.). A new edition of Bomberg's, with commentaries, was commenced by the late Dr. Z. Frankel, of which, however, only the first division was published (Vienna, 1875-76).

3. Translations.—There exists as yet no complete translation of either of the Talmuds in any language. The Arabic translation, said to have been prepared in A. D. 1000, at the will of king Hashem of Spain, is no longer extant. A large portion of the Jerusalem Talmud is found in a Latin translation in Ugoino, Theonn. Antiq. Sacra, v. i. Pesachim (vol. xvii), Shabbath, Toma, Sukkah, Peah, Demai, Ki L'yun, Shebu, Terumoth, Maaseroth, Beshah, Moed Katan (vol. xviii), Maaserot, Challah, Oblah, Bikkurim (vol. xx), Sanhedrin, Makkoth (vol. xxv), Kiddushin, Sotah, Ketuboth (vol. xxx). In the same work we also find three treatises of the Babylonian Talmud, viz., Zebachim, Menachoth (vol. xix), and Sanhedrin (vol. xxvi). Into French, the treatises Berakoth, Peah, Demai, Kl'yun, Shebu, Terumoth, Maaseroth, Master Sheni, Challah, Oblah, Bikkurim of the Jerusalem Talmud were translated by M. Schwab (Paris, 1872-79). The treatise Berakoth according to the Jerusalem and Babylonian Talmuds was also translated into French by L. Chirini (Leips. 1831) and into German by Rabbe (Halle, 1777). Of the Babylonian Talmud we have German translations of Berakoth by Pinner (Berlin, 1842); of Baba Metzia by A. Sammter (Ibid. 1876-79); of Aboda Zarah by F. Ch. Ewald (Nuremberg 1868). These are all the translations which are known to us.

4. Monographs.—Since the Talmud is the greatest storehouse of all and everything, different branches of science and religion have been treated in monographs. Thus on—

a. Botany: by Duschak, Zur Botanik des Talmud (Leips. 1856);

b. Civil and criminal law by Frankel, Der gerichtliche Beweis nach mos.-talmudischem Rechte, Ein Beitrag zur Kenntnis des mos.-talmudischen Criminal- u. Civilechts (Berlin, 1846); Duschak, Das mosaisch-talmudische Eherecht, etc. (Vienna, 1864); Thomason, La Peine de Mort dans le Talmud (Brussels, 1869); Bleich, Das mosaisch-talmudische Polizeirecht (Leips. 1879);
as, for instance, the books of Ben-Sira and Ben-Togat, brings confusion into his house.” Accordingly, Ecclesiasticus is not included in the canon of Melito, Origen, Cyril, Laodicea, Hilary, Rufinus, etc.; and though Augustine, like the Talmud and the Midrashim, constantly quotes it, yet he, as well as the ancient Jewish authorities, distinctly says that it is not in the Hebrew canon (De Civit. Dei, xvi. 20). Comp. also Jerome, *Proli. in Libr. Solom.*, where he says that Ecclesiasticus should be read “for the instruction of the people (*ploia*), not to support the authority of the ecclesiastical doctrines.”

2. The Alphabet.—It is difficult to determine with precision the time at which the square character was perfected. Origen and Jerome ascribe the invention to Ezra, and so does Josè ben-Chalafat, who flourished between A.D. 138 and 164. In the Talmud we find descriptions and allusions to the form of Hebrew letters which precisely suit the square alphabet; and even in the Mishna, which was completed in the 3d century of our era, traces occur of the same. In our own days the existence of the Hebrew square alphabet before the Talmudic era has been proved by the discovery of some tombstones in the Crèmes, a few of which even bear the date A.D. 6 and 30 (comp. Geiger, *Jüdische Zeitschrift*, liii, 123-138, 237; iv, 214 sq.). But these stones cannot

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Besides these twenty-four books, the Talmud also quotes from the apocryphal book *Jussa ben-Sira*, better known under the name of *Ecclesiasticus*, as the passages given in the art. *Ecclesiasticus* indicate. But, in spite of this book being quoted so often, we are distinctly told that it is not canonical. Thus *Yadaim*, ch. ii, says, “The book of Ben-Sira, and all the other books written after its time, are not canonical” (*אֲנִיָּא הַמִּשְׁכָּר הַסְּרָא הַמִּשְׁכָּר הַמִּשְׁכָּר הַמִּשְׁכָּר*).

Again, the declaration made by R. Akiba, that he who studies uncanonical books will have no portion in the world to come (Mishna, *Sanhedrin*, x, 1), is explained by the *Jerusalem Talmud* to mean “the books of Ben-Sira and Ben-Lasanah”; and the *Midrash on Cokelet*, xii, 12 remarks, “Whosoever introduces into his house more than the twenty-four books (i.e. the Sacred Scriptures), be relied upon, and the forgery has been made manifest by Dr. H. Strack, A. Firkowsich u. seine Entdeckungen (Leips. 1876). In the Talmud, however, we are distinctly told not to change *א* and *ב*, and *ג* and *ד*, and *ה* and *ו*, and *ז* and *ח*, and *ט* and *י*, and *ך* and *ל*, and *מ* and *נ*, and *ס* and *ע* and *ר* and *ל* (*Shabbath*, fol. 103b, col. 2). The Talmud also knows the five final letters *ת, ט, ט, ט, ט* (ibid. fol. 104b, col. 1), which were probably used to render reading more easy by distinguishing one word from another (thus, *רְשֵׁי קֶסֶב, רְשֵׁי קֶסֶב, רְשֵׁי קֶסֶב* [the third and fourth words of the Heb. Bible] might be read *יְהָבָר הָבָר הָבָר*, “God is dead”). The Talmud, again, not only mentions the so-called *toggia* (טוּנָה, טוּנָה, טוּנָה), or calligraphic ornaments on the letters *ת, ט, ט, ט, ט* (*Menachoth*, fol. 29b, col. 1 sq.; *Shabbath*, fol. 69b, col. 1);
that Ayin in הָעֵת (Ps. lxxxv, 14) is the middle letter in the Psalms, and lxxvi, 38 the middle verse. In the same passage we also read that “the Pentateuch contains 5888 verses, the Psalms eight more, and Chronicles eight less.” Now if we compare this number with that given by the Masorites, we shall find that the Talmud counts forty-three verses more than the Masorites in the Pentateuch which differs. This difference can only be explained from the statement made by the Talmud (Joha Bithroth, fol. 14, col. 2), that Joshua wrote his book and eight verses of the law (Deut. xxxiv, 5–12); and the Occidentals, as we read in Kiddushin, loc. cit., divided Exod. xxxi, 9 into three verses. Thus much is certain, that in the Talmud there is a division according to verses; but what this mark of division was, if there were any at all—at least Tr. Sopherim, ch. iii, § 5, is against it—is difficult to point out.

6. Stichoi (εριγον).—The poetical passages in Exod. xv; Deut. xxxii; Judg. v; 2 Sam. xxii, were in the time of the Talmud already written εριγον (comp. Shabb., fol. 102, col. 2). In fine: Sopherim, ch. xi). The same may be said of the poetical books, פסוקים, i.e. Job, Proverbs, Psalms. The Decalogue was also originally written in ten series (ἐριγον, στίχοι), as is intimated in the Targum on the Song of Songs, v. 13: “The two tables of stone which he gave to his people were written in ten rows (στίχοι), resembling the rows or beds (στίχοι) in the garden of balsam.” See also Shitta.

7. The Smaller Sections of the Pentateuch.—In our Hebrew Bible, which follows the Masoretic text, the Pentateuch is divided into 669 parashot, or sections (פרשׁות), of which 290 are open (פרושות, and distinguished in our Bibles by the initial letter ב) and 379 are closed (פרושות, marked by the initial letter ג). Of these parashot mention is made in the Talmud, viz.

1. Tsedēth, ch. iv, § 8, the history of creation is divided into seven sections, viz. Gen. i, 5–6, 8–9, 14–19, 20–25, 28–31; ii, 1–3.
2. Berakoth, ch. ii, § 2; Tamid, ch. v, § 1; Menachoth, ch. xi, § 7, the sections of the prayer and phylacteries (Exod. xiii, 1–13; Deut. vi, 4–9; ix, 18–21; Num. xv, 37–41) are mentioned.

6. Matzoth, ch. iv, § 4, the following sections are also noted: Festivals, ch. viii, § 1; Deut. xxxi, 9–12; Exod. xxvii, 26–29; Deut. xxi, 12–14; Lev. xxvii, 36–38 (for the first of the seven, at the Passover; Deut. xxviii, 1–14, for the seven, at the Festival); Lev. xxvii, 28–29 (for New Year); Lev. xxi, 3–4; xxii, 28–29 (for the Day of Atonement); Num. xi, 16–18 (for the Day of Dedication); Exod. xvii, 8–18 (for Purim); Num. xxvii, 11–15 (for the new moon); Lev. xxvii, 5 sq.; Deut. xxvii, 9 (for Fast-days).

8. Shabbath, ch. viii, § 1, Deut. xvii, 12–14; Num. xvi, 1–9; xxv, 1–11; xxxiv, 5–12.

The Gemara forbids the leaving of the synagogue before the ending of such a section (Berakoth, fol. 8, col. 1), introduces the injunction of Ezra (Neh. viii, 8; Megillah, fol. 3, col. 1; Nedarim, fol. 37, col. 2), and prescribes, in reference to the prophets, how many sections are to be read on week-days (Haba Kamma, fol. 82, col. 1).

b. The study of the law, the instruction and school-teaching of the same produced such sense-divisions. These were distinguished from the former, which were merely called בתי קבורה, by the names בתי קבורה, clauses, sententiae, or also בתי קבורה, clause sections.

To instruct in the dividing of clauses (בֵּית קְבּוֹרָה) was a special part of the rabbinical teaching (Nedarim, fol. 37, col. 1); in Berakoth, fol. 62, the teacher is said to point it out to his scholars with his right hand; and according to it disputed points of the law were settled (Chagigah, fol. 6, col. 2). As to the sign of this division which is now found in the Hebrew Bible (א), it is not seen on the synagogue-roll, nor is it mentioned in the Talmud, but is of later origin; and we must conclude it as highly probable that this verse was not externally designated, but were merely transmitted by oral tradition, as may be seen from the following quotation. In Kiddushin, fol. 30, col. 1, we read: “Therefore are the ancients called Sopherim because they counted all letters in Holy Writ. Thus it was said that the Vav in מִי (Lev. xvi, 4) was the half of all the letters in the Pentateuch; מִי (x, 15) is the middle word; מִי (xiii, 33), the middle verse.

the points, viz. ḳeḇe, 'where is Abraham.'
The meaning is that the points over these three letters intend to indicate that the three angels did not ask 'where is Sarai, ḳeḇe, ḳeḇe, ḳeḇe,' but 'where is Abraham, ṭeḇe, ṭeḇe, ṭeḇe.' (comp. Baba Metziah, fol. 97, col. 1.)

Gen. xix, 33. In the Talmud, Nazir, fol. 23, col. 1, we read: "Why is there a point over the Vav, 4, of the word הִשַּׁבֵּר To indicate that when she lays down he did not perceive it, but when she arose he perceived it"(comp. also Horkoseth, fol. 16, col. 1; and Jerusha in Geans. "A prompter of super quasi incredible et quod rerum natura non capiat corre quemquam nescientem'."

Numb. iii, 19, Temple. Ba-midbar Rabhab, loc. cit., says, that the points over Aaron indicate that he was not one of that number (comp. also Berakoth, fol. 4, col. 1).

Ix, 10, הָיְתִת. In Mishna, Pesachim, ix, 1, we read: "What is a distant journey? R. Akiba says from Modim and beyond, and from all places around Jerusalem situated at the same distance. R. Eleazar says 'any distance beyond the outside of the threshold of the court of the Temple.' R. Jose says the reason for the point over the Vav (In our word) is to denote that it is not necessary to be actually on a distant road, but only beyond the threshold of the court of the Temple.'

Deut. xxix, 29, בּוַי הָתַּנְתָּ שֵׁלָם, בּוַי הָתַּנְתָּ שֵׁלָם. Ba-midbar Rabhab, loc. cit., "You have made manifest, hence I will also manifest unto you hidden things (comp. Sanhedrin, fol. 45, col. 5, in jow).

Psa. xxvii, 15, בּוַי הָתַּנְתָּ שֵׁלָם. Berakoth, fol. 4, col. 1, says, "Lord of the universe, I am aware that thou greatly rewardest the just in future ages, but I know not whether I shall partake of it with them on account of my sin." Buxtorf remarks on this passage,रן בְּנֵל דַּת לֶב, i.e. a sense without any sense. The meaning probably is בְּנֵל דַּת, without the points, means 'if not, like the Latin nisi, but with the points signifies 'a doubt.'

As to the origin and signification of these points, nothing certain can be said. According to the rabbins, Ezrā is said to have been the author of them (comp. Ba-midbar Rabhab on Numb. iii, 39, sect. iii, fol. 215, col. 4; Abod ah-De-Rabbah Nathan, ch. xxxiii). This much may be taken for granted, that these points were known long before the Talmud.

14. Inverted Vav, c.—Before Numb. x, 35, and after ver. 36, we find in our Hebrew text the letter Nun, א, inverted (ג). In the Talmud, Shabbath, fol. 115, col. 2; fol. 116, col. 1, we are told that "the section commencing וַיַּנְתָּ הָתַּנְתָּ שֵׁלָם (Numb. x, 35) was made by God with signs below and above, to indicate that it is not in its proper place. But Rabbi said this is not so, but that this book was counted by itself. How do you know it?" R. Samuel bar-Nachman said, R. Jonathan saith (it is written) 'She hath hewn out her seven pillars' (Prov. ix, 1): this means the seven books of the law." On the inverted Nun found in Psa. evii, mention is made in Josh Hash-schanah, fol. 17, col. 2.

15. The Vav Ketia in Numb. xxv, 12.—Of this וַיַּנְתָּ הָתַּנְתָּ שֵׁלָם, or Vav cut-off, which is found in our Hebrew Bible, א, we read in the Talmud, Kiddushin, fol. 66, col. 2: "Whence do we have it that a person having some defect is unfit for the sacred ministry? R. Jehudah said that the presidents taught that this is because the Scripture says, 'Wherefore say, Behold I give unto him my government of peace—a perfect peace, and not an imperfect one. But, said one, it is written דֹּבֶר בְּנֵיהוֹד, i.e. peace; but answered R. Nachman, the Vav in בְּנֵיהוֹד is cut off'."(ךֶּלֶב בְּנֵיהוֹד רָבָא)

16. The Closed or Final Mem (ג) in the middle of the word Isa. ix, 6, יֶשֶׁבֶר. In the Talmud, Sanhedrin, fol. 94, col. 2, we find the following:

"Why is it that all the Mem in the middle of a word are open (i.e. ב) and this one closed (i.e. ג)? The Holy One (blessed be he) wanted to make Hezekiah the Messiah, and Sennacherb Gog and Magog, whereupon Jus- tice pleased before the presence of the Holy One, Lord of the world, 'What! David, the king of Israel, who sang so many hymns before thee, wilt thou not make him the Messiah? But Hezekiah, for whom thou hast performed all the miracles, and who has not uttered one song before thee, wilt thou make him the Messiah? Therefore has the Mem been closed.'

17. Suspended Letters.—The suspended Nun we find in דַּת, Judges, xviii, 30. The Talmud, Baba Bathra, fol. 109, col. 2, states the following:

"Was he (i.e. Gershom) the son of Manasseh while the Scripture says the sons of Moses were Eleazar and Gershom. But because he did the deeds of Manasseh (2 Kings xvi, 12) the Scripture append to him (the family) of Manasseh." The meaning of the prophet did not like to call Gershom the son of Moses, because it would be ignominious that Moses should have had an impious son; hence he called him the son of Manasseh, with the suspended letter, which may mean the son of Manasseh or Moses.

The suspended Ayin is found in יֶשֶׁבֶר, Job xxxviii, 15. In the Talmud, Sanhedrin, fol. 105, col. 2, we read, the following: "Why is the ג in יֶשֶׁבֶר suspended? It is to teach that when a man is ג poor, in this world, he will also be ג in the world to come; or, literally, poor below, he will also be poor above."

Of the suspended Ayin in דַּת, Psa. lxxx, 14, we read, Kiddushin, fol. 30, col. 2, that this letter is the middle letter in the Psalms.

18. Majuscular and Minuscular Letters.—Of words written with large and small letters in our Hebrew Bible we find nothing in the Talmud, but some of these instances are mentioned in the Sopherim, ch. ix. That this mode of writing must have been very ancient cannot be doubted, for there is a dispute in the Talmud, Maqolah, fol. 16, col. 2, whether the ג in יֶשֶׁבֶר (Esth. ix, 9) should be written as a majuscular or minuscular letter; and the word לַיְיָי (Lev. xiii, 33), which is now written with a majuscular ג, is mentioned in Kiddushin, fol. 30, col. 2, as being the middle of the verses of the Pentateuch.

19. Mode of Quotations. See Quotations of the Old Testament in the Talmud. (B. P.)

Talmudists. Under this head we include all those rabbins whose opinions are regarded as authoritative in the Talmud. The period of these men comprises the time from about B.C. 180 to A.D. 500; e.g. from Simon the Just to the completion of the Talmud. This period is again subdivided into that of the Tannaim and that of the Amoraim—the former representing the time from about B.C. 180 to A.D. 219, the latter from A.D. 219 to A.D. 500.

1. Tannaim.—The first recognised, after Simon's death, as the head of the Sanhedrin was Antigonus of Soho, about B.C. 180. His contemporary was Eliezer ben-Charsum, celebrated for his opulence, learning, and zeal in the promotion of religious knowledge. After Antigonus, always two (or zugoth) stand at the head of the community—the first being the president, the second the vice-president. As the first of these zugoth, or pairs, are mentioned Jose ben-Joewer and Joseph
ben-Jochanan, about B.C. 70. They were followed by Joshua ben-Sera-ja and Nithai of Arela (q.v.). Their successors were Jehuda ben-Tahal and Simon ben-Shetach (q.v.). The fourth pair is represented in She-

maja and Abtalon, about B.C. 47. The fifth and last pair are Hillel (q.v.) and Shammay (q.v.). Under their presidency lived Baba ben-Bata, Chazina ben-Dose, Jehudah ben-Ha-Kana (q.v.), and Hillel ben-Ha-Kana (q.v.). Hillel was followed by his son Simon (ben-

Hillel) (q.v.). His successor was Gamaliel I (q.v.), who was followed by his son Simon (ben-Gamaliel) (q.v.). With Simon closes the period of the so-called Tanaim. The later Tannaim first figure in history when the Temple was in ashes and in the hands of ruins. At this period, verging upon decay, when Ju-

daism was without any centre and support, appeared Jochanan ben-Zachai, the last among Hillel's eighty
disciples. Jochanan established a school at Jamnia, or Jabneh, whose president he became. His successor was Gamaliel bar-Simon (q.v.), and his fellow-laborers were Akiba ben-Joseph (q.v.), Eliezer ben-Aasar, Eliezer ben-Aarak, Eliezer ben-Hyrkanos (q.v.), Ismael ben-Elias (q.v.), Joshua ben-Hananja (q.v.), Nechunjah ben-Ha-Kana (q.v.), and Tarphon (q.v.). Gamaliel was succeeded by his son Simon (ben-Gamaliel II) (q.v.), who transferred the school from Jabneh to Babia. To his college belonged Nathaniel ben-Babbil (q.v.), Jose ben-Halephita, Jehudah ben-Ilai, Rabbi Meir (q.v.), and Simon ben-Jochai (q.v.). Simon ben-Gamaliel was succeeded by his son Judah the Holy (q.v.).

II. Amoraim.—With the life and labors of rabbi Judah ended the succession of the Tanaim, who were now followed by a new order, the Amoraim (עמוראים), i.e. the

expositors of the law, at length no longer oral, but reduced to a written text. Some of the most distin-
guished of their number were rabbi Chijia, Channa bar-Channa, Abba Areka, or Rab (q.v.), Bar-Kappara, Jochanan bar-Napacha (q.v.), and Simon ben-Lakish (q.v.). Of the scholastic labors of these men we have the monumental result in the Talmud Gemara, commonly called Talmud Jerusalemi (תלמוד ילוד קדמת), i.e.

After the death of Judah, not only learning, but also the patriarchal dignity, was more and more in the de-

cline; for with Judah's death the star of Judas's learning had set, never to rise again in Palestine. Rabban Gamaliel III, Judah's son, and Judah II, son of Gamaliel III, his successor, were weak in character, mediocre in learning; and deficient in theological acumen. The

later Tannaim could not bear to face the fact that the great Temple was no more, and that the

Jews were no longer the custodians of the Holy Land. Hence the fanaticism which they displayed. The

most famous schools, however, were those at

3. Pumbeditha and Sora, where the Amoraim at-
gained great renown. The teachers of these schools having already been mentioned in the texts. Pumbeditha and Sora, we need only to refer to them. Of the names of the teachers, we have no certainty as to the prominent, which, in part, are already given under the respective letter, or will be treated, so far as omitted, in the supplement volume.

IV. Literature.—Luzzatto, Joseph Heinreich, ed. Filopowski (Lond. 1687); Frankel, Hodegetica in Maimon (Lips. 1859 [Heb.]); Weiss, Zur Geschichte der juedischen Tradition (Vienna, 1872-77, 2 vols. [Heb.]); Chajjir, Le Talmud de Babylone (Leips. 1881), i, 105 sq.; Bacher, Die Agada der babylonischen Amorav (Strasburg, 1878). The Talmudists whose names are mentioned in the treatise Baba Metzia are given by Sammert in the appendix to his German translation of Baba Metzia (Berlin, 1879), p. 190 sq. See SCRINE. (B. F.)

Talchon, Marie Vincent, better known by his clerical name Pierre René, was a French surgeon, born in January, 1758, at Thorigny, and reared among the Brothers of Charity at Paris, whose order he entered Jan., 1764. He was engaged in various public and benevolent enterprises, and died in Paris Nov. 27, 1817. See Hoefer, Nouv. Bio', Générale, s. v.

Tal'sas (Σαλας τ. Σάλα τ.), Valdey, Vulg. Thalasso, a corrupt Graeco (1 Esdr. 15. 32) and the name Elasah (q.v.) of the Hebrew list (Ezra 2. 22).

Tam, Jacob ben-Meir, better known in Jewish li-

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theology. The names given to these schools were Aramaic forms for the Hebrew ones of the Palestinian schools. The "house of learning" was called Beth Ulpana (בֵית עֲלֵפָנָה; Bish Midrash) (ברש מדרש), the "house of doctrine," Beth Ha-Va'ad (בֵית חה-וָאָד; Heb. בֵית חֵוָה-וָאָד), the "house of assembly," Beth Meti'deka (בֵית מֶטִּדְקַה; Heb. בֵית מִטִּדְקַה), the "house of the masters," Beth Sidra (בֵית סִידְרָה; Heb. בֵית סִידְרָה), the "house of order." The principal or rector of the school was entitled Rab Beth Ulpana (רַב בֵּית עֲלֵפָנָה; Bish Rabban) (ברש רבּאָן), the "head of ruins." So, too, the academical degree of Mar (מר) was equivalent to the Palestinian title of rabbi (רבי), and was conferred after the same course of study by the semikah (סְמִיקָה; semike), or "imposition of hands." III. Schools.—The earliest school of which we have any specific information is that which was situated at

1. Nahardea.—With this school we first become ac-

quainted towards the close of the 24th century. Nahar-
dea was situated on the Ephruses, and for a time she

was the Babylonian Jerusalem. While the Temple was yet in existence, this place had the treasury of the Baby-

lonian congregations for the Temple-offerings which were brought to Jerusalem (Jos. War, ii. 14). The first rector at Nahardea was R. Shila, who was succeed-
ed by Mar-Samuel, the astronomer (also called Arioch and Jarchina), in A.D. 190-247. His disciples were

Nachman ben-Jacob, Sheshet, Rabba ben-Abbuha, and Joseph ben-Chama. When Nahardea was sacked in 259 and the academy broken up, they migrated to

2. Machusa, a town on the Tigris, about four hours from Ctesiphon, where a new academy was founded. Rabba ben-Abbuha promoted this school of learning by his lectures, and Machusa attained some celebrity. Ten years (A.D. 935) after Rabba's death, the city was de-

molished by the Romans in the war under Julian.

The most famous schools, however, were those at

Pumbeditha and Sora, where the Amoraim at-

tained great renown. The teachers of these schools having already been mentioned in the arts. Pumbeditha and Sora, we need only to refer to them. Of the names of the teachers, we have no certainty as to the prominent, which, in part, are already given under the respective letter, or will be treated, so far as omitted, in the supplement volume.
TAMAR

ist, grammatian, and commentator, but also for his piety, for which he obtained the appellation Tam (תַּמּ), in allusion to Gen. xxxv. 27, where his namesake Jacob is denominated Tāmām (תָּמָם). Under the title of רֵעֶה הַרְחֵבָה, "the book of the righteous," he wrote additions on thirty treatises of the Talmud, published at Vienna in 1811. Supplements are given by Luzzatto from an old MS. in the Kerem Chemed (Prague, 1843), vii, 19 sq.; ten Talmudic decisions, also given by Luzzatto (loc. cit.); i.e. a poem on the Hebrew accents, consisting of forty-five stanzas, five of which were first published by Luzzatto (loc. cit.), and the whole poem of which appears in the following work: הַרְחֵבָה הַמְּדַקָּה, or grammatical and lexical amidavations, designed to reconcile the differences of Danub Han-Labral and Menchen ben-Sarak on points of grammar and exegesis (first published by Filipowski, Lond. 1855); or רְאוֹרֵעֲבָה, or רְאוֹרֵעֲבָה, a guide for transcribing MSS. of the Bible, in MS. extant; דִּיסְמוּרָא, or a grammatical commentary on the book, which has not yet come to life, but is quoted after the haphtarah for the second day of Pentecost. See Firk, Bibl. Jud. iii, 406 sq.; De Brey, Di-

smeurte Storici (Ger. trans.), p. 306; Klyne, Cycli, s. v.; Grätz, Gesch. d. Juden, vi, 196 sq.; Braunschei-
gier, Gesch. d. Juden in den romanischen Staaten (Wurz-
burg, 1865), p. 85; Geiger, Parshandahta (Leipa, 1855),
p. 24 sq.; Kalish, Hebrew Grammar (Lond. 1863), ii, 27; Lanz, Synagoge Poetise (Berlin, 1865), p. 249; id. Libri de Testamento, Synagogae, traduciendo (Leipa, 1867), p. 265-267; id. Zur Literatur und Geschichte, p. 129; Rapaport, in Kerem Chemed (Prague, 1843), vii, 1-3; Luzzatto, Ibid. p. 19-34, 53-58; Landshut [H.], Amude Haabadot (Bhedinim), (Berlin, 1867), i, 106 sq. (F. P.)

Tama (Kethib in 1 Kings ix, 8). See TADMOR.

T'amah (Heb. תַּמָּח, תַּמָּח; in pause, תַּמָּח; maach, laughter [Gesen.], or combat [First]; Sept. Ὠμᾶ, Ὠμᾶ; Vulg. Thama), the name of a man whose de-
sendants (or rather a place whose inhabitants) returned among the Nethinim from the captivity with Zerub-
bali (Ezra ii, 53; "Thamath," Neh. vii, 55).

T'amah (Heb. תַּמָּר, Tamar), a palm-tree, as often; Sept. Ὠμᾶς [v. Ὠμᾶς], but Ὠμᾶς in Ezek.; Jo-

sephus, Θάμαρα, Ant. vii, 5, 8; 8, i; 10, 3; Vulg. Tha-

mar), the name of one place and of three remarkable women in Old-Test. history. See also PALM.

1. A spot on the southeastern frontier of Judah, named in Ezek. xlv. 19; xlviii, 28 only, evidently called from a palm-tree. We naturally think of θα-

zon-tamar, the old name of Engedi; but this is not quite appropriate for location. Eusebius and Jerome mention a Thamara, a place lying between Hebron and Allah (Onomast. s. v. "Hazezon-tamar"); and Ptolemy (v. 16, 8) mentions a Θαμαρα, as do also the Feinterg Tables (Reland, Ptolet. p. 462). Robinson identifies it with Kurruah, a place containing the ruins of an old fortress about an ordinary day's journey from el-Milh towards the pass es-Sufah (Bibl. Res. ii, 198, 201). This, however, depends on a conjectural emendation of the Onomasticon, where, in the clause κόμην έπιστέρων Μανίθ (v. τ. μάνθ, μανίθ, ήρας δέων, Robinson would read Μανίθ, whereby he makes Thamara a day's journey from Malatha, which he identifies with el-Milh. Besides, as Van de Velde observes, the distance of Kurruh from el-Milh is not a day's journey, but only four hours; nor is Kurruh to the south-west of the Dead Sea, where the Feinterg Tables place Thamara; nor are the ruins ancient (Van de Velde, Syria, ii, 130). First (Heb. Iex. s. v. regards it as identical with the Tamar of the Kethib, or text, in 1 Kings ix, 8; but that is generally thought to mean Tadmor (q. v.). Schwarz (Palest. p. 21, note) thinks that Zechariah refers to the strengthening of the musical notices. De Sauley (Narr. i, 7) endeavors to establish a connection between Tamar and the Kulaat Um-Baghek, at the mouth of the ravine of that name on the south-west side of the Dead Sea, on the ground (among others) that the names are similar. But this, he says, is more than doubtful. For his wife to be sought at the extreme south end of the Dead Sea, where the line as run by Ezekiel evidently begins (see Keil, ad loc.); perhaps at some clump of palms anciently existing at Ain al-Arus, near the mouth of Wady Fi-

kreh.

2. The wife successively of Er and Onan, the two sons of Judah (Gen. xxxviii, 6-30). Her importance in the sacred narrative depends on the great anxiety to keep up the lineage of Judah. It seemed as if the family were on the point of extinction. Er and Onan (q. v.) respectively had each in turn perished suddenly. Ju-

dah's wife was in great distress; and God sent her a child, Shelah, whom Judah was unwilling to trust to the dangerous union, as it appeared, with Tamar, lest he should meet with the same fate as his brothers. That he should however, marry her seems to have been regarded as part of the fixed law of the tribe, whence its incorporation into the Mosaic law in after-times (Deut. xxxv. 5; Matt. xxii, 24); and, as such, Tamar was determined not to let the opportunity escape through Judah's parental anxiety. Accordingly, she resorted to the desperate expedient of entrapping the father himself into the union which he feared for his son. He, on the first emergency, more than doubtless, went to one of the festivals often mentioned in Jewish history as attendant on sheep-shearing. He wore on his finger the ring of his chieftainship; he carried his staff in his hand; he wore a collar or necklace round his neck. He was encountered by a veiled woman on the road leading to Timna, the future birthplace of Samson, among the hills of Dan. He took her for one of the unfortunate women who were consecrated to the impure rites of the Canaanitish worship. See HARP.

He promised her, as the price of his intercourse, a kid from the flocks which he was going, and left as his pledge his ornaments and his staff. The kid he sent back by his shepherd (Sept.), Hirah of Adullam. The woman could nowhere be found. Montha after-

wards it was discovered to be his own daughter-in-law, Tamar, who had thus concealed herself under the veil or mantle, which she cast off on her return home, where she resumed the seclusion and dress of a widow. She was sentenced to be burned alive, and was only saved by the discovery, through the pledges which Judah had left, that her seducer was no less than the chieftain of the tribe. He had the magnanimity to recognise that she had been driven into this crime by his own neglect and that his promise to give from his mouton to his wife was the bone of contention. "She hath been more righteous than I... and he knew her again no more" (Gen. xxxviii. 26). The fruit of this intercourse was twins, Pharez and Zarah, and through Pharez the sacred line was continued. B.C. 1886. Hence the prominence given to Tamar in the nuptial benediction of Jacob to his tribe (Num. xiv, 12) and in the genealogy of our Lord (Matt. i, 3). See JUDAH.

3. Daughter of David and Maacah the Gezurite princess, and thus sister of Absalom (2 Sam. xxii, 1-32; 1 Chronic. iii, 9; Josephus, Ant. vii, 8, 1). She and her brother were both remarkable for their great beauty. Her name ("palm-tree") may have been giv-

en on this account (comp. Cant. vii, 7). This fatal beauty inspired a frantic passion in her half-brother Amnon, the eldest son of David by Ahinoam. He
TAMAR

beautiful aunt, and inheriting the beauty of both aunt and father (2 Sam. xiv, 7). She was the sole survivor of the house of Absalom; and ultimately, by her marriage with Uriah of Gibeon, became the mother of Maa-

chab, the future king of Judah, whose wife of Abijah (1 Kings xv, 2), Maachah being called after her great-grandmother, as Tamara her aunt. B.C. 1025. See ABSALOM.

Tambourine. See TIMBREL.

Tamburini, a name common to several Roman ecclesiastics, of whom we mention the following:

1. Michael Anglulus, of Modena, was made general of the Jesuits Jan. 01, 1766, and died Feb. 28, 1780.

2. Praxitius, who in 1787 at Padua, received his theological and philosophical training at the seminary of his native place, where he afterwards acted as the head of the lyceum founded by him. He was also head of the Collegium Germanicum at Rome, and was promoted by Maria Theresa to a professorship of theology, and in 1779 to the chair of natural law and moral phil-

osophy at Pavia. He resigned his professorship in 1786, but was compelled by the French authorities in Lombardy to fill the chair of ethics and international law in 1797. For three years, 1798–1801, this chair was suppressed, but, being restored in the latter year, was called by la Francia, 1818, when he was made the successor of the late dean of the faculty of law. He died at Pavia, March 14, 1827. He was made a chevalier of the Iron Crown by the emperor of Austria, and received other distinc-

TAMIL VERSION

wasted away, from the feeling that it was impossible to gratify his desire, "for she was a virgin" — the narra-

tive leaves it uncertain whether from a scruple on his part, or from the seclusion in which, in her unmarried state, she was kept, or both — for him as the eldest son of Sam. xiii, 5, 21; Sept., came to visit him; and Amnon entreated the presence of Tamar on the pretext that she alone could give him the food that he would eat. What follows is curious, as showing the simplicity of the royal life. It would almost seem that Tamar was supposed to have a peculiar art of baking palatable cakes. She came to his house (for each prince appears to have had a separate establishment), took the dough and kneaded it, and then in his presence (for this was to be a part of his fancy, as if there were something exquisite in the manner of her performing the work) kneaded it to a cream and turned it into the form of cakes. The name given to these cakes (lebbad), "heart-cakes," has been variously explained: "hollow cakes," "cakes with some stimulating spices" (like our word cordial), cakes in the shape of a heart (like the Moravian ge-rührte Herzen, Theinus, ad loc.), cakes the "delight of the heart" (like the former), it is inexplicable as special and peculiar. She then took the pan in which they had been baked and poured them all out in a heap before the prince. This operation seems to have gone on in an outer room, on which Amnon's bedchamber opened. He caused his attendants to retire, called her to the inner room, and there accomplished his design. In her touching remonstrance two points are remarka-

ble. First, the expression of the infamy of such a crime "in Israel," implying the lofiter standard of morals that prevailed as compared with other countries at that time; and, secondly, the belief that even this standard might be overthrown lawfully by royal authority — "Speak to the king, for he will not withdraw me from thee." This expression has led to much needless explanation from its contradiction to Lev. xviii, 9; xx, 17; Deut. xxvii, 22: as, e.g., that her mother, Maachah, not being a Jew-

ess, there was no proper legal relationship between her and Amnon; and that she was illegitimate. But w; that the Mosaic laws were not then in existence (The-

nus, ad loc.). It is enough to suppose, what evidently her whole speech implies, that the king had a dispensing power which was conceived to cover even extreme cases. The brutal hatred of Amnon succeeding to his brutal passion, led to the indignation of Tamar at his bar-

bourous insult, even surpassing her indignation at his shameful outrage, are pathetically and graphically told, and in the narrative another glimpse is given us of the manners of the royal household. The unnamed prin-

cesses, it seems, were distinguished by robes or gowns with sleeves (so the Sept., Josephus, etc., take the word translated in the A. V. "divers colors"). Such was the dress worn by Tamar on the present occasion, and when the guard at Amnon's door had thrust her out and closed the door after her to prevent her return, she, in her agony, snatched handfuls of ashes from the ground and threw them on her hair, tore off her royal sleeves, and clasped her bare hands upon her head, and rushed to and fro through the streets screaming aloud. In this state she encountered her brother Absalom, who took her to his house, where she remained as if in a state of widowhood. The king was afraid or unwilling to question her on the occasion: and she remained at the house of her brother. The seller of Absalom was avenged by Absalom, as Dinah had been by Simeon and Levi, and out of that vengeance grew the series of calamities which darkened the close of David's reign (see Stanley, Jewish Church, i, 128). B.C. 1033. See DAVID.

Tani. See TALMUD.

Tamil. See TALMUD.

Tamil Version. Tamil, or Tamil, the language of the ancient kingdom of Dravira, is spoken in the ex-

tensive country now called the Carnatic, and in the ver-

vacular language from the town of Pulicat in the north to Cape Comorin in the south, and from the shores of the Indian Ocean on the east to the Ghaouts on the west. It also obtains along the whole northern coast of Cey-

lon, including the populous district of Jaffna, where it is spoken by a race of people sometimes called the Mal-

abars. Tamil is likewise the vernacular language of the Moormen of Ceylon.

A Tamil version of the New Test. was executed by Ziegenbalg, the first Protestant missionary to India, with the help of other missionaries associated with him, at Tranquebar. He commenced the translation in 1798, and completed it in 1711. The printing of this version was delayed in order that it might receive the benefit of a thorough revisal; and this important task was com-

mitted to John Ernest Grunder, a German missionary, who had arrived in India soon after the commencement of the translation. Under his care the work was printed,

bearing the title Novum Testamentum D. N. Jesu
in Jaffna, Ceylon, undertook in 1849 a new version, known as the "Tentative Version," which has proved to be a very valuable contribution to the work of Tamil Biblical revision.

The Romanists, who had managed to evade the necessity of publishing any portion of the Holy Scriptures in Tamil during the 300 years in which they had been laboring in the Tamil country, were induced in 1857 to publish at Pondicherry a translation of their own of the Gospels and the Acts of the Apostles. This translation has been made from the Latin Vulgate, not from the original Greek, and, where it is a good translation, may be regarded as a reproduction of Fabricius, with a still more modern text of Giessner. It was published in 1857 from Fabricius, though occasionally it succeeds in giving a happy turn to the expression, it more often presents so curious a mixture of high and low Tamil, and the general character of the composition is so rugged and uncouth, that even the heads of the Tamil community themselves need have very little fear that this long-delayed, reluctantly published translation of a portion of the Scriptures should be too generally read by their people.

Taking all these circumstances into account, and considering the evils arising from the existence and use among Tamil Christians of a variety of versions of the Tamil New Test, it was felt that another effort was in the highest degree desirable to secure to the Tamil people a version which should be worthy of being accepted by all religious communities in the Tamil country, however they might differ in various other particulars. Accordingly delegates were selected from the various missionary bodies in the Tamil-speaking district. The first meeting was held at Palamcottta. It commenced on April 29, 1861, and closed on June 18, during which period the delegates worked nine hours a day. In 1863 the revision of the Tamil New Test, under the editorial superintendence of the Rev. H. Bower, was completed.

In the report for 1865 we read, "The attention of the Madras Auxiliary is now directed to a version of the Tamil Old Test., on the same principles as have led to the successful completion of the New Test. under the editorial superintendence of the Rev. H. Bower." The completion of this version was announced in 1869. In 1873 we read that Mr. Bower has been appointed to prepare the marginal references and alternative renderings for the Tamil Bible. Up to March 31, 1879, the British and Foreign Bible Society had disposed of 1,876,990 copies of the Tamil Bible, while of the Tamil with English in parallel columns, 1,824 in parallel columns, 179 sq.; the Bible of Every Land; and the Annual Reports of the British and Foreign Bible Society.

(T.B.)

Tam'muß (Heb. with the article hat-Tammuß', תָּמֹמּוּס, the Tammuß, as if originally an appellative; Sept. ἦ ταμμοῦς, a name of great beauty, which occurs but once in the Scriptures. In the sixth year of the captivity of Jehoiachin, in the sixth month and on the fifth day of the month, the prophet Ezekiel, as he sat in his house by the wall, where he was transported in spirit to the far-distant Temple at Jerusalem. The hand of the Lord God was upon him, and led him "to the door of the gate of the house of Jeho- vah, which was towards the north; and behold there the women sitting, weeping for the Tammuß" (Ezek. viii. 14). Some have supposed the root of the word (תָּמֹמּוּס) "causing the Tammuß to weep," and the inference is drawn that this rendering has upon the interpretation will be seen hereafter.

1. Eymologial Signification of the Word.—If תָּמֹמּוּס be a regularly formed Hebrew word, it must be derived from a root תָּמֹמּוּס or תָּמֹמּוּס (comp. the forms תָּמֹמּוּס, תָּמֹמּוּס), which is not known to exist. To remedy this defect, Furst (Handeb. s. v.) invents a root, to which he gives the signification "to be strong, mighty, victorious," and, transitively, "to overpower, annihilate." It is to be regretted that this lexicon, to which cannot be conceded to confess his ignorance of what is unknown, Rödiger (in Genesiis, Theosaur. s. v.) suggests the derivation from the root תָּמֹמּוּס, according to which תָּמֹמּוּס is a contraction of תָּמֹמּוּס, וּתָּמֹמּוּס, and signifies a melting-away, dissolution, departure, and so the ἀφαίρεσις τῶν ἀνθρώπων, or disappearance of Adam, which was mourned by the Phoenician women, and, after them, by the Greeks. But the etymology is unsound, and is evidently contrived so as to connect the name Tammuß with the general tradition regarding it. Mühlaus (new edition, Genesiis, Theosaur. s. v.) refers the name of Tammuß to the Pharaoh whom they call "the more beautiful" (Stud. z. semit. Religionsgesch. i, 55, 300 sqq.) from the Babylonian-Assyrian form דָּשׁוrawn (for Dummuiz), signifying "sprouting of life.

2. Old Interpretations.—The ancient versions supply us with no help. The Sept., the Targum of Jonathan ben-Uzziel, the Phishto-Syrac, and the Arabic in Walton's Polyglot merely reproduce the Hebrew word. In the Targum of Jonathan on Gen. viii. 5, "the tenth month" is translated "the month Tammuß." According to Castell (Lez. Hept.), tamus is used in Arabic to denote "the heat of summer;" and Tammuiz is the name given to the Pharaoh whom they call the "more beautiful." The Vulg. alone gives Adonis as a modern equivalent, and this rendering has been eagerly adopted by subsequent commentators with but few exceptions. It is as least as old, therefore, as Jerome, and the fact of his having adopted it shows that it must have embodied the most creditable tradition. In his note upon the passage he adds that since, according to the Gentile fable, Adonis had been slain in the month of June, the Syrians give the name of Tammuß to this month, when they celebrate to him an anniversary solemnity, in which he is lamented by the women as dead, and, after a sojourn in the underworld, comes forth greeted with songs and praises. In another passage (ad Paulinum, in Opp. i, 102, ed. Basili. 1565) he laments that Bethlehem was overshadowed by a grove of Tammuß, that is, of Adonis, and that in "the cave where the infant Christ once cried, the lover of Venus was bewailed." Cyril of Alexandria (in Orac. in Opp. iii, 73, ed. Paris, 1868) and Theodoret (in Ezech.) give the same explanation, and are followed by the author of the Chronicon Paschale. The only exception to this uniformity is in the Syriac translation of Melito's Apology, edited by Dr. Cureton in his Spicilegium Syriacum. The date of the translation is unknown; the fragment of Syriac dates from the 2d century. The following is a literal rendering of the Syriac: "The sons of Phoenicia worshipped Balthi, the queen of Cyprus. For she loved Tamuço, the son of Cuthar, the king of the Phoenicians, and forsook her kingdom and came and dwelt in Gebal, a fortress of the Phoenicians. And at that time she made all the villages (not Cyprians, as Dr. Cureton translates) subject to Cuthar the king. For, before Tamuço, she had loved Ares and committed adultery with him, and Hephæstus, her husband, caught her and was jealous of her. And he (i.e. Ares) came and shot Tamuço with his arrow while he made a life among the wild beasts. And from that time Balthi remained in Gebal, and died in the city of Aphaca, where Tamuço was buried" (p. 25 of the Syriac text). We have here very clearly the Greek legend of Adonis reproduced with a single change of names: the place of refuge of the dying hero is not shown, as is not improbable, or whether he found "Tammuß" in the original of Melito, it is impossible to say. Be this as it may, the tradition embodied in the passage quoted is probably as valuable as that in the same author which regards Serapis as the deification of Joseph, The Syrian Pseudepigrapha says that Melito, in interpreting the name, gives the legend of Adonis; it had come down to his time. "Tamuço was, as they say, a hunter, shepherd, and chaser of wild beasts; who, when Belatho loved him, took her away from her husband. And when her hus-
band went forth to seek her, Tomuz slew him. And with regard to Tomuz also, there met him in the desert a wild boar and slew him. And his father made for him a great lamentation and weeping in the month Tomuz: and Belathi, his wife, she, too, made a lamentation and mourning over him. And this tradition was handed down among the people during his lifetime and after his death, which same tradition the Jews received with the rest of the evil festivals of the people, and in that month Tomuz used to make for him a great feast. Tomuz also is the name of one of the months of the Syrians."

The legend assumes, for the first time, a different form in the hands of a Rabbinical commentator. Rabbi Solomon Isakai (Rashi) has the following note on the passage in Ezekiel: "An image which the women made hot in the inside, and its eyes were of lead, and they melted by reason of the heat of the burning, and it seemed as if it wept; and they (the women) said, He asketh for offerings. Tammuz is a word signifying burning, as in דנה נון יבש (Dan., iii, 19), and יבש יבש יבש (ver. 23)." Instead of rendering "weeping" for the Tammuz, he gives what appears to be the equivalent in French, "faute de poisson," i.e., because he had failed to catch fish. It is clear, therefore, that Rashi regards Tammuz as an appellative derived from the Chaldean root רם, וד, to make hot. It is equally clear that his etymology cannot be defended for an instant. In the 12th century (1161) Solomon ben-Abraham Par- chon, in his Lexicon, compiled at Salerno from the works of Jehuda Chayug and Abulwalid Merwan ben-Gan nach, has the following observations upon Tammuz: "It is the likeness of a reptile which they make upon the water, and the water is collected in it and flows through its holes, and it seems as if it were the midst of the month called Tammuz is Persian, and so are all our months; none of them is from the sacred tongue. Though they are written in the Scripture, they are Persian; but in the sacred tongue the first month, the second month, etc.

At the close of this century we meet for the first time with an entirely new tradition repeated by R. David Kimchi, both in his Lexicon and in his Commentary, from the Moreh Nebuchim of Maimonides: "In the month Tammuz they made a feast of an idol, and the women came to gladden him; and some say that by crafty means they caused the water to come into the eyes of the idol which is called Tammuz, and it was wept, as if it asked them to worship it. And some interpret Tammuz 'the burned one,' as if from Dan., iii, 19 (see above), i.e., they wept over him because he was burned; for they used to burn their sons and their daughters in the fire, and the women used to weep over them. . . . But the Bab, the wise, the great, our Rabbi Moše bar-Maimon, of blessed memory, has written that it is found written in one of the ancient idolatrous books that there was a man of the idolatrous prophets, and his name was Tammuz. And he called to a certain king and commanded him to send the seven planets and to offer them to this god. And that king put him to a silent death; and on the night of his death there were gathered together all the images from the ends of the earth to the Temple of Babel, to the golden image which was the image of the sun. Now this image was suspended in the midst of the temple, and the images likewise (fell down) round about it, and it told them what had befallen Tammuz the prophet. And the images all of them wept and lamented all the night; and, as it came to pass, in the morning all the images flew away to their own temples in the ends of the earth. And this was for an everlasting statute: at the beginning of the first day of the month Tammuz each year they lamented and wept over Tammuz. And some interpret Tammuz as the name of an animal, for they used to worship an image which they had, and the Targum of the passage (Isa. xxxiii, 14) is הָ֥בִישׁ הָאֱלֹהִים אִשָּׁ֖יִם ('He causes the gods to be hot')."" But in most copies of the book is written with two Vav's." The book of the ancient idolaters from which Maimonides quotes is the now celebrated work on the agriculture of the Nabataeans. The Theban historian Herodotus, and the Ben-Melech gives no help, and Abendana merely quotes the explanations given by Rashi and Kimchi.

3. Modern Opinions.—The tradition recorded by Jerome, which identifies Tammuz with Adonis, has been followed by most subsequent commentators; among others, by Petavius, Scaliger, Cornutus, Maimonides, Caspar Sanctorius, Lavater, Villalpinand, Selden, Simonis, Calmet, and, in later times, by J. D. Michaelis, Gennadius, Ben-Zeb, Rosenmuller, Maurer, Ewald, Harnack, Hitzig, and Mover. Luther and others regarded Tammuz as a name of Bacchus. That Tammuz was the Egyptian Osiris, and that his worship was introduced into Jerusalem from Egypt, was held by Calvin, Picator, Junius, Leusden, and Pfeiffer. This view depends chiefly upon a false etymology proposed by Kircher, which connects the word Tammuz with the Coptic tamu, to hide, and so makes it signify the hidden or concealed one, as the Egyptian Isis was a name of the false god Typho, whose loss was commanded by Isis to be yearly lamented in Egypt. The women weeping for Tammuz are in this case, according to Junius, the priestesses of Isis. The Egyptian origin of the name Tammuz has also been defended by a reference to the god Amun, mentioned by Plutarch and the Egyptian king who is identical with Osiris. There is good reason, however, to believe that Amun is a mistake for Ammon. That something corresponding to Tammuz is found in Egyptian proper names as they appear in Greek cannot be denied. Tapan, an Egyptian, appears in Thucydides (vii, 31) as a pupil of the poet Terpander. He is also an officer of the Egyptian king Ptolemy I (Ptol. De Cive, 4, 2) as an admiral. The Egyptian pilot who heard the mysterious voice bidding him proclaim "Great Pan is dead" was called Gaupos (Plutarch, De Defect. Orat. 17). The names of the Egyptian kings, Ṣosamonu, Ṣamounu, Ṣamounu and Ṣamounu, mentioned by Manetho (Josephus, Cont. Ap., i, 14, 18), have in turn been compared with Tammuz; but, unless some more certain evidence be brought forward than is found in these apparent resemblances, there is little reason to conclude that the worship of Tammuz was of Egyptian origin.

The identification of Tammuz with an idolatrous prophet in Mesopotamia, and the quotation from Maimonides, who himself quotes from the Agriculture of the Nabataeans, has been recently revived by Prof. Chwolson, of St. Petersburg (Ueber Tammuz, etc. [St. Petersburg, 1860]). An Arabic writer of the 10th century, En-Nedim, in his book called Fatrit et-t'lamim, says (quoting from Abû Said' Wâb ibn-Ibrahim) that in the middle of the month Tammuz a feast is held in honor of the god Tûz. The women bewailed him because his lord slew him and ground his bones in a mill, and scattered them to the winds. In consequence of this the women ate nothing during the feast, which had been arranged to be held (Chwolson, Die Säker, etc., ii, 27).

Prof. Chwolson regards Tûz as a corruption of Tammuz; but the most important passage, in his eyes, is from the old Babylonian book called the Agriculture of the Nabataeans, to which he attributes a fabulous antiquity. It so happens that a number of the chapters, all dealing with the agricultural year, end near the end of the 14th B.C., and were translated into Arabic by a descendant of the ancient Chaldeans, whose name was Ibl-Washiyah. As Prof. Chwolson's theory has been strongly attacked, and as the chief materials upon which it is founded are not yet before the public, it is premature to take the theory seriously, or to promote positively against his hypothesis, though, judging from present evidence, we are inclined to be more than sceptical as to its truth. Qâitât then, in that dim antiquity from which he speaks to us, tells the same story of the
prophet Tammuz as has already been given in the quotation from Kimchi. It was read in the temples after prayers to an audience who wept and wailed; and so great was the magic influence of the tale that Qit'am itself, though incredulous of its truth, was unable to restrain its tears. A part, he thought, might be true, but it was not right to go so far removed from the facts, in which he lived, as it was in the poem to be sceptical on many points. His translator, Ibn-Washiyah, adds that Tammuz belonged neither to the Chaldeans nor to the Canaanites, nor to the Hebrews nor to the Assyrians, but to the ancient people of Janin. This last, Chwolson conjectures, may be the Semitic name given to the gigantic Cushite aborigines of Chaldea, whom the Semitic Nabataeans found when they first came into the country, and from whom they adopted certain elements of their worship. Thus Tammuz, or Tammulzi, belongs to a religious epoch in Babylonia which preceded the Semitic (see Uhervreste, etc. Alba- 
byl. Lit., p. 18). Ibn-Washiyah says, moreover, that all the Sabians of his time, both those of Babylonia and of Harran, wept and waited for Tammuz in the month which was named after him, but that none of them preserved any tradition of the origin of the worship. This fact alone appears to militate strongly against the truth of Ibn-Washiyah's story as to the manner in which he discovered the works he professed to translate. It has been due to Prof. Chwolson's reputation to give in brief the substance of his explanation of Tammuz; but it must be confessed that he throws little light upon the obscurity of the subject.

It seems perfectly clear from what has been said that the name Tammuz affords no clue to the identification of the deity whom it designates. The slight hint given by the prophet of the nature of the worship and worshippers of Tammuz has been sufficient to connect them with the story of Adonis; but, as Adonis is the hero of the Syrians, and Tammuz is the hero of the Chaldeans, it is impossible that Tammuz may be a name of Adonis, the sun-god, but that there is nothing to prove it. It is true, however, that the name of Adonis does occur in Phoenician inscriptions ("Adonis" see George Long, ii, 404, note), and the coincidences of the ancient notices above and the mode of worship detailed below with the language of Ezekiel afford the most plausible interpretation hitherto offered.

4. Ceremonies of the Cultus.—There was a temple at Amathus, in Cyprus, shared by Adonis and Aphrodite (Pausan. ix, 41, 1); and the worship of Adonis is said to have come from Cyprus to Athens in the time of the Persian war (Apollod. iii, 14, 4; Pausan. ii, 20, 5; Ovid, Metam. x, 725; Philist. Apoll. poll. vii, 32; Plutarch, Aeth. c. 18; Athen. xxy, 672; Aristoph. Par. 429). But the town of Byblos, in Phoenicia, was the headquarters of the Adonis-worship (Hamaker, Missell. Phil. p. 125). The feast in his honor was celebrated each year in the temple of Aphrodite (said to have been founded by Ky- nyras, the reputed father of Adonis) on the Lebanon (Lucian, De Dea Syr., § 6) with rites partly sorrowful, partly joyful. The emperor Julian was present at Antioch when the same festival was held (Amm. Marc. xxiii, 9, 13). It lasted seven days (xx, 1); the period of mourning among the Jews (Eccles. xxi, 12; Gen. i, 10; 1 Sam. xxxi, 13; Judith xvi, 24), the Egyptians (Heliodor. Eth. vii, 11), and the Syrians (Lucian, De Dea Syr., § 92) and began with the disappearance (θάφτας) of Adonis. Then followed the search (ζή- μα) in the women after his body. His body was represented by a wooden image placed in the so-called "gardens of Adonis" (Ἀδάνωνος ἱπταμένος), which were earthenware vessels filled with mould, and planted with wheat, barley, lettuce, and fennel. They were exposed by the women to the heat of the sun at the house-doors or in the "Porches of Adonis," and the withering of the plants was regarded as symbolic of the death of the youth by the fire-god Mars. In one of these gar- dens Adonis was found again, whence the fable says he was slain by the boar in the lettuce (ἀδάνωνος ἔπαθα), and was there found by Aphrodite. The finding again (ἐρεύνη) is the commencement of a wake, accompanied by all the songs in which it is sung to the gods in the funeral ceremony—prostitution, cutting off the hair (comp. Lev. xix, 28, 29; xxi, 5; Deut. xiv, 1), cutting the breast with knives (Jer. xvi, 6), and playing on pipes (comp. Matt. ix, 28). The image of Adonis was then washed, anointed, and anointed, and the wound made by the boar was shown on the figure. The people sat on the ground round the bier, with their clothes rent (comp. Ερ. Jer. 31, 32), and the women howled and cried aloud. The whole terminated with a sacrifice for the dead, and the burial of the figure of Adonis (see Movers, Phönizier, i, vii). According to Lucian, some of the inhabitants of Byblos maintained that the Egyptian Osiris was buried among them, and that the mourning and orgies were in honor of him, and not of Adonis (De Dea Syr., § 7). This is in accord- ance with the legend of Osiris as told by Plutarch (De Fts. et Os.) Lucian further tells us that on a certain day on which the women of Byblos every year mourned for Adonis, the inhabitants of Alexandria sent them a letter, enclosed in a vessel which was wrapped in rushes or poppy's, announcing that Adonis was found. The vessel was cast into the sea, and carried by the current to Byblos (Procopius on Is. xxviii). It is called by Lucian βεβαιάρινε κεφαλήν, and is said to have traversed the distance between Alexandria and Byblos in seven days. Another marvel related by the same narrator is that of the River Adonis (Nahr Ibrahim), which flows down from the Lebanon, and once a year was tinged with blood, which, according to the legend, came from the wounds of Adonis (comp. Milton, Par. Lost, i, 460); but a rationalist of Byblos gave him a different ex- planation, how that the soil of the Lebanon was naturally very red-colored, and was carried down into the river by violent winds, and so gave a bloody tinge to the water; and to this day, says Porter (Handbook, p. 185): "after every storm that breaks upon the brow of Lebanon the Adonis still 'runs purple to the sea.'" The rushing waters tear from the banks red soil enough to give them a ruby tinge, which poetical fancy, aided by popular credulity, converted into the blood of Tammuz. The time at which the river is said to be colored is a subject of much dispute. It is not so important with regard to the passage in Ezekiel, for there does not appear to be any reason for supposing that the time of the prophet's vision was coincident with the time at which Tammuz was worshipped. Movers, who maintained the contrary, endeavored to prove that the celebration was in the late autumn, the end of the Syrian year, and corresponded with the time of the autumnal equinox. He relies chiefly for his conclusion on the account given by Ammianus Marcellinus (xxvi, 5, 19) of the Feast of Adonis, which was held at Antioch with all the splendor of a Roman festival. This is clear, from a letter of the emperor's (Ep. Jul. 52), that he was in Antioch before Aug. 1, and his entry may therefore have taken place in July, the Tammuz of the Syrian year. This time agrees, moreover, with the explanation of the symbolic meaning of the rites given by Ammianus Marcellinus (xxxi, 5, 15) that they were a token of the fruits cut down in their prime. Now at Aleppo (Russell, Aleppo, i, 72) the harvest is all over before the end of June, and we may fairly conclude that the same was the case at Antioch. Add to this that in Hebrew astronomical works ṭeḇaḥ ẓīmā, tekā- phath Tammuz, is the "summer solstice;" and it seems more reasonable to conclude that the Adonis feast of the Phoenicians and Syrians was celebrated rather as the summer solstice than as the autumnal equinox. At
this time the sun begins to descend among the wintry signs (Kenrick, Phæacia, p. 310).

See, in addition to the above literature, and that cited under Andonius Simonitis. De Significatione Thomae (Hal. 1744); Meursii Adonia, in Gronov. Thesaur. viii, 208 sq.; Mercersb. Revieue, Jan. 1800; Christian Remembrancer, April, 1861.

Tân. See DRAGON.

Ta'naech (Jos. xxi, 25). See TAANACH.

Tanaim. See SCHREIBER, JEWISH.

Tanchelm (Tanchelin, Tanquelin), a fanatic who lived in the 11th century, and was identified with the opposition current in that age against the ecclesiasticism then prevailing. We are told that he despised the Church and the clergy, from the pope downward, and claimed that the true Church inhered in him and his followers; that the priestly station has no influence upon the sacrament of the eucharist, worth and sanctity being the only efficient qualifications of the minister. He declared himself to be possessed of the Holy Ghost, and even to be God, as Christ is God; and he anathematized himself with the Virgin Mary, whose image he presented to the vision of the assembled multitude, demanding sponiasis, which were readily contributed. Water in which he had bathed was distributed for drinking purposes, with the assurance that its use formed a sacred and powerful sacrament to the good of the body as well as the soul. Tanchelm's followers were chiefly drawn from the lower classes of society, and were mostly women. His operations were carried on along the coast of the Netherlands, and particularly in Utrecht, where disturbances were occasioned which called forth the successful interference of archbishop Frederick of Cologne. Tanchelm then removed to Bruges and Antwerp, where he caused still greater tumults than at Utrecht, and was killed on boardship by a priest in A.D. 1124 or 1125. His sect continued to exist somewhat longer, but was ultimately scattered or reclaimed to the Church of Hain, Gisbeke, Ketel in Middelburg (Stuttg. 1845), i, 459 sq.; Okken, Diss. de Priva Rel. Chr. Med. Éco inter Nederlandos, etc. (Groning, 1846), p. 43 sq.; Ep. Traj. Eccl. ad Fridericum, Archipiscopum Colon., in Tenguangel, Coll. Vet. Monum. contra Schismatiques (Ingolst. 1612), p. 368 sq.; Du Flessas d'Argent. Epist. ad Erasursum, etc. (Paris, 1728), i, 11 sq.—Hertz, Real-Encyklop. s. v.

Tanchelmias. See Tanchelm.

Tanchum (of Jezu'akle) ben-Joseph, also called "R. Tanchum Jerusalmi" of Haleb, flourished about A.D. 1250-80. The first who made Tanchum's name known to the learned world was the famous scholar Schnurier, who in 1791 published c. i-xii of Tanchum's Arabic commentary on Judges; R. Tanchum Hierosolymitani ad Libros V. T. Commentarii Arabici Specimina una cum Amntationibus ad aliquot Loca Libri Judaeiim (Tubingen, 1791). Since that time his exegetical works have been brought to light, though nothing of his life is known except that he must have lived shortly after the devastation of Palestine by the Mongolians, A.D. 1260. His commentary in the whole Old Testament, entitled הַדָּאָהָה הָעָבָה הָזֶּה הָעָבָה הָזֶּה, i.e. The Book of Exposition, of which the following are still extant in MS. at the Bodleian Library: a. the commentary on the earlier prophets, i.e. Joshua, Judges, Samuel, and Kings (Cod. Pocock 314); b. commentaries on Jeremiah, Ezekiel and the minor prophets (Cod. Pocock 344); c. commentaries on the five Megilloth (i.e. Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther) and Daniel (Cod. Pocock 520); d. הַדָּאָהָה הָעָבָה הָזֶּה הָעָבָה הָזֶּה, i.e. The Haphtaroth, or Lessons from the Prophets, translated into Arabic (Cod. Hunt. 607). These commentaries are preceded by elaborate introductions treating on the general import of Holy Writ. Besides the commentary, which has been edited by W. Cureton, Tanchum Hierosolymitani Comm. Arabicissim in Lamentationes et Codice unico Bodleiano Libr. Hebraicos extrauti. Descriptus Chaorae Arabicae et Latinæ Lond., 1844; iv. the following portions have been published: i. Commentary on Joshua, edited by Haarbrucker, in the Wissenschaftliche Blätter aus der Welt-Heine-Ephrasm'schen Lehrentanstalt (Berlin, 1862); ii. on Judges, in part by Schmurrer, c. i-xii, and ch. xii—xxi by Haarbrucker (Halle, 1847); iii. on Samuel and Kings, by Haarbrucker (Leipsic, 1844); iv. on Habakkuk, with a French translation by Dr. Munk (Paris, 1843, in Cahen's Bible, vol. xiii). "R. Tanchum's contributions to Biblical exegesis," says Dr. Ginsburg, "are very important to its history. His commentaries are based upon the literal and grammatical meaning of the text. He frequently avails himself of the labors of Hai Gaon, Danash ibn-Libnat, Ibn-Chajug, Ibn-Ganach, Ibn-Ezra, Maimonides, etc.; rejects the traditional interpretations (comp. comm. on Judg. xii, 7; xx, 28); transposes sundry portions of the sacred narratives, so as to point out their chronological order (comp. Judg. xvii, i, xx, 28); and, like Maimonides, distinguishes different degrees and kinds of prophecy (comp. vi, 34; xlii, i, xx, 28)." He also wrote an Arabic Lexicon to the Mishnah, entitled מַעֲבַרְבָּא יָדַגְרָה יָדַגְרָה יָדַגְרָה, i.e. A Sufficient Guide, treating on the relation of the language of the Mishnah and of Maimonides' Yad ha-Chazakah.


Tancred, Christopher, an English benefactor, was the son of Sir Richard Tancred, and died unmarried in 1754, leaving his house and estate at Whixley for the maintenance of twelve decayed gentlemen who had borne arms in the service of their country. He also founded four medical exhibitions at Caius College; four scholarships at Christ's College, Cambridge; and four law scholarships at Lincoln's Inn.

Tancred of Bologna was a most celebrated canonist of the 13th century (who must not be confounded with another Tancred of Corneto; comp. De Savigny, Gesch. d. röm. Rechts im Mittelalter [2d ed.], v, 135, and p. 115, 116). His preceptor was Azo in Roman and Law, at the University of Bologna. In 1210 he became a teacher (decretorum magister) at Bologna, and intrusted with the management of important affairs by both
Tanqueilians

Theochogia Universalis-Leitzon, s. v.; Wetzer u. Welte, Kirchen-Leitzon, s. v.; Regenbauer Conversations-Leitzon, s. v.; Winer, Handb., 2ste Aufl., Lit
eratur, i, 124; ii, 46, 797; Chalmers, Biog. Dict. s. v.; Hook, Eccles. Biog. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.


Tanqueilians. See TANQUEILANS.

Taizots, Taizem. See LAO-TZU.

Tapers, Early Use Of. It became customary at an early period to burn tapers in churches on various occasions. This was done during the reading of the gospel, and is partly excused by Jerome. He says to Vigilantius, "We do not light candles in open day, therefore you slander us without reason." He confesses, however, that some untaught laymen and simple religious women, "of whom we may certainly say that they have a zeal of God without knowledge," do such a thing in honor of martyrs; but he asks, "What is the harm? And then he refers to a custom prevalent in the East: "In all churches of the East they light tapers, without any respect to the relics of martyrs, when the gospel is to be read, even when the sun shines brightly; which is done, not for the sake of giving light, but as an expression of joy. Hence the virgins in the Gospel had their lamps lighted; and the apostles were warned to 'let their loins be girded about, and their lights burning.' Hence it is said of John also, 'He was a burning and a shining light.' Also under the figure of a mate

rial light is represented that light of which we read in the Psalter, 'Thy word is a lamp unto my feet, and a light unto my path.'

But the superstition spread, and during the ceremony of baptism ta
pers were placed in the hands of the baptized; if adults, if they were infants, in the hands of the sponsors. These ta
pers were said to be em
blematical of the illu
minating power of the sacrament. Also at the eucharist we find the same custom. Tapers were also used at marri
ages; and in funeral processions before and behind the coffin. - Farrar, Eccles. Dict. s. v.

The altar tapers were used in those candlesticks which are placed on or about the altar; and in the church the two were lighted during the office of the Christian sacrifice. Custom in

The West expects that at least two be lighted, even at low celebrations; at high celebrations, in the Latin Church, as also in some English churches, six tapers are ordinarily lighted. They symbolize (1) the fact that our Saviour, "God of God, Light of Light, very God of very God," is the true Light of the world. They are also (2) symbols of joy and gladness on the part of the faithful that Christ is born into the world (a) naturally, (b) sacramentally, i.e. in the eucharistic mysteries. A seventh taper is added if the bishop of the diocese celebrates a solemn pontifical mass; even twelve or twenty-one are sometimes used.

Taphath (Heb. Tapath', ταφαθ', ornament; Sept. טפחָד v. ταθάρα; Vulg. Tapeth). Solomon's daughter, and wife of Abinadab, his commissariat in the dis

trict of Dor (1 Kings iv, 11). B.C. cir. 1000.

Taphnes (Ταφνῆ), a Grecized form (Judith i, 9) of the Egyptian city TAPHANES (q. v.).

Taphon (τὰ θησ). Josephus, Θησωρ or Θησιαν; Vulg. Thesos or Thesos, one of the cities in Judaea fortified by Bacchides (1 Macc. ix, 50). It is probably the Beth-Taphphon (q. v.) of the Old Test., which lay near Hebron. The form given by Josephus suggests Tekaos, but Grimm (Exeg. Handb.) has pointed out that his equivalent for that name is Θησωρ; and there is, besides, too much unanimity among the versions to allow of this being said.

Tappan, Benjamin, D.D., a Congregational minister, the son of the Rev. David Tappan, professor of divinity in Harvard College, and grandson of Benjamin Tappan, pastor in Manchester, Mass., was born at West Newbury, Mass., Nov. 7, 1788. He graduated at Har

vard College in 1805, spent some time teaching at Wo

burn and Salem, and in 1809 became tutor at Bowdoin College, Me., which position he held for two years. In 1811 he was ordained over the Church in Augusta, Me., and continued pastor until he assumed the secretarship of the Maine Missionary Society in 1849. His death took place Dec. 22, 1865. His ministry was eminently useful, and few men occupy a more prominent place in the history of Congregationalism in Maine. He was vice-president of the board of Bowdoin College until his death, secretary of the Maine Missionary Society from 1849 to 1863, and trustee of Bangor Theological Seminary from 1826, of which he was a most liberal and broad-minded benefactor, and a professorship in that institution declined in 1829. Dr. Tappan was an immense worker, was noted for his hospitality and generosity, and his Christian character was one of beauty and strength. He was an effective preacher, and had a remarkable gift in prayer. Dr. Tappan was one of the pioneers in the temperance movement, preaching a sermon on the sub

ject in 1813. Waterville College (now Colby University) conferred upon him the degree of D.D. in 1836, and Bowdoin in 1845. See Cong. Quarterly (art. by his son Benjamin), 1865, p. 131-139.

Tappan, David, D.D., a Congregational minister, was born at Manchester, Mass., in 1768, graduated at Harvard College in 1771, and was ordained in April, 1774, pastor at Newbury, Mass., where he remained until inaugurated professor of divinity at Harvard College, Dec. 26, 1792, which position he retained until his death, Aug. 27, 1803. He published, Two Friendly Letters to Philalethes (1786). - An Address to the Students of An
dover Academy (1791). - An Address to Another Students (1794). - and a large number of occasional Ser
mons. After his death were published Lectures on Jesu


Tappan, William Bingham, an American di
vine, was born at Beverly, Mass., in 1794, entered the service of the American Society for the propagation of the gospel in foreign parts, and continued this connection until his death, at West Needham, Mass., in 1849. He published, among other poetical works, Poetry of the Heart (Worcester, 1845,
TAPPUAH

12mo:—Sacred and Miscellaneous Poems (Boston, 1846, 16mo):—Poetry of Life (ibid. 1847, 16mo): The Sunday-school and other Poems (ibid. 1848, 16mo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Tap'puah [some Tappe'ah] (Heb. Tappu'ah, תַּפּוּעַ, a noun in 1 Chron. ii, 43, תַּפּוּעַ), an apple, as often; Sept. Taphou, Taphou, Ostepou, Θαφου, etc., and twice [Jos. xv. 34; xvi. 18] omits Vulg. Taphous, the name of a man and also of two places in Palestine. See Apple.

1. Second named of the four sons of Hebron of the lineage of Caleb (1 Chron. ii, 48); not to be confounded with either of the following (see Keil, ad loc.). B.C. ante 1618.

2. A town in the lowland district of Judah, mentioned between En-gannim and Enam (Jos. xv. 34), in the group situated in the N.W. corner (see Keil, ad loc.); differs from the Beth-tappuah (q. v.) of ver. 59, but probably the same with the royal city of the Canaanites (Jos. xiii, 17), conquered by the Israelites (see Keil, ad loc.). It is perhaps the present Beit-'Atâb, an important place on a conspicuous hillock, about half-way from Jerusalem to Beit-Jibrin. It contains about 650 to 700 inhabitants, is built of stone, and has a ruined tower or castle (Robinson, Res. ii, 18). This is apparently the place meant by Schwarz (Pales. p. 102) by "the village Beth-Tapua, five English miles N.W. [ten N.E.] of Beit-Jibrin."

3. A town in the tribe of Ephraim, near the border of Manasseh, in which latter the adjacent territory ("land of Tappuah") lay (Jos. xvi. 8; xvii. 8), probably near Manasseh, and hence called (ver. 7) En-tappuah (q. v.). It is no doubt, as suggested by Van de Velde (Memoir, p. 351), although this is disputed by Keil (Comment. ad loc.), the same as the present "Tafet" a desert village about four hours N.E. by E. of Nablus, with traces of antiquity and ancient wells of excellent water. Schwarz says: "at the present day the Arabs call the country between Nablus and the Jordan Balad-tappuach, as probably the town of this name was formerly in it" (Pales. p. 89). See Tribe.

Tar'ah (Heb. Ter'ach, תֶּרַח) [in pause Ter'ach, תֶּרַח, wandering or delay; Sept. Tapot'as v. Θαποτας; Vulg. Tharae), a station of the Israelites in the desert, situated between Tahath and Mithkah (Num. xxxii. 27); perhaps in the great Wady el-Jerafeh, opposite Mount Hor. See EXOD.

Tar'alal (some Tarlavah) (Heb. Tar'alah, תָּרָלָה, reeling; Sept. Θαραλά v. Θαραλά; Vulg. Tarlahar), a town in the western section of the tribe of Benjamin, mentioned between Irpeel and Zelah (Jos. xvi. 27). Schwarz suggests (Pales. p. 128) that it is "perhaps the village Thanel-Thariel, in the neighborhood of Lod," probably meaning Nebi Damyal, two miles south of Lod; but the name has little resemblance, and the territory of Benjamin did not reach so far west. It is possibly represented by the modern village Beit-Tirza, in Wady Ahmed, just north of Beit-Jala, with a well adjacent and several ruined sites in the vicinity.

Tarassius, patriarch of Constantinople, was a zealous and active supporter of image-worship in the time of the empress Irene. See ICONOCLASM. He first held the secular position of secretary of state, but was chosen, though a layman, to fill the patriarchal office by both the court and the people (A.D. 784). His election gave great offence to Rome, but he was eventually recognized on the ground of his avowed intention to restore the worship of images in the Greek Church. A synod to promote the unifying of the Church of Constantinople with other churches, which he had suggested as a condition of his acceptance of the patriarchate, met in 785, but was compelled by a mob to adjourn to Nicaea, where it reconvened in 787. In this body the papal legates were accorded the first place and

the patriarch of Constantinople the second, and the latter heartily endorsed the new creed, which determined that worship, in the exercises of kissing, bowing the knee, illuminations, and burning of incense, should be rendered to the images of the human person of Christ and of Mary, the angels, apostles, prophets, and all saints; but not such worship as is due to the Divine Being only (τῶν ἐμφαστῶν προσκυνήσεως—οὐ μὴν τὸν ἀληθινὸν κτησίαν, ἀλλ'r τὸν την θεόν φιλον). All laws directed against the worship of images were annulled.

In his own person, Tarassius was also especially active in the work of converting the opponents of image-worship. In the matrimonial affairs of Constantine, the son of Irene, Tarassius played an unworthy part. He protested at first against the rejection of his sister Maria and the substitution for her of Theodora, but soon gave way to the wishes of the court, and thereby came into collision with the monks, who regarded the emperor as excommunicated. Tarassius died in 806, and ranks among the saints of both the Greek and the Romish Church. His literary remains consist of letters and homilies (see, Walch, Entwurf einer vollst. Hist. d. Ketzereyen, Spaltungen u. Religionsstreitigkeiten [Leips. 1782], x, 419—511).—Herzog, Real-Encyklop. s. v.

Ta'rea [some Tare'ah] (Heb. Tare'ã, תָּרָא, by interchange of gutturals for Tahrebra; Sept. Θαρείς v. Θαραί; Vulg. Tharaea), son of Micah in the lineage of king Saul (1 Chron. viii. 35); elsewhere (ix, 41) called Tahrea (q. v.).

Tares (Σάραως; Vulg. saraeum). There can be little doubt that the Σάραως of the parable (Matt. xiii, 25) denote the weed called "darnel" (Lotium temulentum), a widely distributed grass, and the only species of the order that has deleterious properties. The word used by the evangelist is an Oriental, and not a Greek term (the native Greek word seems to be αἶπα, Dioscor. ii, 31). It is the Arabic zuzal, the Syriac zizal, and the zonis (צזון) of the Talmud (Mishna, i, 109; see Buxtorf, Lex. Talm. s. v.). The derivation of the Arabic word from zan, "nasea," is well suited to the character of the plant, the grains of which produce vomiting and

Bearded Darnel (Lotium temulentum).
purgings, convulsions, and even death. Volney (Tavn., ii, 306) experienced the ill effects of eating its seeds; and "the whole of the inmates of the Sheffield workhouse were attacked some years ago with symptoms supposed to be produced by their oatmeal having been accidentally adulterated with loliwm" (Engil. Cyclop. s. v.; "Loliwm"). The darnel before it comes into ear is very similar to the oat, and both are fallacious and second rate crops. But that the zizanias should be left to the harvest, lest while men plucked up the tares "they should root up also the wheat with them." Prof. Stanley, however (Siinari and Palest. p. 426), speaks of women and children picking out from the wheat in the cornfields of Samaria the tall grasses, among which the bitter darnels are mingled by the Arab cultivators. These grasses, he continues, "if sown designately throughout the fields, would be inseparable from the wheat, from which, even when growing naturally and by chance, they are at first sight hardly distinguishable." See also Thomson (Land and Book, ii, 111): "The grain is just in the proper stage to illustrate the parable. In those parts where the grain has headed out, the tares have done the same, and then a child cannot mistake them for wheat or barley; but where both are less developed, the closest scrutiny will often fail to detect them. Even the farmers, who in this country plough their fields to a depth of two or three feet, do not attempt to separate the one from the other." The grain-growers in Palestine believe that the zwdn is merely a degenerate wheat; that in wet seasons the wheat turns to tares. Dr. Thomson asserts that this is their fixed opinion. It is curious to observe the retention of the fallacy through many ages, for "wheat and suma," says Lightfoot (Hor. Heb. on Matt. xxi, 35), quoting from the Targum, "are not seeds of different kinds." See also Buxtorf (Lez. Talm. s. v., "Zizanias, species tritici degeneri, sic dicti, quod scordando cwn bona tritico, in psejorn naturam degenerant.") The Roman writers (comp. "Infelix loliwm," Virgil, Georg. i, 154) appear to have entertained a similar opinion with respect to some of the cereals. Thus Pliny (Hist. Nat. xviii, 17), borrowing probably from Theophrastus, asserts that "wheat will degenerate into oat." The notion that the zizanias of the parable are merely diseased or degenerate wheat has been defended by Brederol (see his letter to Schultetus in Exercit. Exeg. ii, 65), and blandly adopted by Trench, who (Notes on the Parables, p. 91, 4th ed.) regards the distinction of these two plants as an indication of the species, and briefly states that "the manner of the parable denote the darnel, and there cannot be any reasonable doubt about it, the plants are certainly distinct, and the L. temulentum has as much right to specific distinction as any other kind of grass. On the route from Beirut to Akka (1852), Dr. Robinson describes fields of wheat "of the most luxuriant growth, finer than which I had not before seen in this or any other country. Among these splendid fields of grain are still found the tares spoken of in the New Test. As described to me, they are not to be distinguished from the wheat until the ear appears. The seed resembles wheat in form, but a worker who has to pick out the wheat for broth or poultry is fed upon this seed, and it is kept for sale for that purpose. When not separated from the wheat, bread made from the flour often causes dizziness to those who eat it of" (Bib. Res. iii, 55). The bearded darnel has the bad reputation of yielding the only deleterious grain among the countless grasses. We are not aware that any injurious quality has been detected in the seeds of its own congeners, Loliwm arvense, L. perenne, the rye-grasses so familiar to British husbandry; but if mixed with bread, L. temulentum occasions giddiness, nausea, difficulty of articulation, and other symptoms, analogous to those of Jane and other instances are on record where mortification of the extremities, or even death, has ensued (see Burnett, Plantar Utiliores, vol. iii). Hence the French have named it trvree, or "tippy-grass," a word from which the English have dropped the first syllable, and bestowed on it that unoffending "ray" or "rye grasses" by which the darnel is represented in our hay-fields. Thus understood, "how well do these 'tares' represent those who make a false profession; who appear among God's people; who draw near with their mouth, and honor God with their lips, but their heart is far from him (Isa. xxix. 15; Matt. xxi. 8). But that the 'sorcerer' (Matt. xv. 22) at first may seem alike. Man cannot accurately distinguish between the true and the false; but at the great harvest-day the Lord will separate them. He will gather the wheat into his garner, while the tares shall be consumed." (Balfoir, Bot. et Relig. p. 261). See Kitzer, Piet. Biblic. s. v., "Daram." (3), p. 130; Calcett [Lady]. Script. Herb. p. 475 sq.; Tristram, Nat. Hist. of the Bible, p. 486; Bochelius, De Zizanias in Ecles. Dissermumam (Ars. 1661).

Taramg (תֶּרֶם, also kídim, 1 Sam. xvii, 6, a spear, as usually rendered; הָרְמָה, 1 Kings x, 16; 2 Chron. ix, 15; xiv, 8, a large shield, as usually rendered). See SHIELD.

Targum (תָּרָעִם), i.e. translation, interpretation) is the name given to a Chaldee version or paraphrase of the Old Test., of which there are several extant. 1. Origin of the Targum.—The origin of the Chaldee paraphrase may be traced back to the time of Ezra. After the exile it became the practice to read the law in public assemblies, with the assistance of a paraphrase in the Chaldee dialect. Thus we read in Neh. viii, 8, 9, 10, "And Ezra opened the book in the sight of all the people, and gave thanks unto the God of heaven." The whole book was read, with appropriate expositions, which were inserted at intervals. In this way the Targum was formed. It was not only a paraphrase, but also a commentary. The Targum is therefore also called a translation, or "Râma," an abbreviation of Ramah, "a translation." The Targum was used in the synagogues and public schools. It became the standard text of the Hebrew Bible, and was used by the rabbis in their discussions. The Targum contains many explanations and comments, which were added to the text by the translators. These explanations were often based on the Targum of the Septuagint, and were used to interpret the Hebrew text.
(Judg. xix.). These are to be read and translated, or קאריאס תרבורי, are the deed of Reuben with his father's concubine (Gen. xxxv. 22); the latter portion of the story of the golden calf (Exod. xxx. xxii.); and the deed of David and Bathsheba (2 Sam. xi, xii).

At what time these paraphrases were written down we cannot state; but it must certainly have been at an early date in the mind of the Hellenistic Jews had for a long time been in possession of the law translated into their language, and that in the 2d century not only had the Jews themselves issued Greek versions in opposition to the Alexandrian version, which were received with decided approbation even by the Talmudists, as the repeated and honored mention of Aquila in the Talmud proves, but that also the Syrians had been prompt to translate the Holy Scriptures, it would indeed be strange not the Jews familiar with the Aramean dialect also followed the practice at that time universally prevalent, and sought to profit by it. We have, in point of fact, certain traces of written Targums extant at least in the time of Christ. For even the Mishna seems to imply this in Yadatia, iv, 5, where the subject treated is the language and style of character to be used in writing the Targums. Further, the Talmud, Shabbath, fol. 115, c. 1, mentions a written Targum of Job of the middle of the 1st century (in the time of Gamaliel I), which incurred the disapprobation of Gamaliel. Zunz here justly remarks, "Since it is not likely that a beginning should have been made with Job, a still higher antiquity as absolutely belonging to the first tenderness of the law may be assumed" (loc. cit. p. 62). Grätz, in his Monatschrift, 1877, p. 84, believes that this Targum of Job, mentioned four times in the Talmud, can only refer to a Greek translation of that book; and Deirénbourg, in his Essai sur l'Histoire et la Géographie de la Palestine, 1879, p. 129, on the subject of Gamaliel, because it was written with des caractères non-hébraïques. But as Delitzsch, in Hora Heb. et Talmud, (Zeitschrift für die luth. Theologie u. Kirche [Leips. 1878], p. 211), remarks, "םירחוב תרגם means in Targum, i.e. written in the Aramean, and refers not to the characters with which, but to the language in which, it was written. Gamaliel acted according to old principle, יִכְּבַּד יָבַּד, i.e., 'all that belongs to oral tradition was not to appear in written form.' This principle included also the Targum, but it was not strictly observed, and, like the Mishna, so far as the Targums are concerned, it is represented in single copies. That this was the case we see from the fact that Gamaliel of Jabneh, the grandson of Gamaliel I or elder, having been found reading the Targum on Job, was reminded of the procedure of his grandfather, who had the copy of the Job Targum, which was brought to him while standing on the mountain of the Temple, immersed in order to prevent its further use. Dr. Frankl, in Die Zusätze in der Sept. zu Hio (in Grätz, Monatschrift, 1872, p. 318), says, 'There is no doubt that the additions in the Sept. were made according to an old Aramean Targum,' and in corroboration of his statement he quotes Tosepta Shabbath, c. 14; Shabbath, fol. 115, col. 1; Jerus. Shabbath, 16, 1; Sopherim, v. 15. We are thus obliged to assume an early origin for the Targums, a fact which will be corroborated further on, in spite of the many objections raised, the chief of which, adduced by Eichhorn, being the question whether an ancient father, even Epiphanius or Jerome, mentions the subject. But this silence is of little weight, because the fathers generally were ignorant of Hebrew and of Hebrew literature. Nor was any importance attached to them in comparison with Greek translations. Besides, in truth, we saw the question is not even supported by the facts of the case; for Ephebram Syrus, e.g., made use of the Targums (comp. Lengerke, De Ephraemi S. Arts Hermeneuti, p. 14 sq.; Assemani, Bibli. Orient., ii, 66). 11. The Targum of Onkelos.—There is a Targum of Onkelos, the Proseylete, which has always been highly valued by the Jews. 1. Authorship.—In regard to the author, the notices of him are meagre and uncertain. We now approach one of the most mooted questions as to the identity of Onkelos with Akila or Aquila; but before solving it we must look at the different witnesses. The first mention of Onkelos is found in the Tosiphta, a work drawn up shortly after the Mishna. From this we learn: a. That Onkelos the Proseylete (אֶנֶּקְלוֹס הַפּוֹרָסִי) was so serious in his adherence to the newly adopted (Jewish) faith that he threw his share of his paternal inheritance into the Dead Sea (Tos. Demai, vi, 9). b. At the funeral of Gamaliel the elder he burned more than seventy minah worth of spices in his honor (Tos. Shabbath, c. 8); the same story is repeated with variations Semachoth, c. 8, and Talm. Aboda Zarah, fol. 11, col. 1). c. He is finally mentioned, by way of corroboration to different Halachas, in connection with Gamaliel in three more places, viz. Chagigah, iii, 1; Mekiboth, vi, 1; Keilim, iii, 2, 2. In the Babylonian Talmud, Onkelos is mentioned in the following passages: 1. Gittin, fol. 56, col. 2; fol. 57, col. 1, where we read, 'Onkelos the Proseylete, the son of Kalonomios (Callinicus or Cleinicus); and Kalonomios; Titus's servant and a Greek by birth, became a convert, conjured up the ghosts of Titus, Baal, and Jesus (the latter name is omitted in later editions). 2. Aboda Zarah, fol. 11, col. 1, here called the son of Kalonymos (Cleonymus); and we also read in this place that the latter three Roman cohorts are to appear in the story of Ezra, and, in the copy before us, is subjoined, but not in Bomberger's and the Cracow editions, in order to ask them what nation was considered the first in the world. Their answer shows that Israel was the first, and was decided by THEIR SONS. 3. Baba Bathra, fol. 99, col. 1, where Onkelos the Proseylete is quoted as an authority on the question of the form of the cherubim (comp. 2 Chron. iii, 10). 4. Megillah, fol. 3, col. 1, where we read, 'L. Jeremiah, or, according to others, R. Chia bar-Abba, said the Targum on the Pentateuch was made by the proseylete Onkelos, from the mouth of Eleazer the son of Jehoshua; the Targum on the prophets was made by Jonathan ben-Uzziel from the mouth of Haggai, Zechariah, and Malachi. But have we not been taught that the Targum exists from the time of Ezra? Only it was forgotten and Onkelos restored it.' In the Midrash Tanchuma, section יב רַּב (Gen. xxviii, 20), we read, 'Onkelos the Proseylete asked an old man whether that was all the love God bore towards his people; he said it was a proselyte. What did he mean by garment? The old man replied that this was all for which the patriarch Jacob prayed.' In the book of Zohar, section וַסָּתַם (Lev. xviii, 4), Onkelos is represented as a disciple of Hillel and Shammai. Finally a MS. in the library of the Leipsic Senate (B. H. 17) relates that Onkelos, the nephew of the wicked Titus (Titus הַפּוֹרָסִי), asked the emperor's advice as to what merchandise he thought it was profitable to sell. The emperor told him to sell copper, which was cheap in the market, since it was sure to rise in price. Onkelos went to Jerusalem and studied the law under R. Eleazer and R. Jehoshua, and his face became וַהֲזַנְתָּא דְלְוָה (םירחוב תרגם). When he returned to Titus, one of the courtiers observed the pallor of his countenance, and said to Titus, 'Onkelos appears to have studied the law.' Interrogated by Titus, he admitted that Onkelos had told him nothing, that he had bought which was cheap in the market, since it was sure to rise in price. Onkelos went to Jerusalem and studied the law under R. Eleazer and R. Jehoshua, and his face became וַהֲזַנְתָּא דְלְוָה (םירחוב תרגם). When he returned to Titus, one of the courtiers observed the pallor of his countenance, and said to Titus, 'Onkelos appears to have studied the law.' Interrogated by Titus, he admitted that Onkelos had told him nothing, that he had bought which was cheap in the market, since it was sure to rise in price. Onkelos went to Jerusalem and studied the law under R. Eleazer and R. Jehoshua, and his face became וַהֲזַנְתָּא דְלְוָה (םירחוב תרגם).
which the well-known Greek translator of the Old Testament, we need hardly add. He was a native of Pontus (Iren. Adv. Hes., 3, 24; Jerome, De Vir. Ill. 64; Philostr. De Haer. § 90). He lived under Hadrian (Epiph. De Pont. et Men. § 12). He is called the περιήγητος (Chron. Alex. pεριήγητος) of the emperor (ibid. § 14), becomes a convert to Judaism (§ 10), and is called, in the Pseudo-Philostr. loc. cit., Jerome to Jer. viii. 14, etc.), and receives instruction from Aquila (Jerome, loc. cit.). He translated the Old Testament, and his version was considered the highest import and authority among the Jews, especially those acquainted with the Hebrew language (Euseb. Prep. Evang. loc. cit.; Augustin. De Civ. Duc. xvi, 6; Philostr. De Haer. § 90; Justin, Novell. 146). Thirteen distinct quotations from this version are preserved in the Talmud and Midrash; and we may classify the whole as follows:

Greek Quotations.—Gen. xvii. 1, in Bereah. Rab. 51 b; Lev. xxiii. 40, Jerus. Sukkah 3, 5, fol. 53 d (comp. Vaj. Rab. 200 a); Isaa. iii. 30, Jerus. Shabb. 6, 4, fol. 8 b; Ezek. xvi. 10, Midr. Tan. 58 c; Ezek. xxiii. 43, Vaj. Rab. 288 a; Pes. xxiii. 18 (Masor. text xvii, according to the Sept.), Jerus. Meg. 3, 5, fol. 73 b; Proph. xviii. 21, Vaj. Rab. fol. 286 b; Ezech. i. 6, Midr. Esth. 120 a; Dan. v. 6, Jerus. Yoma 3, 8, fol. 41 a.

Hebrew Quotations (retranslated from the Greek).—Lev. xxix. 20, Jerus. Kidd. i. 1, fol. 59 a; Dan. viii. 13, Bereah. Rab. 104 b; Isa. vi. 6, Midr. Coh. 113 c, d.

All these quotations are treated at length by Anger, De Onkelo, i. 13 sq., and the variations added there show how carefully they have been perused, and the more so since we have as yet no critical edition of the Talmud.

The identity of Akilas and Aquila having been ascertained, it was also argued, according to the parallel accounts of Onkelos and Aquila, Onkelos and Aquila must be one and the same person, since it was unlikely that the circumstances and facts narrated could have belonged to two different individuals. But who was it that the scribes wrote the Targums? There are chronological differences which cannot be reconciled, unless we have recourse to such means as the Jewish historian Dr. Grätz, who renders יֵלָדָן כּנָא (i. e. R. Gamaliel I, or elder) "Gamaliel II." Is it not surprising that on one and the same page Onkelos is once spoken of as "Onkelos the Proseleyte," and "Onkelos the son of Jerome became a convert" (Aboda Zarah, fol. 11, col. 1)? It has also been stated that Onkelos was neither the author of the Targum nor a historical person, but that Targum Onkelos means simply a version made after the manner of Akilas, the Greek translator. Aquila's translation was a special favorite with Jerome, because it was both literal and model or type after which the new Chaldee on was named, in commendation, perhaps, of itslike excellences. This view is very ingenuous, but it is hardly probable. Now the question arises, how is it that there is only a version of these two Targums, while Aquila translated the whole Old Testament? If Onkelos's Targum was really made after the manner of Aquila, how is it that the latter is so slavishly literal, translating even the וַיָּשָׂר, sign of the accusative, or, as Jerome states (De Opt. Gen. Interpret.), "Non solum verba sed et etymologias verborum transittere consuetus est . . . Quod Hebrai non solum habent נֶאָרָם sed et prædica, ille καθαρός est . . . dictaque . . . τῶν οὐρανῶν καὶ σύν τινι γὰρ τῶν γεωργίων Graeca et Latina lingua non recipit," while Onkelos is freer, adding sometimes here and there a word or phrase for the better understanding?

But that the Targum Onkelos cannot mean a Targum after the manner of Aquila is also evident from the fact that while Aquila made a recension of the then existing Sept., nothing of the kind can be said of Onkelos. The latter wrote for the people in a language which it understood better than the original Hebrew; he forestook for polemical purposes, to counterbalance the arguments of the Chaldean writers, the text of the Alexandrian version against the Jews. That the author of the Chaldee paraphrase was not a proselyte, but a native Jew, is sufficiently proved from the excellence and accuracy of his work; for without having been bred up from his birth in the Jewish religion and learning, and long exercised in all the rites and doctrines thereof, and being also thoroughly skilled in both the Hebrew and Chaldee languages, as far as a native Jew could be, he could scarcely be thought thoroughly adequate to that work which he performed. The representation of Onkelos as having been a proselyte seems to have proceeded from the error of taking him to have been the same with Aquila of Pontus, who was indeed a Jewish proselyte. A comparison of both versions must show the superiority of Onkelos's over that of Aquila. The latter, on account of his literal adherence to the original, makes his version often nonsensical and unintelligible, and less useful than the former, as the following will show:

Genesis.

II, 5. יָדָן—Aq. יָדָנָן; Onk. מְאַת. 7. וַיָּשָׂר—Aq. וַיָּשָּׂר; Onk. וַיָּשָּׂר. vi, 4. וַיָּשָּׂר—Aq. וַיָּשָּׂר וַיָּשָּׂר; Onk. וַיָּשָּׂר וַיָּשָּׂר.

16. יָדָן—Aq. וַיָּשָּׂר וַיָּשָּׂר; Onk. רָדָן. viii. 1. יָדָן—Aq. וַיָּשָּׂר וַיָּשָּׂר; Onk. נִנְטָן. xv, 8. יָדָן—Aq. וַיָּשָּׂר וַיָּשָּׂר; Onk. נִנְטָן.

xviii. 12. יָדָן—Aq. יָדָן; Onk. מְאַת. 20. יָדָן—Aq. מְאַת; Onk. יָדָן. 21. יָדָן—Aq. מְאַת; Onk. יָדָן. xxxvi. 33. יָדָן—Aq. מְאַת; Onk. מְאַת.
the high esteem in which Onkelos's Targum stood. And as to the quotations of Aquila, almost all which are cited are on the prophets and Hagographa, while Onkelos's Targum is on the law. A close examination of the sources themselves shows that what is said there has reference only to the Greek version, which is fully expressed in the praise of R. Elijzer and R. Jehoshua when saying רבי יזרעאל ברא לו ד"ה ת"א רוטים, "Thou art fairer than the sons of men," thereby alluding to Gen. ix, 27, where it is said that Japheth (i.e. the Greek language) should one day dwell in the tents of Shem (i.e. Israel). (Megillah, l, 11, 71 b and c; Bereshith Rabba, 40 b). There is another very important point, which has been overlooked by all favoring the identity of Akilas with Onkelos, and thus putting the origin of the Targum of Onkelos at a late date, viz. the use of the word נבון by Onkelos; and this peculiarity of the Targum shows that its origin belongs to the time of Philo and the New-Test. period. It is not unlikely that, in this respect, Onkelos was followed by the other Targumists, and that his intention was to reconcile Alexandrian with Palestinian theology. John's doctrine of the Logos would without any foundation or point of departure if we could not suppose that at the time of Jesus a similar doctrine concerning the Word of God, as it can be deduced from the Targum, was known among the Palestinian Jews. That later Judaism has put aside this important moment of older theology must be regarded as a development of the Jewish opposition to Christianity.

In the Targum of Onkelos we find not the least indication that it was made after the destruction of Jerusalem; we find neither the least trace of hostility to the Romans nor of opposition to Christianity. The Temple is regarded as still standing; the festive days are still celebrated; the Jews are still a nation which never ceases to resist its enemies. This may be seen from the prophetic passages, as Gen. xliv, Num. xxiv, Deut. xxxiii, the explanation of which, as given by Onkelos, could have hardly originated after A.D. 70. Onkelos uses for Argob (Deut. iii, 4; so also Jonathan, 1 Kings iv, 13) the name Trachona (נחלת תרחוב); Trachonitis (Luke iii, 1); Josephus writes Τραχωνη, sometimes Τριχων. (Ant. xv, 10, 1 and 3; xvii, 4, 6; xx, 7, 1). The Peshito of the Pentateuch did not follow this explanation (Luke iii, 1, נ strtol) probably because the division of Palestine at the time of Jesus did not exist in the Syrian translator's days, or it was unintelligible to him (among the rabbis נстраל is used in the sense of "palace," בֵּית כְּפָרַת [Buxtorf, Lex. p. 918 sq.]). All this indicates, or rather confirms, the supposition that this Targum belongs to the time of Jesus. There is a similar indication in Onkelos's rendering of Bashan by נضرورة (Syn. נضرورة), Batania (see Genesius, Comm. zu Jes. ii, 18); see נ بصورة, ב, by Gennesaret, "The place." This reminds one of the language of the New Test. and so also נضرورة (Mammon), "the injustice with the Mammon" (רבד נضرورة; it is said in Gen. xiii, 13, of the Sodomites). When Paul speaks of that "spiritual rock" which followed the children of Israel in the wilderness (1 Cor. x, 3), he undoubtedly refers to the tradition preserved by Onkelos (also by Pseudo-Jonathan), "The well which the princes dugged, the chiefs of the people cut it, the scribes with their staves; it was given to them in the wilderness in the time that it was given to them it descended with them to the rivers, and from the rivers it went up with them to the height, and from the height to the vale which is in the field of Moab" (Numb. xxii, 18 sq.). Hence the expression of the apostle, "spiritual, following rock." The Syriac proper names of the Hebrew kind. After what has been said, we believe the Targum of Onkelos originated about the time of Philo— an opinion
which is also held by Zunz (Gottesd. Vorträge, p. 62). This being true, Onkelos and Akilas (or Aquila) are not one and the same person—a view also expressed by Frankel (Zur dem Targum der Propheten [Breslau, 1872], p. 6) and the Talmudic notices concerning Onkelos, the disciple of Gamaliel I (or elder), the teacher of the apostle Paul, are corroborated by our argument, minus the notice that Onkelos was a proselyte, as we have already stated above. For with the identity of Onkelos with Akilas (or Aquila), it is hardly conceivable that a man like Aquila, who, from a Christian, became a Jew, and such a zealous one that he prepared another Greek version for polemical purposes against the Christians, should have spent so much money at the death of Gamaliel I, whose liberal and friendly attitude towards Christianity was known, and who is even said to have become a Christian, as a tombstone covering his remains in a church at Piss indicates:

"Hoc in sarcophago requiescient corpora sacra Sanctom. . . . Sanctus Gamaliel . . .
Gamaliel divi Pauli didascalus olim, Doctor et excellens Israelita fuit.
Conscili magni fideleque omnia culta.

We now come to the work itself.

2. Style, etc.—The language of Onkelos greatly approaches the Biblical Chaldees, i.e. it has still much of Hebrew coloring, though in a less degree than the other. It also avoids many Aramaisms (such as the contraction of nouns, which are at a large part in this case replaced by nominative, and comprises a comparatively small number of Greek words, and of Latin words none whatever. Of Greek words we mention, Exod. xxviii, 25, κελς = הלוע; ver. 11, יד = שומש; Gen. xxviii, 17, נפרדים = משאלות; Lev. xi, 30, נפרדים = מתקדמים; Exod. xxviii, 19, אפרים = פרעון (Pliny, xxvii, 68); xxix, 11, אפרים = אר tietenו; Deut. xx, 20, שומש = שמשתים; Exod. xxviii, 20, שמש = שמש; Num. xv, 38, Deut. xxi, 12, אפרים = שמשתים; Exod. xxviii, 34, נפרדים = שומש; Gen. xxvii, 28, נפרדים = הלוע; Exod. xxiv, 16, נפרדים = פרחים; Exod. xxviii, 26, נפרדים = הפרחים; Gen. vi, 14, נפרדים = פרחים; Exod. xxviii, 16, נפרדים = הפרחים (Pliny, xxvii, 14).

There are, besides, some obscure expressions which were partly unintelligible to the Talmudists, as מָנָה, מֵאָדָם, for אדם, etc., in Exod. xxxv, 23; xxviii, 4, נִשְׁבָּר for נִשְׁבָּר; ver. 17, מֶרֶח for מֶרֶח; ver. 18, מֶרֶח for מֶרֶח; Lev. xxii, 20, מֶרֶח for מֶרֶח, etc.

The translation of Onkelos is, on the whole, very simple and exact. It is obvious from the character of the work that the author was in possession of a rich exegetical tradition; hence we never find him omitting any passage of the original. His elucidations of difficult and obscure passages and expressions, perhaps less satisfactory, are commonly those most accredited by internal evidence, and in this particular he is worthy of more careful examination and attention than have usually fallen to his lot. Gen. iii, 15 translatespiel mizman yareich lamed mif'a lamed keshon v'zar, מים מַעְיָה, i.e. "he shall remember thee what thou hast done to him from the beginning, and thou shalt watch him unto the end." iv, 7 translatespiel mizman yareich lamed mif'a lamed keshon v'zar, מים מַעְיָה, i.e. "shall not pardon to be given to thee if thou dost well; but if thou dost not well, thy sin shall be preserved till the day of judgment, when it will be exacted of thee," etc. Here, and from nis, in the sense of tollere peccata, i.e. "taking-away of sin," and not in the sense of "lifting-up of the countenance," Onkelos did not understand the meaning of the verse, but (says Winer) "sensus hujus loci prudentialissimos etiam interpretes mirificavit." Gen. vi, 3, Onkelos, like the Sept., Syr., Saad., and many recent commentators, gives the sense notices of the וְיָתֵר, וְיָתִיר, i.e. "he armed his young men," but xv, 2, קָרֹא לָהּ מְנִשָּׁה = בָּרָץ, "governor," is contrary to the true sense of the words; xx, 16, he did not rightly understand הדעת, for he translates pelos ma ha mizman eser ma ha mizman, which the Sept. correctly translates יַעֲדוּד וַאֲרָא, Vulg. saltum desem dies, Onkelos, in accordance with all Jewish interpreters, explains by כֵּן כֵּן, i.e. "a season of times, or ten months." xxiv, 63, מָעְיָה is translated by מָעְיָה, "to pray," xxvii, 42, מָעְיָה is translated, by way of explanation, כֵּן כֵּן הַר נַעֲדוּד, i.e. "plotteth against thee, to kill thee." The difficult מַעְיָה, in xii, 48, is explained by מַעְיָה מַעְיָה, "a father to the king," and the מַעְיָה by מַעְיָה יְבַשָּׂר, "the man to whom mysteries are revealed." The Sept. renders מָעְיָה מַעְיָה, "he revealed not the secret," in xlviii, 22, is correctly given by מַעְיָה מַעְיָה כֵּן כֵּן הַר נַעֲדוּד, "and I give thee one part;" and.xxxii, 20, מַעְיָה מַעְיָה כֵּן כֵּן הַר נַעֲדוּד, "I shall have been carried away by thine anger.

Explanatory additions, which evidently belong to Onkelos, are found in Gen. vi, 3 ( '('ם וְיָתֵר), "if they may be converted," and Job, 5 ( "I will rejoice in thee, and will make thee glory in the brother of his brother") xiv, 22 (where יְבַשָּׂר, in "prayer," is added to יִבּשָּׂר יִבּשָּׂר; xlii, 32 (where we have יִבּשָּׂר יִבּשָּׂר יִבּשָּׂר יִבּשָּׂר), "because the Hebrews eat the animals which are sacred to the Egyptians"). (comp. Winer, De Onkelos, p. 41). Larger additions and deviations from the original text are found mostly in the poetical parts of the Pentateuch (Gen. xlix, Numb. xxiv, Deut. xxvii, xxviii), in the multiplicity of words which is here employed, the original text almost disappears. Thus Gen. xlix, 11, 12, which is referred to the Messiah (the parallel being Numb. xxiv, 17), is rendered, "Israel shall dwell in the circuit of his city: the people shall build his temple; and there shall be the righteous in his circuit, and the makers of the law in his doctrine; the best pure shall be his clothing; his covering shall be silk dyed with purple and with various colors. His mountains shall be redder in their vineyards; his hills shall drop wine; his fields shall be white with his grain and with flocks of sheep.

In passages relative to the Divine Being, we perceive the effect of a doctrinal bias in certain deviations from the Hebrew text. Anthropomorphic and anthropopathic expressions are avoided, lest human attributes should be assigned to the Deity. Thus, עַלְמָה and עַלְמָה are rendered יְבַשָּׂר יְבַשָּׂר, the Word of God; or יְבַשָּׂר יְבַשָּׂר, the splendor of God; or יְבַשָּׂר יְבַשָּׂר, the Shechinah of God. Akin to this peculiarity is the avoidance of יַעֲדוּד, when it is applied to men or idols, and the employment of יְבַשָּׂר, יְבַשָּׂר, יְבַשָּׂר, יְבַשָּׂר, יְבַשָּׂר, יְבַשָּׂר, יְבַשָּׂר, יְבַשָּׂר, יְבַשָּׂר. In cases where divine qualities or ornaments appear to be assigned to men, Onkelos modifies and smooths the meaning, and substitutes a different idea. Thus, יְבַשָּׂר יְבַשָּׂר, i.e. "ye shall be as princes," is substituted for יַעֲדוּד יַעֲדוּד, in Gen. iii, 5; or יַעֲדוּד יַעֲדוּד, in Gen. iii, 5; or יַעֲדוּד יַעֲדוּד, in Gen. iii, 5; or יַעֲדוּד יַעֲדוּד, in Gen. iii, 5.
In ver. 22, is translated by behold Adam is the only one in the world of himself.

Onkelos shows an apparent desire to present the great men of his nation in as favorable a light as possible (comp. Gen. xvi, 12; xxxv, 27; xlv, 27). Difficult words are often without reference to the Semitic text. In Gen. 1, 12; Exod. ii, 7; Deut. xix, 20; and Deut. xxvi, 12. Names of people, cities, and mountains are given as they were common in his time. Thus, in Gen. viii, 4, instead of אר מרי, he has.ADAM מרי, as in Syr. and Arab.; in Exod. xi, 10, becomes נין אל; in Lev. iii, 34, in xvi, 25, becomes 림, etc. (see Winer, op. cit. p. 39). In perusing Onkelos as a source of emending the Hebrew text, great caution is necessary, and the more so because we have not as yet a critical edition of this Tar-gum. The only safe rule in emending the Hebrew text is when the same variety of readings which the Chaldee presents is found in several Hebrew MSS. Thus, e.g. in Exod. ix, 7, we read in the Hebrew הַיַּעַר כְּלֵי יֶעָר, *which is found in several MSS. of Kennicott and De Rossi, and is peculiar of the ancient versions.* The Targum of Onkelos has always been held in high regard among the Jews, who also composed a Masarah upon it. Such a Masarah has lately been published, from a very ancient codex, by Dr. Berlinger, Die Massorah zum Targum Onkelos, etc. (Leips. 1877).

3. Manuscripts of Onkelos are extant in great numbers.

On Oxford has five, London (British Museum) two, Venice six, Augsburg one, Nuremberg two, Altdorf one, Carlsruhe three, Stuttgart twoto, Erfurt three, Dresden one, Leipzig one, Jena one, Dessau one, Helmstad two, Berlin four, Breslau one, Braug one, Ratibon one, Hamburg seven, Copenhagen two, Upsala one, Amsterdam one, Paris eight, Molsheim one, Venice six, Turin two, Milan four, Lemborn one, Siena one, Geneva one, Florence five, Bologna two, Padua one, Trieste two, Parma about forty, Rome eighteen, more or less complete, from the Targum of Onkelos. For the verification of these MSS., see Winer, De Onkeloso, p. 13 sq.

4. Editions.—The Targum of Onkelos was first published with Rashi's commentary on the Pentateuch (Bologna, 1482, fol.). It was subsequently reprinted quite frequently, and may be found in the Rabbinic and Learned parts of the world, as a noted authority as well as a very good vowel-pointers to the Targum. As yet, we have no critical edition of this Targum. Dr. Berlinger purposes to publish a new and critical edition according to that of Sabionetta (1567). This Targum has been translated into Latin by Alphonsus de Zamora in the Complutensian Polyglot, by Paul Fagius, and by John Mercier (1568). That of Fagius is the best. It was rendered into English by Etheridge (Lond. 1862-65).

5. Literature.—J. Berlin (Fik), notes critical, or glosses and comments upon the Targum of Onkelos (Breslau, 1827); Luzzato, י רצון, Philozenes, sive de Onkelosi Chaldeica Pentateuchi Versumae Dissertatio, etc. (Vienna, 1860), distributes the deviations from the Hebrew into thirty-two classes, and endeavors to emend the Targum as much as he can. The modern Targums, however, are not well described in it (the writer of the art. *Targum* in Smith's *Dict. of the Bible*, besides a great deal of useless ballast, thought it necessary to copy Luzzato); Berkowitz, י רצון, on the hermeneutics of Onkelos (Wilna, 1848); id. דינון חוברה הולות (ibid. 1874); Levy, in Geiger's *Zeitschrift*, 1844, v, 175-198; Fürst, *Literaturblatt*, 1845, p. 357 sq., Smith, *Dictionary of Chal. Paraphrasis*, etc. *Prope Versum* (Oxf. 1662); Winer, *De Onkeloso* ejusque Paraphrasis Chal.

dicia (Lips. 1820); Maybaum, *Die Anthropomorphien* and Anthropopathien bei Onkelos, etc. (Breslau, 1870); Geiger, *Jüdische Zeitschrift*, 1871, p. 85-104; *ilai* (1874), or a commentary on Onkelos by Dr. Adler in the edition of the Pentateuch with ten commentaries (Wilna, 1874); and the literature given in the art. *Onkelos* in this *Cyclopedia*.

III. Jonathan ben-Uziel on the Prophets, i.e. Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, stands next in time and importance to Onkelos.

1. Authorship and Sources.—As to Jonathan himself, we read in the Talmud—(1) *Eighty disciples had Hilil the son of Rabbi Eleazar ben-Num. All of them were taught by the Slichonah [Divine Majesty] should rest upon them, as it did upon Moses our Lord; peace be upon him. Thirty of them were worthy that the sun should stand still at their bidding, as it did at that of Joshua ben-Num. Twenty were of intermediate worth. The greatest of them all was Jonathan ben-Uziel, the last R. Jochanan ben-Zadok; and it is said of R. Jose ha-Kohen, that he left not [uninvestigated] the Bible, the Mishna, the Genesis, the Halachah, the Haggadah, the subtleties of the law, and the subtleties of the Sopherim—* the easy things and the difficult things [from the most awful divine mysteries to the commonest popular proverbs]. . . . If this is so of the least of them, what is to be said of the greatest, i.e. Jonathan ben-Uziel?* (Baba Bathra, 134 a; comp. Sukkah, 28 a). (2) A second passage, referring more especially to our present subject, reads as follows: *The Targum of Onkelos was made by Onkelos the Proselete from the mouth of R. Eliezer and R. Jehoshua, and that of the prophets by Jonathan ben-Uziel from the mouth of Haggai, Zechariah, and Malachi.* And in that hour was the land of Israel shaken three hundred paragons. . . . And a voice was heard, saying, *Who is this who has revealed my secrets to Jonathan ben-Uziel?* (Baba Bathra, 135 a). It is said of Jonathan ben-Uziel, *It is I who have revealed thy secrets to the sons of man. . . . But it is known and revealed before thee that not for my honor have I done it, nor for the honor of my father's house, but for thine honor, that the disputes may cease in Israel. . . . And he further declared that the Targum to this name to the Prophet, when a voice was heard, *Enough.* And why? Because the day of the Messiah is revealed therein* (Megillah, 3 a).

There is some exaggeration in this description of Jonathan's paraphrase, but it only shows the high esteem in which it stood. Fabulous as the whole may appear, yet it seems to be the most acceptable account of the origin of this paraphrase. Many doubts were raised as to the authorship of this Targum. Some, who would not deny the existence of Jonathan, hesitate to believe that he had any share in the Targum commonly ascribed to him. It has also been suggested by Luzzato and Geiger that *Jonathan is the same with the Greek Theodotion, and that the Jews gave this name to the paraphrase—especially as they were acquainted with that of Jonathan ben-Uziel—to indicate that the Targum was after the manner of Theodotion, like the reputed origin of the name Onkelos in connection with the Greek Akolas or Aquila.* But this more ingenious than true suggestion has no support, and needs no refutation. It has also been suggested that the modern critics that because this Targum is never once quoted as the Targum of Jonathan, but is invariably introduced with the formula ἡ σύνταξις τοῦ διαλεκτικοῦ, "as R. Joseph interprets," that not Jonathan, but R. Joseph, is the author of this Targum; and this supposition is based upon the fact that the Talmud relates that this R. Joseph, in his latter years, occupied himself chiefly with the Targum when he had become blind. This relation of the Talmud, and perhaps the fact that Jonathan's Targum, which was called, by way of abbrevia-
tion, ḫo, i. e. עְרֵבִים מִזְרַח, made Joseph the author of this Targum, since ḫo may also mean מַעְרֵבָּה מִזְרַח, or something else, and the real Targum is now quoted under Joseph's name. That Jonathan's Targum was really extant before the time of R. Joseph we see from Megillah, 3 a, where on Zech. xii, 12 R. Joseph remarks in this version the Targum was made, which he could not understand it;" but when the writer of the art. "Targum" in Smith's Dict. of the Bible remarks, "Twice even it is quoted in Joseph's name, and with the addition, 'Without the Targum to this verse (due to him), we could not understand it,'" he only betrays his carelessness as to the Talmudic sentence. After all, the Targum was always known as a separate Talmudic notice concerning Jonathan equally as much as upon that concerning R. Joseph. The language concerning the former, we admit, is a little hyperbolical, but this does not exclude the truth of the matter. Besides, there is nothing to militate against Jonathan having written a Targum on the prophets; and even the expression that this Targum was made "from the mouth of Haggai, Zechariah, and Malachi" is not so absurd as the writer of the art. "Targum" in Kittro's Cyclopædia would suppose, for if it means anything, it means this, that the explanation of Jonathan contains the transmitted exposition in the spirit of Israel, and as Zunz remarks (Gottted. Vorträge, p. 393), "Jonathan's Targum on the prophets, as a result of studies which were instrumental in forming fixed national opinions, proves that a considerable time before it was customary to explain the contents of the prophetic books, by means of Talmudical prelections or otherwise, to the public. Nay, he commends the teachers for—even in evil times—teaching the law in the synagogues at the head of the congregations (Targ. on Judg. v, 2, 9). From the New Test. we know that Moses and the prophets were read in the synagogues, and, deducting all hyperbolical language, there is no reason for doubting the high antiquity of this Targum. The text is rendered, in the same manner as by Onkelos, free from all one-sided and polemical considerations, which the Jews since the 2d century followed. Many passages are referred to the Messiah, even such as do not rightly belong to him, so that no polemical tendency against Christians appears in the version. The following is a list of them: 1 Sam. ii, 10; 2 Sam. xxviii, 3; 1 Kings iv, 33; Isa. iv, 2; ix, 6; x, 27; xi, 1, 6; xv, 2; xvii, 1-5; xxviii, 5; xlii, 1; xliii, 10; xlv, 1; li, 13; lii, 10; Jer. xxvi, 5; xxx, 21; xxxii, 13, 15; Hos. iii, 6; iv, 8; Mic. iv, 6; v, 1; 18; Zech. iii, 8; iv, 7; v, 12; x, 4.

2. Character, etc.—In the historical books the exegesis is simple and tolerably literal. A few words are added occasionally, which have no representatives in the original, but they are not many. The interpretation is good, giving the sense fully and fairly; but in the prophetic books the text is more freely handled, for as Zunz justly remarks (op. cit. p. 63), "The prophetic writings, not containing anything of the nature of legal enactment, admitted of a greater latitude in handling them, because there was less reason even for the more obscure language and the predictions concerning Israel's future by which they are characterized. Even in the case of the historical books, Jonathan often acts the part of an expositor. In the case of the prophets themselves, this course of exposition—in reality becoming the prophetic poet's pædagogical art—is more pronounced. This pervading, often misunderstood, characteristic," says Havernick, "constitutes the chief proof, confirmed also by external evidence, of the oneness of the authorship of this Targum; for not only do parallel passages (such as Isa. xxxvi-xviii; comp. 2 Kings xviii, 15 sq.; Isa. lii, 12 sq.) usually have also the habit of furnishing, particularly the poetical portions of the historical books (Judg. v; 1 Sam. ii; 2 Sam. xxii), with profuse additions. These additions often very much resemble each other (comp. Judg. v, with Isa. x, 4; 2 Sam. xxiii, 4 with Isa. xxx, 26).

Another peculiarity of this Targum are the Jewish dogmatical opinions of that day with which the work is interwoven, and the theological representations, in introducing which a special preference was given to the book of Daniel. Examples of this are the interpreting of the phrase "stars of God" by "people of God" (Isa. xiv, 13; comp. Dan. viii, 10; 2 Macc. ix, 10); the application of the passage in Dan. xii, 1 to that in Isa. iv, 2. In Isa. x, 32 the author introduces a legend framed in imitation of the narrative in Dan. iii, which is repeated by later Targumists (comp. Targ. Jerus.: Gen. xi, 29; xxi, 33). Also, in the Targum of Zunz he gives the Talmudic notice concerning Jonathan equally as much as upon that concerning R. Joseph. The language concerning the former, we admit, is a little hyperbolical, but this does not exclude the truth of the matter. Besides, there is nothing to militate against Jonathan having written a Targum on the prophets; and even the expression that this Targum was made "from the mouth of Haggai, Zechariah, and Malachi" is not so absurd as the writer of the art. "Targum" in Kittro's Cyclopædia would suppose, for if it means anything, it means this, that the explanation of Jonathan contains the transmitted exposition in the spirit of Israel, and as Zunz remarks (Gottted. Vorträge, p. 393), "Jonathan's Targum on the prophets, as a result of studies which were instrumental in forming fixed national opinions, proves that a considerable time before it was customary to explain the contents of the prophetic books, by means of Talmudical prelections or otherwise, to the public. Nay, he commends the teachers for—even in evil times—teaching the law in the synagogues at the head of the congregations (Targ. on Judg. v, 2, 9). From the New Test. we know that Moses and the prophets were read in the synagogues, and, deducting all hyperbolical language, there is no reason for doubting the high antiquity of this Targum. The text is rendered, in the same manner as by Onkelos, free from all one-sided and polemical considerations, which the Jews since the 2d century followed. Many passages are referred to the Messiah, even such as do not rightly belong to him, so that no polemical tendency against Christians appears in the version. The following is a list of them: 1 Sam. ii, 10; 2 Sam. xxviii, 3; 1 Kings iv, 33; Isa. iv, 2; ix, 6; x, 27; xi, 1, 6; xv, 2; xvii, 1-5; xxviii, 5; xlii, 1; xliii, 10; xlv, 1; li, 13; lii, 10; Jer. xxvi, 5; xxx, 21; xxxii, 13, 15; Hos. iii, 6; iv, 8; Mic. iv, 6; v, 1; 18; Zech. iii, 8; iv, 7; v, 12; x, 4.

There is little doubt that the text has received several interpolations. To this head Zunz (op. cit. p. 63, 282) refers all that is hostile to Rome, e. g. Exod. xxxix, 10; 1 Sam. ii, 5; Isa. xxxix, 9. So, too, Arniliius, in Isa. xi, 14. To these may be added perhaps Germundus, from the Paræn. in Ezek. xxviii, 6; the superstitious legend inserted in Isa. xxx, 32 relative to the army and camp of Sennacherib; and the peculiar story about Sisera (Judg. v, 8). Even Rashi speaks of interpolations in the text of Jonathan (Ezek. xiv, 19); and Wolf says (Bibl. Hebr. i, 1165), "Quae vero, vel quod ad vox barbara vel ad res state eis inferiores, aututilia nonnulla, quamvis paucis triplicis hujus generis existent, ibi occurrunt, ea merito falsarii cujusdam ingenii adscripturant. The printed text of the Anwerp Polyglot confirms this supposition of interpolations, since several of them are wanting in it. So long as we have no critical edition of this Targum, we must be careful to draw the inference, as did Morinus and Voss, in favor of a very late origin of the Targum; for a perusal of the recently published edition of this Targum by Lagarde, from the Codex Reuchlin, and its comparison with our present editions, which only show the corrupt state in which the text at present is.

The style of Jonathan is, upon the whole, the same as that of Onkelos. Ellichorn and Bethold asserted that this Targum teems with "exotic words." Yet, notwithstanding their assertion, we believe that Carpen. in Exeget. xxxviii, 8; the text of the Targum because of the more obscure language and the predictions concerning Israel's future by which they are characterized. Even in the case of the historical books, Jonathan often acts the part of an expositor. In the case of the prophets themselves, this course of exposition—in reality becoming the prophetic poet's pædagogical art—is more pronounced. This pervading, often misunderstood, characteristic," says Havernick, "constitutes the chief proof, confirmed also by external evidence, of the oneness of the authorship of this Targum; for not only do parallel passages (such as Isa. xxxvi-xviii; comp. 2 Kings xviii, 15 sq.; Isa. lii, 12 sq.) usually have also the habit of furnishing, particularly the poetical portions of the historical books (Judg. v; 1 Sam. ii; 2 Sam. xxiii), with profuse additions. These
IV. The Targum of Pseudo-Jonathan and Jerusalem on the Pentateuch.—The greater simplicity which characterized the older Targums soon ceased to satisfy the progressively degenerating taste of the Jews, especially the Ashkenazim. Hence Targums marked by greater laxity soon began to be written which embraced more the opinions peculiar to the age, and furnished the text with richer traditional addenda. Of these latitudinarian Targums we possess one on the Pentateuch—the one known by the name of Pseudo-Jonathan. In later centuries several later period ascribe it to the author of the Targum on the Prophets; and the commonly so-called Targum Hirscholymitanum, or Jerusalem.

1. Pseudo-Jonathan.—This paraphrase is falsely ascribed to Jonathan ben-Uziel. It extends from the first verse of Genesis to the last of Deuteronomy. The way in which it came to be so ascribed is most curious, and is supposed to have been the mistake of a copist, who made out שָׁם, i.e. Targum Jerusalem—שָׁםִּים, Targum Jonathan. Proof is not needed at the present day to show that the Jonathan of the prophets is not the Jonathan of the Pentateuch, for he could have little to do with a Targum which speaks of Constantinople (Numb. xxxiv. 19, 24), describes very plainly the breaking-up of the West-Roman empire (vers. 19-24), mentions the Turks (Gen. x. 2), and even Mohammed's two wives, Chadija and Fatima (xxi. 21), and which not only exhibits the fullest acquaintance with the edited body of the Babylonian Talmud, by quoting entire passages from it, but adopts its popular phraseology: not to mention the complete disparity between the style, language, and general manner of the Jonathasian Targum on the Prophets, and those of this one on the Pentateuch, strikingly palpable at first sight. This was recognised by early investigators (Morinus, Pfeiffer, Walton, etc.), who soon overthrew the old belief in Jonathan ben-Uziel's authorship, as upheld by Menahem Rekanati, Asariah de Resei, came to be Giacomo, Pagius, etc. The work of the Pseudo-Jonathan is not a version. It is rather a paraphrase, though by no means exclusively so. Neither is it a Haggadic commentary. Version and paraphrase are interwoven throughout, the author seldom confining himself to simple explanation, but proceeding with a large amount of Haggadah, which are richly imbedded in the work, the latter especially. His legends are rich and copious. His Haggadah is not historical; it is ethical, religious, metaphysical, lyrical, and parabolic. It has been well observed that he is only the interpreter of the ideas prevailing in his time—the narrator of traditions, religious and national, not their inventor, because most of them are found in preceding literature, or, as Zunz states it, "almost all his explanations and embellishments coinciding with the Haggadah we find occurring in the other Haggadic writings; the few which are peculiar to him he has not devised, any more than Jonathan has devised his interpretation of the prophets. In both the culture of the age and the potency of traditional ideas are manifest" (Gottsch. Vorträge, p. 72). To these embellishments belongs the manner in which events and characters are dressed out hyperbolically in Jonathan's Midrashim; not only the Biblical heroes, as was natural, but even the enemies of the Jewish nation. Thus Og carries on his head a piece of rock sufficient to bury all the camp of Israel beneath its weight (Numb. xxvi. 35). A mountain possessed of divine virtues is suspended in the air over the children of Israel (Exod. xix. 17), etc. Many examples may be cited. In the case of the men of Cloyne, against Winer and Petermann, that all these stories were not invented by Pseudo-Jonathan, but borrowed from traditional usage. The ethical Haggadah is perhaps the best part of the work, for here the exegete becomes didactic. Thus we are told in Gen. xlii that Joseph suffered two additional years of imprisonment because he built on man's rather than God's help, a view also espoused by Rashi. The region of the supernatural is treated very freely by Jonathan. His angelology is marvellous. He has the names of many angels only revealed to the children of Israel. Thus, for example, one has Uriel, Ariel, Samaüel, etc. We find rhetorical or poetical digressions in Gen. xxxii. 14 (the prayer of Abraham on Mount Moriah), Deut. xxxiv. 6 (the hymn on Moses' death); Gen. xlif. 4; Numb. xxx. 94; Deut. xxxii. 50 (parables). Like Onkelos and others, he avoids anthropomorphism and anthropophagy, and is more inclined to human attributes to heathen gods. The Halachah is also brought within the circle of his paraphrase, and its results employed in the exposition. This part of Jonathan's version has of late been treated by Dr. S. Gronheim, in his Die Jonathasianen—Uebersetzung in ihrem Verhältniss zur Halacha (Leipsig, 1879).

The language of this Targum shows it to be of Palestinian origin, as it is in what is called the Jerusalem dialect. But the language is, at the same time, very enriched, bearing with it many peculiarities. It is far from being pure, because the Syriac had deeply affected it. Foreign elements enter into it largely, such as, Gen. i, 7, יִבְרֵא לֵב, יִבְרֵא לֵבָא, לָיְמֵיכָא, בֵּרֵא לְבָא, דַּיָּשְׁאֵל; ii, 6, נָעֲמַת וְלִבְרֵא לֵב, נָעֲמַת וְלִבְרֵא לֵבָא; iii, 4, נָעֲמַת וְלִבְרֵא לֵב; iv, 6, נָעֲמַת וְלִבְרֵא לֵב; vi, 2, דַּקָּפָא, דַּקָּפָא, דַּקָּפָא; iv, 2, מָגַנְתָא, מָגַנְתָא, מָגַנְתָא; v, 9, מָגַנְתָא, מָגַנְתָא, מָגַנְתָא; vi, 9, מָגַנְתָא, מָגַנְתָא, מָגַנְתָא; etc., comp. Petermann, "De Dubius Pentateuchis Paraphrasis Chaldaica," particula i, p. 66 sq., where a collection of these foreign words is given.

The names of Constantinople and Lombardy, and even of two of Mohammed's wives, which occur in this paraphrase, besides the many foreign words, prove the Targum to have originated in the second half of the 7th century. That Jonathan had Onkelos before him, a very slight comparison of both will show. Many places attach themselves almost verbatim to Onkelos, as Gen. xx, 1-15. Indeed, one object which the Pseudo-Jonathan had in view was to give a criticism upon Onkelos. He corrects and alters him more or less. Where Onkelos paraphrases, Jonathan enlarges the paraphrase. The same attention to the work of his predecessor is shown in his Halachic as in his Haggadic interpretation; as also in the avoidance of anthropomorphisms and anthropopathecisms. Sometimes the divergences from Onkelos are slight, sometimes important; and they are often superior to Onkelos, but sometimes the reverse. As his object was different, his production presents a great contrast on the whole, because he intended to interpret, not to translate. Besides, this divergence from Onkelos must be accounted for in another way: he did not base his work primarily on the latter, but upon another paraphrase; or, in other words, he worked upon Onkelos indirectly in the first instance because his whole production rests on the basis of the Jerusalem, or Jerusalem, Targum. But, before proceeding with our observation on the Pseudo-Jonathan, let us speak of

2. The Jerusalem, or Jerusalem, Targum.—The Jerusalem Targum, written in the same dialect substantially as that of the Pseudo-Jonathan, and interpreting the single verses, often single words only, is extant in the following proportions: a third on Genesis, a fourth on Deuteronomy, a fifth on Numbers, three twentieths on Exodus, and about one fourteenth on Leviticus. Judging from the rounded and complete form in which the different parts are given, we may infer that it is now in its prime stage. If it is to be inferred from the recension of Jonathan. Yet their similarity is striking. The Haggadah of the one regularly appears in the other, and has usually a more concise form in the Jerusalem.
Targum. Indeed, there is often a verbal agreement, or nearly so, between them, so that one might at first be inclined to assume that the Aramaic is their original. But, on the other hand, it is not that they are necessarily the same work—the Jerusalem Targum containing variations from the other, or being a fragmentary recension of it. The latter opinion is held by Zunz. But against this there are many arguments, especially the fact that the work is complete and rounded off in its parts. And though the similarity of the Joseph and Jerusalem Targums is considerable, there is so much divergence as to prove diversity of authorship. Thus Jerusalmi knows very little of angels: Michael is the only one ever occurring. In Jonathan, on the other hand, angelology flourishes with great vigour. To this we may add: Gabriel, Uriel, Raphael, the Angel of Death, Samuel, Samael, Sarchassai, Shachassai, Usiel; seventy angels descend with God to the building of the Babylonian tower; nine hundred millions of uprising angels go through Egypt during the night of the Exode, etc. Jerusalmi makes use but rarely of Haalacha and Haggada, while Jonathan sees the text as it were only through the medium of Haggada: to him the chief end. Hence Jonathan has many Midrashim not found in Jerusalmi, while he does not omit a single one contained in the latter. There are no direct historical dates in Jerusalmi, but many are alluded to in the former. This is indicative of the fact that a short space of time intervenes between the two; the early origin of either is to a great extent made manifest by these dates. The most striking difference between them is, however, and the one which is most characteristic of either, is this, that while Jerusalmi adheres more closely to the language of the Mishna, Jonathan has greater affinity to that of the Gemara. It is also perceptible that the reverence of Onkelos for the name of God, shown in substituting the Memra, or something intermediate, is not so excessive in Jonathan as in the Jerusalem Targum. If such be the diversity of Jonathan and the Jerusalem Targum, they are not one work fundamentally; nor is the one a recension, now in fragments, of the other. But how is their resemblance to be explained? Only by the fact that both have relation to Onkelos. The author of the Jerusalem Targum worked upon that of Onkelos, his object being to adapt it, according to certain principles, and to insert in it a selection of Haggadic current among the people. Pseudo-Jonathan afterwards resumed the same office, and completed what his predecessor had begun. The Jerusalem Targum formed the basis of Jonathan, and its own basis was that of Onkelos. Jonathan used the Jerusalem Targum as the author of the Jerusalem Targum of that of Onkelos alone. There is no doubt that the small glossarial passages of the Jerusalem Targum are intended as a critical commentary upon Onkelos, and from his standpoint the author proceeds freely in using his predecessor. Thus he rejects his acceptations of words, and gives closer acceptations for his freer ones. In many places where Onkelos's scrupulosity about removing anthropomorphisms from the text had obscured the sense, the Jerusalem Targum restores the original meaning by some addition or change. Thus in Gen. vi, 6, where Onkelos omits the name Jehovah and paraphrases, the Jerusalem Targum comes near the original text. Sometimes, where Onkelos Aramazies a Hebrew word, the Jerusalem Targum substitutes a genuine Aramaean one, as in viii, 22, where the עָנָב of Onkelos is displaced for פַּלְנֵס. So in xxxiv, 12, where Onkelos has עֲנַבְיִי, the Jerusalem Targum puts עֲנַבְיִי. vice versa, the Jerusalem Targum often prefers a Hebrew word to Onkelos's Aramaean one, perhaps because the latter was better known in Palestine, as in xxii, 24. There is, indeed, no uniformity between Onkelos and Jerusalem in the use of Aramaean words, while consistent divergencies may be readily traced. After all that has been said there can be no doubt that the general object of the author of the Jerusalem Targum has been to improve and adapt it to a later time and different country by enriching it with the Haggadic lore which had accumulated, so that its deficiencies might be removed. From being a version, he wished to supplement it in various parts, so that it should be a paraphrase there. That he has made many mistakes, and departed in not a few cases from Onkelos for the worse, we need not remark, nor enumerate his errors, since Petermann has collated them (op. cit. p. 60 sq.). It is this fragmentary Jerusalem Targum to which Jonathan had regard in the first instance. He uses the larger paraphrases and Haggadic parts, as well as those already added by Onkelos, but always with discretion. More commonly the Haggadah of the Jerusalem Targum is simplified and abridged. Nor does Jonathan follow Onkelos implicitly, but often diverges. If he does not adhere consistently to the Jerusalem Targum, we need not expect to see him copying Onkelos. Thus in Gen. vii, 11; xxii, 24, he leaves Onkelos for the Jerusalem Targum. It should also be observed that Jonathan relies upon Onkelos much more than the Jerusalem Targum, which is freer and more independent. Thus the former follows Onkelos, and the latter departs from him in Gen. vi, 30; xiii, 6, 15; vi, 10, 11; xvi, 7, 12; xix, 81; xx, 18. The interval of time between the Jerusalem Targum and Jonathan cannot be determined exactly, but it must have been a century. From these observations it will no longer be uncertain whether the Targum of Jerusalem hath been a continued Targum, or only the notes of some learned Jew upon the margins of the Pentateuch, or an abridgment of Onkelos" (Allix, Judgment of the Ancient Jewish Church, etc., p. 88). All the guesses are incorrect. The only objection to this hypothesis is the statement of Zunz that because many citations made by older authors from the two Targums are in question, that the author of the Jerusalem Targum must have existed, which is now lost. But when we consider the probable chances of passages being lost in the course of transcription, and of others being interpolated, as also the fact of variations in the editions, it need not be assumed, in the face of internal evidence, that they are very different now from what they were at first. Many of the passages cited by authors and now wanting, which Zunz has brought together, need a great deal of sifting and correction, as has been ably shown by Seligsohn in Frankel's Monatschrift, 1867, p. 113. The view of the relation now given is confirmed by the language and manner, and Pseudo-Jonathan was briefly advocated by Frankel (op. cit. 1846, p. 111 sq.) with ability and success. His view has again been taken up by Seligsohn and Traub, and satisfactorily established by them in a prize-essay, published in Frankel's Monatschrift, 1857.

3. Editions and Commentaries. — The Pseudo-Jonathan Targum was first published at Venice in 1591; then at Hanau, 1618; Amsterdam, 1640; Prague, 1646; Amsterdam, 1671 and 1703; Berlin, 1705; Wilna, 1852; Vienna, 1858, etc.—all these, as well as the editio princeps, having Onkelos and the Jerusalem Targum. It is also in the London Polyglot, vol. iv, together with a Latin translation made by Antony Chevalier. It was translated into English by Etheridge (Lond. 1862-65). The Jerusalem Targum was first printed by Bomberg (Venice, 1518) in his Rabbinical Bible, and reprinted in the subsequent editions of the Biblia Hebraica, as well as in the great Polyglots. Since its publication by Walckon in 1657, it has also appeared at Wilna (1852), Vienna (1859), and Warsaw (1875). Francis Taylor made a Latin version of this Targum (Lond. 1649); but the more correct one is that of Antony Chevalier above noticed.

A commentary was written upon the Pseudo-Jonathan and Jerusalem Targums by David ben-Jacob Ze—
The extraneous insertions are very numerous, uncertain, fabulous, and incorrect. Thus at ii, 1 we read, "And the three friends of Job heard of all the evil that had come upon him when they had seen the face of his garden turning up, and the bread of his food changed into living flesh, and the wine of his drink into blood; and they came each one from his place, and for this service they were delivered from the place appointed them in Gehenna." In i, 15 the words of the original אַבְרָהָם אֶת בֵּית הַשָּׁרוֹן are rendered כֶּלִּים בַּשָּׁרוֹן rendered כֶּלִּים בַּשָּׁרוֹן... the queen of Samarkand (7) suddenly rushed in. If Samarkand be really
In two cases the variation is to be accounted for by hearing amiss, viz. xxix, 22, where, instead of מַעַרְאָה, מַעַרְאָה (מַעַרְאָה) is read. The number is greater where the vowel-points differ from those of the Masorah. Variations of this kind may amount to about thirty.

The Targum on Job was published by John Terentius (Franeck. 1663) [the text being that of Buxtorf, and the Latin translation that of Aries Montanus], with notes, consisting of various readings and explanations of Chaldee words. The Latin version of Alphono de Zamora was published with notes by John Mercier (1614). The Latin version of the Sacred Text in the Holy Bible was published by the Latin (Rome, 1618). This Targum has been treated by Bacher, in Gritz's Monatschrift, 1871, p. 208-225, and by De Libri Jobi Paraphrasi Chaldaicae (Vratil. 1873).

2. The Targum on the Psalms.—This Targum is not so Haggadic or diffuse as that of Job. Sometimes it follows the original with a tolerable degree of closeness, as in i, iii, vi, etc. In more cases, however, it indulges in prolix digressions, absurd fables, and commonplace remarks. Two or three different versions of the same text occasionally follow one another without remark, though the introductory notice מַעַרְאָה, i. e. מַעַרְאָה, sometimes precedes (comp. cx, 1). The additions to the text are often inappropriate, the sense distorted, the titles wrongly translated, the phrases twisted, and the sounds transposed. Thus in cx, 1 the paraphrase has, "The Lord said in his word that he would appoint me lord of all Israel; but he said to me again, Wait for Saul, who is of the tribe of Benjamin, till he die, because he does not agree in the kingdom with an associate: and afterwards I will make thine enemies thy footstool," to which is subjoined מַעַרְאָה, thus, "The Lord said in his word that he would give me the dominion because I was intent upon the doctrine of the law of his right hand: wait till I make thine enemy the footstool of thy feet." Deviations from the Masoretic text are numerous. On the whole, the linguistic character of this Targum corresponds with that on Job, and resembles that of the Jerusalem Targum. It abounds in Greek words; thus besides the γῆγηγ, occurring also in Job, we meet with δρομος, xx, 4; παλαιος, xlvi, 3; κυνος, lii, 1, and xcvi, 10; υπνος, lxxii, 10; παλαιος, lxxii, 12; κυνος, lxxii, 13; οδος, lxxix, 7; συνινος, liv, 32; γιλαμα, xviii, 54, etc. According to Bacher, Das Targum zu den Psalmen, in Gritz's Monatschrift, 1872, p. 408-416; 468-473, the author of this Targum is the same as that on Job. Davidson, in Kitto's Cyclop., s. v. "Targum," thinks that, "like the Targum on Job, this one is an accumulation of expositions extending over centuries." The Targum on the Psalms was printed in Justiniani's Polyglott Psalter (Genoa, 1516), and in the Hexaglot edition of the Psalter, published at Rostock, 1614. It is also printed in the latest Rabbinical Bible (Waraw, 1873). The Antwerp and following Polyglots (1572, 1645, 1657) contain the Latin version of Aries Montanus. From the Codex Reuchlin it was published by Lagerlof in his Hagiographa Chaldaica (Leips. 1875), and republished by Nestle in his Psaltermium Tetratriglotum (Tub. 1877-79).

3. The Targum on Proverbs.—This Targum is not Haggadic, and adheres more closely to the original text. Its remarkable agreement with the Syriac version has often been noticed—an agreement which extends even to the choice and position of words, comp. i, 6-8, 10, 12, 13; ii, 9, 10, 13-15; iii, 2-9; iv, 1-3, 6-8; v, 1, 2, 4, 5; vii, 27; x, 3-5; xxxi, 1; xxvii, 2, 5, 8; xxix, 5, 6; xxxi, 31. Dathe, in his De Ratione Hebraica et Orientalis Scripturae (Leips. 1796), in his Proverbiae Solomoniae (Lips. 1764), was the first who gave special attention to this fact, and came to the conclusion that the Chaldee interpreter was dependent on the Syriac. He endeavors to prove his position by many pertinent arguments, such as that the Syriac explains Aramaean derivations correctly from the Hebrew, and that many Syriacisms in words, forms, and orthography appear in the version which are otherwise unknown to Chaldee, or at least are very rare. Eichhorn and Voelck take the same view. Haverbach denies the use of the one by the other, endeavoring to account for their similarity by the cognate dialects in which they are written, the identity of country in which they had their origin, and their literality. Davidson, in Kitto's Cyclopoda, is inclined to believe that, the Targum having been made in Syria, the Syriac as well as the Hebrew was consulted, or rather the Greek through the medium of the Syriac, while the Hebrew was the original. While the Syriac was freely used. Different entirely is the opinion of Maybaum, who takes the opposite ground to that of Dathe, Eichhorn, and others. He believes that the Syriac interpreter was dependent on the Chaldee. The statements in the art. SYRIAC VERSION, its REVISION, and its KINDRED VERSIONS, in the CHALDEISCH, confirm this view. The greatest obstacle in all these disquisitions is the want of a critical text, and Maybaum, who compared the different readings together with an ancient codex preserved at Breslau, has come to the conclusion that Dathe's evidence is based upon corrupt readings. As to the original language of this Targum, Dathe (op. cit. p. 125) expresses it as his opinion that it was originally written in Syriac, the Chaldaism which we find at present having been interpolated by Jews: "Nempe Judei utebbautur versionibus Syriacis, quasi legere atque intelligere omnes usum utrasque linguam consensumentem patenter.

Ser mutabant eas passim, partim ad simile dialecti proprietatem, partim ad lectionem textus Hebræi inter eos receptam." His hypothesis is based upon the fact that the Chaldee in xviii, 22 agrees with the Hebrew מַעַרְאָה מַעַרְאָה, while the other versions read מַעַרְאָה after מַעַרְאָה, the Chaldee agrees with the Hebrew. But it is evident that because the word is wanting in one MS., this inference cannot be drawn concerning all others. The fact in this particular is that only in the ten MS. that agrees with the Hebrew does the Chaldee agree with the Hebrew text; while others, as Dathe himself admits, have the word מַעַרְאָה. And, after all, is it that the Chaldee so often deviates from the Masoretic text? Whence is it that so many Chaldaisms are found even in those codices which, in the passage quoted above, do not agree with the Masoretic text? The answer is that, as the Chaldaism in our Targum are as original as the Syriaca, we have here evidently to do with a mixed dialect; and from the analysis given on the linguistic peculiarities, Maybaum comes to the conclusion that the language of the Targum on Proverbs is Syro-Chaldeic, and the original language of the author. The relation of the Chaldee to the Syriac version, having already been treated at some length in the art. SYRIAC VERSION, its RELATION TO THE SEPTUAGINT AND CHALDEE, we can only refer to it. If the hypothesis of Maybaum, which we have adopted, be true, viz. that the Syriac depended upon the Chaldee, not vice versa—for even Davidson acknowledges that a uniform derivation of Aramaean upon the Syriac cannot be sustained"—the Targum on Proverbs must have existed at a very early period; at any rate, Davidson acknowledges that the Targum on Proverbs is older than those on Job and Psalms, in this respect following Zunz. This being so, we do not err in assuming that the Targum on Proverbs
4. The Targum on the Five Megilloth, i.e. on Ruth, Esther, Ecclesiastes, Canticles, and the Lamentations, is, according to Zuns, a Midrashic paraphrase, exceedingly loose and free, and contains many additions and annotations, fables, allusions to Jewish history, and many fanciful additions. The whole bears the impress of a date considerably posterior to the Talmudic time, and is written in an intermediate dialect between the West Aramaic of Job, Psalms, and Proverbs, and the East Aramaic of the Babylonian Talmud. The least Haggadic is Ruth, the most rhetorical that of Canticles. Delitzsch (Geisch. d. jiid. Verste, p. 135) thinks that "The Targums on the five Megilloth are the most beautiful national works of art, through which there runs the golden thread of Scripture, and which are held together only by the general tone of a Midrash. The Targums are the work of one or different persons cannot be well decided. The former is the opinion of Zuns, Volk, and Deutsch, the latter that of Davidson.

(1.) The Targum on Ruth was published separately with a Latin translation and scholia by John Mercer (1795), and the following specimen of a paraphrase will give a fine idea of the same: Ruth ii, 10, 11. ‘Why have I found pity in thine eyes to know me, and I, of a strange people, of the daughters of Moab, and of a people who are not clean to enter into the Church of the Lord? And Boaz answered and said to her, in telling him it has been told me by the sibyls of the land when the Lord decreed he did not decree respecting women, but men; and it was said to me in prophecy that kings and prophets are about to spring from thee on account of the good thou hast done,' etc.

(2.) The paraphrase on Lamentations is more Midrashic than that on Ruth, but of the same type, being copiously interwoven with pieces of history, allegory, fables, reflections, etc.

(3.) The paraphrase on Ecclesiastes is more Midrashic than the former, the author having given a fresh turn to his imagination and made copious insertions. The Targum best illustrates the character of this paraphrase. In ii, 1, we read: ‘When Solomon was sitting upon the throne of his kingdom, his heart became very proud of his riches, and he transgressed the Word of God, and he gathered many horses and chariots and riders, and he amassed much gold and silver, and he married from foreign nations, whereupon the anger of the Lord was kindled against him, and he sent among him the angel of death, who drove from the throne of his kingdom, and caused to appear from the ring of fire that he should woe and wunber about in the world to prove it; and he went through in the provincial towns, and the cities of the land of Israel, weeping and lamenting, and saying, I am Coheleth, whose name was formerly called Solomon, who was king over Israel in Jerusalem; and I gave my heart to ask whether and how the difference between godliness and evil, and knowledge of whatsoever was done under the sun, and there was no profit in it; and I heard a rumbling from above among the children of men—a sad business which God gave to the children of men to be afflicted by it.'

As this Targum has been translated into English by Ginsburg, in his Commentary on Ecclesiastes (London, 1861), the reader, perusing the same, will be enabled to judge for himself better than by any extract.

(4.) The Targum on Canticles is the most Haggadic of all, and hardly deserves the name of a paraphrase, because the words of the original are completely covered by extravagant and inflated expressions (‘nuque atque frivolitates’) which refer to another subject. ‘The par- rabolous and digressions in the third song of the Targum are left to his imagination to run riot in a multiplicity of ways.' He has composed a panegyric on his people, describing prophetically the history of the Jewish nation, beginning with their exode from Egypt, and detailing their doings and sufferings down to the coming of the Mes- siah and the glory of the throne of David. According to this allegory, i, 3 relates Jehovah’s fame which went abroad in consequence of the wonders he wrought when bringing the Israelites out of Egypt; ver. 12 describes the departure of Moses to receive the two tables of stone, and how the Israelites in the mean- time made the golden calf; ver. 14-16 retells the pardon of that sin and the erection of the tabernacle; iii, 6-11 refers to the passage of the Israelites, under the leadership of Joshua, over the Jordan, their attacking and conquering the Canaanites, and the building of Solomon’s Temple; v, 2 describes the Babylonian captivity; vi, 2 reproduces the account of the bells of the Temple, and the building of the second Temple; ver. 7, etc., names the battles of the Maccabees; vii, 11, 12 represents the present dispersion of the Jews, and their future anxi- ety to learn the time of their restoration; vii, 5, 6, etc., describes the resurrection of the dead, the final ingath- ering of Israel, and the building of the Temple of the Lord. The very first verse of this Targum reads thus:

‘The songs and praises which Solomon the prophet, king of Israel, sang by the spirit of prophecy, before God, the Lord of the whole world. Ten songs were sung in this world, but this song is the most celebrated of them all. The first song Adam sang when his eyes were opened in the Garden of Eden. After he had seen death he opened his mouth and said, ‘A song for the Sabbath-day,’ etc. (Ps. xcii.) The second song Moses and the children of Israel sang when the Lord divided the Red Sea for them. They all opened their mouths and sang as one man the song as it is written, ‘Then sang Moses and the children of Israel, when they had sung this song, before the Lord, and had sung it, saying,--The third song the children of Israel sang when the well of water was given to them, as it is written, ‘Then sang the song Israel’ (Num. xx, 17). The fourth song Moses the prophet sang when his time came to depart from this world, in which he reproved the people of the house of Israel, as it is written, ‘Give ear, O heavens, and I will speak’ (Deut. xxxii, 1). The fifth song Joshua the son of Nun wrote down when the wagons and the camp, the moon and the stars stood still for them thirty-six hours: and when they left off singing their song, he himself opened his mouth and said, ‘As it is written, as it is written,--The song Joshua before the Lord’ (Josh. x, 12). The sixth song Barak and Deborah sang in the Lord’s name when He delivered them out of the hands of the children of Israel, as it is written, ‘Then sang Deborah, etc.’ (Judg. v, 11). The seventh song Hannah sang when she was given her by the Lord, as it is written, ‘And Hannah prayed prophetically and said’ (1 Sam. i, 11, and the Targum, ed loc.). The eighth song the prophet sang for all the wonders which the Lord did for him. He opened his mouth and sang a hymn, as it is written, ‘And David sang in prophecy before the Lord’ (2 Sam. xxii, 1, and the Targum, ad loc.). The ninth song Solomon the king of Israel sang to the Holy Spirit before God, the Lord of the whole world. And the tenth song the children of the captivity shall sing when they shall be delivered from bondage, as it is written, ‘That which the prophet Isaiah the prophet, ‘This song shall be unto you for joy, as in the night in which the feast of the Passover is celebrated; and your heart shall sing as with a loud voice, even before the Lord three times in the year, with all kinds of music, and with the sound of the timbrel, to go up to the mountain of the Lord, and to the house of the Lord, the mighty one of Israel’ (Isa. xxx, 29)."

From this specimen it will be seen how far the learned Broughton was correct in saying that the paraphrase "is worth our study, both for delight and profit." This Targum has been translated into Latin, and is also accessible to English readers in the translation of Gill, at the end of his Commentaria on the Song of Solomon (Lond. 1751), p. 535 sq.

(5.) The Targum, or rather Targums, on Esther.

The book of Esther, enjoying, both through its story- like form and the early injunction of its being read or
heard by every one on the Feast of Purim, a great circu-
lation and popularity, has been targumized many times.
One translation of concise form, and adhering closely to
the text, occurs in the Antwerp Polyglot (vol. iii): it was
issued enlarged with glosses by Teller in Targumim Pseu-
dotestes in Esther, and forms the Targum Pries is which is contained
in the London Polyglot. Much more prolix, and ampli-
fiying still more the legends of this Targum (comp.
i, 2; 11; ii, 5, 7; iii, 1; v, 14, etc.) is the Targum Poste-
rior in Esther, in which all the full-blown romance
of the text is developed. In this Targum we are
informed as to the name and appearance of all the
characters; it gives an extensive view of all the
operations of good and evil spirits, and describes
their operations in detail. It is evident that we are
being furnished with an extended and elaborated
version of the legend, as well as with the ancient
Targum. The latter, however, is a very imperfect
version, and the former is a more perfect and
elaborated version of the same legend.

The targum of Esther is a very interesting and
instructive work, and is a valuable addition to our
knowledge of the history of the Jewish people. It
is a valuable work, and is a valuable addition to our
knowledge of the history of the Jewish people.
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over Jerusalem (Notices sur Sabaïc [Par. 1888], p. 82). According to the description here given, there can be no doubt that it is the same which Zonnenburg published some years ago, in Persian, with a German translation, in Merx's Archiv, i, 385 sq., and beginning thus: "History of Daniel (peace be upon him). I am Daniel, the children of Jconiah, king of the house of Judah, and I have written to you, my children, about such a Chaldean paraphrase on Daniel, in the absence of all proof that the Persian was made from the Chaldean; for a few Chaldean words at the beginning are no argument in favor of it. All that Munk communicates is, partly as a paper, that he can find no warrant of the fact. Yet Steinschneider has referred to a Targum on Daniel, simply on the authority of Munk's notice (Catalogus Librorum Hebræorum in Bibliotheca Bodleiana). No Targum upon Daniel is extant, as far as we yet know, and it is very doubtful whether one was ever made. The reason assigned in the Talmud for not rendering the book into Chaldean is that it reveals the precise time of the Messiah's advent. A good part of the book is already in Chaldean. To this it may be answered that, at the time when Davidson wrote, this Targum was not yet published, otherwise he would have extended the references given in Judges, the particle that in the original Chaldean was the basis of it. A number of Hebrew words occur in it, and it closes with quoting Ps. cxlviii. 7.

2. There is not any Targum, so far as is known, upon Ezra and Nehemiah. Part of Ezra is already Chaldean, and the same interpretation is found in a work of the fourth, or even fifth century. From a work of the Septuagint.

8. To the Roman edition of the Sept. of Daniel, published in 1772, a Chaldean version is added of the Apocryphal pieces in Esther. This has been printed by De Rossi, accompanied by a Latin version, remarks, and dissertations (Specimen Variorum Lectioium Sacri Textus at Chaldaico Estehri et Septuaginta versiones, etc. [Thib. 1788, 4to]). An edition of the Chaldean Haggiographa was published by Lagarde (Leips. 1878).

VI. Fragmentary Targums on the Other Books. According to Zunz, the Jerusalem Targum—or rather, as it should be called, the Palestinian one—extended to the prophetic books also, and he justifies his opinion by the following particulars, which we give in his order: Abudrahma cures a Jerusalem Targum on 1 Sam. ix, 13, and Kimchi has preserved several passages from it on Judges (xi, 1, consisting of 47 words), on Samuel (i, 17, 18: 106 words), and Kings (i, 22, 21: 68 words; ii, 4, 1: 174 words; iii, 5: 67 words; iv, 7: 29 words; vi, 17, 13: 9 words), under the simple name of Toespehak, i.e. Additional, or Additional Targum. Luzatto has also lately found fragments of the same, under the names "Targum of Palestine," "Targum of Jerusalem," "Another Reading," etc., in an African codex written A.M. 5247 = A.D. 1497, viz., on 1 Sam. xviii, 19; 2 Sam. xii, 12; 1 Kings vi, 9, 11, 13; x, 18, 26; xiv, 13; on Hos. i, 1; Obad. i, 1. On Isaiah (ch. lvii), Rashi, Abudraham (liv, 11), and Farissol (lvxii) quote it, agreeing in part with a fragment of the Targum on this prophet extant in Cod. Urbin. Vatican. No. 1, containing about 190 words, and beginning, "Here in the name of Zerubbabel, he has exalted the prophecy at the end of his prophecy in the days of Manasseh the son of Hezekiah, the king of the tribe of the house of Judah, on the 17th of Tamuz, in the hour when Manasseh set up an idol in the Temple," etc. Isaiah predicts in this his own violent death. Parts of this Targum are also found in Hebrew, in Pesedath Rabbath, 6 a, and Yalkut Isa. 58 d. A Jerusalem Targum on Jeremiah is mentioned by Kimchi; on Ezekiel by R. Simon, Nathan (Aruch), and likewise by Kimchi, who also speaks of a further additional Targum on Jonathan for this book. A Targum Jerusalem on Micah is known to have been extant in MS., written at first with vowels. Butzendorf endeavored to correct the punctuation and bring it as near as possible to the standard of that in Daniel and Ezra, for which some censured him, though, we believe, unjustly. It is no reproach to his memory to say that he did not perfect their vocalization. As the comments are of no critical text of the Targums, they can only be carefully employed in the criticism of the Hebrew original, although they show the substantial integrity of the Masoretic text. They may be advantageously used in suggesting readings of some importance and value. Perhaps they are more useful in their criticism than in their exposition. On the whole, Richard Simon's view of the Targums deserves to be noted here. In his Hist. Crit. Vet. Test. lib. ii, c. 18, he says, "Omnes ista paraphrases, præter illam Onkelos et Jonathanis, non magna mihi utilitis.
pointed from the members of the Society of Jesus. See the Literarischer Bandezeiter, 1863, p. 182; 1874, p. 176. (B. P.)

Tarragona, Councils of. These two councils were so called because they were held in the city of that name in Spain. This city (anciently Tarraconae, capital of the province of the same name, is situated at the mouth of the Francoli, has a population of about 18,000, is the seat of an archbishop, and, besides other schools of learning, has an ecclesiastical seminary.

I. The first council of Tarragona was held in 561, during the pontificate of Theodore. The king of Italy, and greatest of Amalric, king of Spain. Ten bishops were present, and thirteen canons published.

3. Forbids usury among clerks.
4. Forbids bishops, priests, and clerks to judge any cause on Sundays; allows them to do so on other days, provided they do not interfere in criminal cases.
5. Directs that the priest or deacon appointed to any country parish shall remain there during his week (i.e., that the priest shall remain there one week, and then the deacon shall succeed him and keep his week) in order to celebrate divine service with the clerks; and that on Saturday all the clergy shall attend in order to begin the Sunday office. It also orders that munus and vesper shall be daily.
6. Forbids monks to leave their convent in order to perform any clerical function without leave from their superiors.

II. The second council was held in 1242, by Peter the elder, archbishop against the Waldenses in Aragon. Part only of the acts remain. See Mansi, Conc. xi, 592.

Tarshish (Heb. תַּרְשִׁישׁ, Tarshish, subst. [Ge- sen.] or established [Furst]; Sept. Θώρας [but Kar- χύδας in Isa. xxiii; Karkhûdôn in Ezek.; Ἱλίασα in Isa. ii, 16]; Vulg. usually Tharsis; A.V. "Tarshish,") 1 Kings x, 22; xxii, 48; 1 Chron. vii, 10; once Heb. ᴽ, 22, 11, 13, 26, "Tharsis," 1 Chron. i, 7, the name of three men, Possibly of a gens.

1. Second-name of the four sons of Javan, the son of Japheth (Gen. x, 4; 1 Chron. i, 7). B.C. post 2514. He may have been the founder of the city noticed below. See ETHNOLOGY.

2. Sixth-name of the sons of Bilhan, the grandson of Benjamin (1 Chron. vii, 10). B.C. post 1875.

3. Fourth-name of the seven "princes of Persia in the time of Artaxerxes (Esth. i, 14). B.C. 488. As a Persian name the word stands in relation with Tereesh (ii, 21; vi, 2), and with Tarshath; all probably from the root Tare, meaning "an anchor," or Tare (Gesenius, Thes. ii, 188)." A famous port or region the location of which has been much disputed. Josephus (Ant. i, 6, 1) confounds it with Tarus in Cilicia; and in the Sept. version of Isa. xxiii, 10-14, it is rendered Kar- χύδας, Carthage. A similar rendering is found in Ezek. xxvi, 12; xxxvii, 13, Karkhûdôn, Cartagena, an identification urged by Davis (Cardthys, ch. 1). As the Vulg. translates it by "sea" in the passage quoted above, so the Sept. in Isa. ii, 16 renders it Ἰλίασας, a translation followed by Saadia and Luther. The Targums adopt the same translation in some places, and Jerome apologizes for the blunder by saying that "the Hebrews thought Tharsis was their original term for sea; the noun in common use among them, "im, being a Syriac one." In other places, as 1 Kings xxii, 48, and Jer. x, 9, the Targum gives the peculiar rendering of Ναρθής, Africa. Most interpreters, however, agree that (with the possible exception of the passage in Chronicles) the allusion is to Tarraconae in Spain. It seems most likely the source of the precious stone called by the same name.

In the great genealogical table (Gen. x, 4, 5) it is placed among the sons of Javan; "Elishah and Tarshish, Kittim and Dodanim. By these were the islands of the Gentiles divided." This refers the mind to once to the north-western parts of the Mediterranean.
only concur with other parts of Scripture in showing that the name is to be taken in a wide acception, as denoting, besides modern Andalusia, those parts of Af-rica which lie near and opposite to Spain. Nor is it impossible that a part of the trade of Tarshish lay in these and in other animals; for we certainly know that Saba, the capital of the ancient Sheba, was a great place. Boecus informs us that the lions may have been caught in Africa and convey- ed in ships of Tarshish to Tyre. Sheba and Dedan, however, are mentioned here in connection with Tar- shish, and they were certainly Eastern countries, lying probably on the western side of the Persian Gulf in Asia. But the object of the writer here seems to be to mention the countries placed at the extremities of the then known world—Tarshish on the west, Sheba and Dedan on the east. In Isa. xxxii, 1-14 we read, as a part of the burden of Tyre, that the ships of Tarshish are called on to howl at her destruction, because Tyre afforded them no longer a commercial port and a ha- ven: words which entirely agree with the hypothesis that makes Tarshish a city on the seaboard of Spain, trading up the Mediterranean to Tyre. Nor are the words found in ver. 6 discordant—"Pass ye over to Tarshish; howl, ye inhabitants of the isles." Let us now turn to the book of Jonah (i. 3-4; iv. 2). The prophet was commanded to go and prophesy against Nineveh on the Tigris. For this he should, on quitting Jerusalem, have gone in an easterly direction; but he shunned the duty and fled. Of course he naturally fled in a direction the opposite of that in which the author of the former prophecy directed him. Therefore, when he came to Tarshish, then, must have been to the west, and not to the east, of Jerusalem. In order to reach Tarshish, he went to Joppa and took ship for the place of his desti- nation, thus still keeping in a westerly course and show- ing that Tarshish lay to the west. In Tarshish, in- deed, the water, in the extreme north sea, he might well expect to be distant enough from Nineveh. It is also worthy of notice that, when he arrived at Joppa, on the coast of Palestine, "he found a ship going to Tarshish," which fact we can well understand if Tarshish lay to the west, but by no means if it lay on the Red Sea. See OPHIR.

Thus far all the passages cited agree, with more or less evidence, in fixing Tarshish somewhere in or near Spain. But in 2 Chron. xx, 36 it is recorded that Je- hoshaphat, king of Judah, joined himself with Ahazi- ah, king of Israel; to make ships to go to Tarshish, and they hewed out vessels of Elat in the desert, on the Elanitic gulf on the eastern arm of the Red Sea. If, then, these vessels built at Ezion-geber were to go to Tarshish, that place must lie on the eastern side of Palestine, instead of the western; for we cannot sup- pose they circumnavigated Africa; not because such a voyage was impossible, but because it was long and tedious and not likely to be taken when a nearer and safer way to Tarshish lay from the ports of the Pales- tinian coast. But in the parallel passage, found in 1 Kings xxxii, 49, these vessels are described as "ships of Tarshish" (merchants ed. Jewish); which were intended ed. to go to Ophir, not to Tarshish. This removes the diffi- culty at once, for Ophir was in the East, and accounts for the fact that the fleet was built on the Red Sea, since it was an eastern, not a western, voyage which was intended. The reference appears to be to the same eastern seaport of which mention is made in x. 22, where we find Hiram and Solomon importing from the East in ships of Tarshish, or merchantmen, gold and silver, ivory, apes and peacocks. We have not space to en- ter into the critical questions which this contrariety between the books of Kings and Chronicles suggests for consideration. To this remark, however, it is the case, which a diversity appears in the statements of these two authorities, no competently informed theologian could hesitate to give the preference to the former. The alternative of two places by the name of Tarshish, one in Spain and the other in India, was adopted by
TARSHISH

3. It does much to confirm our view that all the articles reported in Jeremiah and Ezekiel to have been brought by the Tarshish merchant ships have come from South-western Spain. Here there were mines of gold and silver, and Tartessus is expressly named as affording the latter mineral (Strabo, iii, 1, 2; Diod. Sic. v, 35). Tin was brought by the Phoenicians from Britain into Spain, and thence carried to the Oriental markets. According to Diodorus Siculus (v, 39), tin was procured in Spain also, as well as lead, according to Pliny (Hist. Nat. iii, 4). Pliny's words are forcible: "Nearly all Spain abounds in the metals—lead, iron, copper, silver, gold." We add one or two corroboration of the above identification. Heeren (Ideas, ii, 64) translates Ezek. xxviii, 12, "whence ships were the chief object of thy merchandise; thou (Tyre) wast a full city, and was honored on the seas." The Phoenicians were as eager in their quest of gold and gold countries as were the alchemists and the Europeans of the 16th century. The lust for gold urged them over the deserts of Arabia and the cliffs of the Red Sea as far as Yemen and Ethiopia; and the same passion carried them westwardly to the coasts of Spain and the Pillars of Hercules. "Spain," says Heeren, "was once the richest land in the world for silver; gold was found there in great abundance, and the baser metals as well. The silver mountains were in those parts which the Phoenicians comprised under the general name of Tartessos, or Tarshish. The immeasurable influence of precious metals which, on their first arrival, they found here so astounded them, and the sight thereof so wrought on the imagination of the people, that fact called fable to its aid, and the story gained currency that the first Phoenician colonists not only filled their ships with gold, but made thereof their various implements, anchors not excepted." See Commerce.

In the absence of positive proof, we may acquiesce in the statement of Strabo (iii, 148) that the river Betis (now the Guadalquivir) was formerly called Tartessos, that the city Tartessus was situated between the two arms by which the river flowed into the sea, and that the adjoining country was called Tartessia. But there were two other cities which some deem to have been Tartessos: one, Gadir, or Gadira (Caldea) (Sallust, Frugam. iii, ii; Pliny, Hist. Nat. iv, 96; and Avienus, Descript. Orb. Terr. p. 614); and the other, Carticia, in the Bay of Gibraltar (Strabo, iii, 151; Ptolemy, ii, 4; Pliny, iii, 5; Melia, ii, 6). Of the three, Carticia, which has found a learned supporter at the present day (Erach and Gruber, Encyclop. s. v.), seems to have the weakest claims, for, as best I can gather, neither name was extant, Tartessus is placed beyond the Columns of Hercules (Herodotus, iv, 152); and in a still earlier fragment of Stesichorus (Strabo, iii, 148) mention is made of the river Tartessus, whereas there is no stream near Carticia (= El Roccadillo) which deserves to be called more than a rivulet. Strictly speaking, the same objection would apply to Gadir; but, for poetical uses, the Guadalquivir, which is only twenty miles distant, would be sufficiently near. It was, perhaps, in reference to the claim of Gadir that Cicero, in a letter to Atticus (vii, 8), jocosely calls Balbus a native of that town, "Tartessium istum tuum." But Tartessus was likewise used by poets to express the extreme west where the sun set (Ov. Metam. xiv, 416; Silius Italicus, x, 338; comp. id. iii, 399). See Smith, Dict. of Class. Geog. s. v. "Tartessus." See, in addition to the works cited by Bochart and Winer, *sup. sup.* the Journal of Soc. lit. Oct. 1851, p. 226 sq.

5. (A. V. "beryl"). A precious stone, so called as brought from Tarshish, as Ophir is also put for the gold brought thence (Exod. xxviii, 20; xxix, 18; Ezek. i, 16; x, 9; xxviii, 13; Cant. v, 14; Dan. x, 6). The Sept., followed by Josephus, makes it the "chrysolite," i.e. the topaz of the moderns, which is still found in Spain: so Braun, De Vestitu Sacror. ii, 17. Others suppose it to be "amber," but this does not agree with the passages in Exodus, which make the Tarshish to have been one of the engraved stones of the high-priest's breastplate. See Beril.

TARSUS (Τάρσος), the chief town of Cilicia, "no mean city" in other respects, but illustrious to all time as the birthplace and early residence of the apostle Paul (Acts ix, 11; xii, 39; xxi, 3). The only other passages in which the name occurs are Acts ix, 30 and xi, 25, which give the limits of that residence in his native town which succeeded the first visit to Jerusalem after his conversion, and preceded his active ministerial work at Antioch and elsewhere (comp. xxi, 21 and Gal. i, 21). It was during this period, no doubt, that he planted the Gospel there, and it has never since entirely died out. There is little doubt that Paul was there also at the beginning of his second and third missionary journeys (xxiv, 41; xviii, 23). See PAUL.

Tarsus was situated in a wide and fertile plain on the banks of the Cydnus, the waters of which are famous for the dangerous fever caught by Alexander when bathing, and for the meeting of Antony and Cleopatra. The river flowed through it and divided it into two parts. Hence it is sometimes by Greek writers called Tauroi in the plural, perhaps not without some reference to a fancied resemblance in the form of the two divisions of the city to the wings of a bird. This part of Cilicia was intersected in Roman times by good roads, especially one crossing the Taurus northward by the "Cilician Gates" to the neighborhood of Lystra and Iconium, the other joining Tarsus with Antioch and passing eastward by the "Amanian" and "Syrian Gates." Tarsus was founded by Sardanaapalus, king of Assyria. The Greeks, however, claimed a share in its colonization; and Strabo (xiv, 673) has preserved an ancient legend of certain Argives having arrived there with Tripodemus in search of Io. It appears first in authenti
city history in Xenophon's time, when it was a city of some considerable consequence (Anab. i, 2, 28). It was occupied by Cyrus and his troops for twenty days and given up to plunder. After Alexander's conquests had swept this way (Q. Curt. iii, 5) and the Seleucid kingdom was established at Antioch, Tarsus usually belonged to that kingdom, though for a time it was under the Ptolemies. In the civil wars of Rome it took Cesar's side, and on the occasion of a visit from him it had its name changed to Julipolis (Cesar, Bell. Alex. 66; Dion
TARSUS

CAS. XLVII, 26). Augustus made Tarsus free (Appian, Bell. Civ. v, 7). This seems to have implied the privilege of being governed by its own laws and magistrates, with freedom from tribute; but did not confer the jus coloniarum nor the jus civitatis; and it was not, therefore, as usually supposed, on this account that Paul enjoyed the privilege of Roman citizenship. Tarsus, indeed, eventually did become a Roman colony, which gave to the inhabitants this privilege; but this was not till long after the time of Paul (Deyling, Observat. Sacr. iii, 391 sq.). See Citizenship; Colony. We thus find that the Roman tribune at Jerusalem ordered Paul to be scourged, though he knew that he was a native of Tarsus, but desisted on learning that he was a Roman citizen (Acts ix, 11; xxii, 89; xxiii, 24, 27). We ought to note, on the other hand, the circumstances in the social state of Tarsus, which had, or may be conceived to have had, an influence on the apostle's training and character. It was renowned as a place of education under the early Roman emperors. Strabo compares it in this respect to Athens and Alexandria, giving, as regards the zeal for learning shown by the residents, the preference to Tarsus (xiv, 673). Some distinguished names adorn its annals; among others, Athenodorus, the tutor of Augustus, and Nestor, the tutor of Marcellus, the nephew of Augustus; Artemidorus and Diodorus, celebrated grammarians, and Dionysides, a tragic writer. Tarsus, also, was a place of much commerce, and Basil describes it as a point of union for Syrians, Cilicians, Isaurians, and Cappadocians (Ep. Euseb. Samos. Episc.). Owing to its commercial advantages, Tarsus continued to flourish under the Roman emperors, until it fell into the hands of the Saracens. It was taken from them after a memorable siege by the emperor Nicephorus, but soon afterwards restored to them. In the time of Abulfeda, that is, towards the end of the 13th and beginning of the 14th century, Tarsus was still large and surrounded by a double wall, and in the occupation of Armenian Christians (Tab. Syriac, p. 153). It still survives, though greatly reduced, under the modern name Terni. Kinneir, who spent a week in Tarsus, states (Travels, p. 121) that hardly a vestige of the former magnificence of Tarsus remains; nor does, perhaps, the modern town occupy one fourth part of the area of the ancient city. He observed a few ancient ruins, but not a single inscription or any monument of beauty or art. The houses are intersected by gardens and orchards; they seldom exceed one story in height, are flat-roofed, and the greater part of them are constructed of hewn stone, to furnish which the more ancient edifices have been levelled with the ground. The inhabitants amount to about thirty thousand souls, mostly Turks and Turcomans. The adjoining villages are chiefly inhabited by Greeks, who prefer agricultural pursuits to a town life. The sea is not visible from the town. The Cydnus is there about forty yards wide, and small canals are cut from it for irrigation.

See Heumann, De Claris Tarsensatis. (Göttingen. 1748); Altmann, Exerc. de Tarso (Bern. 1731); Zeichich, Syu-muera Antig. Tarsena. (Viteb. 1760); Mannert, ii, 97 sq.; Rosenmüller, Bibl. Geogr. iii, 38; Beaufort, Karavanà. p. 275; Irby and Mangles, Travels, p. 502-506; Belsey,
Tartak (Heb. Tartak, תַּרְתָּק; Sept. Θαρτάκ; Vulg. Tharthac), one of the gods of the Avite, or Avvite, colonists who were planted in the cities of Samaria after the removal of the tribes by Shalmaneser (2 Kings xviii, 31). According to the Jewish tradition, Tartak is said to have been worshipped under the form of an ass (Talm. Babyl. Sanhedrin, fol. 63 b). From this it has been concluded that this idol was the Egyptian Typho; but, though in the hieroglyphics the ass is the symbol of Typhon, it was from being regarded as an object of worship that it was considered absolutely unclean (Plutarch, Is. et Or. c. 14). A Persian or Pehlevi origin has been suggested for Tartak, according to which it signifies either "intense darkness," or "hero of darkness," or the underworld, and so, perhaps, some planet of ill-luck, as Saturn or Mars (Gesenius, Thesaurus Hebr. et Chaldæ. s. v.). Tartak is represented in the Persian Gulf as a warlike race on the Persian Gulf, worshipped Mars alone of all the gods, and sacrificed an ass in his honor (Strabo, xv, 727). Perhaps some trace of this worship may have given rise to the Jewish tradition.

Tan-tan (Heb. Tartan, תַּרטָן; Sept. Θαράς; Vulg. Tharthan), which occurs only in 2 Kings xviii, 17 and Isa. xx, 1, has been generally regarded as a proper name (Gesenius, Lex. Heb. s. v.). Winer assumes, on account of the identity of the name, that the same person is intended in the two passages (Realen, s. v.). Recent discoveries make it probable that in Tartan, as in Rabbais and Rabshakeh, we have not a proper name at all, but a title or official designation, like Pharaoh among the Egyptians, or Surenas among the Parthians (Tacit. Ann. vi. 42). The Assyrian Tartan is a "general," or rather, a chief. It seems as if the Greek translator of 2 Kings had an inkling of the truth, and therefore prefixed the article to all three names, which he very rarely prefixes to the names of persons where they are first mentioned. If this be the true account of the term Tartan, we must understand the thing xviii, 17, and the第七xviiii, 17, the latter sent "a general," together with his "chief eunuch" and "chief cup-bearer," on an embassy to Hezekiah, and in Isa. xx, 1 that "a general"—probably a different person—was employed by Sargon against Ashdod, and succeeded in taking the city. See TAMBURE.

Tascookricutes (Τασκοκρύγυτα, Τασκοκρύγυτον), from the wooden mallet or club and ήδους, nose, in Ephesians, Har. 48, n. 14), a heretical sect of Galatia (Hieron. Comm. in Ep. ad Gal.) belonging probably to the 4th century, are by some included among the Gnostic of the school of Mark [see MARCUS THE HERESIARCH], e. g. by Theodoret, Heret. Fug. 1. 5, 10, and by others among the Montanists, e. g. by Epiphanius, ut sup. The term is unquestionably a nickname, applied to these heretics because they were accustomed during prayer to place a finger to the nose or mouth like a pole, at the same time observing the profoundest silence. See Augustine, De Heres. 65; Philastri. Heres. 76; and Epiphanius. Theodoret says that they ridiculed the sacraments, rejected the creeds, repudiated all revelation; and others charge them on a denial of the incarnation. Their assemblies were legally prohibiting after the 4th century, but traces of them are seen in Theodore Studita in the 9th. They are by some supposed to be identical with the Passaquichyphites—Herzog, Real-Encyklop. s. v.

Tasmania, formerly Van Diemen's Land, is a considerable island in the South Pacific Ocean, lying between 40° 40' and 43° 40' south lat., and 144° 30' and 148° 30' east long., at the south of, and separated from Australia by Bass's Strait. Its greatest length from Cape Grim on the north-west to Cape Pillar on the south-east is 240 miles, and its greatest breadth from east to west 200 miles. Its area, including the adjacent islands, is about 26,000 square miles. Its capital is Hobart-Town, with a population of 19,000. In 1870 the total population of Tasmania was 93,829.

I. History. — Tasmania was first discovered by Tasman, Dec. 1, 1642, and named by him Van Diemen's Land in honor of his patron, the then governor of the Dutch West Indies. In 1608 Lieut. Bowen was despatched from Sydney with a few soldiers and convicts to form a settlement in the south of the island, which was finally abandoned, 1798, by the capture of the settlement by the French.

From 1817 commenced a rapid increase in the number of free settlers; and in 1825 Tasmania was declared independent of New South Wales. The transportation of convicts ceased in 1855, and on Jan. 4, 1866, on petition of the Legislative Council to the home government, the name of the colony was officially changed to Tasmania. Of the 3000 aborigines found in the country the number rapidly decreased, until now not one remains.

II. Climate, Soil, etc. — The climate of Tasmania is fine and salubrious; the mean temperature of the hottest month (January) is 68° 57', of the coldest (July) 45° 82', and of the whole year 54° 92'. The agricultural lands may be divided into three classes—alluvial deposits, tertiary clays, and loamy soils. In their virgin state some of the lands are marvellously productive; but in many cases, through improvident management, the soil has deteriorated.

III. Administration. — Since the passing of the Constitution Act in 1854, the governing authority has been vested in a Parliament, consisting of the governor, as the queen's representative, and two elective Houses—the Legislative Council of fifteen, and the Assembly of thirty, members. The qualification of voters is, for the former, a freehold of the annual value of fifty pounds, and, for the latter, a freehold valued at one hundred pounds or a ten pounds rental.

IV. Religion and Education. — By the Constitution Act, fifteen thousand pounds is annually reserved for the support of religion, and is at present divided among various religious denominations according to their respective numbers at the census. They were, in 1870: Church of England, 53,047; Roman Catholic, 22,091; Presbyterians, 9064; Wesleyans, 7187; Independents, 3581; Baptists, 501; Jews, 292. For the support of elementary education five thousand two hundred pounds is appropriated by Parliament, the disbursement of which is intrusted to a Central Board holding its sittings at Hobart-Town. The teachers are appointed by the board, and are under the supervision of the inspector of the schools. There were, in 1873, 141 public schools; 10,883 pupils, with an average attendance of 1047; 105 male teachers, 108 female teachers, and 32 pupil teachers. There are four superior schools—Horton College, High-school, Hutchins's School, and the Church Grammar-school.

The sports of the Wesleyan missionaries in Tasmania have been directed mainly to the English population. The mission was begun in 1820 by the Rev. Mr. Horton, who was on his way to New South Wales. The mission was approved by the governor of the colony; and another missionary was soon sent out, who was followed by two more in 1827, and by a fifth in 1828. The following is the report of the mission for 1875: Chapels and other preaching places, 95; missionaries and assistants, 16; local preachers, 70; full members, 1286; persons on trial, 202; Sunday-schools, 47; teachers, 401; scholars, 3076; attendants on worship, 9176. The United Methodist Free Church mission for 1875: Principal stations, 4; ministers, 4; members, 223.

The United Methodist Free Churches had, in the same year, 3 lay agents and 38 members. See TASSCHEMACHER (Dutch, Tassenmaeker),
Tassel

Perrins, one of the earliest ministers of the Reformed (Dutch) Church in the United States, was born in Holland, and educated at the University of Utrecht. He was settled in the United States first at Kingston, N.Y., in 1676–77, then went to Dutch Guiana, S.A., 1677–78, and in 1679–80 he finds him at New Amstel, now New Castle, Del. Here difficulties arose which induced him to leave this place, and he supplied the Church on Staten Island occasionally, 1682–83. In 1684 he took charge of the Church at Schenectady, N.Y., which he retained until his death. Meantime, in 1684, as the records show, he organized the Church at Hackensack, N.J., with thirty-three communicants. He was never there long enough to make these occasional visits, to preach and receive members and dispense the Lord's supper, until 1789. This service must have cost him then much time and labor; but in this apostolic method of journeys and visitations many of the old churches were planted and sustained in their primitive worship. At Schenectady Mr. Tasschemacher was the first pastor, although the Church was probably organized before he went to them. He was the most prominent victim of the Indian massacre and burning of that city, Feb. 8, 1690. "The French, in order to control the Indian trade, had planned the capture of Albany. . . . The project was not wholly carried out; but a party of French and Indians left Montreal, and, proceeding by way of Lake Champlain, intended attacking Albany. But, the Indians not consenting, they turned off towards Schenectady. They gave orders that Tasschemacher's life should be saved on account of the information they could obtain from him; but his house was not known, and before he could be personally recognized he was slain and his house and papers burned. His head was cloven open and his body burned to the shoulder-blades. Sixty persons lost their lives on that fatal Sabbath night; people there believed that their Church on themselves from their stealthy and cruel foes. The remnant that escaped kept the Church of Schenectady alive. Without a pastor to instruct them, they met for worship amid the ruins of the city, chose their elders and deacons from year to year, who were ordained by the Rev. Godfriedus Dellius, of Albany, and his successor, Rev. Petrus Van Dresseden, until, in 1702, the little flock thus kept alive, and having gained in numbers and strength, called the Rev. Bernardus Freeman and received him as their pastor. Little more is known of Mr. Tasschemacher's history. He died a martyr among his people, and left a desolate Church amid the perils amid which the Gospel was preached and churches were established in their early days upon the frontier. See Corwin, Manual of the Ref. Church, p. 486. (W.J. R.T.)

Tassell. In mediaval times the sacred vestments of the ministers of the Church were adorned with tassels, to which, in the case of Balmaci and tunicus, balls of crystal were attached. The word also denotes a thin plate of gold or silver worn on the back of the cope and episcopal gowns.

Tate, Nahum, a well-known psalmist, was born in Dublin, Ireland, in 1652, and at the age of sixteen was admitted to Dublin College, but does not appear to have followed any profession. He succeeded Sheppard as a poet and song-writer about 1671, and died at the time of the tilting of death, which happened Aug. 12, 1715, in the Mint, where he resided as a place of refuge from his creditors. He was the author of nine dramatic performances and a large number of poems; but is at present better known for his Psalms, in which he was joined by Dr. Brady. For a complete list of his works see Libride, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict. s. v. See Psalmody.

Tatian, a notable Christian writer of the 2d century, was a native of Assyria, though Clemens Alexandrinus and later fathers term him a Syrian. He had mastered the Graeco-Roman culture of his day, largely through extended travels; and his reading was very wide, no fewer than ninety-three classic authors being referred to in his works. In the course of his wanderings as a scolding rhetorician he came to Rome, at that time the great centre for all intellectual interests and tendencies, and there turned his attention to Christianity. To justify this new religion, he wrote a work in which he confuses himself a convert to the barbarian philosophy of the despised sect, and invites his contemporaries to examine it, that they too might observe the astonishing contrasts it presents, with its simplicity and its clearness, to the darkness of the heathenism of the others that are so much more associated with Justin, perhaps as a pupil; but he soon became himself a teacher of Christianity. His attitude was apologetic, and necessarily involved the most marked antagonism to paganism. Stern and even harsh in his morality, he could realise no truth in heathen philosophy, and feel no sympathy, even though but of a scientific or aesthetic nature, with heathen life and culture. To him, as to his contemporary Christians, the belief in one God was of the highest moral significance. The loss of this faith, he taught, had exposed the soul of man to the rule of the dark powers of material nature. This plan did not wholly carry out; but a party of French and Indians left Montreal, and. proceeding by way of Lake Champlain, intended attacking Albany. But, the Indians not consenting, they turned off towards Schenectady. They gave orders that Tasschemacher's life should be saved on account of the information they could obtain from him; but his house was not known, and before he could be personally recognized he was slain and his house and papers burned. His head was cloven open and his body burned to the shoulder-blades. Sixty persons lost their lives on that fatal Sabbath night; people there believed that their Church on themselves from their stealthy and cruel foes. The remnant that escaped kept the Church of Schenectady alive. Without a pastor to instruct them, they met for worship amid the ruins of the city, chose their elders and deacons from year to year, who were ordained by the Rev. Godfriedus Dellius, of Albany, and his successor, Rev. Petrus Van Dresseden, until, in 1702, the little flock thus kept alive, and having gained in numbers and strength, called the Rev. Bernardus Freeman and received him as their pastor. Little more is known of Mr. Tasschemacher's history. He died a martyr among his people, and left a desolate Church amid the perils amid which the Gospel was preached and churches were established in their early days upon the frontier. See Corwin, Manual of the Ref. Church, p. 486. (W.J. R.T.)
TATIANI EVANGELIUM

Tauler

Tauf, Johann, the famous Dominican preacher and mystic, was born at Strasbourg in A.D. 1290—though authorities differ with respect to both time and place. He was of honorable family and early devoted to the priestly office. In (about) 1308 he became a monk and went to Paris, to the College of St. James, to study theology. He found greater pleasure in the study of the writings of the Areopagite St. Bernard, and the two Victors, and especially of Augustine, than in the popular philosophy; his attention was also given to the Neo-Platonists, and, among schoolmen, to Aquinas with respect to ethics. On his return to Strasbourg, Tauler came under the influence of Master Eckart, and also of a more simple and practical company of mystical thinkers among the monks, including Nicholas of Strasburg and others. He became a preacher, and associated himself with the friends of God—a monk formed to tears, and comfort the people upon whom rested the ban of the Church imposed by pope John XXII; and in this society he labored all his life. His sermons were clear and adapted to the popular needs, but not, it would seem, at this time pervaded by the power of a personal union of the preacher with God. In 1340 occurred an event of decisive importance to Tauler. He was then visited by Nicholas of Basle (q. v.), and by him led to realize his need of a personal conversion to God. During two years, in which he refrained from preaching and became an object of ridicule to his fellow-monks, who were unable to understand the reason for such struggles as he was passing through, did he wrestle with his sense of sin and his need of pardon. Finding peace at length, he passed through further discipline by reason of a disgraceful failure in an attempt to preach; but from that time he preached persistently, and with a power not previously possessed. Wicked clergymen were unable to endure the faithful rebukes with which he visited their sins, and they professed him from preaching; but the magistracy prevented the enforcement of their order. Under the preaching of the first sermon after his conversion a number of persons fell down as dead, and he was besought to continue the sermon. He was one of the few who refused to cease from preaching to the people in obedience to the papal interdict, and bravely the anger of his immediate superiors in the execution of that duty. In 1348 the "black death" swept over Strasburg, carrying off sixteen thousand victims, and Tauler, adding to his own itinerancy, went to Paris and two other monks had pity upon the people, and they appealed in writings (whose circulation was at once prohibited) to the other clergy to do what they
could that the "poor ignorant populace should not thus die under the ban." Charles IV soon afterwards came to Strasbourg and caused the three monks to be brought before him. He committed to the care of that friar who had dismissed them with the admonition not to "offend against the Church and its interdict again." Tauler retired to Cologne, and became preacher in the nunnery of St. Gertrude, but after a few years returned to Strasbourg, where he had last a visit with Nicholas of Basle. He committed to the care of that friar two of the writings he wished to have given to the world, and died June 16, 1361. He was buried in his convent, and the stone which covered his grave is preserved in the "New Church" of Strasbourg.

Tauler's works consist of sermons, homilies, and an *Imitation of the Life of Christ in Its Poverty*. The sermons are extant in manuscript in several libraries, the oldest MS. being a parchment at Strasbourg. In printed form the first ed. appeared at Leipzig, 1498, in 4to, and others at Augsburg (1506, fol.) and Basle (1521 and 1522, fol.), the latter being superior to the former. Of modernized editions that of Frankfort (1826, 3 pts. 8vo) is best. The *Imitation of Christ* also exists in different MSS. and editions, the best ed. being that of Schlosser (Frankf. 1838, 8vo). A number of other writings are attributed to Tauler, but without authority.

The teachings of Tauler are not presented in his works in systematic form. His aim was practical, and the edifying element predominates over the speculative in his theology. As with Eckart, the speculative ideas may be traced back to the concept *Becoming*—the absolute, simple, uncreated entity, which involves neither distinctions nor relations, and which no name is adequate to express. It is the hidden Deity, whose nature requires, however, revelation and operation. Revelation is the process of the Trinity; operation, with the Deity, is begetting. Hence the Deity in operation becomes Father, as he knows himself, and in that act of knowledge expresses himself, the word which he speaks being the Son. Between them exist reciprocal approval and love, and this love is the Holy Spirit, proceeding from both the Father and the Son. This conception of the Trinity evidently involves a distinction of relations rather than of *hypostases* in the Godhead. The Son is eternal. With reference to the creation, Tauler comes very near to the teachings of pantheistic monotheism, but nevertheless preserves the distinction between the Creator and the creature, and was constantly opposed to the teachings of the Beghards and Brethren of the Free Spirit. The human soul came forth from God, and contains a divine spark, in which the Trinity is reflected, and which does not, however, return to God until the sensual part of man yearns for the creature world. Sin consists in giving way to the latter impulse. It cannot wholly deprive the soul, which is at bottom noble and in harmony with the good, of its yearning for reunion with God; but man possesses in himself no power to return to God. Righteousness can be recovered only through faith in the merits of Christ. Meditation on the work and imitation of the life, especially the sufferings, of Christ form the way by which to return to God. This imitation should be outward, but also inward, transforming him, and, after ingrafting them into their principles, superior to all creature control; God enters in with all his blessing, and supplies the place of grace with his immediate operation. As the soul becomes, in this way, "free from grace," so it also becomes "free from virtue," i.e. it no longer practices an isolated virtue, but, with a burning desire, seeks to interweave all of them and with love, he seeks to love, he knows how to love, he won him all virtues as the outflow of that love. No idle contemplation or passive asceticism finds the approval of Tauler, but a life of active love and pity, of patience and meekness—a life in the imitation of Christ. Tauler did not contradict the doctrines of his Church, but he sought to interpret them in an exalted manner. A mysticism displayed a free, practical, evangelical tendency which has given it historical importance; and we may appropriately retain for him the title, early bestowed, of *Doctor Illuminatus*.

**Tausan** (or *Tagesen*), Johann, a Danish Reformer, was born at Birkinde, island of Fünen, in 1494; and was educated at Aarhus. Appointed as *Domesman* to a monastery, he entered the convent of the Order of St. John of Jerusalem at Antworskow, where he became acquainted with the writings of Luther. He visited Wittenberg, and formed the acquaintance of Melancthon. Returning to his native country, he delivered lectures on theology in the University of Copenhagen, and in 1524 avowed himself a disciple of Luther. After being expelled from one convent and imprisoned in another, he was, in 1526, appointed chaplain to Frederick I, king of Denmark; and in 1529 was appointed to the Church of St. Nicholas at Copenhagen, where he remained till 1537. He was then appointed to the bishopric of Haldeskil, and in 1542 was made bishop of Ripen, and died in 1561. He published several theological treatises, some Danish hymns, and a Danish translation of the Psalms. See *Hook, Eccles. Biog. s. v.*; Jücher, *Geschichte der litur. u. d. v. 1030.

**Tav.** See *Alpharet*.

**Tavern.** See *Three Taverns*.

**Taverner, Richard,** a learned and pious layman, was born at Brilsley, England, in 1505. He is said to have studied at Corpus Christi College, Cambridge, and afterwards at Oxford, and then law in the Inner Temple. Having been appointed one of the keepers of the signet in 1537, he held that office until the reign of Queen Mary. He was a friend of the Reformation, and, in order to promote it, undertook a new translation or edition of the English Bible (Lond. 1539, fol.). It was dedicated to the king and allowed to be read in the churches; but in 1545 the Romish bishops committed him to the Tower. He was, however, soon released, restored to the king's favor, and elected a member of Parliament in 1545. Taverner's edition of the Bible is a correction of what is called Matthew's Bible, many of whose marginal notes are adopted, many omitted, and others inserted by the editor. In 1543 Edward, king Edward, Taverner, although a layman, received a special license in 1532 to preach throughout the king's dominions, from which he was obliged to desist upon the accession of Queen Mary. He resumed his preaching when Elizabeth came to the throne, and, besides receiving other commissions, was made high sheriff of Oxford County in 1569. He died July 14, 1575. Besides his Bible, we have the following list of his publications: *The Sum and Fith of C.L. Psalms of Daved*, etc. (Lond. 1589, 8vo).—*The Epistles and Gospels, with a Brief Postill*, etc. (ibid. 1546, 2 pts. 4to).—*A Key of Faith*, etc. (ibid. 1589, 12mo).—*The Garden of Wine*, etc. (ibid. 1589, 2 bks.).—*Flores aliquot Sententiarum ex Varia Scriptoribus* (translatus from Erasmus):—*Catonia Disticha Moralia* (ibid. 1558, 8vo; 1555, 4to).—*In Minum Publicum Lib. I* (ibid. 1562).—*Catechismus Peditum*;—*Proverbs, or Aages* (ibid. 1546, etc.). See *Matthew Henry's Corpus Christi College; Ward, Graham Professors; Newcome, English Biblical Translations; Chalmers, Biog. Dict. s. v.* See Authorized Version.

**Tavthie,** the Babylonian name for "the mother of the gods," thought to be the same as *Tatamutu or Tatha*, "the sea."

**Tawala,** in Slavonic mythology, was a god of the fields, bestower of blessings, worshipped by the Poles.

**Tawbutte,** a talbot (i.e. a hunting dog), frequently used in medieval heraldic devices. In an inventory of church goods at Easington, Oxford, is the follow-
ing: "Item, a vestment powdered with stars and taw-
buttes."

Tawdry, a name given to the necklace worn of old by English peasant girls, in memory and honor of St. Etheldreda, or Awdry, patroness of the diocese of Ely, who, after she had become religious, mourned for the vanity in which she had indulged by wearing gold necklaces.

Tax Hebrew (some form of חֲזָאָה, to arrange). Taxes of some kind must have been coeval with the origin of civilized society. The idea of the one is involved in that of the other. The whole, society, as every organization, implies expense, which must be raised by the abstraction of property from the individuals of which it consists, either by occasional or periodical, by self-imposed or compulsory, exactions. In the history of Is-
rael, as of other nations, the student who desires to form a just estimate of the social condition of the people must take into account the taxes which they had to pay. According as these are light or heavy may vary the happiness and prosperity of a nation. To them, though lying in the background of history, may often be traced, as to the true motive power, many political revolutions. We find the name of Tawdry among the names of Assyria, the commercial com-
merce of the Mosaic polity. Taxes, like all other things in that polity, had a religious origin and import. While the people were in the migratory stage during their marches through the desert, only such incidental taxes were levied, or rather such voluntary contribu-
tions, as were received, as the exigencies of the time de-
manded. It was not till their establishment in Canaan that taxation assumed a regular and organized form. We propose, therefore, in the following article (which treats only of public and private imposts) to consider the subject chronologically from that point. See As-
sumption.

I. Under the judges. According to the theocratic govern-
ment contemplated by the law, the only payments obligatory upon the people as of permanent obligation were the tithes (q.v.), the first-fruits (q.v.), the redemption-
money of the first-born (q.v.), and other offerings as belonging to special occasions. See Purim. The payment by each Israelite of the half-shekel as "a tone-
ment-money" for the service of the tabernacle, on taking the census of the people (Exod. xxx, 13), does not ap-
pear to have had the character of a recurring tax, but to have been supplementary to the free-will offerings of Exod. xxv, 2, 4, 19, 23, the expense of (se con-
struction of the sacred tent. In later times, indeed, af-
fter the return from Babylon, there was an annual pay-
ment for maintaining the fabric and services of the Temple; but the fact that this begins by the voluntary com-
 pact to pay one third of a shekel (Neh. x, 30) shows that still then there was no such payment recognised as necessary. A little later the third became a half, and under the name of the dirachma (Matt. xvii, 24) was paid by every Jew, in whatever part of the world he might be living (Josephus, Ant. xviii, 9, 1). From the Talmudic tract Shekalim (Mishn. ii, 4), the time of payment appears to have been between the 15th and the 25th of the month Adar, that is, in March. After the destruction of the Temple, this dirachma was ordered by Vespasian to be paid into the Capitol, "as," says Josephus, "they used to pay the same to the Temple at Jerusalem" (War, vii, 6, 6). During the prosperity of Palestine, large sums were thus collected in Babylonia and other Eastern cities, and were sent to Jerusalem un-
der a special escort (Josephus, Ant. loc. cit.; Cicero, Pro Flacco, c. 28). We have no trace of any further taxa-
tion than this during the period of the judges. It was not in itself heavy: it was lightened by the feeling that it was paid in the service of a holy temple. In such act, the people secured the celebration of their worship, and the presence among them of a body of men acting more or less efficiently as priests, judges, teachers, perhaps also as physicians. We cannot wonder that the people should afterwards look back to the good old days when they had been so lightly burdened.

II. Under the monarchy, its centralized government and greater magnificence involved, of course, a larger expenditure, and therefore a heavier taxation. This may have come, during the long history of the king-

...
The influence of Ezra secured for the whole ecclesiastical order, from the priests down to the Nethinim, an immunit
ized from all taxation and, less than 70 years later, these burdens and corvée were pressed heavily on the great body of the people, and they complained bitterly both of this and of the Ḥaggah, or forced service, to which they and their cattle were liable (Neh. ix. 37). They were compelled to mortgage their vineyards and fields, borrowing money at twelve per cent, the interest being payable apparently either in money or in kind (v. 1-11). Failing payment, the creditors exercised the power (with or without the mitigation of the year of jubilee) of seizing the persons of the debtors and treating them as slaves (ver. 5; comp. 2 Kings iv. 1). Taxation was levied also on such property as was in use these same regions, the settled policy of whose government has ever been to grind the people by the utmost extent of extortion, peculation, and espionage, in all the grades of official administration.

IV. Under the Egyptian and Syriac kings the taxes paid by the Jews became yet heavier. The "farming" system of finance was adopted in its worst form. The Persian governors had been obliged to pay a fixed sum into the treasury. Now the taxes were put up to auction. The contract sum for those of Phoenicia, Judea, and Samaria had been estimated at about 9000 talents. An unscrupulous adventurer (e.g. Joseph, under Ptolemy Euergetes) would bid double that sum, and would then go down to the province, and by violence and cruelty, like that of Turkish or Hindū collectors, squeeze out a large margin of profit for himself (Josephus, Ant. xii. 1-5).

Under the Syrian kings we meet with an ingenious variety of taxation. Direct tribute (πιθος), an excise duty on salt, crown-taxes (πιθος), golden crowns, or their value, sent yearly to the king), one half the produce of fruit-trees, one third that of corn land, a tax of some kind on cattle: these, as the heaviest burdens, are mentioned last in the decree of the king. In these respects remissions were made (1 Macc. x. 29, 30; xi. 36). Even after this, however, the golden crown and scarlet robe continue to be sent (xiii. 39). The proposal of the apostate Jason to farm the revenues at a rate above the average (400 talents, while Jonathan [xi. 28] pays 800 only), and to pay 150 talents more for a license to open a circus (2 Macc. iv. 9), gives us a glimpse of another source of revenue. The exemption given by Antiochus to the priests and other ministers, with the deduction of one third for all the residents in Jerusalem, was apparently only temporary (Josephus, Ant. xii. 5, 3).

V. Roman taxation, in its pressure, if not absolutely heavier, was probably more galling, as being more thorough and systematic, and more distinctly a mark of bondage. The capture of Jerusalem by Pompey was followed immediately by the imposition of a tribute, and within a short time the sum thus taken from the resources of the country amounted to 10,000 talents (Josephus, Ant. xiv. 4, 4, 5). The decrees of Julius Caesar showed a characteristic desire to lighten the burdens that pressed upon the subjects of the republic. The tribute was not to be farmed. It was not to be levied at all in the sabbatic and festival years, and following the same years that followed (ibid. xiv. 10, 5. The people, still under the government of Hyrcanus, were thus protected against their own rulers. The struggle of the republican party after the death of the dictator brought fresh burdens upon the whole of Syria, and Cassius levied not less than 70 talents of gold. The burden was already heavy as might be expected from his lavish expenditure, in public buildings, the taxation became heavier. Even in years of famine a portion of the produce of the soil was seized for the royal revenue (ibid. xv. 9, 11), and it was not till the discontent of the people became formi
dable that he ostentatiously diminished this by one third (ibid. xv. 10, 4). It was no wonder that when Herod wished to found a new city in Trachonitis, and to attract a population of residents, he found that the most effective bait was to promise immunity from taxes (ibid. xvii. 2, 1) or that on his death the people should be so loud in their lamentations that he should release them from their burdens, complaining specially of the duty levied on all sales (ibid. xvii. 8, 4).

When Judea became formally a Roman province, the whole financial system of the empire came as a natural consequence. The taxes were systematically farmed, and the publicans appeared as a new curse to the country. See PUBLICAN. The portoria were levied at harbors, piers, and the gates of cities. These were the τελαθ of Matt. xviii, 24; Rom. xiii, 7. In addition to this, there was the κυρος, or poll-tax (Cod. D gives ἐπαράδονος in Mark xii, 10), paid by every Jew, and looked upon, not in any righteous manner, as the payment of a delinquent debt.

It was about the lawfulness of this payment that the rabbins disputed, while they were content to acquiesce in the payment of the customs (Matt. xxii, 17; Mark xii, 18; Luke xx, 20). It was against this apparently that the struggles of Judas of Galilee and his followers were chiefly directed (Josephus, Ant. xviii, 1, 6; War, ii, 8, 1). United with this, as part of the same system, there was also, in all probability, a property
tax of some kind. Quirinus, after the deposition of Archelaus, was sent to Syria to complete the work— begun, probably, at the time of our Lord's birth—of valuing and registering property, and this would hardly have been necessary for a mere poll-tax. See Cai
dinius. The influence of Joazar, the high-priest, led the people generally (the followers of Judas and the Pharisee Sadduc were the only marked exceptions) to ac
quiesce in this measure, and to make the required returns (Ant. xviii, 1, 13), but their resistance continued, and, under Tiberius, they applied for some alleviation (Tacitus, Ann. ii, 42). In addition to these general taxes, the inhabitants of Jerusalem were subject to a special house-duty about this period; Agrippa, in his desire to reward the good-will of the people, remitted it (Josephus, Ant. xvi, 6, 9).

It can hardly be doubted that in this, as in most other cases, an oppressive taxation tended greatly to de
domize the people. Many of the most glaring faults of the Jewish character are distinctly traceable to it. The fierce, vindictive cruelty of the Galileans, the Zealots, the Sicarii, was natural fruit. It was not the least striking proof that the teaching of our Lord and his disciples was more than the natural outbreak of popular feeling—that it sought to raise men to the higher and better region in which all such matters were regarded as things indifferent, and, instead of being so much in the popular impatience of taxation, gave, as the true counsel, the precept "Render unto Caesar the things that are Caesar's;" "To Whom to whom is due, custom to whom custom." See TRIBUTE.

TAX, Clerical. See Taxes.

Taxatio Ecclesiastica. Anciently the first-fruits of all ecclesiastical benefices were paid to the pope. In
ternov, in 1253, gave the same for three years to Henry III, which occasioned a taxation made by Wal
ter, bishop of Norwich, who was delegated to the task by the pope, and under the name of the Two-pence, or the Norwich Taxation, and sometimes Pae Innocentiae Valoris. In 1288 Nicholas IV granted the tenth
TAXES

TAXING

to Edward I for six years towards defraying the expense of an expedition to the Holy Land; and in order to the province of York was made in 1318 by virtue of a mandate directed by Edward II to the bishop of Carlisle, principally because the Scottish invasion had rendered the border clergy unable to pay the tax. Pope Nicholas's taxation is an important record, because all taxes were regulated by it until the valor beneficiorum of Henry VIII. The evidence is collected and the statutes of colleges founded antecedently to the Reformation were interpreted by this criterion, according to which its benefits under a certain value were exempted from the restriction respecting pluralities in the 21st Henry, c. 18. It was published in 1602 by the Record Commission, and the original rolls for many dioceses are still preserved in the Exchequer. In pursuance of an act of Parliament of Henry VIII, commissioners were appointed to inquire "of and for the true and just whole and yearly values of all the manors, lands, tenements, hereditaments, rents, tithe, offerings, emoluments, and other profits appertaining to any archbishopric, bishopric," etc. The result of their inquiries was the Valor Ecclesiasticus, sometimes called the King's Book. It has been published by the Record Commission. In 1647 Parliament issued commissions for surveying all the Crown and Church lands in England, and copies of the surveys returned were deposited in most of the cathedrals, but the originals were destroyed in the great fire of London. In 1835 a report of the ecclesiastical commissioners for England and Wales was laid on the table of both houses of Parliament, which contained the results of their inquiry into the revenues of the Church of England. See Finances.

FRUITS.

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TAXES, CLERGY EXEMPTED FROM. By the favor of Christian emperors, the clergy were exempt from some of the taxes which were laid upon the rest of the Roman empire. They did not, however, claim this exemption as a divine right, but freely acknowledged it to be owing to the pious munificence and favor of the Christian princes. Baronius does the clergy great injustice in pretending that they claimed a freedom from tribute by the law of Christ; and that no emperor ever imposed any tax upon them except only Julian the Apostate, Valens the Arian, and the younger Valens the Donatist. The case is really under the care of his mother, Justina, an Arian empress (An. 378, iv, 538). Bellarmine asserts (De Clericis, i, 28) that the exemption of the clergy in political matters, whether relating to their persons or their goods, was introduced by human right only, and not by divine. The following is a table of the taxes levied in the empire showing the exemptions of the clergy:

1. Census Capitum (or personal tribute). Clergy exempted.
2. Jugatio, Juga, Capitatio, etc. (tax on lands, etc.). Clergy exempted in all cases.
3. Agraria Tironicum, etc. (soldiers and horses furnished to the emperors). Clergy (probably exempted) in special cases.
5. Matutinum (entertaining emperor or relinue). Clergy exempted.
6. Superindecita et Extraordinaria (or special taxes). Clergy exempted.
7. Road and Bridge Tax. Clergy sometimes exempted.
8. Angaria et Parangaria (conveying corn for the army). Clergy exempted in special cases.
9. Denariusme, or Unciae, and Descriptio Lucraturn (tax paid to the curia of every city). Clergy exempted under Justina.

The clergy were also exempted from all civil personal offices; from all sordid offices (e.g. building and repairing roads, etc.), both predial and personal; and from all curial or municipal offices. In order to check the practice of rich men seeking to avoid taxes by taking orders, Constantine made a law that no rich plebeian who was not a senator was quite. His successor, Constantius, increased the exemptions. By the 12th century, civil offices in any city should become an ecclesiastic. The laws respecting exemption of the clergy were frequently changed, but the above is their general tenor. See Bingham, Christ. Antiq. bk. v, ch. iii.

TAXING is the rendering, in the A. V., of a Greek word, which occurs in two passages, ἀπογραφῶ (Vulg. descriptio, Luke ii, 2; professio, Acts v, 37). The cognate verb ἀπογραφάω in like manner is rendered by "to be taxed" in the A. V., while the Vulg. employs "ut describeretur universus orbis" in Luke ii, 1, and "ut proferenteret singuli" in ver. 3. In Heb. xiii, 29, the word is rendered "taxation"; and the idea is that of the registration of the first-born as citizens of the heavenly Jerusalem, the A. V. has simply "written," the Vulg. "qui conscripti sunt." Both the Latin words used in the two passages first cited above are found in classical writers with the meaning of a registration or a general return of population or property (Cicer. Verr. ii, 8, 47; De Off. ii, 7; Sueton. Ciber. 30). The English word conveys to us more distinctly the notion of a tax or tribute actually levied, but it appears to have been used in the 16th century for the simple assessment of a subsidy upon the property of a community or of the value of the property of the people for the purpose of a poll-tax (Camden, Hist. of Elizabeth). This may account for the choice of the word by Tyndale in lieu of "description" and "profession," which Wycliffe, following the Vulg., had given. Since then "taxing" has kept its ground in most English versions with the exception of "tribute" in the Geneva, and "enrolment" in the Rheims of Acts v, 37. The word ἀπογραφή by itself leaves the question undetermined whether the returns made were of population or property. Josephus, using the words ἀπογραφή τῶν οἰκίασ (Ant. xviii, i, 1) as an equivalent for "registration" till the time the translation speaks included both. That connected with the Nativity, the first step towards the complete statistical returns, was probably limited to the former (Greswell, Harmony, i, 542). In either case "census" would have seemed the most natural Latin equivalent; but in the Greek of the New Test, and therefore probably in the familiar Latin of the period, as afterwards in the Vulg., that word slides off into the sense of the tribute actually paid (Mat. xxiii, 17; xvii, 24). See Census.

Two distinct registrations, or taxings, are mentioned in the New Test., both of them by Luke. The first is said to have been the result of an edict of the emperor Augustus that "all the world (i.e. the Roman empire) should be taxed." (ἀπογραφάς ἔπαιναν τὴν οἰκουμένην) (Luke ii, 1), and is connected by the evangelist with the name of Cyrenius, or Quirinus. The second, and more important (ἀπογραφή, Acts v, 37), is referred to in the report of Gamaliel's speech, and is there distinctly associated, in point of time, with the revolt of Judas of Galilee. The account of Josephus (Ant. xviii, i, 1; War, ii, 8, 1) brings together the two names which Luke keeps distinct, with an interval of several years between them. Cyrenius comes as governor of Syria after the deposition of Archelaus, accompanied by Coponius as procurator of Judea. He is sent to make an assessment of the value of property in Syria (no intimation being given of its extension to the οἰκουμένη), and it is this which rouses Judas and his followers. The name of Cyrenius corresponds to the census and taxings presented by these apparent discrepancies have been discussed, so far as they are connected with the name of the governor of Syria, under CYRENIUS. An account of the tumults caused by the taxing will be found under JUDAS OF GALLEL.
tioned by Strauss (Leben Jesu, i, 28) and De Wette (Comment. ad loc.), and others, who conclude, from var-
ious objections, that this statement belongs not to
not to history; that it was a contrivance, more or less
ingenious, to account for the birth at Bethlehem (that
belief with some reconned necessity for the Messiah)
of one of whose kindred lived, and who himself had grown up at Nazareth; that the
whole narrative of the infancy of our Lord, in
Luke's Gospel, is to be looked upon as mythical.
We summarize these objections, and under each we pre-
sent, within brief limits, what appears to us a sufficient
answer.
1. The foremost ground of objection is that neither
Josephus nor any other contemporary writer mentions
a census extending over the whole empire at this period
(A.U.C. 750). An edict like this, causing a general
movement from the cities to the countries to those in
which, for some reason or other, they were to be
registered, must, it is said, have been a conspicuous
fact, such as no historian would pass over.
On the other hand, it must be remembered that our
history of this portion of the reign of Augustus is de-
ficent and barren. There is no comparability with the
death. Suetonius is gossiping, inaccurate, and ill-ar-
ranged. Dion Cassius leaves a gap from A.U.C. 748
to 756, with hardly any incidents. Josephus does not
profess to give a history of the empire. It might eas-
sily be that a general census, cir. A.U.C. 749-750, should
remain unmentioned. If the census was of
foquent occurrence, it would be the more likely to
be passed over. The testimony of a writer like
Luke, obviously educated and well informed, giving
many casual indications of a study of chronological data
(Luke i, 5; iii; Acts xxiv; 27), and of acquaintance with the
family connection (Acts xi, 26; xxii, 8; Acts xx, 20;
xiii, 1) and other official people (ch. xxiii-xxvi),
recognising distinctly the latter and more conspicuous
ἀπογραφή, must be admitted as fair presumptive evi-
dence, hardly to be set aside in the absence of any evi-
dence from the ancients. How hazardous such an infer-
ce from the silence of historians would be, we may
judge from the fact that there was undoubtedly a geo-
metrical survey of the empire at some period in the
reign of Augustus, of which none of the above writers
take any notice (comp. the extracts from the Res Agra-
Rianus, Sueton. Octar. c. 29; Gessweil. Harm. i, 555).
It has been argued further that the whole province of Augustus
rested on a perpetual communication to the central
government of the statistics of all parts of the empire.
The inscription on the monument of Ancyras (Gruver,
Corpus Inscription. i, 290) names three general censuses in
A.U.C. 727, 746, 767. (comp. Sueton. Octar. c. 28;
Gessweil. Harm. i, 555). Dion Cass. (iv, 13) mentions
another in Italy in A.U.C. 757. Others in Gaul are as-
signed to A.U.C. 727. 741, 767. Strabo (vi, 4, 2) writing
early in the reign of Tiberius, speaks of μια των καθ
ήμερ νυμφην, as if they were common things. In
A.U.C. 726, when Augustus offered to resign his power,
he laid before the senate a "rationarium imperii" (Sue-
ton. Octar. c. 28). After his death, in like manner, a
"breviarium totius imperii" was produced, containing
full returns of the population, wealth, resources of all
parts of the empire, a careful digest apparently of facts
collated during popular tribunals as a rule (ibid. 101;
Dion Cass. iv; Tacitus, Am. i, 11). It will hardly escape
strange that one of the routine official steps in this
process should only be mentioned by a writer who, like
Luke, had a special reason for noticing it. A census,
involving property - returns, and the direct taxation
collected thereupon in popular tribes as a rule, would
not be anticipated by Luke, and the mention of the
sequence of such steps would not be mentioned by
Josephus. The census would have little in it to disturb
men's minds, or force itself upon a writer of history.
There is, however, some evidence, more or less cir-
1. The inference drawn from the silence of historians may
be legitimately met by an inference drawn from the
silence of objectors. It never occurred to Celsus or Lu-
cian or Porphyry, each questioning all that he could in
the Gospel history, to question this. (2) A remarkable
passage in Suidas (s. v. ἄπογραφη) mentions a census,
obviously differing from the three of the Ancestrum
monument, by its reference to the Messiah, with that of
Luke. It was made by Augustus, not as censor, but by
his own imperial authority (δῶξαν αὐτῷ; comp. ἡδύδε
δόγμα, Luke ii, 1). The returns were collected by
twenty commissioners of high rank. They included
property as well as population, and extended over the
whole empire. (3) Tertullian, incidentally, writing
controversially, not against a heathen, but against Marc
ion, appeals to the returns of the census for Syria un-
der Senius Saturninus as accessible to all who cared to
search them, and proving the birth of Jesus in the city
of David (Tertul. Ad. Marc. iv, 19). Whatever difficult
the difference of names may present [see Cruspus],
here is, at any rate, a strong indication of the fact of a
census of population, cir. A.U.C. 749, and therefore in
i, 470; iv, 6) has pointed to some circumstances men-
tioned by Josephus in the last year of Herod's life, and
therefore not with that of Augustus, which imply some special action of the Roman govern-
ment in Syria, the nature of which the historian care-
lessly or deliberately suppresses. When Herod attends the
conclave at Beryus there are mentioned as present,
besides Saturninus and the procurator, οἱ ἐπὶ Περσίας
προεισαγόμενοι, of the officer the name had come, ac-
companied by other commissioners, for some purpose
which gave him for the time almost co-ordinate influ-
ence with the governor of Syria himself (War, i, 27, 2).
Just after this again, Herod, for some unexplained rea-
son, found it necessary to administer to the whole peo-
ple an oath, not of allegiance to himself but of good-will
to the emperor; and this oath six thousand of the
Pharisees refused to take (Josephus, Ant. xvii, 2, 4;
War, i, 29, 2). This statement implies, it is urged,
some disturbing cause affecting the public tranquillity,
a formal appearance of all citizens before the king's
officers, and lastly, some measure specially distasteful to
the Pharisees. The narrative of Luke offers an unde-
signed explanation of these phenomena.
2. As a further objection, it is urged that Palestine
was, at this time, an independent kingdom under Herod,
and therefore would not have come under the operation of an imperial census.
This objection admits of as satisfactory an answer as the foregoing. The statistical document already re-
ferred to include subject kingdoms and allies, no less than
the provinces (Sueton. Octar. c. 28). If Augustus had
any desire to know the resources of Judea, the position of
Herod made him neither willing nor able to resist.
From first to last we meet with repeated instances of
subservience. He does not dare to try or punish his
sons, but refers their cause to the emperor's cognizance
(Josephus, Ant. xvi, 4, 1; xvii, 5, 8). He holds his
kingdom on condition of paying a fixed tribute. Per-
mise is obtained from him to dispose of this
succession to his throne as he likes best (ibid. xvi, 4, 5).
He binds his people, as we have seen, by an oath of
allegiance to the emperor (ibid. xvii, 2, 4). The threat
of Augustus that he would treat Herod no longer as an
ally, but as a subject (ibid. xvi, 5, 9), would be followed
naturally enough by the desirous desire of Herod to regain his favor would lead him to ac-
inquise in it.
3. Another objection alleged is that if such a meas-
ure, involving the recognition of Roman sovereignty,
had been attempted under Herod, it would have roused
the same opposition as the usurption of the undisputed
right of Quirinus at a later period.
In reply to this, we may say that we need not won-
der that the measure should have been carried into ef-
flect without any popular outbreak. It was a return of
the population only, not a valuation of property; there
was no immediate taxation as the consequence. It might offend a party like the Phariscees; it was not likely to excite the multitude. Even if it seemed to some the prognosis of a coming change, and of direct government by the Roman emperor, we know there was a large and influential party ready to welcome that change as the best thing that could happen for its country (Josephus, Ant. xvi. 11, 2).

4. The statement of Luke that “all went to be taxed, every one into his own city,” is said to be inconsistent with the rules of the Roman census, which took cognizance of the place of residence only, not of the place of birth.

On the other hand, this apparent inconsistency of what Luke narrates is precisely what might be expected under the known circumstances of the case. The census, though Roman in origin, was effected by Jewish instrumental, and was in harmony, therefore, with Jewish customs. The alleged practice is, however, doubtful; and it has been maintained (Huschke, Uber den Census, etc., in Winer, s.v. "Schatzung") that the inhabitants of the provinces were, as far as possible, registered in their forum origines—not in the place in which they were only resident, but in the place of their own domicile. It is supposed that the journey from Nazareth to Bethlehem belongs to a time when Galilee and Judea were under the same ruler, and would therefore have been out of the question (as the subject of one prince would certainly not be registered as belonging to another) after the death of Herod the Great. The circumstances of the case and the nature of the census, if they do not prove, that Joseph went there only for personal enrolment, not because he was the possessor of house or land.

5. It is asserted that neither in the Jewish nor the Roman census would it have been necessary for the wife to travel with her husband in order to appear personally before the registrars (censores).

This objection is, perhaps, the most frivolous and vexations of all. If Mary were herself the house and lineage of David, there may have been special reasons for her appearance at Bethlehem. In any case, the Scripture narrative is consistent with itself. Nothing could be more natural, looking to the unsettled state of Palestine at this period, than that Joseph should keep his wife under his own protection instead of leaving her by herself, in an obscure village, exposed to danger and reproach. In proportion to the hopes he had been taught to entertain as the Son of David; in proportion, also, to his acceptance of the popular belief that the Christ was to be born in the city of David (Matt. ii. 5; John vii. 42), would be his desire to guard against the accident of birth in the despised Nazareth out of which “no good thing” could come (Is. xlvi).

The literature connected with this subject is, as might be expected, very extensive. Every commentary contains something on it. Meyer, Wordsworth, and Alford may be consulted as giving the latest summaries. A very full and exhaustive discussion of all points connected with the subject is given by Spanheim, Dubia Evangel. ii. 9-59; and Richardson, Ann. de Censu Augusti, in Mtenches, Theol. ii. 428; comp. also Ellioct, Hal. Lect. on 57.

Taygete, in Greek mythology, was a daughter of Atlas and Pleione, mother of Lacedæmon and Eriotus by Jupiter. She became one of the Pleiades after death.

Others affirm that she was transformed into a cow by Diana, in order to escape the embraces of Jupiter. The mountain Taygetus was named after her. See Smith, Dict. of Chri. Hist., Myths, and Myth. s. v.

Taylor, Charles C., a clergyman of the Protestant Episcopal Church, died Feb. 5, 1855, at Kalamazoo, Mich. In 1844 he went to Michigan and took charge of St. Andrew's Church, Ann Arbor; and in July, 1853, became rector of St. Luke's Church, Kalamazoo, where he labored until the last. He had frequently represented his diocese in the General Convention, and had for a long time been a member of the standing committee. He was a faithful and eloquent preacher. See Amer. Quar. Church Review, 1855, p. 161.

Taylor, Chauncey, a Congregational minister, was born in Williamstown, Vt., Feb. 17, 1805. After preliminary study at Hinesburgh, he entered the University of Vermont, from which he graduated in 1831, and then studied theology with Rev. Ira Ingraham, of Brandon. Jan. 21, 1835, was the date of his ordination, when he was installed pastor at Chittenend, and remained until 1887. One year, from 1838, he preached at James's Island, near Charleston, S. C.; from 1839 to 1841 he was acting pastor at Chittenend, Vt. The two years following he was without church charge, living at one time in Winoski and at another in Milton. From 1843 to 1846 he was acting pastor at Alburch. In the latter year he was reinstalled at Chittenend, where he remained until August, 1854, when he went to Langdon, N. H., and served there as acting pastor for two years. Then he became a home missionary at Algona, Kossuth Co., Ia., beginning his ministry there in 1856, gathering a church of the second order, and being installed in 1867. After serving this congregation until July, 1873, he was dismissed, and never resumed the care of a parish. He died there Feb. 29, 1876. See Cong. Quar. Rev. 1877, p. 436.

Taylor, Cornelius H. D.D., a Presbyterian minister, was born in 1821. Soon after the completion of his theological studies he became pastor of the Church of Huron, O. From thence he removed to Illinois, and was installed pastor of the Church of the Alton, where he labored ten years. In 1868 he received a call from the Third Presbyterian Church at Cincinnati to be one of the leading men of the Church in all places where he labored. He died at Cincinnati, Feb. 25, 1875. See Presbyterian, March 13, 1875. (W. P. S.)

Taylor, David, one of Wesley's early helpers, began to preach the Gospel in Cheshire and Derbyshire about the time that Wesley began his public labors. Many were saved through his instrumentality, among whom was John Bennett. He lived for a time in the family of lady Huntington (q. v.). On one occasion he was waylaid, with Charles Wesley, and severely wounded. He eventually erred with respect to marriage, not submitting to the mode prescribed by law, and his usefulness became neutralized thereby. He afterwards invited the Methodists to attend the meetings of the Quakers. He afterwards returned to his old friends the Methodists, and attempted to preach once more; “but alas!” says Atmore, “his gifts were gone.” He died, in obscurity, about 1780. See Atmore, Meth. Memorial, s. v.; Smith, Hist. West. Methodism, i, 182, 191-196, 201.

Taylor, Edward, a Congregational minister, was born (according to president Still) at Coventry, England, in 1642, and received an excellent education in his native country. Upon the restoration of Charles, he resolved not to conform, and sailed for the United States April 22, 1668, arriving at Boston July 5. On July 23 he entered Cambridge University, from which he graduated in 1671. He was invited to preach at Westfield, he consented, and arrived there Dec. 8, 1671. The paucity of population and the insecurity of person and property delayed for a long time the formation of a church; but this was done Aug. 27, 1679, O. S., and Mr. Taylor was ordained as his pastor. He continued to labor here until his death, June 29, 1716. He left a manuscript, A Commentary on the Four Gospels, theological treatises, sermons, and poems, none of which have been published. See Sprague, Annals of the Amer. Pulpit, i, 177.

Taylor, Elliston, a Methodist Episcopal minister, was born in South Carolina, Feb. 19, 1768. He first received license to exhort, and afterwards, April 12, 1816, to preach. Soon after this he joined the travelling con-
nection, and in due time was made deacon and elder. He died in 1826. Mr. Taylor possessed excellent talents, was uniformly acceptable, and greatly beloved by the friends of true religion. See Minutes of Annual Conferences, i. 541.

**Taylor, Ebenezer Dunton**, a Congregational minister, was born in Bristol, Vt., June 2, 1817—the youngest of five brothers, all ministers. His early education was received at St. Lawrence Academy, Potsdam, N. Y., and Western Reserve Teacher's Seminary. After leaving the latter institution he became principal of Shaw Academy, Euclid, O., and remained in that position until he was called to the study of theology, which he proceeded with under the direction of the Grand River Presbyterian and with his brother Chauncey. From Jan. 1, 1845, to 1847, he was acting pastor at De Ruyter, N. Y.; and after one year's labor was ordained at West Stockholm, Dec. 29, 1847, where he remained three years, until 1850, at which time he was dismissed. His next field was at Heuelton and De Peyster as acting pastor, at which place he preached one year (from 1850 to 1851); then at Chagrin Falls, O., four years, until 1855. At Clarendon he preached eighteen years, until 1873, from which time successively, until his death, he served at South Norwich, Vt., and Troy. He died at his home in Troy, Dec. 19, 1878. (W. P. S.)

**Taylor, Fitch W.,** a clergyman of the Protestant Episcopal Church, died in Brooklyn, N. Y., July 24, 1865, aged sixty-two years. He was the oldest clairvin in the United States Navy, and served under Commodore Reed in his expedition against the Malays; was in the Mexican War; and was chaplain of the flag-ship "H. S. S." He commanded the famous frigate "Parragut," during the Rebellion. See Amer. Quar. Church Review, Oct. 1865, p. 499.

**Taylor, Henry,** an English Baptist and Methodist minister, was born at Rosendale, Lancashire, and began to preach, in a local capacity, in the Methodist connection at an early period of his life. He soon after united with the Close-communion Baptists, and was for several years a respectable minister in that Church, and a pastor of a congregation in Birmingham. In 1788 he offered himself to the Methodist Conference, was accepted, and appointed to Liverpool. He was a popular preacher, especially in Sheffield, in 1796, where several persons were converted. Some circumstances coming to light, in 1797, which affected his character, and upon which he was suspended by the district meeting until the next Conference. He retired to Liverpool, and was sent, before the Conference met, by an owner of possesses in the West Indies to teach school on his plantations. Taylor died on the passage across, in 1798. See Atmore, Meth. Memorial, s. v.; Smith, Hist. of West. Meth. ii. 294.

**Taylor, Isaac (1),** a Dissenting minister, known as "Taylor of Ongar," was born in London in 1758, and was for a time a successful engraver in that city. He removed to Lavenham, Suffolk, in 1766. He was minister of an Independent Church at Colchester, Essex, in 1796-1810, and of another at Ongar, Essex, from 1811 until his death, Dec. 11, 1829. Besides other works, he published, Book of Martyrs for the Young (12mo) — *Stanton Explained to a Child* (3 vols. 12mo) — *Child's Life of Christ* (12mo) — Self-cultivation Recommended (12mo: Boston, 1820, 12mo) — The Glory of Zion — and other single Sermons. For a fuller list of publications, see Allibone, Dict. of Brit. and Amer. Authors, s. v.

**Taylor, Isaac (2),** LL.D., a Christian philosopher, was born at Lavenham, Suffolk, Aug. 17, 1879. He was dismissed from study and early became a Dissenting minister, but became a member of the Established Church and settled down at Stanford Rivers as a literary recluse. In 1862 he received a civil-service pension of one hundred pounds for his services to literature in the departments of history and philosophy. He died at his home, Stanford Rivers, June 9, 1865. He published, among other works, *Elements of Thought* (Lond. 1823, 8vo; N. Y. 1851, 12mo; 11th ed. 1867, 8vo) — *The Process of Historical Proof Exemplified and Explained* (ibid. 1828, 8vo; 1853, 8vo) — *Balance of Criminality, or Mental Error Compared with Immoral Conduct* (ibid. 1836, 8vo) — *Natural and Supernatual Theology* (ibid. 1829, 8vo; Boston, 1880, 12mo; 10th ed. Lond. 1845, 8vo) — *New Model of Christian Missions* (ibid. 1829, 8vo; new ed. 1866, 8vo) — *Panicaism* (ibid. 1838, 8vo; N. Y. 1834, 12mo; 1866, 8vo) — *Spiritual Despotism* (ibid. 1835, 8vo; 2d ed. 1855, 8vo; N. Y. 1835, 12mo) — *Physical Fairness in Life* (ibid. 1836, 8vo) — *Psyche* (ibid. 1836, 1852, 1853, 1866, 12mo) — *Home Education* (ibid. 1838, 8vo; 7th ed. 1867, 8vo; 2d Am. ed. N. Y. 1888, 16mo) — *Ancient Christianity, and the Doctrines of the Oxford Tracts for the Times* (ibid. 1839-40, in eight 8vo parts; 4th ed. with supp. and indexes, 1844, 2 vols. 8vo) — *Man Responsible for his Dispositions, etc., a lecture* (ibid. 1840, 8vo) — *Loyola and Jesuism in its Rudiments* (Lond. 1849, 1850, 1863, 8vo; N. Y. 1849, 1851, 12mo) — *Weley and Methodism* (Lond. 1851, 1863, 8vo, 1855, 12mo) — *The Restoration of Belief* (Lond. 1855, 8vo; Phila. 1855, 12mo; Camb. 1864, 8vo) — *Logic in Theology, and other essays* (ibid. 1855, 12mo) — *This is the Sketch of a Writer's life and catalogue of his writings, N. Y. 1860, 12mo) — *The Liturgy and the Dissenters* (Lond. 1860, 8vo) — *The Spirit of the Hebrew Poetry* (ibid. 1861; N. Y. 1861, 8vo; 1862, 8vo) — *Considerations on the Penta- teuch, etc.* (ibid. 1862, 8vo) — *See Above, Brit. and Amer. Authors, s. v.; Chamber's Edinburgh, s. v.*

**Taylor, James A.,** a Methodist Episcopal minister, was received on trial in the Ohio Conference in 1847, and appointed to Goshen Circuit; in 1848, to Madisonville; in 1850, to Gallipolis Circuit; and in 1851, to Jackson, which was his last appointment. He died Aug. 10, 1851. He was a young man of undoubted piety, goodness, and remarkable zeal. See Minutes of Annual Conferences, iv. 665.

**Taylor, James Brainerd,** a young Congregational minister of ardent piety and great promise, was born at Middle Haddam, Conn., April 15, 1801. His parents being members of the Protestant Episcopal Church, he was trained up in religious associations, and while clerk in a store in New York city was converted, and joined the Church of Dr. Romeyn. He early became useful in all Christian activities. The departure of Dr. Scudder for India turned his attention to the ministry, and after a preparatory course of two years at Lawrenceville Academy, N. J., he went to Princeton College as a sophomore in 1822. On his graduation in 1826, he was awarded the Yale Theological degree. He had always been very healthy, but in his third year had symptoms of lung-disease, which compelled him to seek relief in a tour through the South. He was licensed to preach by the Middlesex Convocation at East Haddam, Oct. 8, 1826, but the state of his health was such that he resolved to spend the winter at the Theological Seminary in Richmond, Va. He died there March 29, 1829, leaving a bright example of the power of divine grace and the triumph of Christian hope. See his *Memoir* by Dr. Rice (N. Y. 1833).

**Taylor, Jane,** daughter of the Rev. Isaac Taylor of Ongar, and as a writer for youth the worthy rival of Mrs. Barbauld, was born Sept. 25, 1785, in London, where her father then resided in the practice of his profession as an artist. Even from her third and fourth year, in connection with her sister Anne, who was two years older, she is said to have composed little tales and songs, which they would sing together; and Jane especially seemed to live in a fairy-land of her own imagination. Her father took her to study music, but her mind, in her fifteenth year, gave decided indications of personal piety. She was also one of a select society of young friends for the reading of original essays and the promotion of intellectual improvement. A visit to London in 1802 first brought her before the public. Her first contribution, *The Boggy's Boy*, appeared in the
plained upon Scripture Principles (1754)—The Covenant of Grace in Defence of Infant Baptism (1755)—A Sketch of Moral Philosophy (1760). His greatest work is his Hebrew Concordance, adapted to the English Bible, in which every word in the Hebrew Bible, with all its forms and significations, is to be found. His Scripture Doctrine of Original Sin called forth the celebrated answer of Edwards, in his treatise on Original Sin, which, whatever else may be said, it was not in the power of Taylor of Norwich to answer. In his Paraphrase on the Romans, with notes, he also found opportunity to broach freely his Arian sentiments, although the work also contains many valuable illustrations and comments on the Epistle.

Taylor, John (3), an English divine, was born at Shrewsbury, and baptized at St. Alkmund's Church, June 22, 1704, and was educated at the expense of Mr. Owen, of Conderoff, at St. John's College, Cambridge, where he took his A.B. in 1727. He afterwards became both fellow and tutor of this college, and in March, 1732, was appointed librarian, which office he held but a short time, being, in 1734, appointed registrar of the university. He was made deacon of the church of the Diocese of Lincoln, and in April, 1731, was preferred to the rectory of Lawford, in Essex; while in January, 1735, he became archdeacon of Buckingham. He was made canon residuary of St. Paul's in July, 1757, and removed to London, where he resided until his death on April 14, 1766.

Taylor, John (4), a Revolutionary patriot and professor of natural philosophy and mathematics in Queen's College. He was elected by the trustees at their first meeting in 1771, and Rev. Dr. Jacobus Rutsen Hardenbergh was chosen as president. The college went into operation at once, and before the war several students were graduated. When the war broke out, these two illustrious men threw themselves ardentlly into the cause of independence. Professor Taylor drilled the students as a military company, and they were quite expert in the use of arms. The irritation of the British troops who occupied New Brunswick broke up the college. An advertisement is still extant that the exercises of the college would be continued at a private house at the head of the Raritan during one of these years. Subsequently professor Taylor became colonel of the New Jersey State regiment; but he continued to discharge his professional duties for a time. In a letter to Governor Livingston, Sept. 29, 1776, he declared, "In view of the necessity of attending the examination of the students; and as the trustees insist upon my fulfilling my engagements, I hope I shall be discharged from the regiment as soon as possible." Of his subsequent life there is no public record accessible to the writer; but his name and relationship to the college are important and interesting as showing the patriotism of both officers and students of the infant college, and the close connection between enlightened academic education and the spirit of independence in that period of New Jersey history. Among those whom Prof. Taylor drilled in the company of students was the most eminent of the first graduate of the college, Simeon De Witt, who was Washington's chief "geographer to the army," or topographical engineer, as the office is now termed. See Revolutionary Correspondence of N. J. p. 177; Hist. of Rutgers College. (W. J. R. T.)

Taylor, John (5), a Methodist Episcopal minister, was born in Delaware County, Pa., Aug. 29, 1795; converted March 10, 1827; admitted on trial in the Philadelphia Conference in 1833, and appointed to Milford Circuit; in 1835, to Cambridge Circuit; in 1836-37, to Acornac Circuit; in 1838, to Northampton Circuit; in 1839-40, to Snow Hill Circuit; in 1841-42, to Dorchester Circuit; in 1843-44, to Marthleni Bethel, Philadelphia; in 1849, superannuated. He died Aug. 21, 1849. See Minutes of Annual Conferences, iv, 428.

Taylor, Jonathan, a minister of the Society of Friends, was a resident of Mount Pleasant, in the State of Ohio. He was much esteemed by the society of which he was a member. He was sent as a delegate to the society of the newly formed Indian lands. During his journey he was attacked with inflammation of the lungs, and died at Kilncool, near Carlow, Ireland, June 11, 1831. See Annual Monitor, 1833, p. 57.

Taylor, Joseph, a Congregational missionary to India, was born in 1786; commenced his labors in India in 1812, laboring some time in the Bellary Mission, and removing thence to Belgaum, where he continued until 1852, when he retired to Bombay. Here he died, Nov. 19, 1859. See (London) Cong. Year-book, 1861, p. 242.

Taylor, Joshua, a minister of the Methodist Episcopal Church, was born at Princeton, N. J., Feb. 5, 1768. At the age of seventeen he was apprenticed to a cabinetmaker, and continued in his employ three years, when the death of his mother awakened his mind to his spiritual condition. After a severe struggle against scepticism, he entered fully into communion with the Church in 1791; became an itinerant preacher, and was appointed to Flanders Circuit, N. J. The next year he went to New England, and labored in the circuits of Fairfield, Middletown, Granville, and Trenton, in Connecticut. In 1797 he was transferred to Maine, and appointed pre- sideding elder of the newly formed district. In 1798 he united with his duties as presiding elder the care of Readfield Circuit. In 1801 Mr. Taylor was appointed to the Boston District; in 1803 he was returned to the "District of Maine." and in 1804 was stationed at Portland, Me. He located in 1806, continuing to preach in Portland and Eecosity, and teaching a private school. In 1824 he was chosen one of the presidential electors of Maine, and cast his vote for John Q. Adams. From 1826 to 1848 he confined his labors principally to Cumber- land. In the latter year he re-entered the Conference, was entered as superannuated, and was appointed chaplain to the almshouse, where he attended to the duties of his office till June, 1852, when he was disabled by paralysis. He died at his home in Portland, March 20, 1861. About 1802 he was engaged in a pamphlet controversy with a Rev. Mr. Ward, a Congregational minister who attacked Methodist doctrines. The Methodist party was entirely satisfied with the result of the controversy. See Zion's Herald, April 3, 1861.

Taylor, Michael B., a Methodist Episcopal minister, was born in Scott County, Ky., Oct. 28, 1798; licensed to preach September, 1824, and some time afterwards received on trial in the Kentucky Conference. He travelled about four years in the Kentucky Conference; was then transferred to the Illinois Conference, and thence to the Indiana Conference; was appointed to the Wabash District, and transferred to the Illinois Conference, and appointed presiding elder in the Wabash District, where he continued his labors for four years. In 1836 he was appointed presiding elder of the Quincy District. He died July 20, 1866. In all the relations of life he was irreproachable. See Minutes of Annual Conferences, 1859, p. 661.

Taylor, Nathaniel (1), an English clergymen, was assistant minister in Westminster in 1668, and appointed pastor of a congregation at Salter's Hall in 1695. He died in 1702, at the age of about forty. He published, Sermons (Lond. 1688, 4to.);—Funeral Sermon (1691, 4to.);—Preservative against Deism (1698, 4to.);—Funeral Sermon to the late Lord Craven (1710, 4to.);—Discourses on the Spiritual Life (1701, 4to.);—Discourses on the Christian Church, etc. (1700, 4to.);—Dr. William Sherlock's Cases and Letter of Church Communion, etc., Considered (1702 8vo.);—Practical Discourses (1703, 8vo.). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Taylor, Nathaniel (2), a Congregational minister, was born at Danbury, Conn., Aug. 27, 1722 (O. S.). He graduated at Yale College in 1743, and was ordained pastor, June 29, 1748, at New Milford, Conn., where he remained until his death, Dec. 9, 1800. For twenty-six
years he was one of the Yale College board of trustees. His only publications were two occasional Sermons. In 1759 he was chaplain, under Col. N. Whiting, at and around Crown Point, Thiemoroga. See Sprague, Amer. Pulpit, iii, 467.

Taylor, Nathaniel William, D.D., an eminent Congregational preacher and divine, and the grandson of the preceding, was born at New Milford, Conn., June 23, 1786. He spent his early years on a farm, was prepared for college by Rev. Dr. Azel Buckas, and graduated at Yale College in 1807, having had twice to relinquish his studies on account of disease of the eyes. He was private tutor for a year in Albany and Montreal, studied theology four years with Dr. Dwight, and in 1812 succeeded Moses Stuart in the pastorate of the First Church, New Haven, where he labored with great success for ten years. Of his preaching, Dr. Dutton thus speaks: "The intellectual qualities of his preaching were thorough and profound, yet lucid and scriptural: exposition and discussion of weighty themes; a marshalling of comprehensive forces of luminous and kindled logick, to bear, with compacted and converging unity and clarificatory power, on the one question in hand; a full and frank meeting of difficulties; bold, defiant, and powerful grappling with objections; fearless reference, in defence of scriptural doctrine and precept, to reason and common-sense; close and pungent applications to conscience, and earnest and tender appeals to the heart. When Dr. Taylor was considered one of the ablest preachers of his time, and in certain aspects was thought to have had no equal. After he became theological instructor, especially in times of revival, his labors were widely sought by the Church and freely given. In 1829, upon the formation of the theological department in Yale College, he was chosen Dwight professor of didactic theology, which position he held until March 10, 1858, when he quietly and peacefully passed away from earth. It was as a teacher of theology that his influence has been most widely felt. In this field, he was an original figure, whose doctrine produced a deeper impress upon American divinity. In several important respects he diverged from the traditional theology of New England. He held that the mind, however affected by sin in intellect, sensibility, or will, is yet a free agent, capable by intellect to perceive and understand the will of God, and by sensibility to feel their influence, and capable by will to choose or refuse any one of them; and that the power of will, by which it makes a given choice, is a power that could in the time and circumstances have chosen differently and oppositely. He repudiated the proclivity and destining scheme of determination to the will of God, and substituted the word "purposed." While depravity is universal to the race, it is not to be ascribed to any property, propensity, or disposition of the soul, prior to actual transgression, as sinful in itself, or as the necessary cause of sin, nor to a sinful nature corrupted in or derived from Adam, sin being traced to the constitutional propensity of man for natural good, as perverted by his own moral agency. "Sin comes in as an unavoidable result, so far as divine prevention is concerned, of such materials as God uses, and must use, in a moral universe—to wit, free agents." God, having created man moral and responsible, cannot prevent the entrance of sin without contradicting himself. He admitted and taught that sin is among the things which are according to the counsel of God's will, yet only in an indirect and remote sense, God preferring a moral system in which sin is necessarily incidental to the non-existence of the system. A system of original sin, fatal and soundness of Dr. Taylor's views concerning sin, much difference of opinion has prevailed. Some of his followers have claimed that they are original with him; others quote Whately, Woodward, and Dr. John Young as having enounced views in consonance with his. Dr. Dutton regrets him as having "the old Arminian deistical hypothesis," while Dr. Dutton claims, on the contrary, that "time has fully proved that his mode was altogether best for the refutation of Arminianism." Dr. Whedon says that while Dr. Taylor "vindicated the divine government in introducing into its system the Arminian view of sin, he labored in his own work by admitting the principle of preordination." At all events, the enunciation of Dr. Taylor's views gave rise to a prolonged and exciting controversy, which was carried on with unusual persistency and ability between himself and his colleagues, on the one hand, and Drs. Tyler, Woods, and others, prominent Congregational divines, on the other. Dr. Taylor never admitted that his opinions were heretical, judged by the standard theologians of New England, but labored hard to prove their substantial conformity to the latter. Defended and enforced his views by intense earnestness and eloquence, and by his powerful logic, his theology has won the admiration of many adherents, and—so it has been claimed—has silently modified, and in a true sense rationalized, the Calvinistic theology. Dr. Taylor attached much importance to the truths of natural religion, and he also laid much stress upon true theories of mind. A correct mental philosophy he deemed fundamental, and elaborated with much care a system of his own. With Dwight and Edwards, he held that all motives find their ultimate ground of appeal in the desire of personal happiness, and that the idea of right in its last analysis is resolved into a tendency to the highest happiness. "The highest happiness," Dr. Taylor won the admiration and affection of his pupils, nearly seven hundred being under his training, and inspired them with enthusiasm and pleasure in the pursuit of their studies. In his social and domestic relations, he was peculiarly attractive and lovely, and peculiarly beloved. As an author, Dr. Taylor is known principally by posthumous works. His controversial articles were contributed principally to the Monthly and Quarterly Christian Spectator and to the Spirit of the Pilgrims. Since his death there have appeared the following, edited by Noah Porter, D.D.: Practical Sermons (N. Y. 1858, 8vo)—Lectures on the Moral Government of God (ibid. 1859, 2 vols. 8vo), his greatest and most celebrated performance:—Essays, Lectures, etc., upon Select Topics in Revealed Theology (ibid. 1859, 8vo). See the Congregational Quarterly, 1860, p. 245 sq. (by Dr. Dutton); Allibone, Dict. of Brit. and Amer. Authors, s. v. Taylor, N. W., and by several lives in the Christian, Quatr. Spec. vols. ii, iv, v; Spirit of the Pilgrims, vols. v, vi; New-Englandr. Nov. 1859 (by Prof. Martin); Amer. Theol. Rec., 1859, p. 391 sq. (by Dr. Pond); Math. Quar. Rev., 1859, p. 317, 367; 1860, p. 146, 666—669 (by Dr. Whedon); Memorial of Nathaniel W. Tay- ler, D.D. (ibid. 1859, 8vo), by his son, edited by Drs. Bacon, Dutton, and Fisher. See Theology; Tyler, Bennet.

Taylor, Oliver Alden, a Congregational minister, was born at Yarmouth, Mass., Aug. 18, 1801. He graduated at Union College, 1825; entered the ministry November, 1828; and, spending the next eleven years in study and teaching, he became pastor at Manchester, Sept. 18, 1839, and died Dec. 18, 1851. He published, Catalogue of the Andover Theological Seminary (1838):—Piety in Humble Life (1844, by the Mass. S. S. Society):—and numerous articles, original and translated, and some poems, in various periodicals. A memoir of his life by Rev. T. A. Taylor, his brother, was published in 1853, a second edition of which appeared in 1856. See Sprague, Annals of the Amer. Pulpit, ii, 275.

Taylor, Richard Cowling, an eminent English antiquary, was born at Hinton, Suffolk, Jan. 26, 1789, and emigrated to the United States in July, 1830, settling in Philadelphia. He was a surveyor and geologist, and was greatly useful in developing the mineral resources of various parts of the country. He died Oct. 26, 1851. In addition to scientific works, he published Index Mo- numentalium, 1811; and lists Priories, Friariest, Colleges, Collegiate Churches, Hospitals,
Taylor, Rowland, L.L.D., an English clergyman and martyr, is supposed to have been a Yorkshireman; and after being educated at Cambridge, became the head of Border Hostile, near Caius College. He was presented by archbishop Cranmer to the rectory of Hadleigh, where he lived in the spirit and deeds of his predecessors. In 1538 he was summoned before Gardiner for resisting the popish mass at Hadleigh. He defended his cause with firmness, but was committed to the King's Bench Prison, where he remained till Jan. 22, 1555, when he was sentenced to be burned. The execution took place Feb. 8, 1555. He was interred at Aldeham Church, Hadleigh. See Fox, Book of Martyrs; Hook, Eccl. Biog. s. v.

Martyr's Stone at Hadleigh.

Taylor, Samuel, a Presbyterian minister, was born in Nova Scotia, Sept. 14, 1730; graduated at the Princeton Theological Seminary in 1825; was licensed to preach the same year, and shortly after was ordained and installed pastor of the Millsburg and Stoner Mouth churches of Bourbon County, Ky. In 1831 became pastor of the Nicholasville and Cedar Creek churches, Ky.; in 1836, at Frankfort, Ind.; in 1845, Warelnd, Ind.; in 1862, Washington, Ind.; in 1854, Waco, Texas. He died June 9, 1835. Mr. Taylor was a close student and a man of literary tastes. As a theologian he was acute, prolific, and systematic. He was for a number of years an active member of the Board of Trustees of Hanover College, Ind., and of the New Albany Theological Seminary, Ind. See Wilson, Prob. Hist. Almanac, 1867, p. 206.

Taylor, Stephen, D.D., a Presbyterian minister, was born at Tyringham, Berkshire Co., Mass., Feb. 26, 1736. He pursued his preparatory studies at Lenox Academy; graduated at Williams College, with the highest honor, in 1814; was preacher of the academy at Westfield, Mass., for one year, and tutor in Williams College 1817-19; studied theology in Andover Theological Seminary, and afterwards privately; was licensed to preach in 1824, and shortly after was ordained pastor of a church in Halifax Co., Va. In 1826 he became pastor of the Shockey Hill Church, Richmond, Va.; in 1835 was appointed professor of ecclesiastical history in the Union Theological Seminary in Prince Edward Co.; in 1838 resigned, and shortly after became pastor of a church in Abingdon, Va.; in 1843, of the High Street Church in Petersburg, Va.; in 1847 returned to Richmond, and engaged in teaching; in 1850 became pastor of the Duval Street Church, Richmond, and continued in charge of it until his death, March 4, 1853. Mr. Taylor was an instructive preacher, an excellent pastor, and a learned tutor. See Spurgeon, Annals of the Amer. Pilgrims, iv, 673.

Taylor, Thomas (1), a learned Puritan divine, was born at Richmond, Yorkshire, in 1573; and was educated at Christ's College, Cambridge, of which he became fellow, and afterwards Hebrew lecturer. On leaving the university, he settled first at Watford, Hertfordshire; then at Reading, Berkshire; and in 1625 he obtained the living of St. Mary Aldermansanbury, London, which he retained during the remainder of his life. He died early in 1632. His contemporaries unite in giving him a high character for learning, piety, and usefulness. Among his works are, Commentary on the Epistle of St. Paul written to Titus (Camb. 1612, 4to; 1616, 1619, best ed. 1638, fol.);—Treatise of Christian Religion (1611, 4to);—Reflections upon Parable of the Souer, etc. (Lond. 1621, 4to, 1681, 1684);—Christ's Victory over the Dragon (1633, 4to);—Christ Reveal'd, or the Old Testament Explained, etc. (1655, sm. 4to). Other works, with Life, appeared (Lond. 1658, fol.). See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict.

Taylor, Thomas (2), the "Platonist," was born in London, May 15, 1758. He studied for three years at St. Paul's school, with the design of becoming a Dissenting minister, but afterwards entered Lubbock's banking-house. Later he received the appointment of assistant secretary to the Society for the Encouragement of Arts, Manufactures, and Commerce, which post he held several years. During the last forty years of his life he resided at Walworth (partially supported by an income of £100 from his friend W. Meredith). He died Nov. 1, 1855. His works comprise sixty-three volumes, of which twenty-three are large quarto. Besides treatises on arithmetic and geometry, and a few minor essays, etc., his chief works were the translations of Plato, Aristotle, and other Greek and Latin authors. The Works of Plato, viz. his Fifty-Five Dialogues and Twelve Epistles; Nine of the Dialogues by the late Fyler Seldenham, and the Remainder by Thomas Taylor, etc. (1804, 5 vols. 4to), and the explanation of the Epistles of S. Paul and the Epistles of S. John and S. Jude, of Norfolk, who locked up nearly the whole edition in his house, where it remained till 1848, when it was sold. Of his translation of Aristotle (1806-12, 10 vols. 4to) only fifty complete copies were struck off, the expense being defrayed by W. Meredith. His latest works were translations of Proclus, On Providence and Evil (1833, 8vo; 1841, 8vo); and Plotinus, On Suicide (1834, 8vo). His translations have been commended by some, but by others very severely criticised. For full catalogue of Taylor's works, see Allibone, Dict. of Brit. and Amer. Authors, s. v.

Taylor, Thomas House, D.D., a clergyman of the Protestant Episcopal Church, was born of English parents in Georgetown, S. C., Oct. 18, 1799. His early education was acquired at Guilford, Conn.; he graduated from South Carolina College, Columbia, as valetudinarian of his class; studied theology under bishop White; was ordained deacon in 1821, and priest in 1826. For nine years he was rector of St. John's Church, Colleton, S. C. In April, 1844, he became rector of Grace Church, New York city, where he remained until the close of his life. He died at West Park, on the Hudson, Sept. 9, 1857. Dr. Taylor was a fine scholar, a man of marked character, and retained the respect and affection of his people. He held several positions of honor and trust. See American Quar. Church Rev. Jan. 1868, p. 605.

Taylor, Timothy, an English clergyman, was born at Hempstead, Hertfordshire, in 1609, and entered Queen's College, Oxford, in 1626. He became vicar of Almeley, Hertfordshire; subsequently a Presbyte- rian, and in 1664 was sent by John Wilks, Bishop of Dublin, and became assistant to Samuel Mather, and afterwards to Nathaniel Mather, and died there in 1681. He wrote Defence of Sundry Positions and Scriptures alleged to Justify the Congregational Way (Lond. 2 pts. 4to: pt. i, 1645; pt. ii, 1647). They were answered by Richard Hullahworth in his Certifie Que- ries (1646, 4to). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Taylor, Timothy Alden, a Congregational minister and author, was born at Hawley, Mass., Sept. 7, 1808. He graduated at Amherst College in 1835, and at the Andover Theological Seminary in 1838. He was ordained at Storrsville, R. L., 1839, where he preached until his death—cut off suddenly in the midst of his
usefulness, March 2, 1858. Mr. Taylor was honest and unflinching in his attachment to his principles, earnest and faithful. He was a diligent student, and wrote much for the periodical press. He also published a Memoir of his father, Jehu Allen Taylor (Boston, 12mo, 1853; 2d ed. 1856) — The Solace (32mo) — The Two Mothers (32mo) — Zion's Pathway (12mo) — Bible View of the Death Penalty (8vo). See Cong. Quarterly, 1856, p. 96; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Taylor, Veron D., a Presbyterian minister, was born at Hinesburg, Vt., in 1798; received an academical education; studied theology privately; was licensed by the Addison Congregational Association, Vt., and ordained by a Congregational council in 1826. His fields of labor were as follows: Elizabethtown, N. Y.; Litchfield, South Farms, Conn.; Amenia, N. Y.; Galesburg, Mich.; Huntsvill and Dover, Ohio; and was Seaman's chaplain at Buffalo, N. Y., and Cleveland, Ohio. He died Sept. 6, 1864. See Wilson, Pres. Hist. Almanac, 1866, p. 228.

Taylor, William Cooke, LL.D., an Irish author, was born at Youghal in 1800, and was educated at Trinity College, Dublin. He went to London in 1822, where he remained until 1847, when he returned to Ireland, to serve the viceregal household in the capacity of statista, and was Chaplain in Dublin, Sept. 1847. In addition to many works on secular subjects, he wrote, Catechism of the Christian Religion (Lond. 1828, 12mo) — History of Mohammedanism and its Sects (1888, 12mo) — History of Poper (new ed. 1837, 8vo) — Illustrations of the Bible and Confirmation of Sacred History from the Monuments of Egypt (1838, 12mo) — History of Christianity, from its Foundation to its Legal Establishment in the Roman Empire (1844, 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Tchu-chor, the prayer-mill used by the Buddhist priests in Chinese Tartary. It is constructed in two forms. (1.) One is a small wheel with flies, which move either by wind or water. On these flies are written prayers, and it is supposed that all the merit of their recitation is conferred upon him that sets the wheel in motion. (2.) The other is a huge egg-shaped barrel, as large as a hoghead, upon an upright spindle, composed of endless sheets of paper pasted one over the other, and on each sheet is written a different prayer. At the bottom is a bamboos paddle bar, a cord, which gives to it a rotary motion. The lamases make this spin rapidly, and thus acquire the merit of the repetition of all the prayers written on all the papers at every rotation of the barrel. The lamases spend much of their time in plying the tchou-chor by way of interceding for the people. In return they receive from each person a small compensation for their trouble.

Teach (Heb. prop. תַּעַץ, but also many other words; Gr. prop. διδάσκω, but often other terms). Teaching is an important branch of the commission which Christ gave to his apostles before he left the earth. "Go," said he, "teach all nations," or, as we have it recorded by another of the evangelists, "Preach the Gospel to every creature." In this way they were to make disciples, as the word μαθητεύονται imports. It is one of the precious promises of the new covenant that all its subjects shall be "taught of the Lord" (Isa. liv. 13). The Lord Jesus quoted these words in the days of his public ministry (John vi, 45), and describes the effect of the potency of this preaching: "Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me," which he afterwards explains to mean neither more nor less than believing on him. See PREACHING.

Teachers, or "doctors" (v. r.), are mentioned among divine gifts in Ephes. iv, 11, and it is possible that the apostle does not mean such ordinary teachers (or pastors) as the Church now enjoys; but as he seems to reckon them among the extraordinary donations of God, and uses no mark of distinction or separation between apostles, with which he begins, and doctors, with which he ends, it may be that he refers to the nature of the other, and speaks of such well-informed persons, to whom inquiring Christian converts might have recourse for removing their doubts and difficulties concerning Christian observances, the sacraments, and other rituals, and for receiving from Scripture the demonstration that "this is the very Christ;" and that the thing pertaining to the faith is accomplished in Jesus. Such a gift could not but be very serviceable in that infant state of the Church, which, indeed, without it, would have seemed, in this particular, inferior to the Jewish institutions. With this agrees the distinction (Rom. xii, 7) between doctors (τῆς διδασκαλίας ἐκπαιδευτικοὶ, ἐκπαιδευτικοὶ, ἔχοντες, q. d. he also gives advice privately, and resolves doubts, etc., let him attend to that duty; he who exults with a loud voice (παρακαλώντες, ἐκπαιδευτικοὶ), let him exhort with proper piety. The same appears in 1 Cor. xii, 28, where the apostle ranges, 1st, apostles, public instructors; 2d, prophets, occasional instructors (σοφοὶ ἔχοντες, ἐκπαιδευτικοὶ, ἐκπαιδευτικοὶ, ἔχοντες, q. d. doctors or teachers, private instructors. See GIFTS.

For monographs on our Lord as the Great Teacher, see Hase, Leben Jesu, p. 130 sq. See JESUS CHRIST.

Tears (תַּאָרְס, דָאָרְס) are the well-known emblem and usual accompaniment of grief; and as grief is generally most violent when it is indulged for the dead, so in the two following passages the wiping away of tears is connected with the abolition of death: Isa. xxv, 8, "And the Lord Jehovah shall wipe away the tears from off all faces;" Rev. vii, 17, "And God shall wipe away all tears from their eyes." Tears are wont to be poured out on occasions of mortality: thus in Jer. xxxi, 15, "A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children refused to be comforted for her children, because they were not;" again in xxii, 10, "Weep ye not for the dead, neither bemoan him, but weep sore for him that goeth away, for he shall return no more, nor see his native country." Tears are sometimes shed for national calamities: thus in Lam. i, 2, "She weepeth sore in the night, and her tears are on her cheeks;" again in Numb. xiv, 1, "And all the congregation lifted up their voice, and wept;" and the people called upon the Lord. In Gen. xxv, 15, 16, Hagar's pitiable case is thus described, "And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went and sat down over against him a good way off, as it were a bow-shot; for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice and wept." Tears are often the symbol of divine judgments, as they are sometimes also of human oppressions. (See Eccles. iv, 1; Acts xx, 19; Jer. xiv, 17.) They are sometimes the fruit of repentance and contrition. (See Hebr. xi, 7; Matt. xxvi, 15.) But commonly they are the result of natural affection deploring a beloved object, of which the examples are too obvious and numerous to cite. But whatever the causes of tears to the righteous, all these shall be abolished, which is what is meant by "God's wiping away all tears from their eyes." For death, oppression, calamity, repentance, shall have no place in his heavenly region. Weeping may endure for a night, but joy cometh in the morning. Those who sow in tears shall reap in joy. See GRIEF.

For the valley of tears (Psal. xxxiv, 6), see BACA.

For more particular on the tears of Christ over Jerusalem (Luke xii, 46), see Vobeling, De Lacrimita- tum, p. 53. Comp. Kiesling, De Lacrimis Vatumin (Lips. 1747). See JESUS CHRIST.

The so-called lacrymatory, or "tear-bottles," supposed by some to have been used for collecting the tears of the mourners at the graves of the ancients (Thomson, Land and Book, i, 147), were rather ven...
sels for perfumery or flowers (see the Penny Cyclop.

a. v.).

Teāshur. See Box-tree.

Teb'ah (Heb. Te'bah, תֶּבַח, slaughter, as often; Sept. Tab'ê; Josephus, Tabaioc, Am. ii, 6, 5; Vulg. Tabæ), the oldest of the four sons of Nahor by his con-
cubine Reumah (Gen. xxii, 24). B.C. cir. 2050.

Tebali'ah (Heb. only in the prolonged form Te-
ba'lah, תֶּבַלָּה, purify’d [Furst, protected] by Jeho-
jah; Sept. Tabal; Tabal, v. e. Tabol; Vulg. Tabelas),
third of the four sons of Hosah "of the children of Me-
ra’i" (1 Chron. xxvi, 11). B.C. 1014.

Te'beth (Heb. Tebeth, תֶּבֶת, apparently of As-
syrian origin, Tithino), the tenth month (Esth. ii, 16)
of the sacred year of the Hebrews, corresponding in the
main to January. Jerome has the following comment
upon Ezek. xxix, 1: "Decimus mensis, qui Hebreois
appellatur Tabeth, et apud Egyptians [with whom it
was the fifth month] Tōth [or Toth, Copite Todos],
apud Romans Januarium." In Arabic it is called
Tabah, in Greek Tothi or Tōth, and in Sanscrit Troupas.
See Calendar, Jewish.

Tebul Yom. See Talmud.

To Deum LAUDâMUS (i. e. "We praise thee, O God!). This hymn, which is written in homonous Sacra-
nita Penitentialis, commonly called Hymnus SS, Amb-
rosius et Augustinus, and known as the Ambrosian Hymn,
is erroneously attributed to Ambrose. It has been
chronicled at Milan, and erroneously ascribed to
Decius (d. 553), bishop of Milan, we are told that
at the baptism of Augustine, which Ambrose performed
in the year 387, both the baptist and the candidate
spontaneously, as if inspired by the Holy Ghost, inton-
ted this hymn. As a tradition would seem to have
been corroborated by a passage of a spurious (the 92d)
sermon of Ambrose which treats of the baptism of Au-
gustine. But, in truth, the tradition owes its origin
to this passage. Augustine himself, who speaks, in his
Confessions, of his conversion and baptism, does not
mention anything of this kind. Some have ascribed
this hymn to Athanasius, bishop of Alexandria; others
to Nicetius, about the year 535; and a third class to
Hilary of Poitiers. The whole tenor of this hymn
proves its Eastern origin, and at a very early time.
Indeed, the Codex Alexandrinus contains a morning
hymn commencing Καὶ τελεσθε ἡμῖν ἁμαρτίαν
καὶ αἰώνια τὸ δώμα σου εἰς τὸν αἰώνα; and this cir-
cumstance, together with the fact of its great resem-
bance with the Te Deum, induced Daniel (Theosur.
Hymnol. ii, 289 sq.) to say, "The Te Deum is based upon
an ancient Greek hymn which, extensively known in
the East, has found many translators, which fact not
only accounts for the variety of readings, but also for
the various authors to whom it is ascribed. Of these
versions, the one which Ambrose made for the service
of the Milan Church met with the most approval and
was finally adopted, and this explains why it was com-
monly known as the Ambrosian Hymn.

Even before the time of Charlemagne, this hymn
was sung on special occasions in both churches of the
East. The Roman Breviary uses it as one of the
morning hymns to be sung throughout the year, with the
exception of the Sundays in Advent, Lent, and the Feast
of the Holy Innocents. Long before the Reforma-
tion, it was known in a German translation. In 1533
it was translated by Luther, "Herr Gott, dich loben wir," and
since that time it has been translated into German
and English by different authors. We subjoin a few
lines of the original:

"Te Deum laudamus, Te Dominum confitemur.
Te benedictum, sanctum, unum, sempiternum.
Te omnis angelorum, te semper et universae potestates.
Te Chirubim et Seraphim incensabiles voces proclamant:
Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.
Pleni sunt colli et terrae majestatis gloriae tuae."
"Tekoa" in 2 Sam. xiv, a town in the tribe of Judah (2 Chron. xi, 6, as the associated places show; and inserted in its place in Josh. xv, 59, 60 in the Sept. [see Keil, ad loc.]), on the range of hills which rise near Hebron, and stretch eastward towards the Dead Sea. These hills bound the view of the spectator as he looks to the south from the summit of the Mount of Olives. Jer- ron, a town of Judah, is six Roman miles from Tekoa, and four from Bethlehem, and that as he wrote (in Jer. vi, 1) he had that village daily before his eyes ("Thekoam quotidie oculis cernimus"). In his Onomasticon (s. v. Echeth, Ezechew) he represents Tekoa as nine miles only from Jerusalem; but elsewhere he agrees with Eusebius in making the distance twelve miles. In the latter case he reckons by the way of Bethlehem, the usual course in going from the one place to the other; but there may have been also another and shorter way, to which he has reference in the other computation. Some suggest (Bachiens, P扩张on, ii, 60) that an error may have crept into Jerome's text, and that we should read twelwe there instead of nine. In 2 Chron. xx, 20 (see also 1 Macc. ix, 33) mention is made of "the wilderness of Tekoa," which must be understood of the adjacent region on the east of the town (see infra), which in its physical character answers so entirely to that designation, that the expression (from בֶּטַה, "to strike," said of driving the stakes or pins into the ground for securing the tent), as well as from the manifest adaptation of the region to pastoral pursuits, that the people who lived here must have been occupied mainly as shepherds, and that Tekoa in its best days could have been little more than a cluster of tents, to which the men returned at intervals from the neighboring pastures, and in which their families dwelt during their absence.

The Biblical interest of Tekoa arises, not so much from any events which are related as having occurred there as from its connection with various persons who are mentioned in Scripture. It is not enumerated in the Hebrew catalogue of towns in Judah (Josh. xv, 49), but is inserted in that passage by the Sept. The "wise woman" whom Job employed to effect a reconciliation between David and Absalom was obtained from this place (2 Sam. xiv, 2). Here, also, Ira, the son of Ikesh, one of David's thirty "mighty men" (הִגְוָי מֵי), was born, and was called on that account "the Tekoite" (2 Sam. xxiii, 26). It was one of the places which Rehoboam fortified, at the beginning of his reign, as a defense against invasion from the south (2 Chron. xi, 6). Some of the people from Tekoa took part in building the walls of Jerusalem after the return from the Captivity (Neh. iii, 5, 27). In Jer. vi, 1, the prophet exclaims, "Blow the trumpet in Tekoa and set up a sign of fire in Beth-haccerem"—the latter probably the "Frank Mountain," the cone-shaped hill so conspicuous from Bethlehem. It is the sound of the trumpet as a warning of the approach of enemies, and a signal-fire kindled at night for the same purpose, which are described here as so appropriately heard and seen, in the house of danger, among the mountains of Judah. Tekoa is chiefly memorable as the birthplace of the prophet Amos, who was here called by a special voice from heaven to leave his occupation as "a herdsman" and "a puncturer of wild figs," and was sent thence hence to testify against the sins of the kingdom of Israel (Amos vii, 14). Accustomed to such pursuits, he must have been familiar with the solitude of the desert, and with the dangers there incident to a shepherd's life. Some effect of his peculiar training amid such scenes may be traced, as critics think (De Wette, Einl. ins A.t. T. p. 356), in the contents and style of his prophecy. Jeroboam II, according to the context, is in the contin- tan qui pastor de pastoribus fuit et pastor non in locis cultis et arboribus ac vineis consitis, aut certe inter sylvas et prata virenita, sed in lata eremi vastitate, in qua usuram leonum fertis et interficet pecorum, artis

sae usum case sermonis." Comp. Amos ii, 13; iii, 4, 12; iv, 1; vi, 12; vii, 1; and see the striking remarks of Dr. Pusey, Introd. to Amos.

In the genealogies of Judah (1 Chron. ii, 24, and iv, 5), Ashur, a posthumous son of Hezron and a brother of Caleb, is mentioned as the father of Tekoa, which appears to mean that he was the founder of Tekoa, or at least the chief of the place. See Rödiger in Gen- sen. Thesaur., iii, 1518.

The common people among the Tekoites displayed great activity in the repairs of the wall of Jerusalem under Nehemiah. They undertook two lengths of the rebuilding (Neh. iii, 5, 27). It is, however, specially mentioned that their "lords" (הָרָעְשָה) took no part in the work.

Tekoa is known still as Tekba'a, and, though it lies somewhat aside from the ordinary route, has been visited and described by several recent travellers. Its distance from Beit-Lahum agrees precisely with that assigned by the early writers as the distance between Tekoa and Bethlehem. It is within sight also of the "Frank Mountain," beyond question the famous Herodium, or site of Herod's Castle, which Josephus (War, iv, 2, 2) represents as near the ancient Tekoa. It lies on an elevated hill, which spreads itself out into an irregular plain of moderate extent. Its "high position" (Robinson, Bib. Res. i, 486) "gives it a wide prospect. Towards the north-east the land slopes down towards Wady Khureitit; on the other sides the hill is surrounded by a belt of cultivated land, beyond which are valleys, and then other higher hills. On the south and west, a good distance, another deep valley runs off south-east towards the Dead Sea. The view in this direction is bounded only by the level mountains of Moab, with frequent bursts of the Dead Sea, seen through openings among the rugged and desolate intervening mountains.

In the spring there are often encampments of shepherds there, consisting of tents covered with the black goat-skins so commonly used for that purpose; they are supported on poles and turned up in part on one side, so as to enable a person without to look into the interior. Flock pasture near the tents and on the heights that rise in every direction. There are horses and cattle and camels also, though these are not so numerous as the sheep and goats. A well of living water, on the outskirts of the village, is a centre of great interest and activity, the women coming and going with their pitchers, and men filling the troughs to water the animals which they have driven thither for that purpose. The general aspect of the region is sterile and unattractive; though here and there are patches of verdure, and some of the fields, which have yielded an early crop, may be seen recently ploughed up, as if for some new species of cultivation. Fleecy clouds, white as the driven snow, float towards the Dead Sea, and their shadows, as they chase each other over the landscape, seem to be fit emblems of the changes in the destiny of men and nations, of which there is so much to remind one at such a time and in such a place. Various ruins exist at Tekoa, such as the walls of houses, cisterns, broken columns, and heaps of building-stones. Some of these stones have the so-called "bevelled" edges which are supposed to show a Hebrew origin. There was a convent here at the beginning of the 6th century, established by St. Tabus, and a Christian settlement in the time of the Crusaders; and undoubtedly from some of these remains belong to modern times rather than ancient. Among these should be mentioned a baptismal font, sculptured out of a limestone block, three feet nine inches deep, with an internal diameter at the top of four feet, and designed evidently for baptism as administered in the Greek Church. An OUULAM is the holy place, the principal one at Jufna, near Beitin, the ancient Bethel. See more fully in the Christian Review (N. Y.), 1855, p. 519.

Near Tekba'a, among the same mountains, on the brink of a frightful precipice, are the ruins of Khureitit, pos-
ably a corruption of Kerioth (Josh. xv, 25), and in that case perhaps the birthplace of Judas the traitor, who was then called Iscariot, i.e. "man of Kerioth." It is impossible to survey the scenery of the place and not to feel that a dark spirit would find itself in its own element amid the seclusion and wildness of such a spot. High up from the bottom of the ravine is an opening in the rocks which leads into a true Canaanite terranean labyrinth, which many suppose may have been the Cave of Adullam, in which David and his followers sought refuge from the pursuit of Saul. It is large enough to contain hundreds of men, and is capable of defence against almost any attack that could be made. While the French fell upon Tekoa and sacked it, A.D. 1136, most of the inhabitants, anticipating the danger, fled to this cavern, and thus saved their lives. It may be questioned (Robinson, 1, 481) whether this was the actual place of David's retreat; but it illustrates, at all events, that peculiar geographical formation of the country which accounts for such frequent allusions to "dens and caves" in the narrations of the Bible. It is a common opinion of the natives that some of the passages of this particular exca- vation extend as far as to Hebron, several miles distant, and that all the cord at Jerusalem would not be sufficient to serve as clew for traversing its windings. See ODOLLAM.

One of the gates of Jerusalem in Christian times seems to have borne the name of Tekoa. Arculf, at any rate, mentions the "gate called Tescuits" in his enumeration of the gates of the city (A.D. 700). It appears to have led down into the valley of the Kidron, probably near the southern end of the east wall. But his description is not very clear. Possibly this Jerome alludes in the singular expression in the Epit. Paulæa (§ 12), "... revertar Jerosolymam et per Theccum et Antonianum montis Oliveti cruscem apud Thamali." The Church of the Piscina de Thamali on the summit of Olivet would just be opposite a gate in the east wall, and the "glittering cross" would be particularly conspicuous if seen from beneath its shadow. There is no more prima facie improbability in a Tekoa gate than in a Bethlem, Jaffa, or Damascus gate, all of which still exist at Jerusalem. But it is strange that the allusions to it should be so rare, and that the circumstances which made Tekoa prominent enough at that period to cause a gate to be named after it should have escaped preservation. See, in addition to the above authorities, Reland, p. 1028; Senecio, p. 24; Raumer, Palladina, p. 219; Turner, Tour ii, 240; Ibry and MangLes, p. 344; Tristram, Land of Israel, p. 402; Schwarz, Palest., p. 114; Thomson, Land and Book, ii, 424; Porter in Murray's Handbook, p. 251; Bidecker, Palestine, p. 232.

Teko'ite (Heb. with the art. hat-Tekokit), תְּכֹוֹיִּים [in 2 Sam. xxii, 26; Neh. iii, 27; יְּכֹוֹיִּים], patria from Tekoa; Sept. ἰθωκών and ἰθωκ, v. r. ἰθωκών and ἰθωκ; Vulg. Teccotes, Thecotes, and de Thcoes), an inhabitant of Tekoa (v. q.), an epithet of the son of Ikkeh, one of David's warriors (2 Sam. xxiii, 20; 1 Chron. xi, 28; xxvii, 9). The name survived the Captivity (Neh. iii, 5, 27).

Tel' Stragul'a, a term used to designate the upper covering for the holy table when not being used for the sacrifice. It is commonly called the altar pro- tector.

Tel-ah'ab [many Tel-abah] (Chald. Tel Ahab, תֶּל-אָבָּה, corh-hill; Sept. Μιλαπός; Vulg. Ad acrem novumare frugum), was probably a city of Chaldea or Babylonia (Exx. iii, 15), not of Upper Mesopotamia, as generally imagined (Calmet, ad loc.; Winer, ad loc.). The whole scene of Ezekiel's preaching and visions seems to have been Chaldaea proper; and the river Chebar, as already observed (see Chbbar), was not the Khabur, but a branch of the Euphrates. Tolema mem in this region a Telo-bencana and a Tel-ahaha (Geop. v, 20); but neither name can be identified with Tel-abib, unless we suppose a serious corruption. Tolema and Thelephatha of Ammian. Mar. (xxiv, 2; xxv, 8) have likewise been compared; but they are equally uncertain. The element "Tel," in Tel-abib, is undoubtedly "hill." It is applied in modern times by the Arabs especially to the hills which lie on the site of ruined cities all over the Mesopotamian plain, an application not very remote from the Hebrew use, according to which "Tel" is "especially a heap of stones" (Genesius, ad loc.). It thus forms the first syllable in many modern as in many ancient names throughout Babylonia, Assyria, and Syria (see Assen- mer, Bibl. Orient. iii, 784).

Tel'ah (Heb. Te'akah, תֶּל-אָוָה, breach [Genesius] or מָחָר [Furrus]; Sept. Θολάν v. r. Θολίκα; Vulg. Thale), son of Resheph and father of Tahar, in the lineage between Ephraim and Joshua (1 Chron. vii, 25). B.C. ante 1658.

Tel'aim [some Tela'tim] (Heb. with the art. hat-Telaim, תְּלַאִים, the young lambs [in Isa. xi, 11]; Sept. iv Ταλκούν; Vulg. quasui agnos), a place where Saul collected and numbered his forces before his campaign against the Amalekites (1 Sam. vi, 4). It is strange that both Bezek and Jotham are intersected by a road 6Galgal, which was in the valley of the Jordan, near Jericho, and certainly not a fitting place to marshal an army to war with the Amalekites, seeing it would have to march through the wild passes of the wilderness of Judah (Ewald, Geik. iii, 60). The Targum renders it "lamps of the Passover," according to a curious fancy, mentioned elsewhere in the Jewish books (Yal- kûn on 1 Sam. iv, 4, etc.), that the army met at the Passover, and that the census was taken by counting the lambs. This is partly endorsed by Jerome in the Vulg. A similar fancy is found in the Midrash in reference to the same Bezek (1 Sam. vi, 8), which is literally as meaning "broken pieces of pottery," whereby, by as counters, the numbering was effected. Bezek and Telaim are considered by the Talmudists as two of the ten numberings of Israel, past and future. It is probably identical with Telm (q. v.), the southern position of which (Josh. xv, 24) would be suitable for an expedition against Amalek; and a certain support is given to this by the mention of the name (Thalam or Thelam) in the Sept. of 2 Sam. iii, 12.

Tel'as'sar (Heb. Tel'asser, תְּלָאָסָר [in Isa.], fully יְשָׁרָה [in Kings], Assyrian hill; Sept. Θεωδησίων, Θα- μᾶς v. r. Θαλασσαί, Θαμᾶω; Vulg. Telcasser, Thalas- sar) is mentioned in 2 Kings xix, 12 (A. V., "Thelas- sar") and in Isa. xxxvii, 12 as a city inhabited by the "children of Eden," which had been conquered and was held in the time of Sennacherib by the Assyrians. In both passages it is connected with Gozan (Gauzanitis), Haran (Carrha, now Harran), and Rezeph (the Razapya of the Assyrian inscriptions), all of which belong to the hill country above the Upper Mesopotamian plain, the district which Japhet is said to have crossed the rivers. See GOZAN; HARAN; MESOPOTAMIA. It is quite in accordance with the indications of locality which arise from this connection to find Eden joined in another passage (Ezek. xxvii, 29) with Haran and Assur. Telassar, the chief city of a tribe known as the Beni-Eden, must have been in Western Mesopotamia, in the neighborhood of Haran and Orfa. The name is one which might have been given by the Assyrians to any place where they had built a temple to Assur, and hence perhaps its application by the Targums to the Besen of Gen. x, 12, which must have been on the Tigris, near Nineveh, and within Mesopotamia. See RUSEN. Ewald (Geik. iii, 301, Note 8) identifies it with a heap of ruins called Teledan, south-west from Racs, the Theleda of the Pst. Tab. (Xi, c), not far from Palmyra. It is in favor of this that in that
case the places mentioned along with it in the pass-
ages cited stand in the order in which they would
naturally be attacked by a force invading the territory
from the east, as would the Assyrians (Thenius, Erzeg.
Thucyd. II, 37), ad loc.). Hävernick's identification (Esch.
p. 476) with the Thalatha (Thalathvs) of Tolemy (v, 20,
4) would place it too far south. The Jerusalem Targum
of Judges (v, 2) identifies it with Elath, or Elasa in
the territory of Artemisia (Ptolemy, vi, 176; Strabo,
vii, p. 744). Layard thinks (Nineveh, i, 257) that
it may be the present Tel Afer, or perhaps Aristan
(Nish and Bab. p. 268), although no name like it is found
there now.

**Tel Eli** (תליאו or תליאולא, the perfect), a name which appears in the sacred mysteries, and denoted such as had been initiated. Baptism was denominated teləy; to join the Church was styled ɫiصلا ɫi in təl ɫkən, to attain to perfection; the participation of the eucharist, which followed immediately on baptism, was called teləy ɬələw, perfection of perfections; and the absolution granted in the eucharist was called təl ikən, the perfection of a Christian. The word is, however, used frequently in the New Testament, not indeed in this sense, but in relation to Christian perfection.

**Teles.** See **Telesio**

**Telesiōtério** (τελεσιώτηρο, more perfect), one of the different classes of catechumens among the ancients; the perfect ones, or the prolicists, who were the immediate candidates for baptism.

**Telem** (Heb. ɫi, ᵔק, oppression [Genesius; but
First, place of tempest]), the name of a town and also of
a man.

1. (Sept. ɬlum v. r. næmū; Vulg. Telem.)
One of the cities which are described as “the uttermost of the tribe of Judah towards the coast of Edom south-
ward” (Josh. xv, 24, where it is mentioned between the southern Ziph and Bealoth). It is not again mentioned except we regard it as identical with Telaim (q. v.)—a theory which seems highly probable (Roland, Palest. p. 1029). Telem is mentioned by Eusebius and Jerome as a city of Judah, but they appear to have been igno-
rant of its site (Onomast. s. v. “Telem”). The Sept. (Vat.) in Josh. xix, 7 adds the name ɬlal in between, as if near to, the town of Tema. This is
said by Eusebius (Onomast.) and Jerome to have been
then existing as a very large village called ɬlula, six-
teen miles south of Eleutheropolis. The Sept. of 2 Sam. iii, 12, in both MSS., exhibits a singular variation from
the Hebrew text. Instead of “on the spot” (Naghêl: A.
V. incorrectly “on his behalf”), they read “to Thai-
laym (or Telaim) where he was.” If this variation
should be substantiated, there is some probability that
Telem or Telaim is intended. David was at the time
king, and quartered in Hebron, but there is no reason
to suppose that he had relinquished his marauding hab-
bits; and the south country, where Telem lay, had for-
merly been a favorite field for his expeditions (1 Sam.
xxi, 11). The latter of these points, however, is a trace
of the ancient Telem is found in the Arab tribe Dhuljam, which gives its name to a district lying south-east of Beersheba, is not altogether improbable, especially as the Arabic and Hebrew words are cognate (The Noye, p. 87; comp. Robinson, Bibl. Res. ii, 102). Rabbi Simeon (b. 100) thinks it differs from Telaim, and he states that there is still “a district south of Madera called Tulum,” doubtless referring to the above Dhuiljam. He also cites a reference from the Midrash (Koheleth, v. 10) to a certain Menahem Talmia, as if a resident of Telem. If a more precise location of the town be sought, it may perhaps be found in the “small site with foundations, called Sudeid,” men-
tioned by Dr. Robinson as lying in the above region
(Bibl. Res. i, 102), six miles south-east of Tel Arad. See TOCHEN.

2. (Sept. ɬlum v. r. Telam and Telamâ; Vulg.
Telem). One of the Temple porters who denounced his
Gentile wife after the Captivity (Ezra x, 24). B.C. 458.

**Telemachus**, an Asiatic monk and martyr who is
justly renowned for the act of daring self-devotion by
which he caused the gladiatorial combats at Rome
to be abolished. In the year 404, in the midst of the
spectacles of the amphitheatre, Telemachus rushed into
the arena and tried to separate the gladiators. The
spectators stoned him to death, but the emperor Honorius
proclaimed a martyr, and soon after abolished the
gladiatorial combats. Some doubt has been thrown
upon the story on account of the absence from the Theo-
nic reports of any mention of the saint, and the silence of
the Syrian fathers, and no evidence can be produced to show that there were any gladiatorial fights after this period, although
we know that the combats of wild beasts continued till
the fall of the Western Empire. See Smith, Dict. of
Bibl. and Mythol. s. v.

**Telesology** (τέλεσολογία, an end, and λέγος, discourse) is
the doctrine or general philosophical discussion of the
subject of causes. It may be ultimate, reaching to God,
or proximate, contemplating the more immediate
purpose. The word teleology is applied to the argument
from design in proof of the Deity. Also, when a na-
ture philosopher assigns the purpose or end of any natural
arrangement, as the offensive or defensive weapons
of an animal, he is said to give a teleological explica-
tion. “Existentia must be considered as standing in relation,
not merely to cause efficientes (to their im-
diate causes), but also to cause finales; indeed, the
cause efficientes themselves must be conceived as moved
by the cause finales, or, in other words, by the eternal
rational ends meant to be subserved by created objects,
which ends, although in one respect yet awaiting real-
ization in the future, must in another respect be sup-
posed to be already operative. We cannot fully under-
stand realities unless we look forward to the results inten-
tended finally to be attained. Present actualities thus
acquire a double significance and receive a double ex-
planation. The whole of modern speculation has a
teleological character” (Martenisen, Christ. Dogmat. p. 78 sq).

**Telepta** (or Tella), Council of, properly Zella
(q. v.).

**Telesphorus**, pope, is said to have been of Grecian
family, and to have occupied the see of Rome from A.D.
126 to 135. Our knowledge of him is also rather segre-
gated. An interpolated passage in the Chronicon of E-
sebius and a discourse smuggled into the works of Am-
brose make the statement that Telesphorus had made
the regulations of fasting more strict, that he had ex-
tended the fast before Easter to cover seven weeks, and
that he directed three masses to be said and the Gloria
in Excelsis to be sung in the night before Christmas.
He is reputed to have energetically contended against
the heretical teachings of Martin and Valentine, and
to have died a martyr's death. See Herzog, Real-En-

**Telearches** (τελαρχής), a Greek term for a
consecrator.

**Telearchkias** (τελαρχιας), a Greek term sign-
ifying consecrating.

**Teleto** (or Telites), a term in the Latin Church for
the holy eucharist. See **Telesio**

**Tel-hare'sha** (Heb. nih. 61). See **Tel-Hara**.

**Tel-la'sha** (Heb. [for Chald.] Tel-charsha; תהלש, hill of the artificer [Genesius, of the wood; Furst, of the Magus]; Sept. Θαλασθα v. r. Θαλασσα; Vulg. Theltharesa), one of the Babylonian towns, or vil-
lages, from which some Jews, who "could not show their father's house, nor their seed, whether they were of Israel," returned to Judaea with Zerubbabel (Ezra ii,
TELINGA VERSION 241 TELLER

69; Neh. vii, 61 [A.V. "Tel-haresha"]). It probably
was in the low country near the sea, in the neigh-
borhood of Tel-melah and Cherub, places which are asso-
ciated with it. Herzfeld's conjecture (Gesch. Isr. i, 452)
that the name is connected with the river Harus, in Susiana (Ammian. Marc. xxii, p. 323, Bp.) is very pre-
paratory.

**Telinga (or Telogooog) Version.** The Telinga
language is spoken within twenty-three miles of Ma-
dras, and prevails for about five hundred miles along
the coast, from the vicinity of Pulicat to the borders of
Orissa. The superficial extent of the entire region in
which this language prevails is about 65,000 square miles.
About 116,800 square miles. The nates are Hindūs and
number about 10,000,000. The Telinga language is also
diffused to a greater or less extent through various
countries of Southern India, in which the Tamil and
Canares are the proper vernacular languages. This
diffusion in part arises from the early conquests, dating
from the 14th century, achieved by the people of Telin-
ga in the South. Like the Romans, they endeavored
to secure their conquests and to keep the natives in
subjection by the establishment of military colonies;
and the Telinga language is still spoken by the descend-
ants of the Telogooog family who were deputed by the
kings of Vidianagar to found these colonies. The
rocaming tendencies of the Telinga people also serve to
account, in part, for the diffusion of the language. On
this subject the missionaries have remarked that "in
intelligence, migratory habits, secular prosperity, and
infrequency of return to their native land this people
are in relation to other parts of India what the Scotch
are in relation to England and the world." Benjamin
Schultze, the laborious Danish missionary, was the first
who engaged in a Telinga version of the Bible. He
commenced his translation in 1725, immediately after his
completion of the Telogooog Version, and the result of
his labors, written out of the Greek and Hebrew texts,
and finished the Telinga version of the New Test., in 1727,
and of the Old Test. in 1732, the whole bearing the title
Biblia Teluguca ex Hebraico et Graeco Textu, adhibris
multis alius Versionibus, in Linguam Telugicam Trans-
lata et Beniamino Schultzi Missionario ad Indias Ori-
entalias A. o. 1732. From some cause hitherto unex-
plained, this work was never printed; and Marsch, in the
Bibliotheca Sacra, ii, 202, says: "Quo vero tempore
in publicum prodituri sint Biblia Telugica impressa, di-
vine providentiae reservatum manebit." Schultze died in
1741, and the work was never finished. The bishop of
Telinga MSS. may be still preserved in that city. In
1805 the Serampore missionaries commenced another
version of the Scriptures in this language, and in 1809
they had translated the whole of the New Test., and
part of the Old. Owing to various causes of delay, the
New Test. was not printed till 1818, and in 1820 the
Pentateuch was published.

While the Serampore version was in progress, the
Rev. Augustus Desgranges, of the London Missionary
Society, had commenced another version and carried it
on to the end. The First Epistle to the Corinthians.
Mr. Desgranges, who had been at the mission in Tel-
gam since 1805, had the assistance of the Rev. George
Cran, also stationed there, and of Anunderay, a Telin-
ga Brahmin of high caste who had been converted to
Christianity. In 1808 Mr. Cran died, and, two years
later, in 1810, on consideration it was found that
the first three gospels were the only portions of
the translation that were in a state of readiness for the
press. Of these one thousand copies were printed at
Serampore in 1812, under the care of Anunderay.

In the meantime another version of the Telinga New
Test., a translation of the Madras Pritchett and Lee,
agents of the London Missionary Society, on the river
Vizagapatam a short time prior to the decease of
Mr. Desgranges. Mr. Lee undertook a translation of the
book of Genesis, but the preparation of the version
afterwards devolved almost exclusively on Mr. Prit-
chett, who betook himself, in the first place, to the trans-
lation of the New Test. In 1819 Mr. Pritchett's New
Test. was issued by the Madras Bible Society. He now
commenced the translation of the Old Test., but in 1820
he was stopped, in the midst of his work, by death.

In 1823 another version of the Scriptures was offered
to the Christian and Missionary Society by the Mission
also of the London Missionary Society. It was very
difficult to decide upon the relative merits of Mr. Prit-
chett's and Mr. Gordon's translation; but finally Mr.
Gordon's prevailed, and the committee of the Madras
Society resolved upon adopting his version, requesting
him to correct it to the best of the general mistake
fully with Mr. Pritchett's translation. Mr. Gordon's
important labors were closed by death in 1827. After
his decease, it was found that Mr. Pritchett's version
was, after all, more correct than had been expected,
and, after introducing certain emendations, an edition
of two thousand copies of the New Test. was printed
in 1828, accompanied by two thousand copies of Mr. Gor-
copies of the Old Test., based upon the versions of
Pritchett and Gordon, was issued from the Madras press in
1835, together with large editions of particular portions
of the Telogooog version of the New Testament. From the
different reports we learn the following facts. The report for 1856 states that "an
entire new translation of the whole Bible, executed by C. P. Brown, Esq., has been deposited by that
gentleman with this auxiliary with a view to future publication; and extracts from Genesis, Proverbs, Psalms, Malachi,
Mark, and Ephesians are in press, and will be circulated
for the opinions and criticism of the Telegooog scholars." That for the year 1858 states that the Te-
logooog revision committee appointed in 1857 had com-
pleted a new translation of Paul's epistles to the Ro-
mans, Colossians, and Philemon. It is understood that
the MSS. of James, John, and Jude, together with the four
gospels and Acts, all of which were ready for the press.
In 1868 we read: "The Old Test. has been published for
the first time, the New Test. newly translated and a
revised edition recently published." In 1866 the report
states that the "Madras auxiliary has taken upon the
question of a revision of the Telogooog Old Test., and
has appointed a committee for that purpose, on the
same plan as that of the Tamil revision committee.
The version of the Telogooog New Test. now in use was
adopted in 1856, and, after revision by a committee ap-
pointed for the purpose of a revision of the Telogooog
Test., was published in 1858. See The Bible in Every Land, and the Annual Re-
ports of the British and Foreign Bible Society. (B. P.)

Tellor, Romanus, a Lutheran divine, was born
Feb. 21, 1703, at Leipzig, where he also died, April 5,
1756, as doctor and professor of theology and pastor
of St. Thomas's. He wrote, Dissertation, Sacrarum
Causarum Herememit. Spectantium Decem (Lips. 1745):—
D. Hollas: Examen Theol. Acroam. denuo edito et An-
imadversera, aucti; Demonstratio. Homilet.-theologica (Ibid. 1728); new edition, Institut. Theologiae Homilet.
Method. Scientiae Sacrae Deponent, et Homileticae (Ibid. 1741). In connection with his associate. Brecker, and Dietzschel,
he published, Bibel, d. i. vollständige Erklärung der heili-
gen Schrift aus dem Engliche (Ibid. 1748, 19 vols.). See
Winer, Handbuch der theol. Literatur, i, 107, 186, 297;
ii, 99, 798; Fürst, Bibl. Jud. iii, 413. (B. P.)
TELLER

Tellier, Wilhelm Abraham, a leading theologian of the "enlightenment" party in the last quarter of the 18th century, was born in 1734 at Leipsic, where his father was then professor and pastor. In 1755 he was made catechist and bachelor of theology, and began with his earliest literary production to display his sympathy with the liberal school of theologians. He turned his attention to the translation of the text of the Old Testament after the manner of Michaelis. In 1756 he published a Latin translation of Kennicott's dissertation on Hebrew text-criticism. In 1761 he was made general superintendent and professor at Helmstedt. In 1764 he issued his Lehrbuch des christlichen Lehrens, which contained the advanced theological views to which he had attained, and alarmed the faculties and consistories. His position was that of the first stage of rationalistic "enlightenment," and its most noticeable trait a revulsion against the authority of traditional beliefs. The excitement occasioned by its appearance was such that the whole edition was confiscated in Electoral Saxony, and that he retained his position at Helmstedt with serious difficulty. From this unpleasant situation he was extricated by an appointment to Cologne on the Spree as provost and member of the high consistory, where was the very heart of the party of progress, and where he felt free to publish to the world his views. He did this in a Wörterbuch d. Neuen Testaments (1772), and afterwards in six editions, whose preface contained an appeal to preachers that they should expound not only the words, but also, and much more, the ideas, of Scripture, because the latter contains not only Hebrew and Greek forms of expression, but also the Hebrew and Greek forms of thought. A further opportunity of showing his independence occurred in 1792 in connection with the trial of a preacher named Schulz, of Gielsdorf, for departure from the standards of the Lutheran Church. The opinion of the high consistory having been that certain articles of the Lutheran form of Church government every person is constituted his own judge in matters pertaining to the faith, and that all such matters must be determined by Scripture. Schulz was acquitted, but the members of the chamber were afterwards fined and provoked Teller was suspended for three months because of this action. The latter nevertheless proceeded, in the same year, to publish a more complete statement of his views in the work Die Religion der Volkkommenen, whose theme was the perfectibility of Christianity. In 1798 he received an address from Jews requesting admission into the Christian Church without the imposition on them of a Christian creed; but the high consistory negatived the request, though with regret, and with a promise to impose on the petitioners no new disabilities. Teller died Dec. 9, 1804. His more important works have been mentioned above. He was not popular as a preacher, but his sermons were printed in a third edition as early as 1792. He published the Neues Magazin für Prediger, whose tenth volume appeared in 1801, which was also well received, even among Roman Catholic clergyman. In addition to the volumes devoted to the Torreed (Scriptur-Interpretation; and he was an important contributor to the Allgemeine deutsche Bibliothek. See Nicolai, Gedächtnisschrift auf Teller (1807); Summarische Lebensnachr., appended to Trocheel's memorial discourse; Herzog, Real-Encyklop. s. v.; Hagenbach, Hist. der Churtheologie, i. 457, 458; 1806.

Tellier, Michael, E. a Jesuit and father confessor to Louis XIV, was born at Vire, in Normandy, in 1643. He entered the Order of Jesuits in his eighteenth year, and at first devoted himself to historical studies, whose fruit was an edition of Quintus Curtius in 1678; but he eventually engaged in particularly one of the most violent opponents of the Jansenists. In 1672, 1675, and 1684 he published fulminations against the Mons (properly Amsterdam) version of the Bible by De Sacy and other Port-Royalists. He co-operated with Father Bouhours in his translation of the Scriptures, however, and zealously defended the Jesuit missionaries to China against the well-founded complaints raised against them. In 1699 he issued a Histoire des Cinq Propositions de Jansenius under the name of Dumas, and in 1700 he assoiled Quenel (q. v.) as a rebel and heretic. He was named provincial of his order, and in 1709 confessor to the king. In the latter capacity he succeeded in inducing the king to procure from pope Clement XI the condemnation of the New Test with Quenel's notes. The bull Unigenitus, which occasioned so much controversy in France, and was forcibly accepted by the king, is justified primarily upon Tellier. His domicile ended, however, in 1710, on the death of Louis, and he was removed first to Amiens and afterwards to La Fleche. He died at the latter place in 1719. —Hertzog, Real-Encyklop. s. v.

Tell-me'lah (Heb. Tel-me'alah, טֵל מֵאָלָה, tell-mé'lah, salt hill; Sept. Θεομιλχι and Θεομιλβι, v. r. Θεομιλχι and Θεομιλβι; Vulg. Thelmalia) is joined with Tel-harsa and Chehi as the name of a place where a returned who had lost their pedagogue after the Captivity (Ezra ii, 59; Neh. iii, 61). It is perhaps the Thelme of Polomy (v, 20), which some wrongly read as Theame (Θεάμη) for Θεάμη (Θεάμη), the low salt tract near the Persian Gulf, whence probably the name (Gesen, Lex, Heb. s. v.). CHERUH (Vulg. Chireh) may be pretty surely identified with Polomy (Thelme, Chireh) in the north of the region. Herzfeld (Geach. Isr. i, 492) insists that it designates the province of Melitene according to Polomy (vi, 3), adjoining Susiana west of the Tigris; but Polomy (v, 7, 5) and Phiny (v, 5) know only a Melitene on the border of Cappadocia and Armenian Major. 'Te'ma (Heb. 'Te'ma, תֵּמָא [Job vi, 19 more concisely 'Tem'ma, תֵּמְמָה] in the Arab. tem'ma, a desert) [but Geach. Tem'ma, i.e. South; Sept. Ταμ'μα, Vulg. Temma in [but in Isa. 110], the name of a person and of a tribe or district. 1. The ninth son of Ishmael (Gen. xxv. 15; 1 Chron. i, 50). B.C. post 2020. 2. The tribe descended from him mentioned in Job vi, 19, "The troops of Tema looked, the companies of Sheba waited for them," and by Jeremiah (xxx. 20), "Desan, Tema, and Buzz;" and also the land occupied by this tribe: "The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they presented with their bread that he fled" (Isa. xxxi, 15, 14). The name and the tribe appear to have been known to classic writers. Polomy cites the name of Tem'me (Θιμὺς) among those of Arabia Deserta, and apparently in the centre of the country (Geogr. v, 19). Pliny states that "to the Nabataei the ancients joined the Thimanes" (Hist. Nat. vi, 92). It may be questioned, however, whether he refers to the Biblical Teman or Tema.

There can be little doubt that the Thimme of Potlomy is identical with the modern Teman, an Arab town of some five hundred houses. It is situated on the western border of the province of Najd. Wallin, who visited it in 1848, thus describes it: "Temán stands on a mass of crystalline limestone, very slightly raised above the surrounding level. Patches of sand, which have encroached upon the rock, are the only spots which can be made culturable, but there are considerable date plantations, which yield a great variety of the fruit, of which one kind is esteemed the best flavored in all Arabia. Grain is also cultivated, especially oats of a remarkably good quality, but the produce is never sufficient for the wants of the inhabitants. The great-
through Mesopotamia as well as in Nadj, viz. a bucket of camel-skin hung to the end of a long lever moving upon an upright pole fixed in the ground" (Journal R. G. S. xx, 352). Arab writer states of Teman that "it is a name of the Syrian desert, which is commanded by the castle called El-Ablik [or El-Ablik el-Fard], of Essemawal [Samue] Ibn-Adiyyah the Jew, a contemporary of Irak-el-Kays" (A.D. cir. 550); but according to a tradition it was built by Solomon, which points at any rate to its antiquity (comp. El-Bekri, in Marâid, iv, 339). But as the remains of the castle now exist, nor does even the name "live in the memory of the present inhabitants. A small ruined building, constructed of hewn stone, and half buried in sand and rubbish, appeared to me to be too incalculable to admit of its being identified with the celebrated old castle" (ut sup. p. 539). This fortress seems, like that of Dura-el-jebel, to be one of the strongholds that must have protected the caravan route along the northern frontier of Arabia; and they recall the passage following the enumeration of the sons of Ismael: "These [are] the sons of Ismael, and these [are] their names, by their towns, and by their castles; twelve princes according to their nations" (Gen. xxv, 16).

It seems probable that the ancient Arab tribe of Beni-Temim, of whom Abudefda speaks (Hist. Anteislam, ed. Fleischer, p. 198), were connected with this place, and were the more recent representatives of the children of Temim. Forster would further identify the tribe of Temim with the Beni-Temim, who had their chief stations on the shores of the Persian Gulf; but his proof does not seem satisfactory (Geog. of Arabia, i, 289 sq.).

It is interesting to find memorials of the nation founded by this son of Ismael, not only among the most ancient to classic and Arab geographers, but existing to the present day, in the very region where we naturally look for them (see D'Aville, Geog. Ancienne, ii, 250; Abudefda, Descript. Arab. p. 6 sq.; Seetzen, in Zach. Monat. Corresp. xviii, 374). Like other Arab tribes, the children of Temim had probably a nucleus of a few of them, who, under the name of Temim, while their pasture-grounds extended westward to the borders of Edom, and eastward to the Euphrates, just as those of the Beni Shummar do at the present time.

Teman (Heb. Te'myan, יִדְם, the right, also the south, as often; Sept. Θαμανιαν v. r. Θαμανιαν and Θαμανιας; Vulg. Theman v. r. Merides, Auster), the name of a man, a tribe, and a country.

1. The oldest son of Eliphaz the son of Esau (Gen. xxxvi, 11). B.C. cir. 1960. It would appear that Teman was the first dace or prince (מִשְׁמַרְיָה) of the Edomites (v. 15); and that, having founded a tribe, he gave his name to the region in which it settled (v. 34).

2. The country of the Temanites, which formed in after-ages the chief stronghold of Idumean power. Hence, when the Lord by the mouth of Ezekiel pronounced the doom of Edom, he said, "I will make it desolate from Teman" (xxx, 13). The Temanites were celebrated for their courage; hence the force and point of Obadiah's judgment: "Thy mighty men, O Teman, shall be disdained" (ver. 9). They were also famous for wisdom, as is shewn by their knowledge of which characteristic, and perhaps with special reference to Job's friend Eliphaz the Temanite, Jeremiah mournfully asks, "Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?" (Jer. xlix, 7; Job ii, 11; comp. Baruch iii, 22; See Pusey, On Obadiah, ver. 8).

The geographical position of "the land of Teman," or more literally, the "land of the Temanite," as it is called in Gen. xxxvi, 34 (יעד ת אמנ; ידנה; Sept. εἰς τὴν γῆν Θαμανιαν), A. V. "Temanii," is nowhere defined in Scripture; but there are several incidental notices which tend to fix it with considerable certainty. 1. It is intimately connected with Edom, and manifestly either formed a province of it, or lay upon its border (Jer. xlix, 7, 30). In one passage it is included in the same curse with Bozrah, the capital of Edom: "I will send a fire upon Teman, which shall devour the palaces of Bozrah" (Amos i, 12). 2. Habaškuk joins Teman in parallelism with Mount Paran (iii, 9); and this might probably indicate that it lay between them, and therefore on the south and south-east of the former (Ezek. xxxv, 13). See Dedan. On the whole, it would appear that Teman was the name given by Esaus distinguished grandson to his possessions in the southern part of the mountains of Edom. As the tribe increased in strength and wealth, they spread out over the region extending southward along the shore of the Gulf of Akabah, and eastward into Arabia. This view is confirmed by a passage in the book of Joshua, hitherto considered obscure and difficult, but which the advances recently made in Biblical geography tend to elucidate. The sacred writer commences his description of the territory of Judah in these words: "This then, was the lot of the children of Judah; even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast" (xxv, 1). Besides being unintelligible, this is not a literal translation of the Hebrew; and the renderings of the Sept. and Vulg. have been generally rejected. The reading of the latter is: "And this land was appointed for the habitation of Edom, the wilderness of Zin to the Negeb (נגב) from the extremity of Teman" (לְנֶבֶךְ לְנֶבֶךְ), the writer is describing the south-eastern section of the territory. It extended along the border of Edom, including the wilderness of Zin from the extreme (north-western) corner of Teman to the Negeb. Teman is unquestionably a proper name, as is shown by the word ידנה being placed before it. So also is Negeb. The wilderness of Zin extended up as far as Kadesh, and a part of it was thus allotted to Judah. Teman included the mountains of Edom as far north as Mount Hor, opposite Kadesh; and thus the territory of Judah reached its extreme north-western corner. The Negeb included the downs along the southern base of the Judean hills, and lay between them and the wilderness of Zin. The above translation is found in part in the Arabic version, and is adopted here as the best.

The accounts given by Eusebius and Jerome of Teman are not consistent. They describe it as a region of the rulers of Edom in the land of Gebalitis; and they further state that there is a village of that name fifteen (Jerome has five) miles from Petra. But in another place they describe the country which distinguishes this Teman from one in Arabia (Onomast. s. v. "Teman"). On the map in Burckhardt's Travels in Syria, Teman is identified with the modern village of Maim, east of Petra; but for this there seems to be no authority (Winer, Biblischen Realwörterb. s. v. "Theman.") See Porter, Handbook for Spr. and Pal. and Sanhedrin. The occupation of the land by the Nabathseans seems to have obliterated almost all of the traces (always obscure) of the migratory tribes of the desert. See Edom.

Teman (Heb. Beni Teman, יִדְם; Sept. Θαμανιαν or Θαμανιας) is the title (1 Chron. i, 45; Job ii, 11 sq.) of a descendant of Teman or an inhabitant of that land. See Teman. Temeni [some Tel may be Temene] (Heb. Te'măn, יִדְם, Temâni, גנִּיס, Temânî, [Gen.] or fortuna [Furst]; Sept. Θαμανιας, Vulg. Themanii), second-named of the four sons of Ashur (q. v.), the "father" of Tekoa by his wife Naarah (1 Chron. iv, 6). B.C. cir. 1618.

Tennim or Timneh. Version. Temneh is the language spoken in the British colony, near Sierra Leone, in West Africa. At present there exists a transla-
tion of the New Test., Genesis, and Psalms. The Gospel of St. Matthew, translated by the Rev. C. F. Schlenker, was printed only in 1866, the other parts now published having been added since that time. Comp. Reports of the British and Foreign Bible Society. (R.P.)

**Temper**, the disposition of the mind, the sum of our habits, tendencies, whether natural or acquired. The word is seldom used by good writers without an epithet, as a **good** or a **bad** temper. Temper must be distinguished from passion. The passions are quick and strong emotions, which by degrees subside. **Temper** is the disposition which remains after these emotions are past, and which forms the habitual propensity of the soul. See Evans, Practical Discourses on the Christian Temper; and the various articles Fortitude, Humility, Love, Patience, etc.

**Temperance**, (σέβασμα, self-restraint), that virtue which a man is said to possess who moderates and restrains his sensual appetite. It is often, however, used in a much more general sense, as synonymous with moderation, and is then applied indiscriminately to all the passions. "Temperance," says Addison, "has those particular advantages above all other means of health, that it may be practiced by all ranks and conditions at any season or in any place. It is a kind of regimen into which everybody may put himself. It is not incommensurate to business, expense of money, or loss of time. Physick, for the most part, is nothing else but the substitute of exercise or temperance." In order to obtain and practice this virtue, we should consider it, 1. As a divine command (Phil. iv, 5; Luke xxi, 34; Prov. xxiii, 1-5); 2. As conducive to health; 3. As advantageous to the powers of the mind; 4. As a defence against injustice, lust, imprudence, detraction, poverty, etc.; 5. The example of Christ should be a most powerful stimulus to it.

**Temperance Reform.** As an organized movement, the temperance reformation is of very modern origin. For ages, indeed, wise men have deplored the miseries of the habit to whose extinction it aims; yet it is but recently that the enormous magnitude of those evils seems to have been fully apprehended, the true basis of reform recognised, and united and persistent effort made for the suppression of the gigantic monster.

I. The Habit of Drunkenness.—An interesting fact lies at the foundation of the habit of indulgence in intoxicants. Man discovered, long ago, that his mental state is affected by the action of certain drugs, and that they have power, not only to lend increased enjoyment to society, but to act as a wolf for the corresponding, and, for a brief period, lift even the despairing out of the depths. Thus Homer describes the effects of nepenthe (Odyssey, bk. iv):

"Meantime, with genial joy to warm the soul,
Bright Helen mirth a mirth-inspiring bowl,
Tempered with drugs of sovereign use, to assuage
The boiling bosom of tumultuous rage:
To clear the cloudy front of wrinkled Care,
And wash away the surges of Despair.
Charmed with that potent draught, the exalted mind
All sense of woe delivers to the wind.
Through the blazing pile he flies rapidly,
Or a loved brother grasped his life away;
Or darling son, oppressed by ruffian force,
Fell breathless at his feet, a mangled corpse:
From morn to eve, impassive and serene,
The man, entranced, would view the deathless scene."

This is a true portrait, and its own times as accurately as it did those of Homer. This state, which we have been discussing as characteristic of the term intoxication, or drunkenness, is in reality a combination of two effects, narcosis and exalination. Not only when the victim has become visibly drunk, but from the moment when the dose begins its impression, the circulation loses force, the blood cools, physical strength declines, the nerves are less sensitive, mental acumen is dulled, and every power of mind and body is lessened.

But at the very time when the drug is working this result, there is a mental exhalation, a delusive lifting-up of the spirits, which cheats the victim with a false consciousness of augmented powers. He never before felt so strong, so powerful, so intellectual, so wise, so witty; he never before had so much confidence in his own powers, or contemplated himself generally with so much satisfaction. This delusion continues, and even increases, while he is sinking rapidly into utter imbecility, mental and physical. There are some substances which have less or more of this strange potency. Those chiefly used for the deliberate purpose of producing these effects are alcohol, opium, the hemp poison (Cannabis indica), tobacco, the coca-leaf, the betel-nut, and the thorn-apple. While the general effect of these substances is the same, there is some variety in their action. Alcohol benumbs the body more rapidly than opium and Indian hemp, and tends more to noise and violence at first, and a paralytic stagger afterwards. The thorn-apple produces temporary delirium as the final symptom. The coca-leaf, tobacco, and the betel-nut are milder forms of the intoxicating principle, and seem to be used chiefly to allay mental and physical disquiet, and superinduce a feeling of ease and comfort.

But continued indulgence tends to the formation of a tyrannical habit, whose force grows out of the fact that repeated draffings produce an alteration of condition of the brain and whole nervous system. The novice experiences his dreamy joys for a brief space, and then comes out of them in a condition more or less morbid, according to the power of the dose. He generally recovers his usual condition in a day or two, and perhaps has no desire to repeat the experience; but if he repeats it again, it will not be long before he finds himself in the clutches of a new appetite, and baulked by a new and pressing want. Now, when the force of the last dose of the drug has been spent, he is in a condition of unrest, mental and physical, which may be only a slight degree of uneasiness, or amount to direct agony, according to the stage which he has reached in his downward road. From this disquiet, or distress, he knows of only one method of quick relief, and that is another dose of the same drug. And so the drug becomes the tyrant and he the slave. As the coils of the noose close, his spirit sinks, and so his body socially. At last he cares only for his drug, or rather is driven to it by the lash of remorse and horror, which come upon him whenever he is not under the spell. He cares not for poverty, rage, and dirt, for cold and hunger. He cares less for his wife and children than a tiger does for its prey or a wolf for its food. And yet, the fear of the good, the scorn of the brutal, the prayers and tears of those who love him, the wrath of the living God, have no power to move him, and in passive and hopeless shame and despair, alternating with brief seasons of attempted reform, he goes down to his doom.

II. Extent and Results of the Opium Abuses in the Asiatic peoples bear the burden of evil caused by indulgence in opium and the hemp intoxicant. Thus Europe and America groan under the woes inflicted by alcohol. During the fiscal year ending June 30, 1873, there were 105,122 retail dealers in ardent spirits in the various states and the Districts of the Union, and the total receipts from the taxes levied on distilled liquors were over $52,000,000. This is an increase over the previous year of 1082 in the number of dealers, and $2,000,000 in the receipts. The same year, 32,000,000 gallons of malt liquors paid into the Treasury over $10,000,000, making a total revenue of $63,000,000. The increased consumption of malt liquors the same year was 25,000,000 gallons. The total annual outlay in the United States for distilled and malt liquors cannot be less than $700,000,000. In England, during the year ending Sept. 30, 1878, there were 15,000 licensed vendes in London and elsewhere, and, as the result of the committee of the House of
TEMPERANCE REFORM

In 1651 the people of East Hampton, on Long Island, resolved, at a town meeting, that no one should retail liquor but such as were regularly authorized to engage in the business, and even then not to furnish "above half a pint at a time among four men." Something like a prohibitory law is said to have been passed by the town of Wethersfield, in 1766, but the nature of its provision is not sufficient to show that the word of the prohibition amounted to cannot now be ascertained. The practice of providing liquor on funeral occasions generally prevailed; and it was not until about the year 1760 that an earnest combined effort was made by the various churches to abolish it, and even this small reform was not accomplished in many situations for years.

On Feb. 28, 1777, the Continental Congress, then in session in Philadelphia, passed unanimously the following resolution:

"Resolved, That it be recommended to the several legislatures of the United States immediately to pass laws the most effective for putting an immediate stop to the pernicious practice of distilling grain, by which the most exalted and useful arts are likely to be derived if not quickly prevented."

This, however, seems to have been a war measure rather than an attempt at reform. It makes no mention of present effects, but is prompted by the fear of some future scarcity of grain, caused by the gathering of farm laborers into the army, and the consequent lessened production.

In 1789 two hundred farmers of Litchfield, Conn., united in a pledge not to use distilled liquors in their farm-work the ensuing season. In 1790 a volume of sermons, the authorship of which has been attributed to Dr. Benjamin Rush, an eminent patriot and philanthropist of Philadelphia, and a signer of the Declaration of Independence, made a powerful impression in regard to the evils of the alcoholic vice, and the physicians of the city united in a memorial to Congress, in which they recommended the prohibition of grain upon life to those of "plague and pestilence," only "more certain and extensive," and pray the Congress "to impose such heavy duties upon all distilled spirits as shall be effectual to restrain their intemperate use."

In 1794 Dr. Rush published an essay entitled A Medical Inquiry into the Effects of Intoxicating Spirits upon the Body and Mind, in which he argues that the habitual use of distilled liquors is useless, pernicious, and universally dangerous, and that their use as a beverage ought to be wholly abandoned. Still the blow was aimed at distilled spirits only, and the true ground of the reform was not yet reached.

In 1808 a society was formed in Saratoga County, N.Y., which seems to have been the first permanent organization founded for the purpose of promoting temperance. It was called "The Union Temperate Society of Moreau and Northumberland." The members pledged themselves not to drink any spirituous liquors or wine, nor offer them to others, under a penalty of twenty-five cents. The penalty for being intoxicated was fifty cents. All this looks ridiculous now; but it was a bold movement for those days, and the projectors of it were, no doubt, duly abused as madmen and maniacs.

Still, the dawn was dawning. Religious bodies began to awake. In 1812 the General Assembly of the Presbyterian Church adopted a report which urged all the ministers of that denomination to preach on the subject, and warn their hearers "not only against actual intemperance, but against all those habits and indulgences which may have a tendency to produce it."

The General Association of Connecticut, the same year, adopted a report prepared by Rev. Lyman Beecher, which recommended entire abstinence from all distilled liquors.

Thus they reached, in 1812, the position which John Wesley occupied and inculcated in his "General Rules" in 1748. And in 1818 a temperance society was formed in Fairfield County, Conn., published an appeal which goes one step further. It says, "The remedy we would suggest, particularly to those whose appetite for drink is strong and increasing, is a total abstinence from the
use of all intoxicating liquors." This, they admit, "may be deemed a harsh remedy," but they apologize for it on the ground that "the nature of the disease absolutely requires it." The convocation, at the same time, made a practical beginning of reform by excluding all spirituous liquors from their meetings.

In 1827, the American Temperance Society for the Suppression of Intemperance was formed in Boston. The society, however, aimed only to suppress "the too free use of ardent spirits and its kindred vices," and therefore accomplished little. Still, all these movements called public attention to the evil, and kept men thinking. The temperance Society for the Suppression of Intemperance, began to come more earnest and thorough, and appeals, sermons, and pamphlets began to issue from the press. Foremost among these writers was Rev. Justin Edwards, pastor of the Church at Andover, Mass., who afterwards occupied a still more prominent place in the reform movement. In 1829 Dr. Eliphalet Pratt, president of Union College, published a volume of Sermons on the Evils of Intemperance, which greatly aided the reform. In January, 1826, Rev. Calvin Chapin published in the Connecticut Observer a series of articles in which he took the ground that the only real and effective reforms depended not only on distilling laws, but from all intoxicating beverages. His position, however, was generally regarded as extreme, and he had few immediate converts to his opinions.

In February, 1826, chiefly through the instrumentality of the Maids of Temperance, a reform movement met in the city of Boston, and organized the American Temperance Society. The pledge was still the old one—abstinence from ardent spirits—but the movement was nevertheless an advance, inasmuch as the object of the society was to inaugurate a vigorous campaign throughout the country. As April, Rev. William Collier estab-
lished in Boston the first newspaper devoted to the cause. It was called The National Philanthropist, and was published weekly. This same year (1826), Lyman Beecher published his famous Six Sermons on Temperance, which in burning eloquence and powerful con-
ductions of the vice not only bore down all opposition, but set the trend of the movement. The highest character and position were identified with the reform, such as Dr. Justin Edwards, Dr. Day (president of Yale College), Gen. Lewis Cass, Edward C. Delavan, and eminent physicians, such as Drs. Massey, Hosack, and Sewell. About this time L. M. Sargent published his Temperance Tales, thus bringing into the battle a new and powerful weapon.

The reform made rapid progress. In 1831 there were state societies in all but five states, while the local organizations numbered 2200. In 1832 Gen. Cass, the secretary of war, abolished the spirit ration in the army, and issued an order prohibiting the distillation of liquors by sutlers. This action, however, seems to have been reversed by some one of his successors in office, as we find Gen. McClellan, thirty years afterwards, issuing an equivalent order in reference to the Army of the Po-
tomac.

The secretary of the navy also issued, in 1832, an order offering the men extra pay and rations of coffee and sugar instead of the spirit ration. In 1833 there were 5000 local societies, with more than a million of members, of whom it was estimated that 10,000 had been intertemperate, 4000 distilleries had been closed, and 1000 American vessels sailed without.

This year (1833) is notable for another advanced step. Experience was daily demonstrating the insufficiency of a reform which interdicted distilled liquors only. Not a few drunkards signed the pledge against such beverages and kept it, and were drunkards still. Public opinion was steadily moving towards the true ground—total abstinence from all intoxicating drinks. Mr. Luther Jackson, of the city of New York, prepared a pledge of this character, and secured a thousand signa-
tures. To him belongs the honor of inaugurating a new era in the history of the reform.

In May, 1833, the first National Temperance Convention was held in the city of Philadelphia. Four hundred and forty delegates, representing nineteen states and one territory, counselled together three days. Two important conclusions were embodied in their resolutions—first, that the traffic in distilled liquors as a beverage is morally wrong; second, that it is expedient that the laws should be so reformed as to make the total, or total-abstinence pledge acceptable. A permanent society was formed, which, under the name of the American Temperance Union, accomplished much for the cause.

The contest from this time assumed a twofold direction—one line of argument and effort aiming to dissuade the people from all use of intoxicants, and the other to-
shaping the shape of an attack upon the traffic and the laws which sanction it. Public sentiment was fast approaching the conclusion that instead of being protected by law, under the pretense of regulating it, the traffic should be prohibited by law. The Grand Jury of the city and county of Philadelphia, in 1835, in its report on the relief of pauperism, made the judgment that three fourths of the crime and pauperism are caused by the drinking habits of the people, and added, "It is our solemn impression that the time has now ar-

In 1834 Rev. Albert Barnes, of Philadelphia, published two sermons on the iniquities of the traffic; and Samuel Chipman made a personal inspection of the almshouses and jails in the state of New York, and published a report, showing how largely the alcoholic vice was responsible for crowding them with inmates. In 1835 Rev. George B. Cheever, then the youthful pastor of a church in Salem, Mass., published, under the title of Deacon Giles's Distillery, what purported to be the dream of the man. Demons were represented as working in the deacon's distillery, and manufacturing "liquid damnation,""murder," "suicide," etc., for the human employer. The stinging satire took effect. Mr. Cheever was assaulted in the streets of Salem, and was also prosecuted for slander. By a certain rum-distiller, deacon, who thought he recognised his own portrait in the deacon Giles of the dream. Mr. Cheever was convicted and imprisoned for a few days, but on his release returned at once to the attack in another dream concerning Deacon Jones's Brewery, in which devils are described as making beer, and, as they dance about the caldron, chanting the spell of the witches in Shakespeare's Macbeth—

"Round about the caldron go; In the poisoned entrails throw; Drugs that in the coldest veins Stun the senseless daemons; Herbs that, brought from hell's black door, Do double, double toil and trouble; Fire, burn; and caldron, bubble.

The assault and the prosecution called universal attention to the affair; the dreams were published everywhere, and had a great effect. In the same year, another local excitement aided the general cause. Mr. Delavan exposed the methods of the Albany brewers, whom he charged with procuring water for their business from a foul pond covered with green scum and de-
filed with the putrid remains of dead cats and dogs. Eight brewers brought suits against him, claiming damages to the amount of three hundred thousand dol-

In 1836 a second National Temperance Convention, attended by four hundred delegates, and presided over by Chancellor Walworth, was held at Saratoga, N. Y. The most important business done was the passing of a
resolution that henceforth the pledge should be total abstinence from all that intoxicates. This resolution, though offered by Dr. Edwards, supported by Lyman Beecher, and adopted unanimously by the convention, was not approved by all who claimed to be friends of the cause. Some believed the agitation was running in an ardent desire to reform other people from rum and brandy, while they themselves drank wine without scruple, fell out of the ranks of the reform, and were seen no more. Societies disbanded in every direction, prominent workers under the old pledge became silent when the new halls were opened, and once more the cry of "fanaticism" filled the air, this time with some new voices in the chorus. Still, not until this hour had the reform planted itself on the right ground and grasped the true weapons of its warfare. The people rallied around the new banner, and the work went on with more efficiency than ever before. In January, 1837, the Journal of the American Temperance Union, edited by Rev. John Marsh, was established, and did valiant service till 1865, when it was superseded by the National Temperance Advocate.

In 1838 began the legislative war against the traffic as it was seen in many cities and defeats, and will probably see many more before the final victory. In response to growing public sentiment, the license laws of several states were made more stringent. Massachusetts passed a law prohibiting the sale of alcoholic liquors in less quantity than fifteen gallons. In 1839 Illinois passed a law with a limit of thirty gallons. Illinois adopted what would now be termed "local option." The universal agitation on the subject created general alarm among those interested in the manufacture and sale of alcoholic drinks, and they, too, began to organize and collect funds to be used at the polls and in legislative halls to stunt the reform. So far cause advanced. Temperance organizations, temperance journals, lectures, and labors of every kind were multiplying. Good news of progress came from England, and from father Mathew, a Catholic priest in Ireland, who had given himself to reform work and had achieved marvellous successes.

In 1840 the "Washingtonian" movement began in Baltimore. Six hard drinkers, who had met for a night's carousal, suddenly resolved to reform, signed a total-abstinence pledge, and formed a society for active labor. They held meetings, recited the simple story of their former habits, and they were of the most hopeless victims of the vice to join them. Wonderful results followed, the work spread, and in the space of two or three years it is estimated that one hundred and fifty thousand inebriates had signed the pledge. Immense good was done, and yet the movement soon began to wane. The demand for reformed drunks as lecturers became so great as to bring into the field a crowd of irresponsible men; some without sufficient intelligence for their position, others lacking in principle. These made a trade of the business; they sneered at all workers who had no drunken experiences to relate, abusive language to assault the reformer. Still other in extravagant descriptions of their past lives. Soon that which began as an agonizing struggle for life became a merry popular amusement; the funniest lecturer got the most invitations and the best pay; and the movement, powerful as it was at one time, broke down under the load of the ignorant, unprincipled, and foolish operators who, for their own profit, piled their weight upon it. Still, bitterly as the friends of temperance were disappointed by the collapse of the Washingtonian episode, the general cause continued to advance. In the ten years ending in 1846, while the population of the United States increased from 20,000,000 to 27,000,000, the consumption of distilled liquors had fallen from 70,000,000 to 43,000,000 gallons. In thirty years the number of distilleries had fallen from 40,000 to 10,300.

In 1842 the order of the Sons of Temperance was founded in the city of New York. This order is the oldest of the compact organizations which not only pledge their members to total abstinence, but unite them on a plan of mutual systematic relief in times of sickness. During the thirty-eight years of its existence the order has varied greatly in numerical strength. In 1850 it was estimated to consist of 150,000 members. During the late war, the "Sons" in 1866 numbered only 54,765. Since that date they are again making progress, and now number about 100,000 members. The Independent Order of Rechabites, a society of similar character, established in England in 1835, was introduced into the United States in 1849. The growth of both organizations has been considerable rapidity. In 1845 another order, the Templars of Honor and Temperance, was established in New York city. This fraternity was originally designed to be a branch of the Sons of Temperance, whose members should pass through various degrees, and be known to each other everywhere by signs and passwords; but it was organized as an independent society. They number about 17,000 members. The discussion in regard to the morality of the license system went on with vigor. In 1846 the matter was by law submitted to the people of Connecticut and Michigan. In 1847 the debate having spread across the country, in 1846 the question was submitted to the people of the state of New York (the city of New York being excepted); several whole counties voted "no license," and five sixths of the towns and cities gave large majorities in the same direction. In 1846 Maine passed a prohibitory law, which was followed by a law in Pennsylvania. The time to render it more stringent and effective, has remained for thirty-four years the will of the people and the policy of the state, and it is to-day in full and successful operation, the glory of the commonwealth and the strong defence of its citizens.

For the twenty years (1846 to 1856) the question of license or no license was agitated in almost every part of the Union, but to give the history of the struggle in the several states would require a volume. Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, Delaware, Michigan, Indiana, Iowa, Minnesota, Kansas, and Nebraska passed prohibitory laws—some of them more than once. In most of these states, if not all, the question was submitted in some form to the popular vote, and the prohibitory principle received emphatic endorsement. In New Jersey, also, the popular voice was strongly in its favor, but the legislature, by an act in 1852, gave a license to liquor dealers in return for a tax on the profits of the business. In several states the law was declared unconstitutional by the courts. In New York it was set aside in 1856 on the ground that it destroyed the value of property, to wit, of the liquors already in the hands of the dealers. In several of the states the law was passed, submitted to the people, repealed by the people, declared unconstitutional by the courts, and then declared unconstitutional by the courts, because thus submitted to the people. An attempt was made in 1846 by the liquor interest to settle the question once for all for the whole country. With Daniel Webster and Rufus Choate as their counsel, the dealers assembled in Albany to work an amendment to the United States; but the unanimous decision of the court was that each state has a constitutional right to regulate or even totally suppress the liquor traffic.

In 1849 the first Civil Damage Law, as it has been called, was passed in Wisconsin, prohibiting the retail
trade in intoxicating liquors, unless the vendor first gave bond to support all poor persons, widows, and orphans, and pay the expenses of all civil and criminal prosecutions, growing out of or justly attributable to such traffic. Several other states followed the example of Wisconsin, and these laws have been found to be of considerable practical value.

In 1859, the cause received a new impulse from the presence and labors of father Mathew, the Irish apostle of temperance, who came to America in June, and spent sixteen months of hard work, chiefly among the Irish Catholics. Crowds greeted him everywhere, and large numbers took the pledge at his hands. It was a sublimating influence; it was a winning of a heart to whalebone.

Many pledged themselves by a sudden impulse, moved thereto by the enthusiasm of assembled multitudes, with little, clear, intelligent, fixed conviction of the evils inseparable from the habits which they were renouncing. The pope, their infallible teacher both in regard to faith and morals, had never pronounced moderate drinking a sin, either mortal or venial; and even occasional drunkenness had been treated in the confessional as a trivial offence. The retail traffic, especially in the cities, was more largely in the hands of Irish Catholics than any other class of people. Moreover, the Catholic Church wanted donations of land from city authorities, and subsidies from the public treasury for the support of its sectarian institutions, and it could obtain what it wanted only by a political alliance with the liquor interest. For these reasons the Catholic clergy, as a body, seem to have made no vigorous effort to hold the ground which the venerable father Mathew won; and the laity, of course, have felt no obligation to be wiser than their teachers.

During the period named, while the battle was raging in reference to the legalizing of the traffic, and year after year went on as fiercely as ever, the liquor interest received many helpful reinforcements from an unexpected quarter. During the twenty years previous to 1840 the immigration from Germany numbered 155,000 persons. During the twenty years between 1840 and 1860 the German immigration numbered 1,300,000. This vast multitude brought with them their predilection for beer and Sunday holidays. Under their auspices the manufacture of beer became a great business interest, and, especially in the towns and cities, saloons sprang up without number, until, in some places, there was a saloon for every score of legal voters. The distillers, brewers, and dealers of all sorts, uniting their forces, became a powerful political faction, and dared to leave out of its calculations, and before which every mean and mercenary demagogue hastened to fall on his knees.

The temperance cause is so pure, its logic so complete, so utterly unanswerable, that it might have routed all its enemies had the contest gone on without interruption. But while the line of battle, notwithstanding local repulses and temporary defeats, was steadily advancing, its progress was stayed by another overmastering appeal to the patriotism of the people. The series of events which preceded the late civil war were connected in the English newspapers with the spread of popular enthusiasm into its mighty current. The same principles and convictions which made men the foes of the alcoholic curse made them feel keenly the national peril; while those who were coining their ill-gotten gains out of the blood of their neighbors could be expected to care little for the life of the nation. Thus, while the true patriot laid aside all else to save his country from the awful peril of the hour, the selfish and traitorous liquor interest had the better chance to plot for the accomplishment of its own sordid ends.

Still, while the popular demand for better laws in regard to the traffic was being felt in current politics, the moral reform made some progress. In 1856 the American Juvenile Temperance Society was founded in the city of New York, and the next year a monthly paper for children, called the Juvenile Temperance Banner, was established. In January, 1859, four young men, who had met one Sunday evening in a liquor saloon in San Francisco, suddenly resolved to change their evil course, formed a society which they called the "Dashaways," and inaugurated an extensive movement on the Pacific coast much like the campaign of Father Mathew in the North. In the fall of 1859 a similar reform organization, originating in Chicago, spread through the state under the name of the Temperance Flying Artillery. In 1862 the spirit roused in the United States navy, which was made optional in 1852, totally ceased by order of Congress; and coffee instead of tea became the article of choice in the navy. The friends of the cause were everywhere active in their benevolent labors among the soldiers and sailors during the war.

The fifth National Convention, held at Saratoga in August, 1865, organized the National Temperance Society and Publication House, whose headquarters are at 56 Reade Street, New York, and which, by its two periodicals, the National Temperance Advocate and the Youth's Temperance Banner, and its numerous volumes and tracts, has been an efficient instrument in enlightening and stirring the public mind. In April, 1866, Congress voted the right of شركة to form a Capitol and the public grounds at Washington, and the next winter a Congressional Temperance Society, Hon. Henry Wilson president, was organized. In 1868 the "Friends of Temperance" and the "Vanguard of Freedom," the one a society of white people and the other of the freedmen, were organized in the South. In July, 1868, the sixth National Convention met in Cleveland, Ohio. Its most important resolution declares that the temperance cause "demands the persistent use of the ballot for its promotion." In 1869 women began to form associations for the suppression of the traffic. The first were in Boston, Philadelphia, and Jonesville and Adrian, Mich. This was the beginning of a tidal-wave of enthusiasm which culminated in the Ohio crusades, and crystallized in the establishment of the Woman's National Christian Temperance Union. The churches were actively at work. "Bands of Hope" were formed among the children of the West, and the principles of the license system, and the wisdom of separate political action on the part of temperance men, were everywhere discussed; and the liquor-dealers, in alarm, were busy organizing leagues and collecting funds, because, as they confessed, of the damage being done to the liquor business."

In January, 1873, the Hon. Henry Wilson introduced in the United States Senate a bill providing for a Commission of Inquiry, whose aim was to secure a thorough investigation of the evils of the alcoholic habit, and ascertain what measures are most efficient in removing or lessening these evils. This bill has been repeatedly brought forward in Congress, backed by memorials from all parts of the country, but has been defeated every time by the influence of the liquor interest. The guilty alone fear the light. In August, 1873, the seventh National Convention was held at Saratoga. It declared once again that the complete suppression of the traffic is the only effective policy, and that the time had arrived "fully to introduce the temperance issue into state and national politics," but counselled the friends of the cause to cooperate with existing political parties "where such will endorse the policy of prohibition."

In the winter of 1873-74 a novel movement began, which, under the name of the Woman's Crusade, attracted universal attention. In the town of Hillsborough, Highland Co., O., the liquor trade was doing its deadly work, and at the same time the enemies of that traffic were earnest in their labors to lessen its ravages. At a public meeting of the ladies of the town, Rev. Albert G. Leland, of a drunkard's wife, forty years ago, after long and fervent prayer, gathered a band of Christian women and waited upon the liquor-dealer, imploring him to give up his
dreadful business, and how their prayers were answered. The next day seventy-five Christian women, led by Mrs. E. J. Thompson, a daughter of ex-governor Trimble, from their homes, restaurants, hotels, and saloons of Hillsborough, and continued it till victory crowned their efforts. In eight days all the saloons were closed. The work spread from town to town and from city to city, in not a few encountering fierce opposition, but moving on in triumph, and accomplishing great and permanent good. This wonderful movement spread into other states, reclaiming thousands of inebriates, closing thousands of saloons, and giving a mighty impulse to all forms of temperance work.

At this present time (January, 1880) the reform seems to be even more prominently before the public mind than it was a few years ago. The iniquities of the traffic have been urged upon the attention of the legislatures of the states, and the laws are constantly changing, generally for the better, occasionally for the worse, as Israel or Amalek prevails, so that it is almost impossible to classify them. Maine, Vermont, New Hampshire, Ohio, and North Carolina prohibit the traffic in all intoxicating liquors. Iowa prohibits the traffic in distilled liquors, but not in wine and beer. Rhode Island, Connecticut, Illinois, Kentucky, Minnesota, Missouri, Arkansas, Texas, and the District of Columbia are under local option laws. The people of Kansas are to vote on whether to prohibit at the next election. The counties of the state, if adopted, will prohibit both the manufacture and the sale of alcoholic intoxicants. Some of the states, as New York, Ohio, and Illinois, have Civil Damages laws, which make the dealers responsible before the courts for mischief done by means of their wares. Nevada has no law on the subject. In many of the states special laws give particular counties or towns the power to prohibit, by popular vote, the trade in alcohol. Experience has given ample demonstration that where prohibitory legislation is fully sustained by public sentiment the liquor traffic can be stamped out as thoroughly as any other form of crime. All through the land the active friends of temperance, with scarcely an exception, are fixed in the conviction that the common traffic in alcoholic drinks is a crime against society, and that to license it is to commit another crime against the public welfare. This conviction grows more in weight and force every year, and in this position it may be safely predicted that there will be no retreat.

During the last decade the field of battle has become as broad as the national domain, and new and powerful forces have come into the contest. Previous to 1860, there were not more than two temperance societies among our Catholic population. Now there are probably a thousand, with an aggregate of 200,000 members. The Woman's National Christian Temperance Union, which grew out of the Ohio crusade movement, and was organized in 1864, has spread its network of societies over more than half the United States, and, by its conventions, publications, and earnest labors, is wieldling a powerful influence. The Independent Order of Good Templars, which originated in Central New York in 1851, leads all the other compact temperance organizations in numbers and continued success. It now has about 400,000 members in the United States, and perhaps 300,000 more chiefly in England and her colonies. The friends of temperance are organized, more or less thoroughly, in every state of the Union. Forty-one newspapers, the organs of the various temperance bodies, are disseminating information on all sides.

All the great religious denominations among us have given emphatic utterance to their sentiments, not only endorsing fully the principle of total abstinence, but some of them declaring, as did the General Conference of the Methodist Episcopal Church in 1873, that they "deny the right of men to use intoxicating drinks morally wrong;" recommend the use of unfermented wine on sacramental occasions; and record their conviction that the traffic in alcoholic beverages should be suppressed by the strong arm of the law. There probably is not in Christian circles any other body of people so large, and so free from the use of intoxicants, as the evangelical Protestants of the United States. The agitation among us cannot cease till the right is victorious.

IV. The Temperance Cause in Foreign Countries.

The first temperance society in the British isles was formed in New Ross, Ireland, in August, 1829. A society was formed at Greenock, Scotland, in October of the same year. Early in 1830 a society was organized at Bradford, England. The reform began, as in America, in opposition to the use of distilled spirits only; but in 1833 a society was formed at Edinburgh on the principle of total abstinence from all intoxicating drinks. The British Association for the Promotion of Temperance was formed at Manchester in September, 1835, on this basis; and the new pledge in a few years wholly superseded the old. This organization afterwards changed its name to that of "The British Temperance League." It is still laboring, with accumulating power. The United Kingdom Alliance was formed in 1835, and is still in vigorous operation and doing excellent service. Its specific aim is the "total legislative suppression of the traffic in intoxicating beverages."

The form of the Alliance, with the aim of the Reform League, is one giving "the rate-payers of each parish and township a power of local veto over the issue of licenses." A bill, drawn up by Sir Wilfred Lawrence, in accordance with this aim, has been offered in Parliament every year since 1853 without success, but not without encouraging gains. The Alliance, meanwhile, is spending a hundred thousand dollars annually in advocating the measure. The Scottish Temperance League, formed in 1844, combines both branches of the work—the reform of the victim and the legal suppression of the traffic. The temperance sentiment of the Scottish people found expression in 1854, in what is called the "Forbes McKenzie Act," a law which closes all public-houses in Scotland during the whole of the Sabbath, and on other days of the week from 11 P.M. to 8 A.M. The League has an income of about $53,000, maintains a vigorous Publication House, and keeps eight or ten lecturers constantly in the field. The Irish Temperance League was organized in Belfast in 1859, for "the suppression of drunkenness by moral suasion, legislative prohibition, and all other lawful means." It has an income of about $10,000, publishes a journal, and employs agents to labor throughout the island. The women of Great Britain and Ireland have also organized a Christian Temperance Association, meeting for that purpose at Newcastle-on-Tyne in April, 1876, and they are engaging heartily in the good work.

In Sweden a temperance society was formed in Stockholm in 1861, and some five hundred more in various parts of the kingdom during the next year. King Oscar himself became a member, and also caused tracts and papers to be regularly distributed in the army and the navy. Great benefits have followed among the people, and the reform is still progressing.

In Australia, Madagascar, India, and China the reform has begun its work, which, we trust, will never cease, in all its broad field, till the enormous vice and crime at whose extinction it aims shall be found no more among men.

V. Literature.

Many valuable works have been published which treat of the matters that form the basis of the temperance cause, amounting to thousands of pages. Among the most noteworthy: Beecher [Lyman], Six Sermons on Temperance (1823); Nott, Lectures on Temperance (1857); Permanent Temperance Documents (1857-42); Bacchus (London); Anti-Bacchus (ibid.); Carpenter, Physiology of Intemperance; Wilson, Pathology of Drunkenness; Fitman, Alcohol and the Temperance Lesson Book; Farrar, Talks on Temperance;
Lee, Text-book of Temperance; Crane, Arts of Intoxication; Hargreaves, Our Wasted Resources; Lizar, Alcohol and Tobacco; The Prohibitionist's Text-book; Bacchus Dethroned; Hunt, Alcohol as a Food and Medicine; Patton, Bible Wines, or Laws of Fermentation; Richardson, Action of Alcohol on the Body and on the Mind; Edmunds, Medical Use of Alcohol; Richardson, Medical Profession and Alcohol, and Moderate Drinking; Storey, Alcohol, its Nature and Effects; The Centennial Temperance Volume. (J. T. C.)

TEMPLE, a word used to designate a building dedicated to the worship of a deity. In this article we treat of the temple forms of edifices projected for that purpose at Jerusalem, and in doing so we present the reconstructions hitherto the latest and most approved, with strictures, however, upon their defects. See PALACE.

I. Names.—The usual and appropriate Heb. term for this structure is בֵּית יְהוָה, bēṭôt yēhôwâh, which properly denotes a royal residence, and hence the sacred name גִּבֹּרָה, gibbôrâh, is frequently added; occasionally it is also qualified by the epithet בֵּית יְהוָה, bēṭôt yēhôwâh, sanctuary, to designate in more specific terms the sanctuary within the phrase בֵּית יְהוָה, bēṭôt yēhôwâh, house of Jehovah, is employed; and in lieu of the latter other names of the Deity, especially אֱלֹהִים, 'elôhîm, God, are employed. The usual Greek word ἱερόν, hêrôn, which, however, strictly denotes the temple building or itself alone; while the more general term ἱερός includes all the associated structures, i.e. the surrounding courts, etc.

The above leading word בֵּית יְהוָה is a participial noun from the root בָּיָה, bāyah, to hold or receive, and reminds us strongly of the Roman templum, from τιμων, τιμων, locus liberatus et essestas. When an augur had defined a space in which he intended to make his observations, he enclosed it with a fence (τεμπερικός) and placed altars and curtains. In the arx this was not necessary, because there was a permanent auguraculum. The Septuagint usually renders בֵּית יְהוָה, "temple," by οἶκος or ναός, but in the Apocrypha and the New Test. it is generally called τὸ ἱερόν. Rabbinical appellations are שֵׁם הַבֵּית, 'šem bē'ôt, be'thy kam - Mikdash, the house of the sanctuary, יִרְאֶה הַבֵּית, yir'â'oth bêt, the house of ages, because the ark was not transferred from it, as it was from Gilgal after 24, from Shiloh after 369, from Nob after 13, and from Gibeon after 50 years. It is also called יִדוּת עיוּר וָאָדָם, yîdot 'ôow va-'ádâm, a dwelling, i.e. of God.

In imitation of this nomenclature, the word temple elsewhere in Scripture, in a figurative sense, denotes sometimes the Church of Christ (Rev. iii. 12): "Him that overcometh will I make a pillar in the temple of my God." Paul says (2 Thess. ii. 4) that Antichrist "as God sitteth in the temple of God, showing himself that he is God." Sometimes it imports heaven (Ps. xli. 4): "The Lord is in his holy temple; the Lord's throne is in heaven." The matters in heaven are said to be "before the throne of God, and to serve him day and night in his temple" (Rev. xvi. 7). The soul of a righteous man is the temple of God, because it is inhabited by the Holy Spirit (1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16).

II. History of the Temple and its Several Successors.

1. The First Temple. — After the Israelites had exchanged their nomadic life for a life in permanent habitations, it was becoming that they should exchange also their movable sanctuary or tabernacle for a temple. There elapsed, however, after the conquest of Palestine, several centuries during which the sanctuary continued movable, although the nation became more and more stationary. It appears that the first who planned the erection of a stone-built sanctuary was David, who, when he was inhabiting his house of cedar, and God had given him rest from all his enemies, meditated the design of building a temple in which the ark of God might be placed, instead of being deposited "within curtains," or in a tent, as hitherto. This design was at first encouraged by the prophet Nathan; but he was afterwards instructed to tell David that such a work was less for the Lord of Heaven than for the son of David, from his youth, and had shed much blood, than for his son, who should enjoy in prosperity and peace the rewards of his father's victories. Nevertheless, the design itself was highly approved as a token of proper feelings towards the Divine King (2 Sam. vii, 1-12; 1 Chron. xxvii, 1-14). See also II Sam. vii. xxiv. Moreover, from 1 Kings v. and 1 Chron. xxii. David had collected materials which were afterwards employed in the erection of the Temple, which was commenced four years after his death, in the second month (comp. 1 Kings vi. 1; 2 Chron. iii, 2). This corresponds to May, B.C. 1010. We thus learn that the Jerusalem sanctuary had remained movable more than four centuries subsequent to the conquest of Canaan. "In the fourth year of Solomon's reign was the foundation of the house of the Lord laid, in the month Siv; and in the eleventh year, in the month Bul, which is the eighth, was the house finished." The foundation stone was laid in the presence of the people, and according to all the fashion of it. So was he seven years in building it." See SOLOMON.

The workmen and the materials employed in the erection of the Temple were chiefly procured by Solomon from Hiram, king of Tyre, who was rewarded by a liberal export of the products of his kingdom. Josephus adds that Hiram also supplied duplicates of the letters which passed between Solomon and king Hiram were still extant in his time, both at Jerusalem and among the Tyrian records. He informs us that the persons employed in collecting and arranging the materials for the Temple were ordered to search out the largest stones for the foundation, and to prepare them for use on the mountains where they were procured, and then convey them to Jerusalem. In this part of the business Hiram's men were ordered to assist. Josephus adds that the foundation was sunk to an astonishing depth, and composed of stones of singular magnitude, and very durable. Being closely mortised into the rock with great ingenuity, they formed a basis adequate to the support of the intended structure. Josephus gives to the Temple the same length and breadth as are given in 1 Kings, but mentions sixty cubits as the height. He says that the walls were composed entirely of large pieces of stone, so that the walls were wainscoted with cedar, which was covered with the purest gold; that the stones were put together with such ingenuity that the smallest interstices were not perceptible, and that the timbers were joined with iron clamps. It is remarkable that after the Temple was finished and consecrated, it was not dedicated by Solomon himself, but by a layman, by the king in person, by means of extemporaneous prayers and sacrifices. See SHECHEMONAH.

The Temple remained the centre of public worship for all the Israelites only till the death of Solomon, after which ten tribes forsook this sanctuary. But even in the kingdom of Judah it was from time to time decorated by altars erected to idols. For instance, "Manasseh built altars for all the host of heaven in the two courts of the house of the Lord. And he caused his son to pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord to provoke him to anger. And he set a graven image of the grove that he had made in the house," etc. Thus we find also that king Josiah commanded Hilkiah, the high-priest, and the priests of the second order to remove the idols of Baal and Asherah from the house of the Lord; and to destroy all the houses of the high places that were on the top of the upper chamber of Ahaz which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron." In fact, we are informed that, in
spite of the better means of public devotion which the sanctuary undoubtedly afforded, the national morals declined so much that the chosen nation became worse than the idolaters whom the Lord destroyed before the children of Israel (xxi. 9) — a clear proof that the possession of external means is not a guarantee for their right use. A day came, however, when the times were ripe for a change; when the fashion at court to worship Baal stood anathema, and that its repairs were neglected (xxii. 6, 7). We further learn that the cost of the repairs was defrayed chiefly by voluntary contribution, by offerings, and by redemption money (ver. 4, 5). The completion of the repairs has been attributed to Nebuchadnezzar by some, and it has been ascribed to Shishak by others. We do not know which view is correct, but the temple was most certainly restored and enriched by royal bounty, and in great measure by treasures collected by David for that purpose. There was a treasury in the Temple in which much precious metal was collected for the maintenance of public worship. The gold and silver of the Temple were, however, frequently applied to political purposes (1 Kings xv, 18 sq. ; 2 Kings xii, 18 ; xvi, 8 ; xviii, 15). The treasury of the Temple was repeatedly plundered by foreign invaders: for instance, by Shishak (1 Kings xiv, 26) ; by Jehoshaphat, king of Israel (2 Kings xiv, 14) ; by Nebuchadnezzar (xxiv, 13) ; and, lastly, again by Nebuchadnezzar, who, having removed the valuable contents, caused the Temple to be burned down (xxv, 9 sq.)

The first colony which returned under Zerubbabel and Joshua having collected the necessary means, and having also obtained the assistance of Phoenician workmen, commenced in the second year after their return the rebuilding of the Temple, spring, B.C. 535. The Sidonians brought rafts of cedar-trees from Lebanon to Joppa. The Jews refused the co-operation of the Samaritans, who, being thereby offended, induced the king Artaxerxes (probably Smerdis) to prohibit the building. It was only in the second year of Darius Hystaspis (summer, B.C. 520) that the work was really commenced. It was burnt down on the sixty-sixth year of this king, winter, B.C. 516 (comp. Ezra v and vi; Hagg. i, 15). According to Josephus (Ant. xi, 4, 7), the Temple was completed in the ninth year of the reign of Darius. The old men who had seen the first Temple were moved to tears on beholding the second, which appeared like nothing in comparison with the first (Ezra iii, 12; Hagg. ii, 3 sq.). It seems, however, that it was not so much in dimensions that the second Temple was inferior to the first as in splendor, and in being deprived of the ark of the covenant, which had burned with the Temple of Solomon. See Captivity. After the establishment of the Seleucid in the kingdom of Syria, Antiochus Epiphanes invaded Egypt several times. During his first expedition, B.C. 171, the renegade Menelaus (q. v.) procured the death of the religious refugees and the Temple, and substituted and plundered Jerusalem, June, B.C. 168. He also ordered the discontinuance of the dedication, and put a half-crown on the altar for sacrifice to Jupiter Olympus to be placed on the altar of Jehovah in the Temple (ii, 2, 5). This was "the abomination that maketh desolate." At the same time, he devoted the temple on Mount Gerizim, in allusion to the foreign origin of its worshippers, to Jupiter Zevug. The Temple at Jerusalem became so desolate that it was overgrown with vegetation (1 Macc. iv, 38; 2 Macc. vi, 4). Three years after this profanation (Dec. 25, B.C. 165) Judas Maccabeus, having defeated the Syrian armies in Palestine, cleansed the Temple, and again commenced sacrificing to Jehovah upon the altar there. He repaired the building, furnishing new utensils, and erected fortifications against future attacks (1 Macc. iv, 48-60; vi, 7; xii, 53; 2 Macc. i, 18; x, 8). Forty-five days after cleansing the sanctuary, Antiochus died. Thus were fulfilled the predictions of Daniel: "from the casting down some of the holy place (the host sanctuary), and the desolating thereof for a tempo- rem royal bounty, and in great measure by treasures collected by David for that purpose. There was a treasury in the Temple in which much precious metal was collected for the maintenance of public worship. The gold and silver of the Temple were, however, frequently applied to political purposes (1 Kings xv, 18 sq. ; 2 Kings xii, 18 ; xvi, 8 ; xviii, 15). The treasury of the Temple was repeatedly plundered by foreign invaders: for instance, by Shishak (1 Kings xiv, 26) ; by Jehoshaphat, king of Israel (2 Kings xiv, 14) ; by Nebuchadnezzar (xxiv, 13) ; and, lastly, again by Nebuchadnezzar, who, having removed the valuable contents, caused the Temple to be burned down (xxv, 9 sq.)

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iah war in which the Temple was again destroyed. It is in reference also to these protracted building operations that the Jews said to Jesus, “Fifty and six years was this Temple in building” (John ii, 20). See HAN-

Under the sons of Herod the Temple remained apparently in good order, and Herod Agrippa, who was appointed by the emperor Claudius its guardian, even planned the repair of the eastern part, which had probably been destroyed during one of the conflicts between the Jews and Romans of which the Temple was repeatedly the scene (Josephus, Ant. xvii, 10). During the final struggle of the Jews against the Romans, A.D. 70, the Temple was the last scene of the tug of war. The Romans rushed from the Tower of Antonia into the sac
crements of the Temple, and put to the flames all that the Jews themselves. It was against the will of Titus that a Roman soldier threw a firebrand into the north-
ern out-buildings of the Temple, which caused the con
tagions of the whole structure, although Titus him-
self endeavored to extinguish the fire (War, vi, 4). Josephus remarks, “One cannot but wonder at the accu-
racy of this period thereto relating; for the same month and day were now observed, as I said before, wherein the holy house was burned formerly by the Babylonians. Now the number of years that passed from its first foundation, which was laid by king Solomon, till this its destruction was nineteen periods, or thirty years in the reign of Vespasian, are collected to be one thousand one hundred and thirty, besides seven months and fif-
teen days; and from the second building of it, which was done by Haggai in the second year of Cyrus the king, till its destruction under Vespasian there were six hundred and thirty-nine years and forty-five days.”

The sacred utensils, the golden table of the shew-
bread, the book of the law, and the golden candlestick were displayed in the triumph at Rome. Representa-
tions of them are still to be seen sculptured in relief on the triumphal arch of Titus (see Fleck, Wissenschaft-
lische Reise, 1, plate i-iv; and Reland, De ipsa Templi Hierosolymitani in Arcu Titiano, ed. E. A. Schulze [Traj. ad Rh. 1775]). The place where the Temple had stood seemed to be a dangerous centre for the rebellious population, until, in A.D. 136, the emperor Hadrian founded a Roman colony under the name Flavia Capitolina in the room of the Temple. After some time the name was changed to Jupiter Capitolinus on the ruins of the Temple of Jehovah. Henceforth no Jew was permitted to ap-

The emperor Julian undertook, in 363, to rebuild the Temple, and, after considerable preparation and much expense, he was compelled to desist by flames which burst forth from the foundations (see Ammianus Mar-
cellinus, xxiii, 1; Socrates, Hist. Eccles. iii, 20; Sozomen, v, 22; Theodoret, iii, 13; Schrock, Kirchengeschichte, vi, 395 sq.). Repeated attempts have been made to account for these igneous explosions by natural causes; for instance, by the ignition of gases which had long been pent up in subterraneous vaults (see Michaelis, Zerst. kl. Schrift. iii, 453 sq.). A similar event is men-
tioned by Josephus (Ant. xvi, 7, 1), where we are in
fured life of the building, and the hope of the Romans that David and Solomon, was suddenly frightened by flames which burst out and killed two of his soldiers. Bishop Warburton contends for the miraculousness of the event in his discourse Concerning the Earthquake and Fiery Eruption which Defeated Julian’s Attempt to Rebuild the Temple of Jerusalem, 1730, 4to. See also De st. aulatramus Templi Hierosolymitani sub Juliano (Lips.}

1728, 4to); Michaelis (F. Holzfluss), Diss. de Templo Hier-
osolymitani Judaeis Mandato per Judeos frustra Ten-
tutae Restitutione (Hali. 1751, 4to); Lardner, Collection of Anecdotes of Abusive Temples, iv, 57 sq.; Ernest, Theol. Bibl. ix, 604 sq. R. Toury’s French translation of the works of Julian (Paris, 1821), ii, 435 sq., contains an examination of the evidence concerning this remarkable event. See also Jost, Geschichte der Israeliten, iv, 211, 254 sq.; and id., Allgemeine Ge-
schichte der jüdischen Volker, ii, 136. See TEMPLE.

A splendid mosque now stands on the site of the Temple. This mosque was erected by the caliph Omar after the conquest of Jerusalem by the Saracens in 636. Some think that Omar changed a Christian church which stood on the ground of the Temple into the mosque, but this is not so. The temple, the outer, or northern, because it is the third of the most celebrated mosques, two of which, namely, those of Mecca and Me-
dina, are in a more southern latitude. See MOSQUE.

III. Situation and Accessories of the Temple. I. The site of the Temple is clearly stated in 2 Chron. iii, 1: “Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David, his father, in the place that David had prepared in the threshing-floor of Orn (or Araunah) the Jebusite.” In south-eastern countries the site of the threshing-floors is selected according to the same principle, and we find them in the same manner on the site of windmills. We find them usually on the top of hills which are on all sides exposed to the winds, the current of which is required in order to separate the grain from the chaff. It seems that the summit of Mor-
iah, although large enough for the agricultural pur-
pates of Araunah, had not been sufficient for the plans of Solomon. According to Josephus (War, v, 6), the foundations of the Temple were laid on a steep eminence, the summit of which was at first insufficient for the Temple and altar. As it was surrounded by precipices, it became necessary to build up walls and buttresses in order to gain more ground by filling up the interval with earth. The hill was also fortified by a threefold wall, the lowest tier of which was in some places more than three hundred cubits high; and the depth of the foundation was not visible, because it had been necessary in some parts to dig deep into the ground in order to reach the solid rock. The dimensions of the stones of which the walls were composed were enormous; Josephus mentions a length of forty cubits. It is, however, likely that some parts of the fortifica-
tions of Moriah were added at a later period.

As we shall eventually see, the position and dimen

sions of the Temple seem to correspond to the requirements of the several ancient ac-
tonts of the Temple. There can be little doubt, look-

ing at the natural conformation of the rocky hill itself, that the central building always occupied the summit where the Mosque of Omar now stands. The theory of Fergusson (in Smith’s Dict. of the Bible, and elsewhere) that it was situated in the extreme south-west corner of the present platform has not met with acceptance among archaeologists. See MORIAH.

The Temple was in ancient warfare almost impregnable, from the ravines at the precipitous edge of which it stood; but it required more artificial fortifications on its western and northern sides, which were surrounded by the city of Jerusalem; for this reason there was erected at its north-western corner the Tower of Anto-

nias, which, although standing on a lower level than the Temple itself, was so high as to overlook the sacred building, and even the temple of David and Solomon, was suddenly frightened by flames which burst out and killed two of his soldiers. Bishop Warburton contends for the miraculousness of the event in his discourse Concerning the Earthquake and Fiery Eruption which Defeated Julian’s Attempt to Rebuild the Temple of Jerusalem, 1730, 4to. See also De st. aulatramus Templi Hierosolymitani sub Juliano (Lips.}
2. Many savants have adopted a style as if they possessed much information about the archives of the Temple; there are a few indications from which we learn that important documents were deposited in the Tabernacle. The fact that, after the destruction of the Temple, the book of the law was deposited in the ark of the covenant; and according to 2 Kings xxii, 8, Hilkiah discovered the book of the law in the house of Jehovah. In 2 Macc. ii, 13 we find a βιβλιασμος mentioned, apparently consisting chiefly of the canonical books, and probably deposited in the Temple. In Josephus (Wars, v, 5) it is mentioned that a book of the law was found in the Temple. It appears that the sacred writings were kept in the Temple (Ant. vi, 17). Copies of political documents seem to have been deposited in the treasury of the Temple (1 Macc. xiv, 49). This treasury, however, was plundered, was afterwards occupied by an ileot-town γαλατικος, Ναζαρης, and it contained the great sums which were annually paid in by the Israelites, each of whom paid a half-shekel, and many of whom sent donations in money and precious vessels, αναστυμάτα. Such costly presents were especially transmitted by rich proselytes, and even sometimes by pagan princes (2 Macc. iii, 3; Josephus, Ant. xiv, 16, 4; xviii, 3, 5; xix, 6, 1; War, iii, 17, 6; 13, 17, 2; Ap. ii, 26; Cont. Apion. ii, 25; xii, 659). It is said especially that Polycemy Philadephus was very liberal to the Temple, in order to prove his gratitude for having been permitted to procure the Sept. translation (Aristeas, De Translat. LXX., p. 197 sq.). The gifts exhibited in the Temple are mentioned in Luke xxi, 5, and it is said that the royal town of Polemais was given to the Temple (1 Macc. xiii, 39). There were also preserved historical curiosities (2 Kings xi, 10), especially the arms of celebrated heroes (Josephus, Ant. xix, 6, 1): this was also the case in the Tabernacle. The Temple was of so much political importance that it had its own guards (φίλακες τού ἵπτων), which were commanded by a στρατηγός. Twenty men were required for opening and shutting the eastern gate (Josephus, War, vi, 5, 3; Cont. Apion. ii, 9; Ant. vii, 5, 3; xvii, 2, 2). The στρατηγός had his own secretary (Ant. xx, 6, 2; 9, 3), and had to maintain the police in the courts (comp. Acts xiv, 1 and v, 24). He appears to have been of sufficient dignity to be mentioned together with the chief priests. It seems that his Hebrew title was שְׁמוֹר הַרְכוֹן, the man of the mountain of the house (Middoth, i, 2). The priests themselves kept watch on three different posts, and the Levites on twenty-one posts. It was the duty of the police of the Temple to prevent women from entering the inner court, and to take care that the Levites, Levitically unclean should enter within the sacred precincts. Gentiles were permitted to pass the first enclosure, which was therefore called the Court of the Gentiles; but persons who were on any account Levitically unclean were not permitted to advance even thus far. Some sorts of uncleanness, for instance that arising from the touch of a corpse, excluded only from the court of the men. If an unclean person had entered by mistake, he was required to offer sacrifices of purification. The high-priest himself was forbidden to enter the holy of holies under penalty of death on any other day than the Day of Atonement (Philo, Op. ii, 591). Nobody was admitted within the precincts of the Temple who carried a stick or a basket, and who wanted to pass merely to shorten his way, or who had dusty shoes (Middoth, ii, 2).

IV. General Types of the Temple. There is perhaps no building of the ancient world which has excited so much attention since the time of its destruction as the Temple which Solomon built at Jerusalem, and its successor as rebuilt by Herod. Its spoils were considered worthy of forming the principal illustration of one of the most beautiful of Roman triumphal arches, and Justinian's highest architectural ambition was that he might surpass it. Throughout the Middle Ages it influenced to a considerable degree the forms of Christian churches, and its peculiarities were the watchwords and rallying-points of all associations of builders. Since the revival of learning in the 16th century its arrangements have employed the imagination of Solomonic architects, and architects of every country have wasted their science in trying to reproduce its forms.

But it is not only to Christians that the Temple of Solomon is so interesting; the whole Mohammedan world looks to it as the foundation of all architectural knowledge, and the Jews still exclaim its glories and sigh over their loss with a constant tenacity, unmatched by that of any other people to any other building of the ancient world.

With all this interest and attention, it might fairly be assumed that there was nothing more to be said on such a subject—that every source of information had been ransacked, and every form of restoration long ago exhausted, and some settlement of the disputed points arrived at which had been generally accepted. This is, however, far from being the case, and few things would be more curious than a collection of the various restorations that have been proposed, as showing what different meanings may be applied to the same set of simple architectural terms.

When the French expedition to Egypt, in the first years of this century, had made the world familiar with the wonderful architectural remains of that country, every one of the conclusions which the Egyptian Temple must have been designed after an Egyptian model, forgetting entirely how hateful that land of bondage was to the Israelites, and how completely all the ordinances of their religion were opposed to the idolatries they had escaped from—forgetting, too, the centuries which had elapsed since the Exodus before the Temple was erected, and how little communication of any sort there had been between the two countries in the interval. Nevertheless, as we shall presently see, the Egyptian monuments remarkably confirm, in many respects, the ancient accounts of the Temple at Jerusalem.

The Assyrian discoveries of Botta and Layard have within the last twenty years given an entirely new direction to the researches of the restorers, and this time with a very considerable prospect of success, for the analogies are now true, and whatever can be brought to bear on the subject is in the right direction. The original seats of the Assyrian empires were in Mesopotamia. Their language was practically the same as that spoken on the banks of the Tigris. Their historical traditions were consistent, and, so far as we can judge, almost all the outward symbolism of their religion was the same, or nearly so. Unfortunately, however, it cannot be assumed that they had a nature to throw much light on this subject, and we are still forced to have recourse to the later buildings at Persepolis, or to general deductions from the style of the nearly contemporary secular buildings at Nineveh and elsewhere, for such illustrations as are available. These, although in a general way illustrative, yet by no means, in our opinion, suffice for all that is required for Solomon's Temple. For some architectural features of that erected by Herod we must doubtless look to Rome. Of the intermediate Temple erected by Zerubbabel we know very little, but, from the circumstance of its having been erected under Persian influence contemporaneously with the buildings at Persepolis, it is perhaps the one of which it would be most easy to restore the details with anything like certainty. Yet we must remember that both these later temples were essentially Jewish, i.e. Phoenician, in their style; and we may therefore presume that the copy of the ground-plan in plan, was likewise imitated in details to a very great degree. There are, however, two sources of illustration with which the Temple was historically connected in a very direct manner, and to these we therefore devote a brief attention before considering the several edifices in detail.
1. The Tabernacle erected by Moses in the desert was unquestionably the pattern, in all its essential features, of its Solomonick successor. In the gradually increasing sanctity of the several divisions, as well as in their strikingly proportionate dimensions, we find the Temple little more than the Tabernacle on an enlarged scale, and of more substantial materials. This is so obvious that we need not dwell upon it. See Tabernacle.

2. The Egyptian Temples, in their conventional style, revine, notwithstanding their idolatrous uses, a wonderful relation to both the Tabernacle and the Temple. As will be seen from the accompanying plan of the Temple of Denderah, which is one of the simplest and most symmetrical as well as the best preserved of its class, there is a striking agreement in the points of the compass, in the extra width of the porch, in the anterior holy place, in the interior shrine, in the side-rooms, in the columnar halls; and in the grandier Egyptian temples, such as the earlier portions of those at Luxor and that the height of the whole structure was 120 cubits." It is difficult to reconcile this statement with that given in 1 Kings, unless we suppose that the words λεγος τοις μεταξους equal in measures, do not signify an equality in all dimensions, but only as much as equal in the number of cubits; so that the porch formed a kind of steeple, which projected much at the front of the Temple as the roof itself was elevated above its foundations. As the Chronicles agree with Josephus in asserting that the summit of the porch was 120 cubits high, there remains still another apparent contradiction to be solved, namely, how Josephus could assert that the Temple itself was 120 cubits high, while we are told that its height was only 30 cubits. We suppose that in the book of Kings the internal elevation of the sanctuary is stated, and that Josephus describes its external elevation, which, including the basement and an upper story (which may have existed, consisting of rooms for the accommodation of priests, containing also vestries and treasuries), might be double the internal height of the sanctuary. The internal dimension of the "holy," which was called in preference ἱερός, was 40 cubits long, 20 cubits wide, and 30 cubits high. The holy was separated from the "holy of holies" (θυρεός) by a partition, a large opening in which was closed by a suspended curtain. The holy of holies was on the western extremity of the entire building, and its internal dimensions formed a cube of 20 cubits. On the eastern extremity of the building stood the porch, ἐγκαταστάσεως. At the entrance of this porch stood the two columns called Jachin and Boaz, which were 35 cubits high.

The Temple was also surrounded by a triple στάδιον, story of chambers, each of which stories was five cubits high, so that there remained above ample space for introducing the windows, somewhat in the manner of a clear-story to the sanctuary. Now the statement of Josephus shows that the stories of chambers (τὸ ἕδεσμον) was 20 cubits high, cannot, be reconciled with the Biblical statements, and may prove that he was no very close reader of his authorities. Perhaps he had a vague kind of information that the chambers reached half-way up the height of the building, and, taking the maximum height of 120 cubits instead of the internal height of the holy, he made each story four times too high. The windows which are mentioned in 1 Kings vi, 4 consisted probably of lattice-work. The lowest story of the chambers was five cubits, the middle six, and the third seven cubits wide. This difference of the width arose from the circumstance that the external walls of the Temple were so thick that they were made to recede one cubit after an elevation of five feet, so that the scarment in the wall of the Temple gave a firm support to the beams which supported the second story, without being inserted into the wall of the sanctuary; this insertion being perhaps avoided not merely for architectural reasons, but also because it appeared to be irreverent. The third story was supported likewise by a similar scarment, which afforded a still wider space for the chamber of the third story. These observations will render intelligible the following Biblical statements: "And against the wall of the house he built stories round about, both of the Temple and of the court; and he made chambers round about. The nethermost story was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad; for without in the wall of the house he made narrowed nests (τῷ ἐντόσῳ, narrowings or re-
the middle into the third. So he built the house, and finished it; and covered the house with beams and boards of cedar. And it was seven cubits broad; and the length thereof was thirty cubits. And he made curtains of ram’s skins for the house, and dyed goats’ hair. And he covered the house with precious stones for ornamentation, both the inner and outer doors. And the window posts of the house were square, three cubits; and the posts was four cubits. And he made a mast for the house of the Lord, as the manner was, with overlaying of gold. So Solomon overlaid the house with gold, both the inside of the House, and all that came within unto him; thus he overlaid it with gold. All the vessels that King Solomon made for the house of the Lord are written of it. Then came and blessed the house of the Lord. And all the people of Israel assembled to bring golden vessels, and silver vessels, of gold by weight, and of silver by weight. And king Solomon gave to the priests and Levites a quantity of gold, and silver, for the service of the house of the Lord, according to the ordinance of David his father. So Solomon made all that the entrance to the house of the Lord was richly furnished. And all the vessels that Solomon made after this kind of work in the house of the Lord are written of it. And king Solomon gave to the queen mother six hundred pound weights of gold; and twelve hundred pound weights of gold did she give him yearly: six hundred pound weights in the brazen sea, and ten brazen vases; and it seems that the sanctuary did not stand in the centre of the inner court, but more towards the west. From these descriptions we learn that the Temple of Solomon was not distinguished by magnitude, but by good architectural proportions, beauty of workmanship, and choice of materials. Many of our churches have an external form not unlike that of the Temple of Solomon. In fact, this Temple seems to have been the pattern of our church buildings, to which the chief addition has been the Gothic arch. Among others, the Roman Catholic church at Aosta is supposed to bear much resemblance to the Temple of Solomon.

2. Modern Reconstructions. — It thus appears that as regards the building itself we have little more than a few fragmentary notices, which are quite insufficient to enable us to make out a correct architectural representation of it, or even to arrive at a very definite idea of many things belonging to its complicated structure and arrangements. All attempts that have been made in this direction have utterly failed, and, for the most part, have proceeded on entirely wrong principles. Such was remarkably the case with the first great work upon this subject, the subject, the Supplement to Oudin’s Histoire de l’architec- ture, written by a suspended curtain — a contrivance still seen at the church-doors in Italy, where the church-doors usually stand open; but the doorways can be passed only by moving aside a heavy curtain. From 2 Chron. iii, 5, it appears that the greater house was also celled with fir. It is stated in ver. 2 that the weight of the nails employed in the Temple was fifty shekels of gold; and also that Solomon overlaid the upper chambers with gold.

The lintel and side posts of the oracles seem to have cresaccred a space which contained one fifth of the whole area of the platform; but the诗歌 of the door of the Temple one fourth of the area of the wall in which they were placed. Thus we understand the passage 1 Kings vi, 31-35, which also states that the door was covered with carved work overlaid with gold. Within the holy of holies stood only the ark of the covenant, but in the holy of holies stood the golden candlesticks and the altar of incense. See ALTAR; CANDLESTICK.

The Temple was surrounded by an inner court, which in Chronicles is called the court of the priests, and in Jeremiah the higher court. This, again, was surrounded by a wall consisting of cedar beams placed on a stone foundation (1 Kings vi, 36): "And he built the inner court with three rows of hewed stone, and a row of ce-
Lightfoot's, as Bähr admits, is the best of the whole, being more clear, learned, and solidly grounded in its representations. But it has chiefly to do, as its title indicates (The Temple, especially as it stood in the of the times, made little account of anything but the outward material structure, this being regarded as a sort of copy—though usually in a very inferior style of art—of some of the temples of heathen antiquity. It is only during the present century that any serious efforts have been made to construct an idea of Solomon's Temple on right principles; that is, on the ground simply of the representations made concerning it in Scripture, and with a due regard to the purposes for which it was erected, and the differences as well as the resemblances between it and heathen temples of the same area. A succession of works or treatises with this view has appeared, almost exclusively in Germany, several of them by architects and antiquarians, with special reference to the history of the building art. They differ very much in merit; and in one of the latest, as perhaps also the ablest, of the whole, the treatise of Bähr


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Ground-plan of Solomon's Temple according to Kell (Biblische Archäologie).


Front Elevation of Solomon's Temple according to Theophilus (Die Bücher der Könige).

Days of Our Saviour, with the Temple of Herod, and but very briefly refers to the Temple of Solomon. An essentially different class of writings on the Temple sprang up after the middle of the last century, introduced by J. D. Michaelis, which, in the spirit

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Plan of the Whole Enclosure of Solomon's Temple according to Theophilus.
Entirely different from the foregoing is Prof. Paine’s idea of the Temple, arising from his interpretation of the “enlarging and winding about still upward” of Ezek. xli, 7 to mean an overjutting of the upper chambers by galleries (Temple of Solomon, p. 88). A serious objection to such an arrangement is the insecurity of a building thus widening at the top.

VI. Zerubbabel’s Temple.—We have very few particulars regarding the Temple which the Jews erected after their return from the Captivity, and no description that would enable us to realize its appearance. But there are some dimensions given in the Bible and elsewhere which are extremely interesting as affording points of comparison between it and the temples which preceded it or were erected after it.

The first and most authentic are those given in the book of Ezra (vi, 3) when quoting the decree of Cyrus, wherein it is said, “Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof three score cubits; and the breadth thereof three score cubits; with three rows of great stones, and a row of new timber.” Josephus quotes this passage almost literally (Ant. xi, 4, 6), but in doing so enables us to translate “row” (Chaldean, τόπος, layer) as story (βάσις, so also the Sept.)—as, indeed, the sense would lead us to infer—for it could only apply to the three stories of chambers that surrounded Solomon’s, and afterwards Herod’s, Temple; and with this again we come to the wooden structure which surmounted the Temple and formed a fourth story. It may be remarked, in passing, that this dimension of sixty cubits in height accords perfectly with the words which Josephus puts into the mouth of Herod (ibid. xv. 11, 1) when he makes him say that the Temple built after the Captivity wanted sixty cubits of the height of that of Solomon. For, as he had adopted, as we have seen above, the height of one hundred and twenty cubits, as written in the Chronicles, for that Temple, this one remained only sixty.

The other dimension of sixty cubits in breadth is twenty cubits in excess of that of Solomon’s Temple; but there is no reason to doubt its correctness, for we find, both from Josephus and the Talmud, that it was the dimension adopted for the Temple when rebuilt, or rather repaired, by Herod. At the same time, we have no authority for assuming that any increase was made in the dimensions of either the holy place or the holy of holies, since we find that these were retained in Ezekiel’s description of an ideal Temple, and were afterwards those of Herod’s. As this Temple of Zerubbabel was still standing in Herod’s time, and was, more strictly speaking, repaired rather than rebuilt by him, we cannot conceive that any of its dimensions were then diminished.

We are left, therefore, with the alternative of assuming that the porch and the chambers all round were twenty cubits in width, including the thickness of the walls, instead of ten cubits, as in the earlier building. This may, perhaps, to some extent, be accounted for by the introduction of a passage between the Temple and the rooms of the priest’s lodgings, instead of each being a thoroughfare, as must certainly have been the case in Solomon’s Temple. This alteration in the width of the Pteromata made the Temple one hundred cubits in length by sixty in breadth, with a height, it is said, of sixty cubits, including the upper room, or Talar, though we cannot help
suspecting that this last dimension is somewhat in excess of the truth.

The only other description of this Temple is found in Hecataeus the Abderite, who wrote shortly after the death of Alexander the Great. As quoted by Josephus (Cont. Ap. i, 28), he says that it in Jerusalem, towards the middle of the city, is a stone-walled enclosure about five hundred feet in length (ὁ ἔδαφος ἐκεῖ 500) and one hundred cubits in width, with double gates, in which he describes the Temple as being situated. It may be that at this age it was found necessary to add a court for the women or the Gentiles, a sort of Martius or Galilee for those who could not enter the Temple. If this, or these together, were one hundred cubits square, it would make up the "nearly five plethra" of our author. Hecataeus also mentions that the altar was twenty cubits square and ten high. Although he mentions the Temple itself, he unfortunately does not supply us with any dimensions.

The Temple of Zerubbabel had several courts (περίτοιχοι) and cloisters or cells (προσκύπτονα). Josephus distinguishes an internal and external προσκύπτονα, and mentions cloisters in the courts. This Temple was connected with the town by means of a bridge (Ant. xiv, 4).

VII. Ezekiel's Temple.—The vision of a temple which the prophet Ezekiel saw while residing on the banks of the Chebar in Babylonia, in the twenty-fifth year of the Captivity, does not add much to our knowledge of the subject. It is not a description of a temple that ever was built, or ever could be erected at Jerusalem, and can consequently only be considered as the beau ideal of what a Semitic temple ought to be. As such it would certainly be interesting if it could be correctly restored; but, unfortunately, the difficulties of making out a complicated plan from a mere verbal description are very great indeed, and are enhanced in this instance by our imperfect knowledge of the exact meaning of the Hebrew architectural terms, and it may also be from the prophet describing not what he actually knew, but only what he saw in a vision.

Be this as it may, we find that the Temple itself was of the exact dimensions of that built by Solomon, viz., an adytum (Ezek. xii, 1-4) twenty cubits square, a naos twenty by forty, and surrounded by cells of ten cubits' width, including the thickness of the walls; the whole, with the porch, making up forty cubits by eighty. The height, unfortunately, is not given. Beyond this were various courts and residences for the priests, and places for sacrifice and other ceremonies of the Temple, till he comes to the outer court, which measured five hundred reeds on each of its sides; each reed (ver. 5) was six Babylonian cubits long, viz. of cubits each of one ordinary cubit and a handbreadth, or at the lowest estimate, twenty-one inches. The reed was therefore at least ten feet six inches, and the side consequently five thousand two hundred and fifty Greek feet, or within a few feet of an English mile, considerably more than the whole area of the city of Jerusalem, Temple included.

It has been attempted to get over this difficulty by saying that the prophet meant cubits, not reeds; but this is quite untenable. Nothing can be more clear than the specification of the length of the reed, and nothing more careful than the mode in which reeds are distinguished from cubits throughout; as, for instance, in the next two verses (6 and 7), where a chamber and a gateway are mentioned, each of one reed. If "cubit" were substituted, it would be nonsense. Nevertheless, Prof. Paine has given a reconstruction of this as well as the actual Temple, for the description and dimensions in the vision are consistent with themselves and capable of being plotted down.

Notwithstanding its ideal character, the whole is extremely curious, as showing what were the aspirations of the Jews in this direction, and how different they were from those of other nations; and it is interesting here, inasmuch as there can be little doubt but that the arrangements of Herod's Temple were in some measure influenced by the description here given. The outer court, for instance, with its porticos measuring five hundred cubits each way, is an exact counterpart, on a smaller scale, of the outer court of Ezekiel's Temple, and is not found in either Solomon's or Zerubbabel's; and so too, evidently, are several of the internal arrangements. See Ezechkiri.

VIII. Herod's Temple.—The most full, explicit, and trustworthy information on this subject is contained in that tract of the Jewish Talmud entitled Middoth (i.e. "measure"), which is almost as minute in its descriptions and dimensions (no doubt by parties who had seen, and as priests been familiar with, the edifice) as a modern architect's specifications. Besides this, the two descriptions of the Temple incidentally given by Josephus (at supra.) are the only consecutive accounts of the ancient structure. Our principal attempt will therefore be to follow these where they agree, and to reconcile their seeming discrepancies, noting at the same time all important allusions in the Bible and uninspired historians of antiquity, and constantly comparing the whole with the indications on the modern site. Occasional use, for verification, may be made of the measures in the spiritual temple of Ezek. xi-xiii, but with great caution, as but few of them seem to have been borrowed from the actual type, which, moreover, was Solomon's Temple, and not Herod's.

(1) The Outer Circuit of the Temple.

We assume that the present enclosure of the Haram corresponds to the areas of the Temple and of the Tower of Antonia taken together; and the most convenient mode of considering the general contour of the outer wall will be after presenting the following arguments:

1. Remains of cyclopean masonry are still found at intervals on all the sides of the present enclosure of the peculiar bevelled character which marks their antiquity. The English engineers engaged in the late Ordnance survey traced these all along the southern end, and found them resting on the native rock, some of them still retaining the marks of the original Tyrian workmen (see Recovery of Jerusalem, p. 106). Now Josephus informs us (Ant. xvi, 11, 3; War, v, 5, 1) that the area of Moriah was enlarged by building up enormous walls from the valleys.

Perspective of Herod's Temple, with all its Courts (according to Paine), as seen from the East.
and filling them in with earth. The lower courses of these seem to have been buried under the rubbish that fell upon them from the demolition of the upper part of the walls, and have thus escaped. It is difficult to suppose that such masonry could have been the work of later times, or that the area would have been altered after such prodigious bounds had been set to it. Particular coincidences of line in the eastern, southern, and western sides will point back at least as far as the third of the reign of Solomon. The "Jews' Walling-place" along the western wall is agreed upon all hands to be a veritable mark of antiquity, although this is not established at least as far as the third of the reign of Solomon.

3. The enormous vaulted substructions found under the southern end of the Haram are evidently the same which would be left between these embankments and the native rock; and it was apparently among these that the tyrants of Jerusalem laid their hands. The stones of the foundations of the city (Josephus, War, vii. 2, 4). But especially does Malouide speak expressly of the arches supporting the ground on this part in order to prevent a dividing and other pollution beneath (Lightfoot, Prospects of the Temple, ch. 1).

3. That the platform (not the mere building) of the Tower Antonia occupied the whole northern end of this enclosure we think is nearly certain from the following facts:

a. The scarped rock and wall on this side can be no other than the prison, rendered more inaccessible by art, above which Josephus states that this tower, as well as those at the other corners of its courts, was reared (War, vi. 5, 8); and which ridge can be found to the north of this enclosure.

b. The presence of the fosse (found in the modern "Pool of Bethesda") on this part makes it a possibility. This ditch is not only referred to in the several notices of Antonia by Josephus above cited, but in 4 Macc. xvi. 14, 15, we have the same as being "broad and deep," of immense depth; so that it could hardly have failed to remain as a landmark in all ages.

c. The projecting bastions on the north-west and north-east angles appear to be the relics of the towers at these corners, and the projection at the Golden Gate may have been connected with the tower at the south-east corner.

d. The present barricades of the Turkish troops are on the traditional site of the Tower of Antonia at the north-west corner of the Haram.

4. The actual size of the present enclosure agrees remarkably with the dimensions of the Temple and Antonia's areas. According to the Talmud (Midrash, b. l.), the outer court of the Temple was 500 cubits square, which, taking the most approved estimate of the Jewish or Egyptian cubit at 1.854 feet (see Cursory), would give 912 feet as the length of each side. Now the total length of the southern wall of the Haram is 922 feet, which will allow 8 feet for the thickness (at the surface) of each wall, a coincidence that can hardly be accidental. Again, Josephus gives the distance around the whole enclosure of the Temple and Antonia together as being six stadia (War, v. 5, 2); and if we subtract from this his estimate of four stadia for the circuit of the Temple (Ant. xxv, 11, 3), we have one stadia or about 600 feet, for the additional length of the court of Antonia northward on each side. Now this added to the square whose base has just been found will give about 1251 feet for the sides of the entire enclosure on the east and west; and it is a remarkable fact that the length of the Haram in this direction, according to the Ordinance Survey, averages 1450 feet, leaving again 5 feet for the thickness of each of the three walls. We are not sure, however, but that a somewhat greater thickness should be allowed the outer wall, which (on the western side) Josephus says was "broad" (War, vi. 3, 1), and on all sides "very strong" (Ant. xxv, 11, 3).

On this point, however, there are some considerations that at first seem to be powerful:

(a) Josephus, in the passage last referred to, makes the Temple area only a little smaller in square. But this is evidently nothing more than a round number, and not a mere recollection on the part of Josephus that can be little relied on. The 900 yards in the measurement of the spiritual temple by Ezekiel (xlii, 16-20) seem to have been taken from these 500 cubits.

(b) The modern area is not rectangular, but is its opposite sides parallel or of equal length; the south-west corner is the only one that has been positively settled as being a right angle, and the north side is certainly longer than that on the south. We do not conceive, therefore, that the term "square" in the Mishna and Josephus need be so strictly applied, but only the area and that the former is nearly equal.

Having thus settled the general line of the outer wall of the Temple, it remains to trace the objects of interest lying along it, both on the inner and outer sides, in which endeavor we will begin.

1. On the south-west corner. Here was the famous brim of which Josephus so often speaks (Ant. iv. 4, 2 twice; Wars, i. 7, ii. 16, 3; vi. 6, 2; x. 8). Accordingly, in the foundation-stones on the western side of the present wall, 39 feet from the south corner, may still be seen a quadrilateral, apparently rectangular to the eye, and of equal dimensions on the east, south, and west sides, which are exposed to view. This mode of recognition, we think, is better than to suppose the line on either of these sides to have been shifted, in the face of every possible evidence of identity. By running the dividing line between the Temple and the court of Antonia immediately south of the Golden Gate (so as to make this latter, which is evidently ancient, the entrance to Antonia, and not to the Temple, which had but one eastern gate), we obtain another right angle, and make the four sides of the Temple area nearly equal.

Having thus settled the general line of the outer wall of the Temple, it remains to trace the objects of interest lying along it, both on the inner and outer sides, in which endeavor we will begin.

2. The first gate (from the south) on the western side of the Temple, called the "king's palace" on Zion (Josephus, loc. cit., xii. 3). This phrase seems to have been originally built by Solomon (1 Kings, v. 17; 2 Chron. xxvii. 16; comp. ver. 18); although Lightfoot places them both at the northern end of the Temple wall,
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reading Josephus's four gates in a southward order (Works, ix, 229). There exists still, in fact, a sort of embelishment in Josephus's text which is known as the "upper level" aqueduct from Bethlehem is probably carried to Moriah. This is apparently the same thing with the gate of the Temple: it is also called in the Gate of the Foundation (3 Chron. xxviii, 5). The reason of the name "Sur" (literally, "removed") is quite uncertain. One ancient writer may be cited as referring to the wall supporting the bridge adjoining. It seems to have been this passage between the abode of the accusing and the palace of the king. If this was a Temple proper that was specially guarded: the guards were stationed there, but also on a higher level. As one section was at the Horse Gate (at "the king's house"), another at the other end of the bridge (at this "foundation of the third gate of the inner enclosure" ("the doors" generally), "the gate behind (the former) guard"); so that if any enemy invaded this area at any time, the doors of the outer courts. be should still be intercepted by the last before reaching the prince. Lightfoot interprets differently (Works, ix, 229). In the Talmud it is explicitly said that there was (apparently but) one gate in the western Temple wall, and in the same connection the gates are repeatedly referred to as being five in number, of which four are assigned to the other sides (Midrash, i, 8). This single western gate is called Kippen (ibid, 1, 3). That this was the same with the gate in question, we think to be probable, from the consideration that this being the palace well, if not only by the shift, but also from its position and the points connected, but also from the slight manner in which the rest are referred to and that the -real Whur-ghost of the gate alone remains in the Talmud respecting the others. From the name it seems to be, as Lightfoot states, in form of the gate (Works, ix, 229). Each of the gates in the outer wall of the Temple (as those in the inner wall, vs. 27, 28) is thus called Josephus, apparently including side and cap ornaments, extends (in the case of the inner, and therefore probably also of the outer, wall) to 30 cubits high and 36 wide (War, v, 5, 3).

3. The second gate northward seems to have been that assigned to the Romans, a conclusion from the following facts:

a. In 1 Chron. xxvi, 18, it is mentioned in connection with the causeway, if not next to Shaileieth. In 2 Kings xxiii, 11, it is mentioned of a gate leading into the Temple (Talmud, Ber. 6, 5). The word "parbar" (which only occurs in these two Biblical passages, and in Ezek, xxvii, 28) is used by the rabbinists as meaning "suburb," although its radical sense would appear to be an open building or space (see Gesenius and Buxtorf, Lex. i, 349).

b. The distance 266 feet north of the south-west corner of the Haram there still exists a gate (Bab el-Mughairibeh, "White Tower Gate"), which is named the "suburb gate," and is the only one remaining from the ancient structure, which is not far from the palace, and this precisely agrees with the southern one of the two middle gates which Josephus stated to be the suburb gates (cf. xvi, 11, 5). The word "parbar" (which only occurs in these two Biblical passages, and in Ezek, xxvii, 28) is used by the rabbinists as meaning "suburb," although its radical sense would appear to be an open building or space (see Gesenius and Buxtorf, Lex. i, 349).

c. In 1 Chron. xxvi, 18, it is mentioned in connection with the causeway, if not next to Shaileieth. In 2 Kings xxiii, 11, it is mentioned of a gate leading into the Temple (Talmud, Ber. 6, 5). The word "parbar" (which only occurs in these two Biblical passages, and in Ezek, xxvii, 28) is used by the rabbinists as meaning "suburb," although its radical sense would appear to be an open building or space (see Gesenius and Buxtorf, Lex. i, 349).

d. These views are confirmed by the following point:

4. Josephus mentions (War, v, 3, 2) as lying along this wall "John's Tower," which he built in the war he made against Simon, over the gates that led to the Yehud, "by which our enemies understand this of Jerusalem, but Josephus's tower was constructed over an enlargement of its gate by lying opposite Simon's or the Lying-out Tower. Both the crusaders and the interest in the Committee-house image by Josephus as the termination of the old wall at the Temple (War, v, 4, 5), which implies that it existed already in the time of the Temple, though not in the same place, and immediately joined them both. This building we think the interpretation of the voice from the temple, which adjured the termination of the present Street of David, for the reasons following:

a. Of old foundation-stones forming the "Jews' Wall-placing" show that there was not structure anciently adjoining them, and therefore the Council-house and the "Court of the Gentiles" mentioned by Josephus as the termination of the old wall at the Temple (War, v, 4, 5), which implies that it existed already in the time of the Temple, though not in the same place, and immediately joined them both. This building we think the interpretation of the voice from the temple, which adjured the termination of the present Street of David, for the reasons following:

b. The space here unappropriated (about 100 feet, between the Jews' Wall-placing and David Street) would be a convenient place to build the court and connected offices.

c. The "Took-by-ball," on the modern city is exactly on this spot, and "some of it has more the appearance of being in situ than many of the other remains in the city" (Ordinance Survey, p. 26).

d. Just north of the Zion wall thus located, we would place one of the gates of Aseump, referred to in 1 Chron. xxvi, 17, 20, "which is connected with Josephus's other gate leading to the suburbs, at a convenient place, and uniformly situated with respect to the Temple, and called a "Gate of the Foundation," or "Gate the Chain," at the head of the modern "Street of David," which is the principal entrance to the East Gate of the City of Jerusalem (Acts, x, 2). This is apparently that "northern edifice which was between the two gates" mentioned by Josephus (War, vi, 2, 5), and for the same reason the gates of Aseump are evidently from several considerations:

a. The Romans, although then assaulting the outer Temple, were not yet near enough to the Temple to need these gates, where the Temple proper was nearest to them, and therefore would not have reared their engines south of the junction of the Zion wall with the Temple, which last, but these two gates for the sphere of their operations on the west.

b. That this building was on the west side of the Temple is clear from the fact that of the four engines the first was opposite the north-west angle of the inner court (from a northerly point of attack), and the last one farther along the north side: If, then, this second one be opposite the angles of the outer wall of the Temple, as we shall see, in a westerly direction, the third will be farther south on the west side, between the south gate of Aseump and the old gate of the Roman garrison. The exact place of Antonia proper prevented any being reared nearer the extreme north-west corner of the outer wall.

The gates of Aseump may have no other place at a corresponding distance northward, opposite where a gate exists, which is in the same line with the middle gate of the inner wall (as called Bab el-Kattalain). Lightfoot asserts that this gate (which, however, he calls Shalleieth) was diametrically opposite Josephus's "Jews' Wall-placing," and was consequently without any authority. This is evidently also Josephus's "last [gate on this side that led to the other city," i, 9, 5.

In this last passage, also, Josephus states that on passing out of this gate "the road descended down into the vale of the Kedron" (by a precipice) and passed through a walled city, and thence up again by the ascent," which agrees with the fact that the Excavation of this wall leading out of the inner wall is barely 75 feet deep (Ordinance Survey, p. 26).

We next arrive at the north-west corner of the Temple enclosure, about 1000 feet from the east wall, and the north side. This corner was private passages for the Roman garrison from Antonia to the galleries within the wall (Josephus, Ant. xvi, 2, 7). The north and south walls of the Haram there still exists a gate (Bab el-Mughairibeh, "White Tower Gate"), which is named the "suburb gate," and is the only one remaining from the ancient structure, which is not far from the palace, and this precisely agrees with the southern one of the two middle gates which Josephus stated to be the suburb gates (cf. xvi, 11, 5). The word "parbar" (which only occurs in these two Biblical passages, and in Ezek, xxvii, 28) is used by the rabbinists as meaning "suburb," although its radical sense would appear to be an open building or space (see Gesenius and Buxtorf, Lex. i, 349).

11. On the north side there was but one gate (the "two gates" of Josephus [War, vi, 2, 7] have been shown above not to be one gate, but two, each side, at the two points, Tirti Middoth, i, 3), a word of uncertain significance, but having the same meaning as "mound" or "spot," and therefore used, and therefore less ornamented, than the other gates (so Lightfoot from the Talmud), which the obstruction of which could not be overlooked, occurred in the middle of the wall, nearly opposite both the Gate of Song and the present "Gate el-Hittam," on the north side of the Haram. Lightfoot, who, however, he calls Shalleieth) was diametrically opposite Josephus's "Jews' Wall-placing," and was consequently without any authority. This is evidently also Josephus's "last [gate on this side that led to the other city," i, 9, 5.

12. The north-east corner of the square would thus fall just south of the Golden Gate, considered as representing the tower at that angle of the enclosure of Antonia, possibly the old tower of Mesh (Neh. iii, 1, 39).

13. On the east side there was but one gate, that of Shishan (Middoth, i, 3), so called from a representation of that city on the walls of one of the chambers. It was opposite the entrance of the porch of the Temple, in order that the priest, who burned the red heifer on the Mount of Olives, might be able to pass on the Mount of Olives, upon which the temple the tower over the gate was lower than those surrounding the other gates, so as not to intercept his view. The gateway leading out of the city is also called the Gate of Bethsaa (Works, x, 219, 219); which location, however, Mr. Williams finds it necessary to dispute (Holy City, ii, 120, note 5). This position shows that this gate and the altar were in a range with the other gates between them. By the same signification of the word "hills," the measurement of the land on the map, it will appear that at a certain height on the Mount of Olives the fire on the altar might be seen through the gate without gazing upwards. We find no traces of this gate mentioned by travellers.

14. At the south-east corner Josephus says there was a "pinnacle of the Temple" on which the temple placed Christ (Luke iv, 9), still to be recognised in the steep descent at the back of the Temple, and the "interior courts, and is more profound by the vaulted substructions beneath the present surface of the ground outside from Josephus's language
in War, vi, 3, 5, it is evident that the precipice at the north-east angle was also very considerable. 18. To the south of the Tadmor, they were two gates, both named Huldah (Middoth, i, 5), perhaps from the prophetess of that name. These are evidently the "two north gates" referred to by Josephus (Ant. xvi, 11, 5). We conclude that they lay very near the senior city temple, Dr. Robinson (Travels in the land of the Bible) and others from within the double gateway still found in the south wall of the Haram wall at the point where the modern city wall follows it. Its entire entrance was "set apart" (Josephus, Ant. xvi, 11, 5) and it is reached by a sloping passage from the platform of the Haram, as the embankment here could never have otherwise been made. Lightfoot, however, makes these gates divide the wall into three equal parts (Works, i, 244), apparently meaning the two gates in New York's very worthy of note that in 1 Chron. xxvi, 14-18 but one set of gates is mentioned (Josephus, Ant, i, 11, 5), in like terms as to the single gate on the north and east, whereas as four sets are, in both enumerations, assigned to the west side. The other modern vestiges of portals on this side are of inferior size and antiquity.

16. On the several sides of the Court of the Gentiles that within the outer wall (called also the Outer Court, Lower Court, and by the rabbis usually "Mountain of the Lord's House") there were several objects worthy of note.

(1.) On the north and west sides were double interior porticos of which 136 cubits wide, supported by columns and containing a road along the Haram (Josephus, War, v, 5, 2).

(2.) On the east side was Solomon's Porch (John x, 22; Acts iii, 11), of the same size and style with those on the north and west (Josephus, Ant. xvi, 11, 5; xxvi, 7).

(3.) On the south side of the Royal Portico opposite to the Temple area is opposed to all ancient authority; so much so that even his conductor Prof. Willis is constrained to dissent from him (ibid. i, 108).

(4.) These cloisters were adorned with Corinthian columns of solid marble, 162 in number (of such size that three men could just span them with their outstretched arms, making about a diameter of six feet), which separated the aisles, besides another row half imbedded in the outer wall (Josephus, Ant. xvi, 11, 5). We understand this roof to have been the "umbrella" (the "umbrella") and the roof only and a half as broad (Ant. xvi, 11, 6). Lightfoot has strangely set these down as being respectively 150 and 45 cubits broad, with one of his own maps agrees; the English folio edition, i, 1061, has the same number, but the Latin edition in Lugduni, Theatrum, i, 596, has for the middle aisle forty-one cubits, in which we suspect some oversight (perhaps from thickness). The extremely low columns of the porch, as edifices of Josephus here read alike, and the Middoth does not particularize on this point. The hypothesis of Dr. Robinson (Travels) that the pillars here were as in the Temple is still less possible (ibid. i, 108).

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PASTRY-MAINE's Chamber, for baking the salt cakes burned with the meal. (11.) On the north side of the same gate, the Priest's Wardrobe, for the pot-hal clothes.

(12.) The camber corner, the Easthuare-room, for the sacred pottery.

(13.) A Gate-room, adjoining on the east.

(14.) A Guard-room, for the store of sacred vessels. (15.) A Guard-room, for the store of sacred vessels.

(15.) Adjoining this, a Wash-room for cleansing the entrails, etc., of sacred animals.

(16.) A Room for Hides of Victims, and (17.) The Salt-room, for the salts used in preserving them, which was called the House of Burnt Offerings, and was divided into three equal parts. This building projected inwardly into the Court of the Children of Levi, and was surrounded by a wall.

(18.) The Gate of Women. Adjoining this, a Room for the more permanent deposit of the sacred vessels.

(19.) An Office-room, next.

(20.) The other Room for the same purpose as the first.

(21.) The Gate of Burning, the last of the six.

(22.) The intermediate steps of the western gate were called the House of Sacrifices, and were divided into three equal parts. This building projected inwardly into the Court of the Children of Levi, and was surrounded by walls.

(1.) Adjoining the gate, the House of the Consecrated Stones of the former altar (removed after the reedification under Josaphat), which was called the House of the Priests of Asaphin.

(2.) A Guard-room, and next.

(3.) The other Room, for the same purpose as the first.

1. The Position of the Great Altar.—Its distance from the northern gate was 25 cubits wide, as the slope of the ascent of the altar [i.e. the whole length of the altar including its inclined ascent] was 62 cubits (i.e. horizontal measure), for the altar was 40 cubits square, and the length of the slope of the ascent as another 22 cubits, which would give 64 cubits, or measured superficially (see Lightfoot, Works, iv, 413), for the columns 4, from the columns to the wall of the court 8 cubits [making thus 110 cubits]; the rest [30 cubits] were in the space between the base and the columns of the altar (Midoth, v, 1). This last clause is somewhat ambiguous, but is generally understood as meaning that there was a space of 110 cubits between the south wall and the foot of the “ascent,” which contained some extra space, which would give 122 cubits in all.

2. The steps of the altar, which led up to the base of the altar, and were of stone, were of such height as to render the altar inaccessible, except by the aid of ladders. The steps were six in number, and were as follows: depth, 4 cubits, with a slope of 1 cubit; the height of the steps was 7 cubits, and the length was 10 cubits.

3. The width of the steps varied from 1 cubit to 1 cubit and a half, with a slope of 1 cubit; the height of the steps was 7 cubits, and the length was 10 cubits.

4. The steps of the altar were of stone, and were of such height as to render the altar inaccessible, except by the aid of ladders. The steps were six in number, and were as follows: depth, 4 cubits, with a slope of 1 cubit; the height of the steps was 7 cubits, and the length was 10 cubits.

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6. The steps of the altar were of stone, and were of such height as to render the altar inaccessible, except by the aid of ladders. The steps were six in number, and were as follows: depth, 4 cubits, with a slope of 1 cubit; the height of the steps was 7 cubits, and the length was 10 cubits.

7. The width of the steps varied from 1 cubit to 1 cubit and a half, with a slope of 1 cubit; the height of the steps was 7 cubits, and the length was 10 cubits.

These are treated of in the Mishna in the fullest detail, and the minutest points—to the thickness of the walls and pillars, to the number, size, and position of the doors, the dimensions, order, and situation of the rooms and passages, with all their peculiarities and contents—are given with the greatest elaboration of specification, thus forming the author's contract; so that as to everything, great or small, contained within these bounds there is such full and truly truthful authority that all one has to do is to collect and plot them down on the plan. This the reader will find fully explained in the volumes of Lightfoot, in his Prospects of the Temple, so often referred to, that to detail it here would be but to repeat his state-ments: we have examined his authorities and conclusions in detail, and found them to be accurate and correct, but much more than follow his digest on this subject. We have embodied the results in our map accompanying this volume, on which we believe that our plan of the altar is accurate and correct, but which we do not believe that the few points that have not been determined above; and to this we make the same reservation as we do in our maps and woodcuts: a sufficiently definite idea of the main edifice.

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24: 1 Chron. xxxii, 35) as the site of his altar, and eventu-
ally obtained the whole temple from the Hasmoneans (the
latter, however, although a priest by birth, and
therefore entitled to admission to the building, so con-
stantly mixed the description of Herod's with that of Sol-
omen's Temple that we must often distrust his details).

This edifice was constructed upon new foundations
(Josephus, Ant. xv, 11, 8), and of white marble, the blocks
being in some instances 46 cubic long, 6 broad, and 6
high (War, v, 5, 6; comp. Ant. xv, 11, 3). The entire width
(from north to south) of the porch was (externally) 100 cub-
its; but the remainder (rear part) of the building was only
60 cubits (according to the Talmudists 70, including the
side chamber of 5 cubits, the wall of 6 cubits, etc.), so that
the porch projected 20 (or 10) cubits on each side
beyond the rest of the structure. Its length was also 100
cubits, and its height the same; but Josephus says (Ant.
v, 11, 3) that eventually it sank 20 cubits (the original
height being 120), a statement which Hirt (p. 16) regards
(probably with justice) as a mere legend. The interior
space was, according to Josephus, so divided that
the porch had a length (from north to south) of 50 cubits, a
breadth of 20, and a height of 50 (comp. War, v, 5, 6); the
holiest place a length of 40 cubits, a breadth of 20, and a
height of 50; and the most holy place a length and breadth
of 20 cubits, and a height of 60; but the Talmud (Middoth,
v, 4) makes the height of both the latter rooms to have
been 60 cubits (2 Chron. iii, 1), does not seem to have
the extra height above the ceiling of the most holy place,
since this last was a perfect cube. The entire building
and all its parts are in Josephus the same in size and
description as in the Talmud (ibid. iv, 7), according to
which the porch was (from east to west) of the
length 11 cubits, that of the sanctuary 40 cubits, and
that of the holy of holies 50 cubits; while on the west, below
the holy of holies, was a space (for a chamber) of 6 cubits
breadth by 60 cubits long, beginning from the west side of
the walls and partitions. If, as Josephus and the
Talmud both state, the porch was 100 cubits high, but (as
the latter states) only 20 high on the inside, the difference
of 80 cubits may have been that of the peaked roof, if a ga-
hle; but the difference in their numbers as to the height
of the rear portion of the building gives probability to the
statement of the Talmud (ibid. iv, 6) that there was an
upper room over the holy and most holy place,
containing trap-doors in the floor, through which work-
men were let down into the most holy place to make re-
pairs (ibid. iv, 5). Josephus calls this part of the building
הָרָאשׁ הַגְּנוֹת, and the Talmud gives it a height of 40
cubits, which apparently refers only to the intermediate
space left by the difference between the holy and the most
holy place. As to the style of the roof (whether flat or
peaked) Josephus says nothing; he only remarks (War,
v, 5, 6) that it was surmounted (קַדָּא קַדָּא) by golden
spikes (םְדִינֵה), probably of gilded iron, fastened with lead,
for securing the birds; the same are mentioned in the
Talmud (יִלְיַד לַיְלֵי, Middoth, iv, 6), where they are
said to have been one cubit in height. The roof itself ap-
pears, according to the Mishna, to have been a low gable
(see L'Empereur, en Middoth, iv, 6), with a balustrade
(גרְבִיס) three cubits high. The space above the הָרָאשׁ
is thus divided (Middoth, iv, 6): 1 cubit רַבָּא (7 cellings):
2 cubits רַבָּא רַבָּא (place of rain-water); 1 cubit רַבָּא
(temper); 1 cubit רַבָּא נָרָן (founding); 3 cubits raking: 1
cubit scaracrown. On both sides of the interior apart-
ments was a space of 20 cubits devoted to a suite of rooms
(מעי וְרָשָׁא יָרָשָׁא), which, however, extended only 60 cubits
high (Josephus, Ant. xv, 11, 8; War, v, 5, 6). According
to the Talmud (Middoth, iv, 3), these (קרית) were all in 38:
namely, 15 on the north and south side each, and 8 on the
west or rear (comp. the "many mansions," יומִיא הָרָאשׁ, of
John xiv, 2). The shoulder or projecting space (north
and south) on each side of the porch (40 cubits in Jose-
phus, 50 in the Talmud) was used as a repository of the
sacrificial implements (כֹּל הָרָאשׁ כֹּל הָרָאשׁ, loc. sequenti-
runa, Middoth, iv, 7).

The most holy place, which was entirely empty (אָצֶרֶת
כֹּל הָרָאשׁ לְאָצֶרֶת, Josephus, War, v, 5, 6), except the stone
הָרָאשׁ יִדְאֵרְשָׁא אָצֶרֶתוֹ which occupied the place of the ark (Mish-
na, Yoma, v, 2), and on which the high-priest set the cen-
cer (the rabbis relate many marvels concerning it), was
separated at the doorway from the holy place (Josephus,
War, v, 5, 6) by a veil (מַעְטָרָשָׁא), which was torn by the
earthquake at Jesus' death (Matt. xxvii, 51). The rab-
bits speak of a double veil; according to the Talmud
there occupied a space of 1 cubit between the apartments
(קרית קרית). The holy place had an entrance with two gold-plated door-leaves, which, according to

Restoration of Herod's Temple (oblique view of the front of the central building), according to Fergusson.
The Celestial City (after Paine).

X. Sacred Observances Connected with the Temple.—

1. The Daily Service.—The following is an outline of the regular duties of the priesthood:

(i.) The morning service. After having enjoyed their repose, the priests betook themselves to the rooms provided for that purpose and waited the arrival of the president of the lots. This officer having arrived, they divided themselves into two companies, each of which was provided with lamps or torches, and made a circuit of the Temple, going in different directions, and meeting at the psalmist's chamber on the south side of the gate Nica
dor. Having summoned him to prepare the cakes for the high-priest's meal-offering, they repaired with the president to the south-east corner of the court and cast lots for the duties connected with the altar. The priest being chosen to remove the ashes from the altar, he again washed his feet at the laver, and then with the silver shovel proceeded to his work. As soon as he had removed one shovelful of the ashes, the other priests, instead of washing their hands and feet, and then joined him in cleansing the altar and renewing the fire. The next act was to cast lots for the thirteen particular duties connected with offering the sacrifice; which being settled, the president ordered one of them to fetch the hewn sacrifice. While the priests on this duty were engaged in fetching and examining the victim, those who carried the keys were opening the seven gates of the Court of Israel and the two doors that separated between the porch and the holy place. When the last of the seven gates was opened, the silver trumpets gave a flourish to call the levi
tes to their desks for the music, and the stationary men to their places, and the people, in a manner unprecedented, the opening of the folding-doors of the Temple was the es
cablished signal for killing the sacrifice, which was cut up in pieces and then set on the altar, a large brazier, and left while the priests once more retired to the room Gomith to join in prayer. While the sacrifice was slain in the court of the priests, the two priests, the two-armed, and the two-armed servant, having trimmed the lamps and cleansed the altar of incense were attending the duties in the holy place. After the conclusion of their prayer and a rehearsal connected with the sacrifice, the president commanded the priests to offer incense; the two-armed servant, the laver, and anoint the pieces of the sacrifice with oil, and also to lay the pieces of the sacrifice on the fire of the brazen altar. The lot being determined, the two who were to offer the incense, the two who were to render their duty, the time for which was between the sprinkling of the blood and the laying the pieces upon the altar, in the morning, and the time for which the other was to perform the same, the pieces upon the altar and the drink-offering. As they proceeded to the Temple they rang the megaspilia, or great bell, to warn the absent priests to come to wor-
TEMPLE was either "bending of the knees," "bowing the head," or "falling prostrate on the ground." (14) Having performed the service, and being about to retire, "they turned their backs upon the altar." They therefore went backwards till they were out of the court.

Concerning the high veneration which the Jews cherished for the temple, the rabbinical books abound in some interesting particulars from Philo, Josephus, and the writings of Luke. Their reverence for the sacred edifice was such that rather than witness its desolation they would cheerfully submit to death. They could not bear the least disrespectful or dishonorable thing to be said of it, and one of the most injurious and sacrilegious apprehended, instantly awakened all the choler of a Jew, and was an affront never to be forgiven. Our Saviour, in the course of his public instructions, happened to say, "Destroy this temple, and in three days I will raise it up again" (John ii, 19)—it was construed into a contemptuous disrespect, designingly thrown out against the temple—his words instantly descended into the heart of a Jew and kept rankling there for several years; for, upon his trial, this declaration, which it was impossible for a Jew ever to forget or to forgive, was alleged against him as big with the most atrocious aspersion and iniquity, and was pronounced a capital offense (Numb. vi, 24—26). After this benediction, the daily meat-offering was offered, then the morning and the evening; and last of all the drink-offering: at the conclusion of which the Levites began the song of praise, and at every pause in the music the trumpets sounded and the people worshipped. This was the termination of the morning service. It should be stated that the morning service of the priests began with the dawn of day, except in the great festivals, when it began much earlier; the sacrifice was offered immediately after sunrise.

(3) The evening service varied in a very trifling measure from that of the morning; and the same priests ministered, except that there was one priest of the house of the Father who had never burned incense, in which case that office was assigned to him, or, if there were more than one, to the last who should be employed. See Daily Offering.

2. Holiness of the Place.—The injunction of Lev. xix, 3, "Ye shall reverence my sanctuary," laid the people under an obligation to maintain a solemn and holy behavior when they came to worship the Lord. With the temple we find, that such as were ceremonially unclean were forbidden to enter the sacred court on pain of death; but in the course of time there were several prohibitions enforced by the Sanhedrim which the law had not named. The following have been collected by Lightfoot out of the Rabbinical writings (Temple Service, ch. x.):

(1.) "No man might enter the mountain of the house with his staff." (2.) "None might enter in hisphere with his shoes on his feet," though he might with his sandals. (3.) "Nor might any man enter the mountain of the house under the shadow of his arm." (4.) "Nor might he come in with the dust on his feet," but he must wash or wipe them, "and look to his feet whether there be any sore or breach in the house of his feet; and if there be, perhaps, that he should then shake off all worldly thoughts and affections." (5.) "Nor with money in his purse." He might bring it in his hand, however; and in this way it was brought in for various purposes. If this had not been the case, it would seem strange that the cripple should have been placed at the gate of the temple to ask alms of those who entered therein (see Acts iii, 5). (6.) "None might spit in the temple; if he were necessitated to spit, it must be done in some corner of his garment." (7.) "He might not use any irrevocent gesture, especially before the gate of Nicanor," that being exactly in front of the temple gate. (8.) "He might not make the mountain of the house a thoroughfare," for the purpose of reaching the porch, nearer the temple, which was devoted to the purposes of religious devotion. (9.) "He that went into the court must go leisurely and gravely into his place; and there he must demean himself, as in the presence of the Lord God, in all reverence and for his whole person." (10.) "He must worship standing, with his feet close to each other, his eyes directed to the ground, his hands upon his breast, with the right hand on the heart" (Luke xviii, 13). (11.) "No one, however weary, might sit down in the court." (12.) "They might not pray with his head uncovered. And the wise men taught their scholars never prayed without a veil." This custom is alluded to in 1 Cor. xii, 4, where the apostle directs the men to reverse the practice adopted in the Jewish temple. (13.) Their bodily gesture in bowing before the Lord...
TEMPLE

iv, 1 sq., 573 sq., 879 sq.; Lamy, De Tabern. Foed. Urbe Hieros. et de Templo (Par. 1720 sq.); Cremer, De Salom. Templo (Harderow 1748); Ernesti, De Templo Hierod. (Lips. 1752); Grulick, De Divino in Templo Ezekiel. Consilio (Vittem 1775). Monographs on the Temple in English are those on the celebrated De Templo Hierod. (London 1724); J. M. Altasulch (ibid. 1752), W. Altschul (Skow 1794; Warsaw, 1814), Leon (Amst. 1660; Middelburg, 1842; in Latin by Saubert [Helinst 1665]), Heller (Prague, 1802; F. ad M. 1714), Chezez (Ven. 1696), Wilna (Skow, 1802; Sniitzler (Lond. 1825). The principal later works on the subject are those on the celebrated Der Tempel Hielodros (from the Arabic by Reynolds, Lond. 1805); Der Tempel Salomon (Berlin, 1809, 4to); Stieglitz, Gesch. der Baukunst in der Heilige Welt (Nuremb. 1827), p. 125 sq.; Less, Beiträge zur Geschich. der Ausbaul. Baukunst (Leips. 1834), i, 63 sq.; Meyer, Der Tempel Salomons (Berlin, 1860; inserted also in Blätter für historische Wissenschaft, i); Gruseme, in the Kunsthblatt z. Morgenb. 1831, No. 73-75, 77-80. Other works are mentioned by Meusel, Bibl. Hist. i, ii, 113 sq.; and Winer, REALWörtereb. s. v., "Temple." See also Bennett, The Temple of Ezekiel (Lond. 1842); Isles, Ezekiel's Temple (ibid. 1827); Kirchner, Der Tempel zu Jerusalem (Leips. 1884); Elstner, Der Tempel Salomonis, (from the Arabic by Reynolds, Lond. 1805); Mark, Der Tempel Salomons (Dorp. 1839); Kopp, id. (Stuttg., 1839); the Stud. u. Krit. 1844, ii, 320, 361; Thenius, Erklär. d. Könige, in the Kurzgez. exeg. Handb. iii: Anhang, p. 25 sq.; Bühler, Der Tempel (Carlsb. 1848); der Tempel in Grundriss. (Leips. 1858), ii, 361 sq. The latest works are those of Bannister, The Temples of the Hebrews (Lond. 1861); Pain, Solomon's Temple, etc. (Bost. 1861); Unruh, D. alte Jerus. u. die Bauwesen (Lageisitz 1861); Rosen, Der Tempel-Platz des Moria (Gotth. 1866); Fergusson, The Temples of the Assyrians and Babylonians (Lond. 1878). This last and most pretentious effort at reconstructing the Jewish Temple is thoroughly vitiated by two false preconceptions of the author—namely, a false location of the structure at the south-west angle of the Haram, and an overweening estimate of modern architectural taste as a guide on so ancient a subject. Thus he slippantly dismisses the explicit and repeated Rabbinical statement of the dimensions of the Court of the Women as "absurd" (p. 98) and "impossible" (p. 117), because it cannot be got within his imaginary "rectangle 600 feet square" (Josephus's round number for the entire Temple) into the area that any archaeological and historical account "is borrowed awfully, but unintelligently, from Ezekiel" (p. 117), ignoring the fact that the Mishna, which contains these measurements, has come down, traditionally if not in writing, from contemporaries of Herod's Temple itself. What a pity that these authorities, or even Herod himself, did not have the benefit of such learned criticism on their work!

TEMPLE. This name was scarcely ever used in the first three ages by any Christian writer for a church, but only for the heathen temples; but when idolatry was destroyed, and temples were purged and consecrated as Christian churches, then it uses the following ages freely gave them the name of temples. At first no idol temples were made use of as churches, but were generally tolerated until the twenty-fifth year of Constantine, A.D. 335. In that year he published his laws commanding the destruction of temples, altars, and images. This policy was continued until the reign of Theodosius, when another method was adopted, and we find the emperor turning the famous temple of Helios, called Balanius, into a Christian church. Noloria (A.D. 408) published two laws forbidding the destruction of temples in the cities, because, being purged, they were not unbecoming to use. Bede (lib. ii, c. 30) tells us "that Gregory the Great gave Austin the monastic instructions about the temples among the Saxons in Britain, that if they were well built they should not be destroyed, but only converted to the service of the true God." Sometimes the temples were pulled down, and the materials were given to the Church, out of which new edifices were erected for the service of religion. Sometimes additions were made to the emoluments of the clergy by the donation of heathen temples and the revenues that were settled upon them, although the plan of the Church was determined by the emperors themselves. See Bingham, Christ. Antiq. bk. v, ch. iv, § 10; bk. viii, ch. i, § 6; ch. ii, § 4.

TEMPLE, Daniel, a Congregational minister, was born at Reading, Mass., Dec. 23, 1789. He was employed in mechanical labors until he was twenty-one years old. In 1810 he was converted, and joined the church. He was called to the missionary field by reading Buchanan's Reminiscences, and he commenced the work of preparation by entering Phillips Academy at Andover. He subsequently entered Dartmouth College, from which he graduated in 1817. His influence for good in college was great. He spent three years at the Andover Theological Seminary, and was licensed to preach in the First Baptist Church by the Andover association in August, 1820. After being employed one year in Massachusetts by the American board, he was ordained at the same time with the Rev. Isaac Bird at North Bridgewater, Oct. 3, 1821. After his marriage with Miss Rachel Bigelow, he served from Boston for Malta, Jan. 2, 1822, carrying with him the Massachusetts printing-press, which has since proved such a blessing to the people of the Orient. His wife died in Malta in 1827. Two of his four children survive, and are now preaching the Gospel. He returned to America in 1830, and after remaining a short time, during which he married again, he went back to Malta, where he remained until 1833, when he left for Smyrna, taking with him the whole printing establishment. Though he first set up the press in Malta, its productions were for regions beyond. The authorities ordered the press away from Smyrne, but he kept it secret. He established schools there among the Greeks, but whoever would see what he accomplished must go to Constantinople, Aintab, and elsewhere in that land. He continued his connection with the press until he left the mission, in 1844, and returned to America. After his return he commenced preaching at Phelps, Crawford Co., N. Y., where his labors were greatly blessed. His acquaintance with the Scriptures was wonderful, being familiar with every part of them. For some time before his end he was not able to preach; but in sickness and in health, in suffering as in labors, he glorified his Master. He died in Philadelphia, which took place at Reading, Mass., Aug. 11, 1851. See Sprague, Annals of the Amer. Pulpit, ii, 677 sq. (W. P. S.)

TEMPORAL, a term often used for secular, in a distinction from spiritual or ecclesiastical; likewise for anything belonging to time in contrast with eternity.

TEMPORAL POWER of the Pope is a phrase susceptible of two meanings, which are very distinct from each other, and the confusion of which has led to frequent and serious misunderstanding. L. In the first place, the term means the actual sovereignty possessed by the pope as ruler of the Papal States, or States of the Church (q. v.), where the history of its origin, progress, and downfall is briefly detailed. The question as to the necessity or utility of such a power vested in the hands of a spiritual ruler, and even its laws and institutions, has been warmly debated. This controversy is not of entirely recent origin, many of the medieval sectaries urged the incompatibility of the spiritual with the temporal power in the same person, not only in relation to the pope, but also to the baronial bishops. Such were the doctrines of the Vaudois, of Pierre de Bruns, and especially of Arnold of Brescia. In the centuries following, the antipapal controversies turned so entirely upon doctrine that there was little attention paid to this question. It did not enter in any way into the conflict of Gallican and Ultramontane principles. Even Bossuet
not only admitted the lawfulness of the pope’s temporal sovereignty, but contended that it was in some sense necessary to the free exercise of his spiritual power. The controversy only assumed any practical interest during the conflict between Pius VII and Napoleon I., the design of the latter of annexing papal territory to France, or, more properly speaking, the union of the temporal and spiritual jurisdictions by the temporal sovereigns and the others in every part of Catholic Christendom. They profess that the possession of temporal power is no essential part of the privileges of the successor of Peter, but they regard it as the means providentially established for the protection of the spiritual independence of the pope and the free exercise of his functions as spiritual ruler of the Church.

II. By the second signification of the phrase “temporal power of the pope” is understood what would more properly be called the claim of the pope, in virtue of his office, to a power over the temporalities of other kings and states. This power may be of two kinds: 1. Direct, or the power, as supreme moral teacher, to instruct all members of his Church, whether subjects or sovereigns, in the moral duties of their several states. 2. Coercive. If the power be regarded as coercive, it is necessary to distinguish the nature of the coercion which may be exercised. Coercion may be considered in the form or infliction of purely spiritual censure, or it may involve temporal consequences, such as suspension or deprivation from office, forfeiture of the allegiance of subjects, and even liability to the punishment of death. In the former sense it may be regarded as the natural consequence of the spiritual jurisdiction of the Church, which is acknowledged by all Catholics. But the claim to authority over the temporalities of kings has gone far beyond these limits. From the 10th century popes have claimed and repeatedly exercised a power of coercing kings, and have punished them when refractory by suspension, by deprivation, and by the transfer of the allegiance of their subjects. This claim has been a subject of controversy between the Gallican and Ultramontane schools, and in the latter two theories have been devised for its explanation. The first and most extreme supposes that this power was given directly by Christ to Peter and his successors; that the two powers are foreshewn by the “two swords” (Luke xxii. 38); and that the temporal power is a privilege of the primacy by divine law equally with the spiritual sovereignty itself. The second, or indirect, theory holds that the temporal power is not directly of divine institution but is an indirect though necessary consequence of the spiritual supremacy, and is only given as a means of completing and, in a corrupt and disorganized state, rendering more efficacious the work which the spiritual supremacy is directly instituted to accomplish. In this latter form the theory was developed by Bellarmine, and the celebrated declaration of the Gallican clergy in 1862 was directed against it.

A third view of the temporal power was propounded by Fénelon, and is generally described as the “historical theory of the temporal power,” according to which the pope does not possess, whether by direct divine appointment or in virtue of the necessities of his spiritual office, any temporal power whatsoever; but he possesses the preeminence of spiritual power which is required for the government of the Church, and is empowered to enforce it by spiritual penalties, and especially by excommunication. Although these penalties are purely spiritual, yet the religious sentiment and awe with which the Church is regarded by many invest them with certain temporal effects. In several countries, as England (A.D. 859), France, Spain (A.D. 638), and Germany, the forfeiture of certain civil rights was attached, in the case of private persons, to the spiritual censure of excommunication. The same spirit of the age is seen in the form of the oath taken at the coronation of the sovereign in many countries, by which the monarch swore to be the protector and defender of the sovereign pontiff and the holy Catholic Church—thus making their king’s coronations dependent on the crowning of the pope. Not without similar indications of the public feeling of the mediaval time, the advocates of this theory of the temporal power infer that orthodoxy and obedience to the pope were accepted as a condition of the tenure of supreme power, and in the other hand that it was not impossible, to reconcile this theory with the language used by the popes in enforcing their claims to temporal authority, and with the fact that such power continued to be claimed and exercised until very recent times.

See Barnum, Romanism As It Is; Elliott, Delegation of Romanism; and the articles Papacy and States of the Church.

Temporalities of Bishops, in law, are the lay revenues, lands, tenements, and fees belonging to the sees of bishops or archbishops, as they are barons and lords of Parliament, including their baronies. They are defined as all things which a bishop hath by livery from the king, by gift, or by the gift and tenure of lands, tithe, and feat. When Edward I. to the Reformation, it was customary, when bishops received their temporalities from the king, to renounce in writing all right to the same by virtue of any provision from the pope, and to admit that they received them from the king alone. The custody of these temporalities is said by Blackstone to form part of the king’s ordinary revenue, and thus, a vacancy in the bishopric occurring, is a right of the crown, originating in its prerogative in Church matters, the king being, in intention of law, preserver of all episcopal sees. For the same reason, before the dissolution of religious houses, the crown had the custody of the temporalities of all such abbies and priories as were of royal foundation. There is another reason in virtue of which the king possesses this right, which is, that as the successor is not known, the property of the see would be liable to spoil and devastation. The law, therefore, has wisely given to the king the custody of these temporalities until a new election, with power to take to himself all intermediate profits, and to present to all preferments falling vacant during the vacancy of the see. This revenue cannot be granted to a subject: but the 14 Edward III. stat. iv. ch. v. empowers the king, on a vacancy occurring, to lease the temporalities to the dean of the chapter, with a reservation of all advowsons, escheats, and the like. To remedy the wrongs to the Church perpetrated by former sovereigns, who sometimes kept bishoprics vacant in order to enjoy the possession of their temporalities, and when they did supply the vacancy compelled the new bishop to purchase back his temporalities at an exorbitant price, Henry I., by charter, agreed neither to sell, let to farm, nor take anything from the domains of the Church until the successor was installed. By Magna Charta provision was made that no waste should be committed in the temporalities of the bishoprics, and that neither should the custody of them be sold. At present this revenue of the crown is of very small account; for as soon as the new bishop is consecrated and confirmed, he usually receives restitution of his temporalities entire and untouched from his sovereign, to whom he at the time of his consecration surrendered them, and then possesses, which he did not before, a fee simple in his bishopric, and may maintain an action for the profits.

Tempt is used in the Bible in the Latin sense of prove, as a rendering especially of τεστω, teštō, and τρέπω, both which signify to test or try. It is applied to various beings in different senses, not always involving an evil purpose wherein the temptation is presented to the mind as an inducement to sin. See Temptation.
TEMPATION

1. God is said to have tempted Abraham by commanding him to offer up his son Isaac (Gen. xxii, 1), intending to prove his obedience and faith, to confirm and strengthen him by this trial, and to furnish in his person an example and pattern of perfect obedience for all succeeding ages. God does not tempt or try men in order to test them and afterwards pass sentence upon them as if he were ignorant of them, but to exercise their virtue, to purify it, to render it consociable to others, to give them an opportunity of receiving favors from his hands. When we read in Scripture that God proved his people, whether they would walk in his law or not (Exod. xvii, 4), we pray God to render them and dispositions as if he were tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away by his own lust and enticed.

2. The devil tempts us to evil of every kind, and lures us to sin for us, even in our best actions. Satan, having access to the sensorium, lutes inducements before the minds of men to solicit them to sin (1 Cor. xii, 1; 1 Thess. iii., 5; James i, 13, 14). Hence Satan is called that old serpent, and the “devil” (Rev. xii, 9; Matt. iv, 8), and the temptation of our first parents to sin is expressly recognized as the work of the devil (Gen. iii, 1-15; John viii, 44; 2 Cor. xvi, 9; 1 John iii, 8). Deceiving in their ministrations, and endeavoring to infuse into him sentiments of pride, ambition, and distrust (Matt. iv, 1; Mark i, 13; Luke iv, 2), He tempted Ananias and Sapphira to lie to the Holy Ghost (Acts v, 3). In the prayer that Christ himself has taught us to address to God “to lead us not into temptation” (Matt. vii, 13), and a little before his death, our Saviour exhorted his disciples to “watch and pray, that they might not enter into temptation” (xxvi, 41). Paul says, “God will not suffer us to be tempted above what we are able to bear” (1 Cor. x, 13).

3. Men are led to the temptation of the Lord when they unseasonably require proofs of the divine presence, power, or goodness. Without doubt, we are allowed to seek the Lord for his assistance, and to pray him to give us what we need; but it is not allowed us to tempt him, nor to expose ourselves to dangers from which we cannot escape unless we have asked and obtained our salvation beforehand. God is not obliged to work miracles in our favor; he requires of us only the performance of such actions as are within the ordinary means of our strength. The Israelites in the desert repeatedly tempted the Lord, as if they had reason to doubt his presence among them, or his goodness, or his power, after all his appearances in their favor (Exod. xvi, 2, 7, 17; Numb. xx, 12; Psa. lxviii, 18, 41, etc.).

4. Men tempt or try one another when they would know whether things are really what they seem to be, whether men are such as they are thought or desired to be. The queen of Sheba came to King Solomon by proposing riddles for him to explain (1 Kings xi, 1; 2 Chron. i, 19). Daniel desired of him who had the care of feeding him and his companions to prove them for some days whether abstinence from food of certain kinds would make them leaner (Dan. i, 12, 14). The persecutors and Pharisees often tempted our Saviour, and endeavored to decoy him into their snares (Matt. xvi, 1; xix, 3; xxii, 18).

TEMPATION (πεπεπαθαί, πιπεπαθαί, both meaning tri- al), in the modern usage of the term, is the enticement of a person to commit sin by offering some seeming advantage. There are four things, says one, in temptation—(1) deception, (2) infection, (3) seduction, (4) perdition. The sources of temptation are Satan, the world, and the flesh. We are exposed to them in every state, in every place, and in every time of life. They may be wisely permitted to show us our weakness, to try our faith, to promote our humility, and to teach us to place our dependence on a superior Power; yet we must not run into them, but watch and pray; avoid sinful company; consider the love, sufferings, and constancy of Christ, and the awful consequences of falling a victim to temptation. A temptation is a false persuasion or delusion by which we may in some measure know when a temptation comes from Satan: 1. When the temptation is unnatural, or contrary to the general bias or temper of our minds; 2. When it is opposite to the present frame of the mind; 3. When the temptation itself is an instance of bad conscience contrary to whatever we could imagine our own minds would suggest to us; 4. When a temptation is detected in its first rising and appearance; 5. Lastly, when it is violent. See Brooks, Owen, Gilpin, Capel, and Gillespie on Temptation; South, Sermons on Temptation, in vol. vi of his Sermons; Pike and Hayward, Cases of Conscience; and Bishop Porteus, Sermons, vol. i, ser. 3 and 4.

TEMPATION OF CHRIST. Immediately after the inauguration of his ministry, Jesus was led up of the Spirit into the wilderness to be tempted of the devil; and after enduring for forty days the general assault of Satan, he suffered three special solicitations, which are recited in detail (Matt. iv, 1-11; Mark i, 12, 13; Luke iv, 1-20). See Jesus Christ.

J. F. H. DIRKX. The Desert of the Trial. — In the first temptation the Redeemer is shaguered, and when the devil bids him, if he be the Son of God, command that the stones may be made bread, there would seem to be no great sin in this use of divine power to overcome the pressing human want. Our Lord’s answer is required to show us where the temptation lies. He takes the words of Moses to the children of Israel (Deut. vii, 2), which mean, not that men must dispense with bread and feed only on the study of the Divine Word, but that our meat and drink, our food and raiment, are all the work of the creating hand of God, and that a sense of dependence on God is the true manna. He tells the tempter that as the sons of Israel standing in the wilderness were forced to humble themselves and to wait upon the hand of God for the bread from heaven which he gave them, so the Son of man, fasting in the wilderness from hunger, will be humble and will wait upon his Father in heaven for the Word that shall bring him food, and will not be hasty to deliver himself from that dependent state, but will wait patiently for the gifts of his goodness.

In the second temptation, it is not probable that they left the wilderness, but that Satan was allowed to suggest to our Lord’s mind the place and the marvelous thing that could be wrought there. They stood, it has been suggested, on the lofty porch that overhung the valley of Kedron, where the steep side of the valley was added to the height of the Temple (Josephus, Ant. xv, 11, 5), and made a depth beneath where the eye could scarcely have been to cast thyself down upon a "Cast thyself down" — perform in the holy city, in a public place, a wonder that will at once make all men confess that none but the Son of God could perform it. A passage from Psalm xciii is quoted to give a color to the argument. Our Lord replies by an answer that is both firm and strong; "Cast thyself down" — perform in the holy city, in a public place, a wonder that will at once make all men confess that none but the Son of God could perform it. "Ye shall not tempt the Lord your God, as ye tempted him in Massah" (Deut. vi, 16). Their conduct is more fully described by the psalmist as a tempting of God: "They tempted God in their heart by asking meat for their lust; yea, they spoke against God: they said, Can God furnish a table in the wilderness? Behold he smote the rock that the waters gushed out and the streams overflowed. Can he give bread also? Can he provide flesh for his people?" (Psa. lxxviii). Just parallel was the temptation here. God has protected thee so far, brought thee up, put his seal upon thee by
manifest proofs of his favor. Can he do this also? Can he send the angels to buoy thee up in thy descent? Can he make the mental vision of One Who knew all things—thy cross, thy precious blood, thy sins, all to receive thee? The appropriate answer is, "Thou shalt not tempt the Lord thy God." In the third temptation it is not asserted that there is any mountain from which the eyes of common men can see the world and its kingdoms at once displayed; it was with the mental vision of One who knew all things that these kingdoms and their glory were seen. Satan has now begun to discover, if he knew not from the beginning, that One is here who can become the King over them all. He says, "All these things will I give thee, and the glory of them, for that is delivered unto me, and to whomesoever I will, I give it;" but these words are the lie of the tempter, which he uses to mislead. "Thou art come to be great—to be a King on the earth; but I am strong, and will resist thee. Thy followers shall be imprisoned and slain; some of them shall fall away through fear; others shall forsake thy cause, loving this present world. Cast in thy lot with me; let thy kingdom be an earthly kingdom, only the greatest of all—a kingdom such as the Jews seek to see established on the throne of David. Worship me by living as the children of this world live, and so honor me in thy life: then all shall be thine." The Lord knows that the tempter is right in foretelling such trials to him; but though clouds and darkness hang over the path of his ministry he must work the work of him that sent him, and not another work: be must worship God, and name none other. "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." As regards the order of the temptations, there are internal marks that the account of Matthew assigns them their historical order. Luke transposes the last two, for which various reasons are suggested by commentators (Matt. iv. 1-11; Mark i. 12; Luke iv. 1-13).

The three temptations are addressed to the three forms in which the disease of sin makes its appearance on the soul—to the solace of sense, and the love of praise, and the desire of gain (1 John ii. 16). But there is one element common to them all—they are attempts to call up a wilful and wayward spirit in contrast to a patient self-denying one. See TEMPT.

The author of Ecce Homo, although he takes too subjective a view of the last temptation scene, has admirably developed the thought, so lying at the foundation of Christ's whole public demonstration that he was constantly on his guard against the prevailing notion of an establishment of the Messiah's kingdom by force instead of the influence of love; and he well observes that the temptation to this course was one that must have presented itself at some time to the Redeemer's mind.

II. Credibility and Design of the Narrative.—That when our Lord retired to the interior part of the wilderness the enemy of mankind should present the most plausible temptation to our Redeemer, under these trying circumstances, is proof of consistent with the meekness and mildness of his character. The grand question is, Why was Satan suffered thus to insult the Son of God? Wherefore did the Redeemer suffer his state of retirement to be thus disturbed with the malicious suggestions of the fiend? It may be answered that herein (1) he had already proved the thought of his unworthiness, humiliation, (2) he hereby proved his power over the tempter, (3) he set an example of firmness and virtue to his followers, and (4) he here affords consolation to his suffering people by showing not only that he himself was tempted, but is able to succor those who are tempted.

III. Historical Character of the Scene.—As the baptism of our Lord cannot have been for him the token of repentance and intended reformation which it was for sinful men, so does our Lord's sinlessness affect the nature of his temptation, for it was the trial of one who could not discern the moral from the spiritual. The only conception of the temptation impossible for minds where-in temptation is always associated with the possibility of sin. But while we must be content with an incomplete conception, we must avoid the wrong conceptions that are often substituted for it. The popular view of this undesired portion of our Saviour's history is that it is a narrative of outward transactions; that our Saviour, immediately after his baptism, was conducted by the Spirit into the wilderness—either the desolate and mountainous region now called Quaranatania by the people of Palestine (Kitto, Phys. Hist. p. 38, 40), or the great desert of Arabia, the vast expanse of sand and stony waste, comprised in Numbers xxxiiii, 10; Hos. xiii, 5; Jer. ii, 6, etc.—where the devil tempted him in person, appeared to him in a visible form, spoke to him in an audible voice, removed him to the summit of an exceeding high mountain, and to the top of a pinnacle of the Temple at Jerusalem; whereas the view taken by many learned commentators, ancient and modern, is that it is the narrative of a vision, which was designed to supply that ideal experience of temptation, or trial, which it was provided in the divine counsels for our Lord to receive previously to entering upon the actual trials and difficulties of his ministry. (Bishop Melville's "Life of Christ," London, 1825, ii. 276.) Farmer also considers it a "divine vision," and endeavors with much learning and ingenuity to illustrate the wise and benevolent intention of its various scenes as symbolic predictions and representations of the principal trials attending Christ's public ministry. ("Inquiry into the Nature and Design of Christ's Temptation" [London. 1776, 8vo], preface.)

On behalf of the popular interpretation, it is urged that the accounts given by the evangelists convey no intimation that they refer to a vision; that the feeling of hunger could not have been merely ideal; that a vision of forty days' continuance is incredible; that Moses, who was a type of Christ, saw no "visions," and that hence it may be concluded Christ did not; that it is highly probable there would be a personal conflict between Christ and Satan when the former entered on his ministry. Satan had ruined the first Adam, and might hope to prevail with the second (Tremble, *Analecta* [London. 1880], i. 46). Why, too, says others, was our Lord taken up into a mountain to see a vision? As reasonably might Paul have taken the Corinthians into a mountain to "show them the more excellent way of charity" (1 Cor. xii, 1). On the other side it is rejoined that the evangelists do really describe the temptation as a vision. Matthew says, ἀνέβη δὲ ὁ Χριστὸς ἐκ τῆς ομίχλης ὑπὸ τοῦ πνεύματος τὸ πνεύμα τοῦ αὐτοῦ ἐξάλλεις; and Luke, ἦγετο ὑπὸ τοῦ πνεύματος. Do these phrases mean no more than that Jesus went by the guidance or impulse of the Spirit to a particular locality? Do they not rather import that Christ was brought into the wilderness under the full influence of the prophetic spirit making suitable revelations to his mind? With regard to the hunger, the prophets are represented as experiencing bodily sensations in their visions. In Ezekiel the Vision of the Valley of Graftless Bones, derived from an unauthorized application of types, are precursory—that the first Adam really had no personal encounter with Satan; that all the purposes of our Lord's temptation might be answered by a vision, for, whatever might be the mode, the effect was intended to be the same. This effect of the temptations, like Peter's vision concerning Cornelius, etc. (Acts x, 11-17); that commentators less given to speculate allow that the temptation during the first forty days was carried on by mental suggestion only, and that the visible part of the temptation began "when the tempter came to him" (Luke iv. 3). Lo, it is said, "in all things tempted that with regard to Christ's being "taken up into an exceeding high mountain," Ezekiel says (xii, 2), "in the visions of God brought he me into the land of Is-
temptation of Christ

rael, and set me upon a very high mountain," etc.; and that says, "he carried me away in the spirit to a great and high mountain; and, behold, there appeared unto me the city, the holy Jerusalem" (Rev. xxi. 10). But certain direct arguments are also urged on the same side. Thus, it is consistent with the sagacity and policy of the evil spirit to suppose that he appeared in his own proper person to entice the Lord uttering solemnities or evil? Was not this the most direct and efficacious evidence of evan- cations? Archbishop Secker says, "certainly he did not appear what he was, for that would have entirely frus- trated his intent" (Sermons, ii. 114). Chandler says, "The devil appeared not as himself, for that would have frustrated all the effect of his temptation" (Serem. iii. 178). Secker supposes that "Satan transported himself into an angel of light;" but was it likely that he would put on this form in order to tempt our Lord to idolatry? (Matt. iv. 9). Chandler thinks he appeared as "a good man;" but would it have served his purpose to appear as a good man promising universal dominion? The supposition that the devil disguised himself in any form might indeed constitute the temptation a trial of our Lord's understanding, but not of his heart. Besides, Christ is represented as addressing him as "Satan" (ver. 10). It is further urged that the literal interpretation does not suppose the reader to be deceived in his representation of the facts of his temptation, nor of the conduct of the devil, as carried or conducted "by the devil at his will," and therefore as accessory to his own temptation and dan- ger; nor does it promote the consolation of his follow- ers, none of whom could ever be similarly tempted. Our Lord indeed submitted to all the liabilities of the human condition; but do these involve the dominion of Satan over the body to the extent thus represent- ed? The literal interpretation also attributes miracu- lous powers to the devil, who, though a spiritual being, is represented as becoming visible at pleasure, speaking in an audible voice, and conveying mankind where he pleases — powers not inferior to what our Lord's preser- vation would have been had he cast himself headlong from the Temple. Suppose we even give up the old notion that "the devil hurried Christ through the air, and carried him from the wilderness to the temple" (Benson, Life of Christ, p. 85), and say, with Doddridge and oth- ers, that "the devil took our Lord about with him as one person takes another to different places," yet how without a miracle shall we account for our Saviour's admission to the exterior of the Temple, unless he first, indeed, obtained permission of the authorities, which is not recorded (Comp. Josephus, Ant. xv. 11; iii. 8; War, v. 9); nor supposed that great Dodridge resort to the supposition of an "illusive show;" but it may be asked, if one of the temptations was conducted by such means, why not the other two? Macknight endeavors to explain "all the kingdoms of the world and the glory of them" as relating only to them as a mere peradventure ofthe human mind (Low, q.v.). But all this is a mere parable, unless we assume that Matthew and Luke have wholly misunderstood their Master's meaning. The story is that of a fact, hard indeed to be understood, but not to be made easier by explana- tions such as would invalidate the only testimony on which rests (Heuber, Friend's Commentary on Matthew). IV. Literature.—See, besides the works cited above, Bagot, Temptation in the Wilderness (Lond. 1840); Hall,
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Sermons on Our Lord's Temptation (ibid. 1845); Dallas, Christ's Temptation (ibid. 1848); Krummacher, Christ is the Wilderness (from the German, 54 ed. iv. 1892); Smith (T. T.), Temptation of Our Saviour (ibid. 1852); Monod, Temptation of Christ (from the French, ibid. 1854); Macleod, Temptation of Our Lord (ibid. 1872); and the Am. Theol. Rev. July, 1861; Bost. Rev. March, 1863; also the monographs cited by Wolf, Cursus in X T. T. (3d ed. 1877), and Fending, Index Propoetmorum, p. 292, by Hase, Leben Jesu, p. 89; and by Meyer, Commentary on Matt. iv. (Edinb. ed.), i, 129.

TEMPUS CLAUSUM (Feriatum, Sacratum), a closed time, is the period during which noisy festivities are prohibited in the Church of Rome, particularly such as are common in connection with the celebration of a marriage. The origin of such prohibitions is to be found in the ideas which exercised, in some degree at least, a determining influence over the regulation of feasts. See Fasting. Prayer and continence were employed as a preparation for the worthy observance of feasts among the Israelites (Exod. xix. 14 sq.; 1 Sam. xxii. 4), and the custom is endorsed by Paul in 1 Cor. viii. 9. The most ancient ecclesiastical regulations upon this subject date back to the middle of the 4th century (e.g. Conc. Laodicens. c. 51, 52). The civil authorities confirmed the prohibitions imposed by the Church (e.g. Col. De Feria, c. 11, iii, 12 of Leo, and Anonymus 469), and thereupon the Tempus Clausum was generally made to apply to the days which follow rather than to the Advent and other festal periods recommended. No general and inflexible rule for the dies observabiles existed during the Middle Ages, and none has since been established. The usual time is contained between the first Sunday in Advent and the octave of Epiphany, the Ember days and Easter, Rogation and Trinity Sundays. Quiet weddings, as they are termed, are permitted to be celebrated during those periods, but never without a dispensation from the local bishop.

The tempus clausum was adopted by the Protestant church in the ideas which exercised, Doctr. de temp. non, ex Ordinat. Ecc. Ewing, etc. (Halifax, 1848, 4to.), p. 38, 39; art. 133-140), and the subject received careful consideration so late as 1857 in the conference of Eisenach (see Moser, Aligem. Kirchenbl. f. d. evangel. Deutschl. 1857, p. 325 sqq., 343; 1858, p. 197 sqq.). The Tempus Clausum as a closed time in the Catholic church commonly extends over the period between Ash-Wednesday and Easter-Sunday, though it includes only the Passion week in some regions, and in others is not recognised at all. Its observance also varies greatly. Public amusements are prohibited, and marriages are sometimes wholly forbidden or are compelled to be quietly celebrated. Where such legal prohibitions are in force, dispensations from their operation may usually be obtained, except in Altenburg and the principality of Lubeck and Reuss. On the subject, see Hartzheim, Concilia Germaniae, iii, 56; Conc. Trident. sess. xxiv, 10, De Reforma. Matriarci, etc. (Bohmer, Jas Eccles. Prav. lib. iii, tit. xvi, § 45; lib. iv, tit. xvi, § 2 sqq.; Kliesloft, Liturgische Abhandlungen, i, 55 sq.—Hertzog, Real-Enzyklop. der v. s. See LENT.

Ten. (τένες, πάντα, "a part;" Vulg. decime), plainly derived from τένειν, "ten," which also (in the form τένος) means "to be rich;" hence ten is the rich number, perhaps because including all the units under it. The same idea seems to have been retained in the conception of being age, and in the Greek; thus, δίκαιος, δυναμάς, "to receive," "hold," etc., δίκας, "ten," because the ten fingers hold everything; and in the Latin, tenes; French, contain: English, contain, ten. Pythagoras speaks of the Decade, which is the sum of all the preceding numbers 1+2+3+4, as comprehending all quality and articulate speech. For a view of his doctrine of numbers and the probability of its Egyptian origin, see Wilkinson, Manners and Customs of the Ancient Egyptians, iv, 198-200. For Aristotle's similar ideas of the number ten, see Probl. iii, 15. This number seems significant of completeness or abundance in many passages of Scripture. Jacob said unto Laban, "Thou hast changed my wages these ten times" (Gen. xxxi, 41): "Am not I better to thee than ten sons?" (1 Sam. ix. 8); "These ten times have ye reproached me" (Job xxx, 3); "Thy pound hath gained ten pounds" (Luke x, 15), etc. This number, as the end of less numbers and beginning of greater, and as thus signifying perfection, sufficiency, etc., may have been selected for its suitability to those eucharistic donations to religion, etc., which mankind were required to make, probably, in primitive times. Abraham gave to Melchisedec, "priest of the Most High God," a tenth of all the spoil he had taken from the king of Sodom; the Levitical tithe, Numbers xiv, 20; Heb. vii, 4. The incidental way in which this fact is stated seems to indicate an established custom. Why should Abraham give tithes of the spoils of war and not of other things? For instances of the heathen deducing to the gods the tenth of warlike spoils, see Wettstein, On Heb. vi, 4. Jacob's vow (Gen. xxxvii, 22) seems simply to relate to compliance with an established custom; his words are, literally, "And all that thou shalt give me I will assuredly tithe it unto thee." וויכך פֹּלַע פּוּלַע וּכְתָבָן פּוּלַע. On the practice of the heathen, in various and distant countries, to dedicate tithes to their gods, see Spelman, On Tithes, ch. xxvii; Selden, ch. iii; Lesley, Divine Right of Tithes, § 7; Wettstein, On Heb. vii, 2. The Mosaic law, therefore, in this respect, as well as in others, was simply a reconstitution of the patriarchal custom, and that Hebraic sanctity of the military spoils commandment (Numm. xxx, 31). For the observance of tithing generally, see Lev. xxvii, 30, etc., where they are first spoken of as things already known. These tithes consisted of a tenth of all that remained after payment of the first-fruits of seeds and fruits, and of the firstborn. This custom included the tithe, and belonged to God as the sovereign. See Tithe.

Ten Articles. In the year 1556 convocation under Henry VIII gave sanction to the "Ten Articles," entitled "Articles devised by the king's highness majesty to establish Christian quietness and unity among us." These were probably compiled by Cranmer, though ostensibly emanating from the crown. Five of the articles related to doctrines and five to ceremonies. The former were: 1. That the Holy Scriptures and the Three Creeds are the basis and summary of a true Christian faith. 2. That baptism conveys remission of sins and the regenerated grace of the Holy Spirit, and is absolutely necessary as well for children as adults. 3. That penance consists of contrition, confession, and reformation, and is necessary to salvation. 4. This body and blood of Christ are really present in the elements of the eucharist. 5. That justification is remission of sin and reconciliation to God by the merits of Christ; but good works are necessary. The latter were: 1. That images are useful as remembrances, but are not objects of worship. 2. That the church should be honored as examples of life, and as furthering our prayers. 3. That saints may be invoked as intercessors, and their holydays observed. 4. That ceremonies are...
to be observed for the sake of their mystical significance, and as conducive to devotion. 5. That prayers for the dead are good and useful, but the efficacy of papal pardons, and of soul-masses offered at certain localities, is negatived. Upon these articles was founded the work entitled Instigation of a Christian Man (q.v.), commonly known as "The Bishop's Book" (q.v.). See AMERICA.

Ten Commandments, Thm, the common designation of the Decalogue, or that portion of the law of Moses which contains the moral law. See Law of Moses.

I. Title.—The popular name in this, as in so many instances, is not that of Scripture. There we have the "ten words" (ה’ א’dות מְנַצְּחָנָה לְךָ, asethet haddebarim, the decade of the words; Sept. τα ἑξα ἑπτά βίβλα; Vulg. verba decem), not the ten commandments (Exod. xxxix, 28; Deut. iv, 13; x, 4, Heb.). The difference is not altogether an unmeaning one. The word of God, the "word of the Lord," the constantly recurring term for the fullest revelation, was higher than any phrase expressing merely a command, and carried with it more the idea of a self-fulfilling power. If, on the one side, there was the special contrast to which our Lord refers in the parable of the vineyard (Mark xiv, 6), in which the Israelites yielded their vineyard to the care of the newcomers; to the other, in placing the words of the scribes on the same level as the words of God. See SCRIBE. Nowhere in the later books of the Old Test. is any direct reference made to their number. The treatise of Philo, however, who, μικρά ἡ έκκλησία και γενέθλιον, shows that it had fixed itself on the Jewish mind, and, later still, it gave occasion to the formation of a new word (the "Decalogue," ἡ ἔκκλησία, first in Clem. Al. Ped. iii, 12), which has perpetuated itself in modern languages. Other names are even more significant. These, and these alone, are "the words," "the testament," the immortal ground of the union between Jehovah and his people, all else being as a superstructure, accessory and subordinate (Exod. xxxiv, 28). They are also the tables of testimony, sometimes simply "the testimony," the witness to men of the divine will, righteous itself, demanding righteousness of man (xxv, 16; xxxi, 18, etc.). It is by virtue of their presence in it that the ark becomes, in its turn, the ark of the covenant (Num. x, 33, etc.), that the sacred tent became the tabernacle of witness, of testimony (Exod. xxxviii, 21, etc.). See TABERNACLES. They remain there, throughout the glory of the kingdom, the principal relics of a holy equity (1 Kings vi, 9), their material, the writing on them, the sharp incisive character of the laws themselves, presenting a striking contrast to the more expanded teaching of a later time. Not less did the commandments themselves speak of the earlier age when not the silver and the gold, but the ox and the ass, were the great representatives of wealth (comp. 1 Sam. xii, 8).

Ewald is disposed to think that even in the form in which we have the commandments there are some additions made at a later period, and that the second and the fourth commandment were originally as briefly importuned in the third or seventh. The difference between the reason given in Exod. xx, 11 for the fourth commandment and that stated to have been given in Deut. v, 15 makes, perhaps, such a conjecture possible. Scholia, which modern annotators put into the margin, are, in the existing state of the Old Test., incorporated into the text. Obviously both forms could not have appeared written on the two tables of stone, yet Deut. v, 15, 22 not only states a different reason, but affirms that "all these words" were thus written. Keil (Comment, on Exod. xx) seems on this point disposed to agree with Ewald.

The Decalogue is found in two passages, first in Exod. xx, 2-17, again in Deut. v, 6-21; and there are certain differences between the two forms, which have been taken advantage of by rationalistic interpreters, sometimes for the purpose of disparaging the historical correctness of either form, and sometimes as a conclusive argument against the doctrine of inspiration. The differences are of three kinds: (1.) Simply verbal, consisting in the insertion or omission of the Hebrew γ, which signifies and; in Exod. it is only omitted once where it is found in Deut., namely, between грaven image and any likeness, in the second commandment; but in Deut. it occurs altogether six times where it is wanting in Exod.; and of these, four are at the commencement of the last four commandments, which are severally introduced with and, and when that precedent is followed in form, while still the sense remains essentially the same: under the fourth commandment, it is in Exod. "nor thy cattle," while in Deut. it is "nor thine ox, nor thine ass, nor any of thy cattle"—a mere amplification of the former by one or two leading particulars; and in the tenth commandment, as given in Exod., "thy neighbor's house" comes first, while in Deut. it is "thy neighbor's wife;" and here also after "thy neighbor's house," it is added "his field"—another slight amplification. (2.) Differences in respect to matter: these are altogether four. The fourth commandment is introduced with and, which may be the reason assigned for its observance in Exod. is derived from God's original act and procedure at creation, while in Deut. this is omitted, and the deliverance of Israel from the land of Egypt is put in its stead; in Deut. the fifth commandment runs, "Honour thy father and thy mother, as the Lord thy God commanded thee," the latter words having no place in Exod.; and in the tenth commandment, instead of "Thou shalt not covet thy neighbor's wife," it stands in Deut. "Thou shalt not desire thy neighbor's wife," differing only, however, in this, that the one (covet) fixes attention more upon the act of desire to possess, and the other upon the improper desire itself. It is obvious that these differences leave the main body or substance of the Decalogue, as a revelation of law, entirely untouched; not one of them affects the import and bearing of a single precept; nor, if viewed in their historical relation, can they be regarded as involving in any doubt or uncertainty the verbal accuracy of the form presented in Exod. We have no reason to doubt that the words there recorded are precisely those which were uttered from Sinai, and written upon the tables of stone. In Deut. Moses gives a revised account of the precepts; he states the restraints upon the life of the people often, as speaking in a hortative manner, and from a more distant point of view; and, while he repeats the commandments as those which the Lord had spoken from the midst of the fire and written on tables of stone (Deut. v, 22), he yet shows in his very mode of doing it that he did not aim at an exact reproduction of the past, but wished to preserve to some extent the form of a free rehearsal. This especially appears in the addition to the fifth commandment, "as the Lord thy God commanded thee," which distinctly pointed back to a prior original, and even recognised as that the perma-

nent institution (Exod. xxi, 15, 16; Deut. v, 12, 17); and the introduction of the latter commands with the copulative and tends to the same result; as it is precisely what would be natural in a rehearsal, though not in the original announcements, and came from combining with the legislative something of the narrative style. Such being plainly the character of this later edition, its other and more noticeable deviations—the occasional amplifications admittad into it, the substitution of desire for covet, with respect to a neighbor's wife, in the tenth commandment, and of the deliverance of Israel from Egypt, for the divine order of procedure at the creation, in the fourth commandment—are explained as slight, and incident, as planetary statements, which it was perfectly competent for the authorized mediator of the covenant to introduce, and which, in nature and design, do not materially differ from the alterations sometimes made by inspired
TEN COMMANDMENTS
writers of the New Test, on the passages they quote from the Old (see Fairbairn, Herem. Manual, p. 354 sq.). They are not without use in an exegetical respect; and in the present case have also a distinct historical value, from the important evidence they yield in favor of the Mosaic authorship of Deut.; since it is impossible that any later reformer, imitating a character personating Moses, would have ventured on making such alterations on what had been so expressly ascribed by Moses to God himself, and which seemed to bear on it such peculiar marks of sacredness and inviolability (Hervieriek, Introduction to the Pentateuch, p. 308).

III. Source.—The circumstances in which the ten great words were first given to the people surrounded them with an awe which attached to no other precept. In the midst of the cloud, and the darkness, and the flashing lightning, and the fiery smoke, and the thunder,like the voice of a trumpet, Moses was called to receive the law without which the people would cease to be a holy nation. Here, as elsewhere, Scripture unites two facts which men separate. God, and not man, was speaking to the Israelites in those terrors, and yet in the language of later inspired teachers, other instrumentalities and agents of the divine word and power, for instance, Jewish interpreters, with hardly an exception, maintain that "Deus verba Descaloi per se immediate locutus est" (Diss. de Decal.). The language of Josephus, however (Ant. xv, 5, 8), not less than that of the New Test., shows that at one time the traditions of the Jewish schools pointed to the opposite conclusion. The law was "ordained by angels" (Gal. iii, 9), "spoken by angels" (Heb. ii, 2), received as the ordinance of angels (Acts vii, 53). The agency of those whom the thoughts of the Psalmist connected with the lights and the flaming fire (Ps. civ, 4; Heb. i, 7) was present also on Sinai. The predicament of the Israelites was described by Paul (Gal. iii, 19) affirms, that of "a mediator." He stood "between" the people and the Lord "to show them the word of the Lord" (Deut. v, 5), while they stood afar off to give form and distinctness to what would else have been terrible and overwhelming. The "voice of the Lord" which they heard in the thunders and the sound of the trumpet, "full of majesty," "dividing the flames of fire" (Ps. xxxix, 9-3), was for him a divine word, the testimony of an eternal will, just as in the parallel instance of John xii, 29, a like testimony led some to say "it thundered," while others receive the testimony of the world in the same manner. The people shrank even from this nearness to the awful presence, even from the very echoes of the divine voice. The record was as exceptional as the original revelation. Of no other words could it be said that they were written as these were written, engraved on the tables of stone, not as originating in man's contrivance or sagacity, but by the power of the Eternal Spirit, by the "finger of God" (Exod. xxxii, 18; xxxii, 16). See Barth-Kol.

IV. The number ten was, we can hardly doubt, itself significant to Moses and the Israelites. The received synecdoche for it is "the commandments" (Fromm, Symbolik, i, 176-183), it taught the people that the law of Jehovah was perfect (Ps. xix, 7). The fact that they were written not on one, but on two tables, probably in two groups of five each (infra), taught men (though with some variations from the classification of later ethics) the great division of duties towards God and duties towards our neighbor, which we recognize as the groundwork of every true moral system. It taught them also, five being the symbol of perfection (Bähr, i, 183-187, how incomplete each set of duties would be when divorced from its companion. The recurrence of these five in the ten is an accent and a striking. Ewald (Gesch. Isr. ii, 212-217) has shown by a large induction how continually laws and precepts meet us in groups of five or ten. The numbers, it will be remembered, meet us again as the basis of all the pro-

portions of the tabernacle (q. v.) and temple. It would show an ignorance of all modes of Hebrew thought to exclude this symbolic aspect. We need not, however, shut out altogether that which some writers (e. g. Grothus, De Decal. p. 36) have substituted for it, the connection of the ten words with a decimal system of numeration through the finger of God, in the form of the count. Words which were to be the rule of life for the poor as well as the learned, the groundwork of education for all children, might well be connected with the simplest facts and processes in men's mental growth, and thus stamped more indelibly on the memory. Bähr, absorbed in his calculations of how many nothing has nothing, has nothing to say to the question of the numberiation but two notes of admiration (!). The analogy of ten great commandments in the moral law of Judaism might have shown him how naturally men crave a number that thus helps them. A true system was as little likely to ignore the natural craving as a false (see note in Ewald, Gesch. Isr. ii, 207). See Tabs.

V. Tables.—In what way the ten commandments were to be divided has, however, been a matter of much controversy. At least four distinct arrangements present themselves.

1. In the received teaching of the Latin Church rests that of Augustine (Qu. in Ex. 71, Ep. ad Januar. c. 11; De Decal. etc.), the first table contained three commandments, the second the other seven. Partly on mystical grounds, because the tables thus symbolized the trinity of divine persons and the eternal Sabbath, partly as seeing in it a true ethical division, he adopted this classification. It involved, however, and in part proceeded from, an alteration in the received arrangement. What we know as the first and second were united, and consequently the Sabbath law appeared at the close of the first table as the third, not as the fourth, commandment. The completeness of the number was restored in the second table. The ninth commandment (the tenth) of the precept, "Thou shalt not covet thy neighbor's wife," which with us forms part of the tenth. It is an almost fatal objection to this order that in the first table it confounds, where it ought to distinguish, the two sins of polytheism and idolatry; and that in the second it introduces an arbitrary and meaningless division. The later theology of the Church of Rome apparently adopted it as seeming to prohibit image-worship only so far as it accompanied the acknowledgment of another God (Catech. Trident. iii, 2, 20).

2. The familiar division—referring the first four to our duty towards God, and the rest, our duty towards man—is, on ethical grounds, simple and natural enough. If it is not altogether satisfying, it is because it fails to recognise the symmetry which gives to the number five so great a prominence: and perhaps, also, because it looks on the duty of the fifth commandment from the point of view of modern ethics rather than from that of the ancient Israelites and the first disciples of Christ (infra).

3. A modification of 1 has been adopted by later Jewish writers (Jonathan ben-Uziel, Aben-Erra, Moses ben-Nachman, in Suicer, Thesaur. s. v. Δακταλογος). Retaining the division of the first table, they, instead of the elements of the common order, have made a new "word" of the opening declaration, "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage," and so have avoided the necessity of the subdivision of the tenth. The objection to this division is (1), that it rests on no adequate authority, and (2) that it turns into a single precept what is evidently given as the groundwork of the whole body of laws.

4. Rejacting these three, there remains that which recognized by the older Jewish writers—Josephus (Ant. iii, 6, 6) and Flaccus (ib. 130, 3). It is explained thoughtfully by Ewald (Gesch. Isr. ii, 208), which places five commandments in each table, and thus preserves the pentad and decad grouping which pervades the whole code. A modern jurist would perhaps object that...
this places the fifth commandment in a wrong position; that a duty to parents is a duty towards our neighbor. From the Jewish point of view, it is believed, the place thus given to that commandment was essentially the right of the head. The duty of honor, and duty towards our neighbors, we must think of the first table as containing all that belonged to the Elohim of the Greeks, to the Platus of the Romans—duties, i.e., with no corresponding rights; while the second deals with duties which involve rights, and come, therefore, under the head of justice. On the J. T. view of this commandment, i.e., supporting, parents came under the former head. As soon as the son was capable of it, and the parents required it, it was an absolute, unconditional duty. His right to any maintenance from them had ceased. He owed them reverence as he owed it to his Father in heaven (Heb. xii. 9). He was to show piety (devêçi) to them (1 Tim. v. 4). What made the "Cobban" casuistry of the Scribes so specially evil was that it was, in this way, a sin against the piety of the first table, not merely against the lower obligations of the second (Mark vii. 11). It at least harmonizes with this, this second, third, fourth, and fifth commandments all stand on the same footing as having special sanctions attaching to them, while the others that follow are left in their simplicity by themselves, as if the parity of rights were in itself a sufficient ground for obedience. A further confirmation of this is found in the division itself. Rom. xiii. 8, Paul, summing up the duties "briefly comprehended" in the one great law, "Thou shalt love thy neighbor as thyself," enumerates the last five commandments, but makes no mention of the fifth.

VI. Addition.—To these ten commandments, as we find in the Samaritan Pentateuch an eleventh added:

"But when the Lord thy God shall have brought thee into the land of Canaan, whither thou goest to possess it, thou shalt set thee up two great stones, and shalt plaster them with plaster; and thou shalt build there an altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron thereon. Of unhewn stones shalt thou build that altar to the Lord thy God, and thou shalt offer on it burnt-offerings to the Lord thy God, and thou shalt sacrifice peace-offerings, and shall eat thereof in the place which the Lord thy God shall choose. But thou shalt not offer burnt-offerings thereon of young oxen, or of fat cattle, or of fat sheep: for if thou dost offer any such of the children of Israel before the Lord thy God, he will be wroth with thee. Thou shalt rather go thither unto the place which the Lord thy God shall choose; and thou shalt offer burnt-offerings thereon to the Lord thy God, and thou shalt sacrifice peace-offerings, and shalt eat thereof. And thou shalt not do after all things thus: for thou hast not known the ways of the Lord thy God." (Walton, Bib. Polyglotts.) See Targum.

VIII. The absence of any distinct reference to the ten commandments as such in the Pirkê Aboth (= Maxims of the Fathers) is both strange and significant. One chapter (ch. v) is expressly given to an enumeration of all the scriptural facts which may be grouped in decades—the ten words of Creation, the ten generations from Adam to Noah and from Noah to Abraham, the ten trials of Abraham, the ten plagues of Egypt, and the like; but the ten divine words find no place in the list. With all their ostentation of profound reverence for the law, the teaching of the rabbis turned on other points than the great laws of duty. In this way, the commandments which we have learned that they might keep their own traditions. Comp. Stanley, Jewish Church, lect. vii, in illustration of many of the points here noticed. See Talmud.

IX. Economical Importance.—The giving of the ten

ANALYSIS OF THE MORAL LAW.

To Superiors. To Equals.

2. Idolatry. 7. Adultery.
5. Filial Impiety. 10. Covetousness.

Hateful

Sacred.


Capital

Secular.

commandments marks an era in the history of God's dispensations. Of the whole law this was both the first portion to be communicated, and the last that followed. Various things attested this superiority. It was spoken directly by the Lord himself—not communicated, like other parts of the old economy, through the ministration of Moses—and spoken amid the most impressive signs of his glorious presence and majesty. Not only was it given in a manner by building a temple on the Hill of Curses. They would claim the inheritance of the blessings; they would set the authority of their text against that of the scribes of the Great Synagogue. One was as likely to be accepted as the other. The "Hebrew verity" was not then acknowledged as it has been since. (4.) In other repetitions or transfers in the Samaritan Pentateuch we may perhaps admit the plea which Walton makes in its behalf (loc. cit.) that, in the first formation of the Pentateuch as a Codex, the transcribers had a large number of separate documents to copy, and that consequently much was left to the discretion of the individual writer. Here, however, the case is different. The later Samaritans might easily come to look on their text as the true one: on that of the Jews as corrupted by a fraudulent omission. It is to the credit of the Jewish scribes that they were not tempted to retaliate, and that their reverence for the sacred record prevented them from suppressing the history which connected the real sanctuary with the blessings of Gerizim. See SAMARITAN PENTATEUCH.
there they were engraved undoubtedly imaged an abiding validity and importance. It was an emblem of relative perpetuity. The very number of words, or utterances, in which they were comprised, ten, bespoke the same thing; for in the significance that in ancient times was ascribed to certain numbers, ten was universally regarded as a symbol of completeness (Spencer, De Leg. Heb., i, ii.; Bähr, Symbolik, i, 175.). See EAGLE.

Tenebrae (darkness), an office for the Wednesday, Thursday, and Friday of Holy Week, commemorating the sufferings and death of our Blessed Saviour. The name of the office has been traced to the fact that it was formerly celebrated at midnight, as an allusion to Christ walking no more openly with the Jews, as Cranmer says. Others suggest that it is derived from the gradual extinction of lights, which originally were just put out one by one as the morning began to grow clear; or in symbol of grief and mourning; or, as Belch suggests, of the eclipse of three hours at the Passion. The number of lights varied. In some churches there was a candle corresponding to each psalm and lesson of the office. Thus we find seven, nine, twelve, fifteen, twenty-four, twenty-five at York, thirty, seventy-two, or even as many as each person thought fit to bring. These were extinguished sometimes at once, or at two or three intervals. In some places they were quenched with a moist sponge, and in others with a hand of wax to represent the left hand of St. Gregory the Great that on the night of Good-Friday the watchings were kept in darkness until the third hour, when a small light appeared above the altar. Cranmer explains that the Laments of Jeremiah were read in memory of the Jews seeking our Lord's life at this time. The Reproaches and Triumgraph were not sung until the 18th century on Good-Friday.

Tenson, Thomas, a learned English prelate, was born at Cottenham, Cambridgeshire, Sept. 29, 1636; and receiving his primary education at the free school at Norwich, entered Corpus Christi College, Cambridge, where he graduated in Lent term, 1656-7. He began to study medicine, but on the eve of the Restoration decided upon the theological profession, and was ordained privately at Richmond in Surrey by the bishop of Salisbury. Being admitted fellow of his college March 24, 1662, he became tutor, and in 1665 was chosen one of the university preachers, and about the same time was presented to the cure of St. Andrew the Great in Cambridge. In 1667 he received the rectory of Holywell and Nendingen, Huntingdonshire, from the earl of Manchester, and in 1674 was chosen principal minister to the Church of St. Peter's Mancroft, Norwich. In 1680 he took the degree of D.D., and in October of the same year was presented by Charles II, being then a royal chaplain, to the vicarage of St. Martin's-in-the-Fields, London. Immediately after the Revolutions he was promoted to be archdeacon of London; was consecrated bishop of Lincoln, Jan. 10, 1692; and was raised to the archbishopric of Canterbury in 1694. In 1700 he was appointed one of a committee to recommend and nominate to the king proper persons and religious preferments in his gift above the value of £20 per annum. He attended his majesty during his last illness, and crowned queen Anne. He was, in April, 1706, made first commissioner in the treaty of union between England and Scotland; and afterwards crowned George L. His death occurred at Lambeth Palace Dec. 14, 1715. By his will he bequeathed large sums to charitable purposes, and proved a liberal benefactor to Benedict College, Cambridge, the library of St. Paul's Cathedral, the Society for the Promotion of the Gospel, Bromley College, etc. He published, The Creed of Mr. (Thomas) Boston, Master of Arts, Oxford; his Disputations in a book of course (1678, 4to.); — Bacometia; or Certain Genuine Remains of Lord Bacon (1679, 8vo; 1674, 4to). See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Bong. Dict. s. v.

Tennent, Gilbert, an eloquent Presbyterian divine, and eldest son of the Rev. William Tennent, Sen., was born in the County of Armagh, Ireland, Feb. 5, 1708; emigrated with his father to America in 1718; received his education under the paternal roof; had the honorary degree of master of arts conferred upon him by Yale College in 1726; and in theology professed to preach in May, 1725; and was ordained and installed minister of a Presbyterian congregation at New Brunswick, N. J., in 1726. In 1740 he was prevailed on by Whitefield to accompany him on a preaching tour to Boston; and this tour constituted one of the great events of his life. The scope of his pietistic labors is thus described by the Rev. Mr. Prince, minister of the Old South Church: "It was both terrible and searching. . . . By his arousing and spiritual preaching, deep and pungent convictions were wrought in the minds of many hundreds of persons in that town; and the same effect was produced on several scores in the neighboring congregations. And now was such a time as we never knew. The Rev. Mr. Cooper was wont to say that more came to him in one week in deep concern than in the whole twenty-four years of his preceding ministry. I can say also the same as to the numbers who repaired to me." Tennent went on to do in Bristol what he had done in Boston in the dispersion of the Presbyterian Church in 1741; indeed, it was owing, in a great measure, to one sermon called the "Nottingham Sermon," which Dr. Alexander declares to be one of the most severely abusive sermons that were ever penned, that that schism occurred. It is to his honor, however, that, seventeen years after, he was a principal instrument in a reunion of the two parties. In 1743 he became pastor of a Presbyterian congregation (disciples of Whitefield) in Philadelphia, where he continued the residue of his ministry and life, which was about twenty years. He died July 23, 1764. Mr. Tennent was a teacher, and had few equals in his vigorous days. His reasoning powers were strong; his thoughts nervous and often sublime; his style flowery and diffusive; his manner of address warm and pathetic—such as must convince his audience that he was in earnest." Henry B. Smith, D.D., says of him, "Gilbert Tennent, that soul of fire." He had a powerful and public spirit, needing no other motive to exert himself than only to be persuaded that the matter in question was an important public good. He published Sermons (Philadelphia, 1744, 8vo):—Discourses (1745, 12mo):—Sermons (1758, 12mo). He also published many occasional sermons, especially one, "Sermon on the New Year's Day, 1748, which is entitled, "The American Pulpit," iii, 35-41; Sermon on His Death, by S. Finley, D.D. (1764, 8vo); Alexander, Hist. of the Log College, p. 91-94; Sermons and Essays by the Tennents and their Contemporaries (1855, 12mo); Allibone, Dict. of Brit. and Amer. Authors, s. v.; Gillies, Hist. Coll. (J. L. S.)

Tennent, John, a Presbyterian minister and third son of the Rev. William Tennent, Sen., was born in the County of Antrim, Ireland, Nov. 12, 1705. His parents emigrated to America when he was twelve years old. He was educated at the Log College, and licensed to preach Sept. 18, 1729. On Nov. 19, 1730, he was installed pastor of the Presbyterian Church of Freehold, Monmouth Co., N. J. He had but a brief ministry, his death occurring April 23, 1732. He was distinguished for a clear, discriminating mind and earnest manner. One of his sermons, on regeneration, was published, with a short memoir of his life, by his brother Gilbert Tennent. See Sprague, Annuals of the Amer. Pulpit, iii, 41.

Tennent, William, 1, a Presbyterian minister and educator, and the father of Gilbert, John, and William Tennent, was born in Ireland in 1673. He received a liberal education; was admitted to a degree a Bachelor of Divinity at the University of Dublin; and was licensed ably a graduate of Trinity College, Dublin. He entered the ministry originally in the Episcopal Church, and was ordained deacon by the bishop of Down, July 1, 1704; and priest, Sept. 22, 1706. He emigrated to Amer-
Tennent in 1718, and immediately changed his ecclesiastical relations, being received into the Presbyterian Church September 17 of the same year. He supplied East Chester and Bedford, N.Y.; Benson and Smithfield, Bucks Co., Pa.; and in 1726 accepted a call from the Presbytery of the same county, where he spent the remainder of his life. He was but fully settled when he was impressed with the conviction that there were other duties than those of a pastor demanding his attention. The country was in a forming state, and he felt that it was all-important that it should have a right direction. His four sons followed in the footsteps of their godly father, and were consistent Christians. His attention was early directed to the young men who were growing up around him, and he who saw must be educated to become useful members of society. As there were no schools or colleges in that region, he determined to erect a building for educational purposes. His means were limited, and consequently the building must correspond with them. In process of time a log house was erected of humble proportions about a mile from Neshaminy Creek, near to the church. This house was afterwards designated the "College," and was the first literary and theological institution of the Presbyterian Church in this country. It was the immediate parent of Princeton College and Theological Seminary, and of all other institutions of a similar character in the Church. The site of the log college was in every desirable, convenient, and economical respect superior, and it did an extensive prospect of level, fertile country, bounded by distant hills. The distinguished Whitefield, who visited it in 1739, says of it: "The place wherein the young men study is a log house about twenty feet long and nearly as many broad, and me it seemed to resemble the school of the old prophets, for their habitations were mean; and that they sought not great show, but lived in a manner of those passages of Scripture wherein we are told 'each of them took a beam to build them a house;' and that at a feast of tabernacles prophets set up booths on the roof, while others went to fetch some herbs out of the field. All we can say of most of our universities is, that they are glorious without. From this despised place seven or eight worthy ministers of Jesus have lately been sent forth; more are almost ready to be sent, and the foundation is now laying for the instruction of many others."

Of Mr. Tennent, the founder of this college, but little is known outside of his connection with the institution. Whitefield's journal refers to him thus: "At my return home was much comforted by the company of one Mr. Tennent, an old grey-headed disciple and soldier of Jesus Christ. He keeps an academy about twenty miles from Philadelphia, and has distinguished himself with four gracious sons, three of which have been, and still continue to be, useful to the Church. He is a great friend of Mr. Erskine of Scotland, and he and his sons are secretly desired by the synod generally, as Mr. Erskine's friends are hated by the judicators of Scotland, and as the Methodist preachers are by the brethren in England."

Whitefield further says: "Set out for Neshaminy, where old Mr. Tennent lives, and where I was to preach to-day according to appointment. Arrived there, met a great company of the Presbytery, with the people assembled in the meeting-house yard. Mr. Whiteness, Jr., as we stayed beyond the time, was preaching to the people all day and then he stopped, gave out a psalm, which was sung, and then I began to preach to the Lord gave me utterance. At first the people seemed uneaf, but in the midst of my discourse they were pleased. Two of the Lord Jesus came upon me, and I felt such a struggling within myself for the soul of man. After the service was finished, Mr. Gilbert Tennent gave me a word of exhortation to confirm what had been delivered. After our exercises were over, we went to old Mr. Tennent's, and the smoke of this house I like as well as the most pleasant parochial. His wife to me seemed like Elizabeth, and he like Zachary. Both, as far as seen, had a command of the people; through God was pleased to humbly my soul so that I was obliged to retire for a while, yet we had sweet communion with each other. After the evening in concerting what measures had best be taken for promoting our dear Lord's kingdom. It happened very providentially that Mr. Tennent was borne quickly, and we are appointed to be a presbytery by the synod, so that they intend bringing up gracious youth and sending them out from time to time into the world with zeal and energy of good."

Among the ministers sent out from Log College to preach the gospel, were his four sons, Gilbert, William, John, and Charles; Rev. Messrs. Samuel Blair, Samuel J. Finley (afterwards D.D. and president of Princeton College), W. Robinson, John Rowland, and Charles Beatty. In 1742 this venerable man became unable to perform his duties as pastor of his people, it was supplied by the presbytery. In 1748 Mr. Beatty was ordained as his successor. His work was nearly done, and of him it may be said, in the language of Dr. Alexander, "The Presbyterian Church is probably not more indebted for her prosperity, and for the evangelical spirit which has generally pervaded her body, to any individual than to the elder Tennent." He died at his loved home in Neshaminy, May 6, 1746. His published works consist mostly of sermons, twenty-three of which appear in one volume, 8vo. Two other discourses were also published. Many occasional sermons and pamphlets were published in Philadelphia by Rev. Samuel Finlay, D.D., his former pupil, preached his funeral discourse, which was also published. See Sprague, *Annals of the Amer. Pulpit*, iii, 23; *Gen. Assmb. Miss. Mag. or Evang. Intell.* ii; *Alexander, Hist. of Log Col.; Tennent's Family Record.*

Tennent, William (2), a Presbyterian minister, and brother of John, Tennent, a minister of the Church of Ireland, Jan. 3, 1705. He emigrated with his father, the Rev. William Tennent, Sen., to America in 1718, where he received his education under the instruction of his father, and studied theology by the aid of his brother. He was licensed by the Philadelphia Presbytery, and ordained pastor of the Presbyterian Church at Freehold, N.J., Oct. 25, 1733, where he remained until his death, March 8, 1777. About the time that Mr. Tennent completed his theological course, he was the subject of a remarkable trance, which has perhaps given him his greatest celebrity. A full account of this extraordinary incident was published by Elias Boudinot. Mr. Tennent contributed sermons to *Sermons on Sacramental Occasions* (1739), and a *Sermon upon Matt. v, 23-24* (1769). See Sprague, *Annals of the Amer. Pulpit*, iii, 52; *Allibone, Dict. of Brit. and Amer. Authors, s.v.; Steel, Burning and Shining Lights* (1864-78); *Tenn. Mag.* vol. ii, 1733; *Hist. Log College; Prince, Christ, Hist.; Life of William Tennent, with an Account of his being Three Days in a Trance* (N. Y. 1847, 18mo); *Sermons and Essays by the Tennents and their Contemporaries* (1855, 12mo); *Blackwood's Mag.* iv, 695; *Story, Constitution of the Human Soul* (1857), p. 317. (J. L. S.)

Tennent, William (5), a Presbyterian minister, and son of the Rev. William Tennent (2), was born in Freehold, N. J., in 1740. He graduated at the College of New Jersey in 1758, was licensed to preach by the presbytery of New Brunswick in 1762, ordained by the same presbytery in 1763, and installed as junior pastor of the Presbyterian Church in Hightstown. In 1772 he became pastor of an Independent Church in Charleston, S. C. He died Aug. 11, 1777. Mr. Tennent was an eloquent preacher. Elegance of style, majesty of thought, and clearness of judgment characterized all his discourses. See Sprague, *Annals of the Amer. Pulpit*, iii, 243; *Hall, Hist. of Norwalk; Ramsey, Hist. of South Carolina*, vol. ii; *Hist. of the Church of Charleston*; *Alison, Funeral Sermon.*

Tennyson, Asa Peaslee, a Congregational minister, was born in Corinth, Vt., Feb. 14, 1801. He worked at an inn in Haverhill, N. H.; studied theology with Rev. Grant Powers and President Tyler of Dartmouth College. He was ordained first servant of the pastor's meeting-house in Norwich, Vt.; and when twenty-sev en years old took a five years' commission under the
New Hampshire Missionary Society, laboring in Hebron and Groton. In March, 1833, he became first pastor of the Congregational Church in Concord (West), N. H., where he died, March 1, 1867. Mr. Tenney was original, eloquent, and a mighty revivalist. He had won wide fame for the Bible and human nature, and was a prodigious worker, his sermons for over thirty-four years averaging more than four a week. See A Blacksmith in the Pulpit and in the Parish, in the Congregational Quarterly, 1867, p. 359 sqq., 380.

Tenney, Caleb Jewett, D.D., a Congregational minister, was born at Hollis, N. H., May 3, 1780. He graduated at Dartmouth College in 1801, entered the ministry in 1826, and was ordained as an elder in 1829, and as an associate pastor at Newport, R. I., where he remained until May, 1814, when he resigned and became co-pastor in Wethersfield, March 27, 1816, but, on account of his voice failing, was dismissed in 1840, and removed to Northampton, Mass., where he died, Sept. 28, 1847. He acted as agent for both the American and the Massachusetts Colonization Society. His publications were Two Discourses on Baptism (1816) and a few Occasional Sermons. See Sprague, Annals of the Amer. Pulpit, ii, 472.

Tenney, Ephraim, a Presbyterian minister, was born in Dummerston, Vt., Nov. 12, 1815. He graduated at Westminster College, Ill., in 1844, and entered the Western Theological Seminary the same year, and in the year following he died in Brooklyn, N. Y., March 8. (W. P. S.)

Tenney, Roswell, a Presbyterian minister, was born in Hanover, N. H., in 1796. He was educated at Dartmouth College, studied theology in the Union Theological Seminary, Prince Edward Co., Va., was licensed by the Hanover Presbytery April 25, 1828, and ordained by the same Nov. 28, 1829. His first preaching was as a home missionary; after that he preached successively at Salem, Unity, Somerset, and New Lexington, Va.; three points in Perry County, O.—Logan, Belpre, and Warren; two points in Washington County, O.; Dover, Mass.; Hanover Centre, N. H.; again in Salem and Fearing, O.; and finally at Ameeville, in Athens County. He died Aug. 6, 1866. See Wilson, Preb. Hist. Almanac, 1867, p. 821.

Tenney, Samuel Gilman, a Congregational minister, was born at Rowley, Mass., April 12, 1798. He sought an education with a view of entering the ministry, being impressed that it was his duty to preach. He was educated for college and for N. H., after which he entered Dartmouth College, from which he graduated in 1823. He studied theology under the Rev. Dr. Chapin at Woodstock, Vt. He was ordained June 29, 1825, and installed pastor of the Lyndon Church, Vt. Here he labored for six years with success. He was subsequently pastor in the following places: Bakersville, Vt., four years; Waitsfield, Vt., two years; Hillsborough, N. H., five years; Woodborough, Vt., seven years; and Alstead, N. H., seven years, when he retired, after an unbroken ministry of forty-nine years, in the sixty-fourth year of his age. His labors were blessed in many places by special and powerful revivals. He died in Springfield, Vt., Dec. 5, 1874. (W. P. S.)

Tent (usually and properly טֵנֶטֶט, את, so called from gliterring [Geneseus] or being round [Firstt], sqwy) both occasionally "tabernacle," elsewhere חַּסֶּכֶנ הַּסֶּכֶנ, a dwelling [Cant. i, 8], the regular term for "tabernacle;" רַבֶּכֶנ, sukkaḥ; [2 Sam. xi, 11]; a "booth" or רַבֶּכֶנ, kubbaḥ, a dome-like pavilion, only in Numb. ii, 8); a movable habitation, made of curtains extended upon poles. See Tabernacle.

Among the leading characteristics of the nomad races, those two have always been numbered whose origin has been ascribed to Jabal the son of Lamech (Gen. iv. 20), viz. to be tent-dwellers (תֵנֶטֶט תֵנֶט comp. xxv, 27; sqwy sqwy Pluyn, vi, 32, 35) and keepers of cattle. Accordingly the patriarchal fathers of the Israelites were dwellers in tents, and their descendants proceeded at once from tents to houses. We therefore read but little of "huts among them, and never as the fixed habitations of any people with whom they were conversant. By huts we understand small dwellings, made of the green or dry branches of trees interwined, and sometimes plastered with mud. In Scripture they are called both succoth and tabernacles, as were made by Jacob in Egypt for his cattle during the first winter of his return from Mesopotamia (Gen. xxxiii, 17). In after-times we more frequently read of them as being erected in vineyards and orchards to shelter the man who guarded the ripened produce (Josh. xviii, 19; Isa. i, 8; xxiv, 20). It was one of the Moscal institutions, that during the Feast of Tabernacles the people should live for a week in huts made of green boughs (Lev. xxiii, 42). In observing the directions of the law respecting the Feast of Tabernacles, the Rabbinical writers laid down as a necessary point, that the ordinary Jewish tent, or סֻּכֶּכֶא, Sukkah, that the latter must in no case be covered by a cloth, but be restricted to boughs of trees as its shelter (Sukkah, i, 3). In hot weather the Arabs of Mesopotamia often strike their tents and betake themselves to sheds of reeds and grass on the bank of the river (Layard, Nineveh and Babylon, iii, 10). See Parowick, Notes on Bed. i, 37, 46; Volney, Travels, i, 398).

In Egypt the Hebrews, for the most part, left off tent life, and lived in houses during their bondage; but on their deliverance, and during their protracted sojourn in the wilderness, tent life was again resumed by the nation (Exod. xvi, 16; Josh. vii, 24), and continued for some time even after their settlement in the Holy Land (xxiii, 8). Hence the phraseology of tent life remained among the people long after it had ceased to be their normal condition (1 Kings xii, 16). Here we may observe that tent life is not peculiar to nomads only, for we find settled clans, occupied in agricultural pursuits, still dwell in tents, and such, probably, was the case in Palestine in all ages. The family of Heber the Kenite was apparently of this class (Judg. iv, 11-22), and even the patriarchs seem partly to have adopted that mode of life. Isaac not only "had possession of flocks and possession of herds", but he "dwell in the tents of his father's servants in the same year a hundredfold" (Gen. xxvi, 12). It was not until the return into Canaan from Egypt that the Hebrews became inhabitants of cities, and it may be remarked that the tradition of tent-usage survived for many years later in the tabernacle of Shiloh, which consisted, as we now see, of Arab tents still consist of a wall enclosure covered with curtains (Mishna, Zebachim, xiv, 6; Stanley, Sinaii and Palaest, p. 283).

The Midianites, the Philistines, the Syrians, the descendants of Ham, the Hagarites, and Cushanites are mentioned in Scripture as living in tents. But the people most remarkable for this unsettled and wandering mode of life are the Arabs, who, from the time of Ishmael to the present day, have continued the custom of dwelling in tents. Amid the revolutions which have transferred kingdoms from one possessor to another, these wandering tribes still dwell, unsubdued and wild as was their progenitor. This kind of dwelling is not, however, confined to the Arabs, but is used throughout the continent of Asia. In one of the tents shown in Assyrian sculptures a man is represented arranging a couch for sleeping on, in another persons are sitting conversing, and in others cooking utensils and the process of cooking are shown. In another one (on the reverse of a watch) a caldron on what appears to be a fire between some stones. Among tent-dwellers of the present day must be reckoned (1) the great Mongol and Tartar hordes of Central Asia, whose tent-dwellings are sometimes of gigantic dimensions, and who exhibit more contrivance both in the dwellings themselves and in
fastened to short sticks or pins, called *wed* or *waled*, which are driven into the ground with a *chakuj* or mallet. Of the same kind was the *nub*, *nool* (q. v.), and the *ham* *hammer* (q. v.), which Jaal used (Judg. iv, 21). Round the back and sides of the tents runs a piece of stuff removable at pleasure to admit air. The tent is divided into two apartments, separated by a carpet partition drawn across the middle of the tent and fastened to the three middle posts. The men's apartment is usually on the right side on entering, and the women's on the left; but this usage varies in different tribes, and in the Mesopotamian tribes the contrary is the rule. Of the three side posts on the men's side, the first and third are called *gad* (hand), and the one in the middle is rather higher than the other two. Hooks are attached to these posts for hanging various articles (Gen. xviii, 10; Judg. xii, 6; Niebuhr, Voyage, i, 187; Layard, Nin. and Bab, p. 261). See PILLAR. In the men's apartment the ground is usually covered with carpets or mats, and the wheat sacks and camel bags are heaped up in it around the middle post like a pyramid, at the base of which, or towards the back of the tent, are arranged the camel pack-saddles, against which the men recline as they sit on the ground. The women's apartment is less neat, being encumbered with all the lumber of the tent, the water and butter skins, and the culinary utensils. The part of the tent appropriated to the women is called *harem*; and no stranger is permitted to enter it, unless introduced. Hence, perhaps, Sisera's hope of greater security in the harem of Jaal. See HOSPITALITY. "The tents are arranged in a sort of square; they are made of black hair-cloth, not large; and are mostly open at one end and on the sides, the latter being turned up. The tents form the common rendezvous of men, women, children, calves, lambs, and kids" (Robinson, Researches, i, 485). Few Arabs have more than one tent, unless the family be augmented by the families of a son or a deceased brother, or in case the wives disagree, when the master pitches a tent for one of them adjoining his own. An encampment is generally arranged in the form of an enclosure, within which the cattle are driven at night, and the centre of which is occupied by the tent or tents of the emir or sheik. If he is a person of much consequence, he may have three or four tents, for himself, his wives, his servants, and strangers, respectively. The first two are of the most importance, and we know that Abraham's wife had a separate tent (Gen. xxiv, 67). It is more usual, however, for one very large tent to be divided into two or more apartments by curtains. The
holy tabernacle was on this model (Exod. xxvii. 31-57). The individual tents of Leah, Rachel, Zilpah, and Bilhah may thus have been either separate tents or apartments in the principal tent in each case (Gen. xxxii. 35). When the pasture near an encampment is exhausted, the tents are taken down, packed on camels, and removed (Isa. xxxviii. 12; Gen. xxvi. 17, 22, 25). The beauty of an Arab encampment is noticed by Shaw (Travels, p. 221; see Numb. xxviii. 5). In choosing places for encampment, Arabs prefer the neighborhood of trees, for the shade of the tree and coolness which they afford (Gen. xviii. 4, 8; Niebuhr, loc. cit.). Some tribes have their tents constructed so as to house their flocks at night. Grant describes such a one among the Hauran tribes. "Our tent was about twenty rods long and eighteen or twenty wide, one side left quite open while a wall of reeds formed the other sides. The am- ple roof of black hair-cloth was supported by a number of small poles, and secured with cords and wooden pins driven into the earth. About one fourth of the tent was fenced off with aicker trellis for the lambs of the flock, which are kept there during the night" (Nerto- rians, p. 93).

The manufacture of tents formed a regular and lucrative trade (εμπορίοι), at which Paul occasionally labored, especially in connection with Aquila, at Corinth (Acts xviii. 3). See Paul.

A feature of Oriental life so characteristic as the tent could not fail to suggest many striking metaphors to the Biblical writers, and accordingly the Hebrew has special terms for pitching (טְנַחַה and לַעֲחָה) and striking (טָנַךְ) a tent. The tent erected and its cords stretched out are often figuratively alluded to in the Scriptures. Thus Isaiah represents God as the one "that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in" (xli, 22). He also says, in speaking of the glorious prosperity of the Church and the need of enlargement, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes" (liv, 2; see also xxxiii, 20). It is a work of some effort to pitch a tent properly, especially a large one, requiring the united efforts of willing hands. Hence the pathetic language of Jeremiah in mourning over the desolations of God's people: "My tabernacle is spoiled, and all my cords are broken; my children are gone forth of me, and they are not; there is none to stretch forth my tent any more and to set up my curtains" (x, 20). These tents are rather compact, so much so as to prevent the eye which to-day rests on a large encampment active with life may to-morrow behold nothing but a wilderness. Thus Isaiah says, "Mine age is departed, and is removed from me as a shepherd's tent" (xxxviii. 12, 13). The facility with which tents are taken down and the frailty of their material are beautifully alluded to by Paul in 2 Cor. v, 1 (see also 2 Pet. i, 13, 14). See Hackett, Illustr. of Script. p. 33-40; Van Lennep, Bible Lands, ch. iii; Rhodes, Tent-life from the Earliest Times (London, 1888); Conder, Tent-work in Palestine, ii, 276 sq.

Tent Deal (טַנַךְ,שָׁם), isurim, a tent: Sept. ἐκείνον, the tent part, a measure of things dry, especially for grain and meal (Exod. xxiii, 40; Lev. xiv, Numb. xxvii.18, etc.); more fully the tent of the ephah (as the Sept. and Vulg. explain at xx, 4), i.e. an ephah, or about three and a half quarts (comp. Lev. v, 13; vi, 13; Numb. v, 15). See METROPOLY.

Tenths, in English law, are the tent part of the yearly value of every spiritual benefice as it is valued in the Liber Regis. This was an impost formerly paid to the pope, and was annexed to the crown by the 26 Henry VIII. (1540) (Eccles. Reg. ii, 2). A gift of 2 two Annes, c. 11, was granted, together with the first-fruits, towards the augmentation of poor clergymen. A tax on the temporality, and also certain rents reserved by the king out of the monastic possessions he granted to his subjects, were also called tenths. Tenth in ecclesiastical benefices and lands were first paid in 1189 towards Henry II's crusade. See TAXATION ECCLESIASTICAL; TEMPORALITIES OF BISHOPS; TITHES.

Tentzel, Wilhelm Ernst, a German theologian, was born July 11, 1659, at Greussen, in Thuringia. He became lecturer at the gymnasium at Gotha in 1685, and was appointed in 1686 historiographer there, and died at Dresden, Nov. 24, 1767. In the theological department he is especially known by his controversy with the Jesuit Schulsetra on the arcani disciplinae (q. v.): Discursio de Disciplina Arcom (Wittenberg, 1683; also in his Exercitaciones Selecta (Leips. and Frankft. 1692), written against the Antiquus Illustrata. Tentzel also published Exercitaciones X de Hygme Te Deum Lou- damus (ibid. 1692). Of great interest is also his historical narrative of the beginning and first progress of Luther's Reformation, thus explaining Seckendorf's history of Lutheranism, edited by Cyprian (ibid. 1718, 3 vols.): De Provechas Samaritarum (Wittenberg 1682); Discursus de Lectorum Secretis (Wittenberg, 1689). See Thol. Universal-Lexikon, v. v.; Wines, Handbuch der theolog. Literatur, i, 609, 628, 738, 849, 854; ii, 799; Fa- bricius, Biblioth. Ecclesiast. (Hamburg, 1718), vol. 1; Re- gensburger Real-Encyklop. s. v. (B. P.)

Teo. See ANTELOPE.

Teocalli (Aztec, teotl, "god," and colli, "house"), a name given to the aboriginal temples, many remains of which are still in existence. Recent investigations have rendered it probable that many structures which, on Spanish authority, have been received as temples and palaces were in reality multiple houses.

Teotl, the name for God among the ancient Mex- ican peoples. He is called "the Cause of causes" and "god of all things." He was identified with the sun-god, which, on this account, was designated the Teotl.

Tephillin. See PHYLACTERY.

Te'rah (Heb. ῦτερα, τέρα, station [see also TARA- RAJ]; Sept. Θέρα, Θέρα; Josephus, Θεραξ, Ant. i, 6, 5; Vulg. Thare), the father of Abram, Nahor, and Haran, and through them the ancestor of the great families of the Israelites, Ishmaelites, Midianites, Moabites, and Ammonites (Gen. xi, 24-32). B.C. 2258-2088. The account given of him in the Old-Test. narrative is very brief. We are told that he was a Teraphim worshiper; that he dwelt in the land of Canaan, and that he died in Haran (Josh. xxiv, 2); that he dwelt beyond the Eu- phrates in Ur of the Chaldees (Gen. xi, 28); that in the westerly migration which he undertook in his old age he went with his son Abram, his daughter-in- law Sarai, and his grandson Lot, "to go into the land of Canaan, and they came unto Haran and dwelt there" (ver. 31); and, finally, that "the days of Terah were two hundred and five years; and Terah died in Haran" (ver. 32). Taking the language of Abraham about Sa- rah being the daughter of his father but not of his mother (xx, 12) in its natural sense, Terah must have had children by more wives than one; but we have no particular account of his domestic relations in this re- spect.

In connection with this migration a chronological difficulty has arisen which may be noticed here. In the speech of Stephen (Acts vii, 4) it is said that the further journey of Abraham from Haran to the land of Canaan did not take place till after his father's death. Now as Terah was two hundred and five years old (the Samar. text and version make him one hundred and forty-five, and so avoid this difficulty) when he died, and Abram was seventy-five when he left Haran (Gen. xii, 4), it follows that the migration of Stephen (Gen. xii, 5) at Abram's birth Terah must have been one hundred and thirty years old; and therefore that the order of
his sons—Abram, Nahor, Haran—given in Gen. xi, 26, 27 is not their order in point of age. Lord Arthur Hervey (H. S., p. 82, 83), "The difficulty is easily got over by supposing that Abram, though named first on account of his dignity, was not the eldest son, but probably the youngest of the three, born when his father was one hundred and thirty years old—a supposition with which the marriage of Nahor with his elder brother Haran's daughter, Milcah, and the apparent nearness of age between Abram and Lot, and the three generations from Nahor to Rebekah corresponding to only two, from Abraham to Isaac, are in perfect harmony." See Abraham.

From Acts vii, 2-4 it appears that the first call which prompted the family to leave Ur was addressed to Abraham, not to Terah, as well as the second, which, after the death of his father, induced him to proceed from Haran to Canaan. The order to Abraham to proceed to Canaan immediately after Terah's death seems to indicate that the cause at Haran was on his account. Whether he declined to proceed any farther, or his advanced age rendered him unequal to the fatigues of the journey, can only be conjectured. It appears, however, from Josh. xxiv, 2, 14 that Terah was given to idolatry, or rather, perhaps, to certain idolatrous superstitions, retained together with the acknowledgment and worship of Jehovah, such as existed in the family in the time of his great-grandson Laban (Gen. xxxi, 30). This may suggest that it was not in the divine wisdom deemed proper that one who had grown old in such practices should enter the land in which his descendants were destined to exemplify a pure faith.

From the simple facts of Terah's life recorded in the Old Testament, it has been constructed the entire legend of Abram which is current in Jewish and Arabian traditions. Terah the idolater is turned into a maker of images, and "Ur of the Chaldees" is the original of the "furnace" into which Abram was cast (comp. Ezek. v, 5). Several notices on Gen. xi, 28 as follows: "In the presence of Terah his father in the lifetime of his father. And the Midrash Haggadah says that he died beside his father, for Terah had complained of Abram his son before Nimrod that he had broken his images, and he cast him into a furnace of fire. And Haran was sitting and saying in his heart, If Abram overcome, I am on his side; and if Nimrod overcome, I am on his side. And when Abram was saved, they said to Haran, On whose side art thou? He said to them, I am on Abram's side. So they cast him into the furnace of fire whom Abram had burned; and this is (what is meant by) Ur Cukin (Ur of the Chaldees)." In Bereshith Rabba (par. 17) the story is told of Abraham being left to call idols in his father's stead, which is repeated in well, Biblical Legends, p. 49. The whole legend depends upon the ambiguity of the word וָּנַּחֲ, which signifies "to make" and "to serve or worship;" so that Terah, who in the Biblical narrative is only a worshipper of idols, is in the Jewish tradition an image-maker; and about this single point the whole story has grown. It certainly was unknown to Josephus, who tells nothing of Terah's death, that it was given to his son Haran that he induced him to quit Ur of the Chaldees (Jnt. i, 6, 6).

In the Jewish traditions Terah is a prince and a great man in the palace of Nimrod (Jellinek, Bet ha-midrash, p. 27), the captain of his army (Sefer Haggadot), his name is now the name of the Arabs (Herberg, Leben Abraham, p. 97). His wife is called in the Talmut (Baba Bathra, fol. 91 a) Amtelai, or Amtelai, the daughter of Cananeo. In the book of the Jubilees she is called Edna, the daughter of Arem, or Aram; and by the Arabs Adna (D'Herbelot, Bibliotheque orientale, n. v. "Abram"). According to the Arabs (Herberg, Leben Abraham, p. 97), the name of Abraham's father was Azar in the Arabic traditions, and Terah was his grandfather. Elmakin, quoted by Hottinger (Sumeria Orientale, p. 281), says that, after the death of Yuna, Abraham's mother, Terah took another wife, who bare him Sarah. He adds that in the story of Terah the king of Babylon made war upon the country in which he dwelt, and that Haran, the brother of Terah, went out against him and slew him; and the kingdom of Babylon was transferred to Nineveh and Mosul. For all these traditions, see the book of Jasher and the works of Hottinger, D'Herbelot, D'Hervey, Alver, and Beare above quoted. Philo (De somnibus) indulges in some strange speculations with regard to Terah's name and his migration.

Teraphim (Heb. teraphim, תֶּרָפֵּים; only thus in the masc. plur. in the Bible; but in the fem. plur. תֶּרָפָה, תֶּרָפָה, in rabbinical writers) seems to denote tutelar household images, by whom families expected, for reverence bestowed, to be rewarded with domestic prosperity, such as plenty of food, health, and various necessaries of domestic life. This word is in the A. V. always rendered either by "teraphim," or by "images" with "teraphim" in the marginal title in 1 Sam. xvi, 23; Zech. x, 2, where it is represented by "idolatry," "idols." The singular of the word does not occur, though in 1 Sam. xix, 18, 16 it appears that only one image is referred to. Possibly, as in the case of the Roman Penates (which word, also, has no singular), these representative images were always two or three in number, about which we are not in the text they are represented by a different rendering in nearly every book where the word occurs: in Gen. xxi by וַיָּוָא; in Judg. xvii, xviii by שֶׁפֶרִים or שֶּׁפֶרִים; in 1 Sam. xix by קְנֵי תּוֹרָה; in Ezek. xxii, 21 by גַלְוַת; in Hos. iii, 4 by יָלָדָה; and in Zech. x, 2 by אֲדַסְפּוֹרִים. In the Vulg. we find nearly the same variations between teraphim, statua, idol, simulacra, figura idolorum, idololatria. For other translations, which we find to be equally vague and various, see below.

I. Description of the Term.—The etymology and meaning of this word may be inferred from the various modes in which it is represented by the Greek translators, such as θῆρας, τὸ θῆρας, οὗ τὸ θηραῖον, reminding us of the etymological connection of thems, to nourish, with γραφήν. Its remote derivatives in modern languages, viz. the Italian taritja, French tarjé, and even the English trippe, throw a little light upon our subject. According to its etymology, the word teraphim has been literally translated nutriem, nourishers. It seems that the plural thrice-repeated in the text had a collective meaning, signifying a compounded or combined nourishment of the gods, or the nourishment of the gods in one superior power to be revered with reverential awe are combined (comp. the classical epithets of gods—Sos, Phoebus, Ceres, Venus, Cybele. Fales, Trivia, Fides, Silvia, etc., diana, μορφεύς, βραχωμοί). The word teraphim signified an object or objects of idolatry, as we may learn from some of the above renderings of the Sept., וַיָּוָא, קְנֵי תּוֹרָה; and that it was in meaning similar to the Penates is indicated by קְנֵי תּוֹרָה. Aquila renders it μορφοῖ, πράγμα, ἀνθρωπομορφῶς, ἱεροσόλυμα, ἱδωραῖον; Symmachus also translates it ιδωραίον.

The book Zohar derives the name teraphim from תֶּרָפֵּים, terpita, but mentions also that rabbi Jehuda derives it from טָרֵךְ, to slacken, because they slackened the hands of men in well-doing. The rabbi adds that they uttered a הָעָמְדַּת, prophecia lexar, inanim, rana, a loose sort of prediction. Hence rabbi Bechai says that טָרְפֵּים are the same as טָרִיך, feline, objects not to be depended upon. But in Tanchuma the former etymology is produced, since the teraphim were הָעָמְדַּת, opus terpitiudinis sui, futilitas (see Buxtorff loc. Talmud, et Rabh. s. v. תַּרְפִּים, which root occurs in the Lat. turrpis). Onkelos renders teraphin in Gen. xxxi by הָעָמְדַּת, and Jonathan in Judg. xvii and xviii by הָעָמְדַּת, images. The Targum on Hos. iii, 4 has הָעָמְדַּת,
TERAPHIM, exponent of oracles, where the Greek has ἐνθάτων; and the Targum on 1 Sam. xxv, 23 הַמֶּרֶם, idols. Gossseius, under מֵרֶם, goes so far as to assert that the word מֵרֶם is formed from יָהִין. Lud. de Dieu, and after him Spener, in Leg. Rit. Hebr. Dissert. (vii, l. 3, c. 3, § 7), urges the frequent interchange of the sounds t and š, in order to show that teraphim and šeraphim are etymologically the same. Houbinger, in his SMegma, and Kircher, in the first volume of his Εἰδώλια Αἰγύπτια, exhibit the etymological progression thus: Σωρὰς (Σωρὰ), ark of the ox, Σαρὰς, Seraph, Teraphis, Teraphim. The Arabic author Aben Nephi also asserts the identity of Teraphim and Seraphides. Others appeal to Σωράπιος, Σωραπίων, to head (comp. Wichmannsamt. Dissertatio de Teraphim, Wicchan. Serapha, Teraphis, I, 8; Eirolino, Theol. xii, 786). Cölin, in his Bibliotheca Theologica, derives teraphim from the Syriac arap, paracensērī. Gesenius (Thesaur. p. 1519) refers it to the Arabic root taraph, "to live in comfort," and compares it with the Sanscrit trīpy, "to delight," and the Greek ἠγορασμός. First (Hebr. Lex.) returns to the root מְרֶם, in the sense of nourishing.

II. Biblical References.—1. Teraphim are first mentioned in Gen. xxxi, 19, where we are told that Rachel stole the teraphim from her husband Sareb Laban, and successfully concealed them from his search under the hvran, or coarse carpet which is used to cover the wicker-work pack-saddle of the camel. Aben-Ezra says that she stole them in order that her father might not, by means of their oracles, discover the direction of Jacob's flight (and we note that Laban adopted or this some other mode of augury from his use of the word níchăhăthi, "I have augured" [xxx, 27]); but Josephus says that she carried off these τῶν τῶν ἢραὶ that they might serve as a material protection to her if overthrown, although she herself disbelieved in them (κατορθώσας μὲν τῶν τῶν ἢραίων τῶν τῶν ἢραίων τῶν τῶν ἢραίων [Ath. i, 19, 8]); and, lastly, some suppose that she was tempted by the precious metals of which they were made. It is far more probable that, like her father, Rachel, whose mind was evidently tainted with superstition (Gen. xxx, 14), regarded the teraphim as tutelary "gods" (xxxi, 30), Laban's eagerness to recover them shows the importance in which they were held; and it is important to observe that, although a believer in Elohim (ver. 58), he openly paid to these teraphim, which were probably ancestral divinities of his family (ibid.), an idolatrous worship. Jastrow (Hist. des Sem. i, 190), says, "Laban's behavior, in entering into the question, thinks that they may have been images of Shim and Noah. From this Biblical notice it would seem that they were usually somewhat large figures, which could not very easily be secreted.

2. It is extremely probable that these household deities were among the "strange gods" and tasselmanner earrings which Jacob required his family to give up, and which were buried by him under the boughs of Alom-Momenim, "the sorcerers' oak" (Judg. xix, 87). But an isolated act would naturally be ineffectual to abolish a cult which had probably existed for centuries in the Aramean home of the Shemite nation, and consequently, in the time of the Judges we find the worship of teraphim existing in full vigor. The 17th and 18th chapters of Judges are entirely occupied with the story of Micah, an Ephrahite, who in those wild and ignorant times had fancied that he could honor Jehovah (Judg. xxi, 32) by establishing a worship in his own house. To the epoh and teraphim which he already possessed (ver.5) his mother added a Pesel und Muskech (possibly "a graven and a molten image") made out of the gold which she had consecrated to Jehovah and which he had hid away. When Jonathan, the grandson of Moses, arrived at the house of his maternal uncle, his younger brother Judah engaged him as a regular priest, and anticipated, in consequence, the special blessing of Jehovah. The five Danites spied consulted these oracular Penates of Micah through the intervention of Jonathan (xviii, 5), and informed them before they left the house how the Canaanites inhabited the city in which the house contained. The Danite warriors, with the most unscrupulous indifference, violently carried off the whole apparatus of this private cult, including the priest himself, to their new city; and we are informed that it continued to be celebrated till "the day of the captivity of the land," which, as we see from the next verse, may perhaps mean till the capture of Shiloh by the Philistines. What is most remarkable in this narrative is the fact that both Micah, who was a worshipper of Jehovah, and the Danites, who acknowledged Elohim (ver. 5, 10), and Jonathan, the grandson of Moses himself, and in spite of the well-founded opposition of the law, have regarded the adoration of teraphim and other images as harmless, if not as laudable; and that this form of idolatry, without any political motive to palliate it as in the case of Jeroboam, should have been adopted and maintained without surprise or hesitation, even with eager enthusiasm, by an entire tribe of Israel. This is very much as at present some forms of image-adoration are blended with the practice of God. That such will-worship, however, was only comparatively innocent, and originated in an obstinate pruritus of improving rather than obeying God's revelation, Samuel clearly expressed. In improving Saul (1 Sam. xxv, 23): "Stubbornness is as inquity and idolatry" (literally teraphim). We do not read that the stubbornness of Saul led him actually to worship teraphim. However, his daughter possessed teraphim, as we shall see presently.

3. The next notice of teraphim which we find is in 1 Sam. xix, 13-16, where Michal, to give David more time to escape, deceives the messengers of Saul by putting "the teraphim" in his bed, "with a pillow of goats' hair for his bolster." The use of the article shows that "the teraphim" was something perfectly well known (Theniua, ad loc., and the fact that we thus find it (or them) in the house of a man so pinous as David entirely confirms our inference as to the prevalence of these images. The suggestions of Michaelis that Michal may have worshipped them unknown to David, and that barren women were especially devoted to them, are wholly without foundation. The article τῶν τῶν αἰτταμῶν explodes the argument of Michaelis (De spiritibus, Soc. Gott. 1789), Bochart (Hieroz. i, 623, etc.), that the teraphim in this instance was a mere hastily made doll of rage; in fact, a sort of malin. We may legitimately infer from the passage that they had some rude resemblance to the human shape, being, perhaps, something like the horse's head, hence the Vulgate renders the word by seraphum. The Sept. rendering κηραφός very probably points to the belief that the teraphim were images of deceased ancestors (κηραφός τινα ἧμαν ἔλασμον αὐτῶν ὡς τέρας νερό. Said. vid. Bochart, Hieroz. i, ii, 51); and the rendering of "a pillow of goats' hair for his bolster" by κατ ἑραμαρα αὐτοῦ, πέπληκτος αὐτοῦ, "milked the goats' laiter at his head," shows that they read τῆς, "liver," for τῆς, "mattress." Now if this ancient reading were correct, it brings the passage into remarkable parallel with Ezek. xxi, 21, where Nebuchadnezzar is said to have decided his course by belomantia, together with consultation of teraphim and looking into the liver (εἰσρηκτικόν). It is possible that Micah may have been divining by means of a sacrifice to the teraphim when Saul's messengers arrived, and that they were put to shame as they sat, the pytopratating liver on the bed with the image, which in a small, dark, narrow recess might well enough pass for a human being. Josephus, with his usual want of honesty, omits all mention of the teraphim, and only says that she put the liver under the bedclothes, hoping that it would be consulted. We must believe that David was gaging! (Ant. vi, 11, 4).
odoret (Quest. 49, in 1 Reg.) repeats this preposterous notion.

4. The present revival of the knowledge of the written revelation of God the teraphim were swept away; together with the worse forms of idolatry (2 Kings xxiii, 24): "The workers with familiar spirits, and the wizards, and the images (teraphim), and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord."

4. The next passage in historical order about the teraphim is Hos. iii, 4, which is encompassed by difficulties. The phrase "the teraphim of the heathen" is an analogy of some kind to himself, but whether he chaste for many days, "for the children of Israel shall abide many days without a king, and without a sacrifice, and without an image (mattatehok), and without an ephod, and without teraphim." Here it would certainly be the primary. The impression of every unbiased reader that the mattatehok and the teraphim are mentioned without blame as ordinary parts of religious worship. Without, however, entering into the question (which, perhaps, cannot be decided) whether Hosea did or did not mean to commend or tolerate these material adjuncts to a monothestic worship, it is certainly not surprising that the reverence paid to the teraphim should have continued in Israel side by side with that paid to the calves, which beyond all doubt were intended to be mere Elohistic symbols; and this is the less surprising when we remember that one of these cherubim images was set up in the very city (Dan) to which the teraphim of Micah had been carried; and probably, indeed, of the existence there of the irregular worship established by Moses' grandson. But here, again, the Sept. version is curious and perplexing, for it uses the word ἔριδος (See, Elisha, bright gems), a word which, like ἔρις, it is elsewhere of the Urim and Thummim (Numb. xxvii, 21; 1 Sam. xxviii, 6); and Aquila seems to have had the same notion in adopting the word πρωτηρίας, and it is even countenanced by Jerome, who in this passage includes the teraphim among the "instrumenta sacerdotalia habituas." This is one starting-point for the theory, supported with a mass of splendid but unconvincing learning by Spencer (De Legg. Heb. lib. iii, dissert. vii, p. 920—1098), that the teraphim and urim were identical. He argues not only from this rendering ἔριδος, but also (1) from the frequent union of ephod with teraphim; (2) from the supposition that the teraphim means "trees," and that teraphim means the same as the Arabic equivalent for teraphim, "the burning ones;" (3) from the constant use of teraphim for oracular purposes. He concludes, therefore, that they were small images, permitted as a kind of necessary consecration to deeply rooted idolatry, placed in the folds of the ephod and believed to emit predictions of the divine will. How ill the theory accords with the data before us will be obvious at once. This passage seems to indicate that as the use of teraphim, like that of the Penates and Lares among the Romans, was connected with nationality, it necessarily perished with the nation's decay.

5. The teraphim were consulted even after the Captivity by persons upon whom true religion had no firm hold, in order to elicit some supernatural omniscience, similar to the auguria of the Romans. Thus (Zech. x, 2): "For the idols (teraphim) have spoken vanity." etc. In this connection which, in connection with the karasapicata instituted by the king of Babylon, we read (Ezek. xxii, 21, 26) that he consulted images (teraphim).

The main and certain results of this review are that the teraphim were rude human images; that the use of the teraphim by the Israelites was not an innovation; that there is no reason to suppose them to have been images of deceased ancestors; that they were consulted oracularly; that they were not confined to Jews; that their use continued down to the latest period of Jewish history; and lastly, that, although the more enlightened prophets and priests were much less averse to such images, and their cult was not considered in any way repugnant to the pious worship of Elythia; nay, even to the worship of him "under the awful title of Jehovah," as in the case of Aaron, Jonathan, Uria, etc. (See some acute remarks on this subject in Nicolas, Études Crit., sur le Bible, p. 129—135.) In fact, they involved a monothestic idolatry, very different indeed from polytheism; and the tolerance of them by priests as compared with the denunciation of them by the keener insight and more vivid inspiration of the prophets offers a close parallel to the views of the polytheistic nations. The pictures and images as compared with the views of Protestants. It was against this use of idolatrous symbols and emblems in a monothestic worship that the second commandment was directed, whereas the first is aimed against the graver sin of direct polytheism. But the whole history of Israel shows how early and how utterly the law must have fallen into desuetude. The worship of the golden calf and of the calves at Dan and Bethel, against which, so far as we know, neither Elijah nor Elisha said a single word; the tolerance of high- places, teraphim, and bettytiki; the offering of incense to centuries to the brazen serpent; the occasional glimpses of the most startling irregularities sanctioned, apparently, even in the Temple worship itself, prove most decisively that a pure monotheism and an independence of symbols were the result of a slow and painful course of God's disciplinary dealings among the noblest branch of a single nation, and not, as is so constantly and erroneously urged, the instinct of the whole Shemitic race; in other words, one single branch of the Shemites was, under God's providence, educated into pure monotheism only by centuries of misfortune and series of inspired men. In fact, we have most remarkable proofs that the use of teraphim existed with the worship of Jehovah even in comparatively pious families; and we have more than one instance of the wives of worshippers of Jehovah not finding full contentment and satisfaction in the stern moral truth of spiritual worship, and for no carrying on some private symbol of foisting on the teraphim. It seems, however, that this swerving from truth was comparatively innocent. It was never denounced and suppressed with the same rigor as the worship of Moloch. There is, in fine, no positive evidence that the teraphim ever were actually worshipped. The term opheth has been much cherished as ταλαμαί which, as idols. See MAGIC.

III. Opinions of Later Scholars.—Besides Spencer's theory, to which we have already alluded, we may mention others, utterly valueless indeed, yet curious as bearing on the history of the subject. 1. Robbins.—According to the great rabbi Eliezer, who was the son of Hycanus and the brother-in-law of Gamaliel II, who seems to have been the tutor of Paul (in Pirke Aboth, and the Targum of Jonathan on Gen. xxxi, 19), the worship of teraphim was connected with atrocities. "The makers of teraphim slaughtered children who were a firstborn, cut their hair off, and salted it, and cured it with spices and oil. After this, they wrote the name of an impure spirit and sentences of divination on a golden plate, which they placed under the tongue of the head, which was fastened to the wall, and lighted lamps before it, and kneel down in adoration upon the ground, and utter diversions." Rabbi Salomo, or Rashi (2 Kings xxiii, 24), says, "The teraphim uttered diversions by magical and horoscopical arts." On 1 Sam. xix, 18 sq., he adduces the opinion that the teraphim were horoscopical and astronomical instruments made of brass; but he confines himself to this opinion, and is not much inclined, is not consistent with the account of Michael, from which it is evident that the teraphim had the shape of man. On Gen. xxxi, Aben-Ezra ad-
duces the opinion that the teraphim were automata, made by astrologers so as to show the hours and to utter divinations. Hence the Persians Tawas in Gen. xxxiii translates astrologabut. Aben- Ezra also adds the opinion that Rachel stole the teraphim of Laban in order to prevent him from idolatry, and from asking the teraphim whither his children had fled. Rabbi Levi ben-Gerson (on Genesis) states that the teraphim were human figures, by which the imagination of diviners was so excited that they supposed they heard a low voice speaking about future events with which their own thoughts were filled, although the image did not speak, an operation which can only be performed by such natural organs as God has provided for that purpose.

2. Moderna.—Michaelis, in Commentationes Societatis Gottingenae oblatae (Brem. 1768), p. 5 sq., compares the teraphim to the Syriac and Slav, referring to the statement of Pausanias (vi, 24, 6), that there were graves of Sileni in the country of the Hebrews; and alluding to the hairy ones ("devils," σωρομενοι) of Lev. xxvii, 7. Creuer asserts that the teraphim had something of assas in them (Commentationes Hercul. i, 377; Symb. iii, 208 sq.) and refers to the old calumny that the Jews worshipped the head of an ass (Tact. Hist. v, 4; Rutilius, i, 367). Creuer appeals also (Symb. iii, 340) to Gen. xxxi, in order to prove the fertilizing, or rather fecondizing, power of the בֵּתְחַנָּה, which scarcely can be proved from ver. 19 (comp. here Rosenmüller Scholia; Jahn, iii, 506 sq.).

IV. Recent Illustrations.—M. Botta found in cavities under the pavement of the porch of the palace at Khorsabad several small images of baked clay of frightful aspect, sometimes with lynx head and human body, and sometimes with human head and lion's or bull's body. Some have a mitre encircled at the bottom with a double hair of horns, and others have their hair rolled in large curls. In front of several doors he saw the same cavities, of the size of one of the bricks, and about fourteen inches in depth, lined with tiles, and having a ledge round the inside, so that they might be covered by one of the bricks of the pavement, without betraying the existence of the cavity. It has been suggested that these images are the teraphim, or household gods, of the ancient Assyrians, which, being secreted under the pavement near the doors, were intended to protect the entrances of the palace from the admission of evil. See Bonomi, Nineveh, p. 156.

Figures somewhat similar but less hideous have been found among the Egyptian ruins and elsewhere, which seem to have been employed with a like significance. See Thomson, Land and Book, ii, 25.

V. Literature.—The principal authorities concerning the teraphim are Michaelis, De Teraphis, in the Comment. Soc. Gott. (Brem. 1768), p. 5; De Teraphis (Viteb. 1665); Wackmannhausen, De Teraphim (ibid. 1705); also in Ugelino, Theaur. xxiii, 7; Antast, De Diis Familiae Jacobi (Lips. 1744); Buxtorf, Lex. Talm. p. 2660-64; Pfeiffer, Exerc. Bibl. p. 1-28; Hottinger, Hist. Orient. p. 296; Seilern, De Diis Syriae Sympos. i, 2; Spencer, De Leg. p. 200-195; Bochart, Hieroz. i, 623; Carpzov, Appar. Crit. p. 537-546; Juriu, Hist. Crit. des Dogmes, ii, 3; Genesius, Terebinth, a majestic Oriental tree, which has been made by many a rival of the oak, as a representative of the Heb. הַרְבִּינָת, הַרְבִּינָה, or יֵלְלָה. See PLAIN. So Celsius (Hieroc. ii, 34-58), and naturalists generally since. Travellers frequently confound the two trees. They are, however, quite different in many particulars. The bark, shape, and general character are remarkably alike, but the wood, the leaf, and the blossom differ very obviously. See TOPOGRAPHICAL TERMS.

The terebinth is the Pistacia terebinthus of botanists, called by the Arabs the beitna or buit, and well known in the Greek islands as the turpentine-tree. See Tee. In Chios especially a considerable quantity of turpentine is extracted from it by tapping the trunk; but this is not practiced in Palestine, where the inhabitants seem to be ignorant of its commercial value. It is a very common tree in the southern and eastern parts of the country, being generally found in situations too warm for the oak, whose place it there supplies, although they are occasionally found immediately adjoining, as at Tell el-Kady (Tristram, Land of Israel, p. 84). It is seldom seen in cliffs or groves, never in forests, but stands isolated and weird-like in some bare ravine or on a hillside, where nothing else towers above the lower brushwood. The buitna is not an evergreen, as is often represented, but its small feathered lance-shaped leaves fall in the autumn and are renewed in the spring. They are pinnate, the leaflets larger than those of the lentisk, and their hue is a very dark reddish-green, not quite so sombre as the locust-tree. The flowers are in clusters like those of a vine, inconspicuous, and are followed by small oval berries, hanging in clusters from two to five inches in length, resembling much the clusters of the vine when the grapes are just set. They are of a reddish purple and remarkably juicy. Another fruit, or rather excrecence, is found on the tree, scattered among the leaves, of the size of a chestnut, of a purple color variegated with green and white. The people of Cyprus believe that it is produced by the puncture of a fly: when opened it appears full of worms (Marini, i, 209; ii, 114). From incisions in the trunk there
Many terebinths remain to this day objects of reverence in their neighborhood, and the favorite burying-place of a Bedawin sheik is under a solitary tree. Eastern travelers will recall the "Mother of Rags" on the outskirts of the desert—a terebinth covered with the votive offerings of superstition or affection. The "oak of Mamre," near Hebron, was said to be a terebinth, which remained till the 4th century (Jerome, De Loc. Heb. 87; Sozomen, Eccles. Hist. ii, 4; comp. Josephus, War, iv, 5, 7), and on its site Constantine erected a church, the ruins of which still remain. It is said that the tree dried up in the reign of Theodosius the Younger; but that the trunk produced a new tree, from which Brocard (vi, 64), Salignac (x, 5), and other old travelers declare that they brought slips of the new and old wood to their own country (Zuaillart, Histoire de Jerusalem, iv, 1). The tree was accidentally destroyed by fire in A.D. 1646 (Mariti, p. 520). Its modern representative, however, is a true oak, as is proved both by its leaves and actual acorns. The tree on which Judas hanged himself is said to have been a terebinth, and its descendant is yet shown to the credulous, overlooking the valley of Hinnom. Towards the north of Palestine the tree becomes more scarce; but in ancient Moab and Ammon, and in the region around Hebron, it is the only one that relieves the monotony of the rolling downs and boundless sheepwalks; and in the flat areas south of the Jordan, many trees of a larger size than others which remain west of the Jordan (Tristram, Nat. Hist. of the Bible, p. 401). In Turkey the burial-grounds of Christians, particularly the Armenians, are planted with terebinth-trees, the cypress being reserved for the Mohammedans (Calvino, [Lady], Script. Herbal, p. 564). See TURPENTINE-TREE.

Τῇρεσ (Heb. id., Ugarit, prob. Pera. strictissima; Sept. [in some copies only] ῥαγγας or ῥαγγας; Vulg. Thare), the second-named of the two eunuchs who kept the door of the palace of Ahasuerus, and who were hanged, their plot to assassinate the king being discovered by Mordecai (Esth. ii, 21; vi, 2). B.C. 479, Josephus calls him Theodetes (Überlieferung, Ant. xi, 6, 4 and 10), and says that the conspiracy having been detected by Barnabas, a servant of one of the eunuchs, who was a Jew by birth, and who revealed it to Mordecai, the conspirators were crucified.

Termism and the Terministic Controversy.

The word Termism has reference to the terminus of the period of grace accorded to man as an individual or in the race. The term in dispute was a question of the exact date upon which this period of grace was to end. Here the Middle-Age, Augustinian, theory that the end of this earthly life is in every instance the end of gracious opportunity, so that even unbaptized children become at death the prey of hell. The Reformation led the consciousness of Christians back to the dynamic conditions of salvation, namely, on the one hand, to the free grace of God, and, on the other, to the internal, religious, and moral state of repentance. In the light of the former condition it was possible to suppose that the terminus gratiae might be extended beyond the terminus vitalis under the latter it could be contracted to even narrower limits than the duration of earthly life. A recognition of the possibility of widening the period of grace led to the development of the doctrine of the Apocatastasis (q.v.), while its contrary gave rise to Termism.

The leading promulgators of Termism were the Friends, who taught that every person has a special day of visitation, which is but transient and may end before the close of the life of earth (see Winer, Comp. Darstellung, p. 87). The Pietists also contributed towards the growth of that idea by their depreciation of the worth of repentance late in life. The controversy upon this point was fairly opened by the study of a work by J. G. Risse, deacon at Sorau (died 1700), entitled Termius Perevertorius Salutis Humanae, etc.
(1688). A number of responses were written, the more important of them by Neumann, professor at Wittenberg, Dis. de Tern. Salut. etc. (Viteb. 1700), and Dis. de Tempore Gratia, etc. (1701); also Itig, professor at Leipsic, Vorträge lib. d. prophet., apologist, etc. (1702). With other publications thereon, the son-in-law of Spener, came to the assistance of Böse with his Dis. de Grat. Revocatricia Termino (Lips. 1700). The dispute was dropped on the death of Itig, in 1710, and the advance of rationalism deprived the question of interest. For the theology of our time, the only importance of the discussion lies in its possible influence in occasioning profounder determinations with regard to the possibility of becoming hardened against grace in this life, and the infinite consequences depending upon the hour of death and the free sovereignty of God.


**Terms, in law, are the periods in England when the courts of law hold their sittings at Westminster for the discharge of their judicial functions. There are four in every year, namely, Hilary term, Easter term, Trinity term, and Michaelmas term; but the last of these is usually at the commencement of the legal year. They were supposed by Selden to have been established by William the Conqueror; but Spelman has shown that they originated in the observances of the Church, and were no more than those leisure periods when there was neither fast nor festival nor rural avocation to withhold the sutor from attending the court. At first these terms were extended to the days of the whole year round, but the Church interposed. The sacred season of Advent and Christmas originated the winter vacation; the time of Lent and Easter gave rise to that of the spring; the third we owe to Pentecost; and the requisitions of agricultural pursuits account for the long space that intervenes between Midsummer and Michaelmas. Sundays and other holydays were included in the prohibition which, in 517, was established by a canon of the Church, and, says Blackstone, fortified by an imperial constitution of the younger Theodosius, comprised in the Theodosian Code. In the commencement and early history of these terms, and the duration of these Church were kept in view. Edward the Confessor, in one of his laws, says that from Advent to the octave of Epiphany, from Septuagesima to the octave of Easter, from the Ascension to the octave of Pentecost, and from four in the afternoon of every Saturday until the end of the succeeding Monday, the peace of God and holy Church should be kept throughout the realm (Ancient Laws and Institutions of England, p. 190). We learn from Britton that in the reign of Edward I no secular plea could be held, nor any man sworn on the evangelists during Advent, Lent, Pentecost, or the times of thanksgiving, and all those days were exempt from grand liturgies and all solemn festivals. The bishops, however, he adds, granted dispensations that assizes and juries might be taken at these seasons; and afterwards, by statute Westminster 1, 3 Edward 1, c. 51, it was enacted that assizes of novel dissein mort d'ancetre and of criminal inquests should be held on the Tuesday of Septuagesima, and Lent. The portions not included in the prohibitions became what are called terms, and were denounced according to the saint to whose feast they occurred most nearly.

**Terms of Communion**, those conditions on which the members of a particular Church are agreed, and which are the basis of their fellowship. Terms of communion are not to be identified with terms of salvation; nor should terms of lay communion be as comprehensive and theological as those of clerical fellowship.

**Terra** (τῆρα), meššêd, 2 Chron. ix, 11; Sept. δαίμονι; a hikwym, as elsewhere usually rendered), a staircase, constructed by Solomon for his edifices out of the algum-trees imported from the East Indies. See **Palace; Temple**.

**Terrasson, André**, a French clergyman, and first of a literary family of considerable note in France, was born at Lyons in 1669. Became a priest of the Oratory, preacher to the king, and afterwards preacher to the court of Lorraine. His pupil services were much applauded, and attended by crowded congregations. His exertions during Lent in the metropolitan church at Paris threw him into an illness from which he died, April 5th, 1723. His sermons were printed in 1726 (4 vols. 12mo) and 1736. See Chaliers, Biog. Dict. a. v.; Hoefer, Nouv. Biog. Générale, a. v.

**Terrasson, Gaspard**, brother of the preceding, was born at Lyons, Oct. 5, 1680, and was sent, at the age of eighteen, to the house of the Oratory at Paris. He resided afterwards in different houses of his order, chiefly at Troyes, where he delivered a funeral oration for the dauphin, son of Louis XIV. For some time he employed himself in delivering exhortations in the seminaries; but after Andre's death he accepted solicitation to preach, and soon acquired a reputation superior to that of his brother. He preached in Paris during five years; but various circumstances, particularly his attachment to the Jansenists, obliged him to leave both the Congregation of the Oratory and the pulpit at the same time. He was appointed curate of Treigny in 1735; but, persecution still following him, he was sent to the Bastile, which he left in 1744 to be confined with the Minims at Argenteuil. He was at length set at liberty, and died at Lyons, Jan. 2, 1750. His sermons are printed in 1728 (3 vols. 12mo), and an anonymous book, Lettres sur la Justice Chrétienne, which was censured by the Sorbonne.

**Terrasson, Jean**, brother of the two preceding, was born at Lyons in 1670, where he also studied, and entered the Oratory. In 1707 he was admitted into the Academy of Sciences, and he entered into the literary discussions of the day. In 1721 he became professor of philosophy in the College of France, and in 1732 he was made a member of the French Academy. Towards the end of his life he lost his memory. He died in Paris, Sept. 15, 1756. He published a number of books; and Hoefer, in his Biog. Universelle, writes of him: "... He was one of the greatest philosophers who have lived in our century."

**Terrier**, a formal survey and plan or schedule of Church property, ordered by English canon law to be made and preserved in the bishop's registry. A terrier of glebe lands made under queen Elizabeth is preserved in the British Exchequer.

**Territorial System**. This title is applied to that theory of Church government which assumes that the ruler of a country possesses, by virtue of his sovereignty, the power of governing the Church and Protestants, which has been established within his realm. The Middle Ages had witnessed a constant association of the Church with the State, which was at times carried so far as to include the one under the other as one of its parts. When the principles of the Jewish theocracy could be asserted, the Church would seek to subject the State to its authority; but when a relapse into heathen principles took place, the State was ready to enforce the authority of the civil power over the religion of the land. When the reformatory movements of the 16th century had failed, the renewed agitation, of which Zwingli, Luther, and other reformers, representatives, addressed itself to the princes and estates of the land. The sovereign powers of either party assumed the right to dictate the creed of their subjects. The Roman Catholic prince who became a Protestant sought to carry his country with him over to Protas...
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tantism; the Lutheran who passed over into the Reformed Church assumed to transfer his subjects also. The belief of the prince was to determine the creed of the land. The Peace of Westphalia ended this anomalous practice, but expressly recognised the sovereignty of the prince as the source of the religious system in his dominions.

The dangerous character of the principle which derived all the rights belonging to an evangelical Church from the head of the State was soon recognised, and led to the development of the theory which is usually known as the episcopal system. The ecclesiastical system was formulated at the close of the 17th century as a foil to that theory, finding its leading advocates in Christian Thomasius (q. v.) and his pupil Brenneisen (De Jure Principis circa Adiaphora [Halle, 1675], in Thomasius, Auserlesene deutsche Schriften, 1866, p. 76 sq.), and its principal opponent in Johann Benedict Carpzov (q. v.). As formulated by Thomasius, the reigning prince possesses, as a natural right, the authority to regulate the ecclesiastical affairs of his country, and of banishing persons who disturb the peace of the Church. He may dismiss a preacher who dispenses false teachings, and may forbid the subscription to new confessions, etc., but he cannot impose his own creed upon his subjects, nor finally determine in matters of religion. The theory found many supporters, jurists as well as theologians, among them J. H. Böhmer and Joh. Jac. Moser (q. v.). It has been defended in quite recent times, in connection with the discussion of the non-conformist disputes by Müller, Marheinecke, Augusti, and others. The collegial system deprived the territorial theory of every support; and the present tendency towards an entire separation between State and Church is wholly antagonistic to its prevalence. Both legislation and praxis have suffered from its influence to the present day.

On the entire subject, see Stahl, Kirchenverfassung nach Lehre u. Recht d. Protestanten, p. 22 sq.; Richter, Gesch. d. evang. Kirchenverfassung in Deutschland, in 212 sq.; Friedberg, De Finibus inter Ecclesiam et Civitatem, etc. (Lips. 1861); Lehmann, De Pace Religiosa, i. 28; Nettelbladt, Observat. Juris Ecclesiastici (Halle, 1758, 8vo); the works of Thomasius, Carpzov, etc.; Böhmer, Consilia et Decisiones, tom. i, pars i, respons. xv.—Herzog, Real-Encyclop. s. v. See CHURCH AND STATE; COLLEGIAL SYSTEM.

Terry, Parshali, a Presbyterian minister, was born at Aquebogue, Long Island, N. Y., Nov. 3, 1806; was licensed to preach by the Methodist Protestant Church of New York, and ordained at Aquebogue for two years. He was ordained by the Congregational Convention of Long Island in 1831, and labored for a number of years at Patchogue; but, feeling the need of a more thorough course of study, studied in the seminary attached to Yale College, graduated in 1840, and became a member of New York Presbytery. In 1843 he was editor of the Religious Recorder at Syracuse, N. Y.; in 1848 removed to Marathon, N. Y., and was received by Cortland Presbytery; thence, in 1853, to Painesville, Ohio, where he ministered three years. He subsequently labored, in 1857, at Unionville, Ohio; 1860, Thompson; 1861, Hudson; 1862, Marion; 1863, Milford; 1863, Troy. He died Oct. 20, 1865. He was a man of more than usual talents, which he improved by culture. See Wilson, Preb. Hist. Almanack, 1867, p. 322.

Tert Sanctus is the triumphal hymn of the ancient liturgies, "Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory," etc., and is based on the three holies (Isa. vi. 3; Rev. iv. 8). In all ancient churches this was the service closing the prayer of consecration, and is sung by the choir and the people. "The pontiff who is to celebrate approaches the altar and praises the works of God, and, giving thanks for all, associates himself with the angels, and vociferates with them the triumphal hymn Holy, holy, holy; and the people also recite it, typifying the equality of peace which we shall hereafter enjoy with the angels, and our union with them" (Simeon of Thessalonica, Comm. on Lit. of St. Chrysostom). This hymn formerly concluded with the words "Hosanna in the highest, blessed is He that cometh in the name of the Lord, Hosanna in the highest." This is the case in the liturgies of St. James, St. Chrysostom, St. Basil, the Malabar, Mozarabic, and Sarum. In that of St. Clement the Sanctus and Hosanna are separate, and the Mozarabic has the further addition "Hagios, hagios, hagios, Kyrie ho Theos." The prefices of Tert Sanctus are very various, being adapted to different festivals and seasons. But they invariably end with the doxological form represented by the "Therefore with angels and archangels," etc., of the Prayer-book. In all liturgies the preface is sung or said by the celebrant alone, the choir and people joining in at the hymn itself. Hence in the Sarum Missal, followed by the Pryor- books of 1549 and 1552, the Sanctus is printed as a separate paragraph. The hymn is also called Triasge- on (q. v.).

Tersteegen, Gerhard, the mystic and sacred poet, was born at Meurs, on Nov. 25, 1657. He early acquired a thorough knowledge of the Greek and Hebrew, and friends advised his preparation for a learned career; but, his father having died, his mother was induced, from domestic considerations, to choose a mercantile life for him instead. He was apprenticed to his brother-in-law at Mülheim in 1713, and in the following year, on becoming a merchant in the city of Duisburg, which decided that he must refrain from holding them in future, and induced the Synod of Cleves to take similar action. Nothing has been found, however, to show that Hoffmann was guilty of heresy, or that the convocation served any other purpose than that of leading many souls to Christ. In spite of these inquisitorial measures, the convocations were obstinately continued at Mülheim, and Tersteegen, for his part, was alienated from the Church to such a degree as to refrain from participating in the public worship, and particularly in the sacrament of the Lord's Supper, which he evidently ceased to partake. He finished his apprenticeship, but two years afterwards, in 1719, under the impulse of religious sentiment, renounced his business for one of a more retired character. He now became a ribbon-weaver and an ascetic. He had no companion save the girl who wound his silk. His clothing was poor, his food simple; but his charities, whatever might be his income, were numerous. He considered this ascetical, hermit life the ideal condition of a Christian on earth, and for a time endured its trials and privations with unwavering constancy in the presence of his heavenly Father; but gradually he became the prey of internal anxieties which tortured him during five years with but occasional and transient interventions of hope. But in 1724 that period of suffering came to its close. He celebrated the return of his Saviour's smile in the hymn Wie bist du, Herr, auf der Welt geblieben, and entered into a covenant with his Lord which he signed with his own blood—probably in imitation of the marquis de Renty, whose life he had treated with great pleasure in his book Leben heidiger Selenen, i. 3.

With the conclusion of this period of spiritual darkness he recommenced life, but became again forward, though much against his will, thrown among men and obliged to take an active part in the affairs of religion. He resided with his brother, and while employed in the tuition of that brother's children was led to undertake a work which initiated his career as a mystical writer—the Unparteiischer Abrias christlicher
no willingness to receive the doctrine of the necessity for thorough-going self-denial and persistent watchfulness and prayer, which they denounced as legalism. His position hindered the Moravians from securing an establishment of their own, and he died having been pure, and the succeeding ages, from Constantine to the 15th century, as a period of great apostacy. The light broke through with power in the Reformation, but afterwards again declined. Christianity exists more generally in name than in fact. Upon this work followed a number of arrangements and confusions, in the preparation of which Tersteegen was accustomed to spend the time after six o'clock in the evening. The list includes Labadie, Manuel de Pádi (with preface dated Mülheim, May 21, 1726); Jean de Bernières Louviguy's works (Das verborgene Leben mit Christo in Golg etc., with preface dated Dec. 18, 1726); Thomas a Kempis, Initium Christi; Gerlach Petersen, Soliloquie (1727). In 1733 he began the publication of the work entitled Auseinandersetzungen über das Leben Jesu, the third (final) volume of which appeared in 1738, followed by a second edition of the whole work in the next year. The saints so commemorated belong altogether to the Roman Catholic communion—a fact which Tersteegen excused on the ground that others had rendered a similar service to Protestantism; but there is satisfactory proof that he possessed an especial fondness for the peculiar piety cultivated by the mystical ascetics of the 17th century. The translation of a poetical composition by Madame Guyon illustrated of the inner life, and with this work completed the series of his mystical writings. In them all he takes Poinet—sometimes Godfrey Arnold (q. v.) also—for his master. His mystical tenacity is sometimes exaggerated into that of a Quaker, but v. W. and others, so that he can speak in glowing terms of approval of a state of perfect rest for the soul which begins and continues through the direct operation of God on the soul without any mediation whatever, even though it be that of Scripture or of Christ.

Tersteegen yielded to the persuasions of Hoffmann and others, and began to address public assemblies at about the time when his first literary efforts were put forth. In 1728 he renounced his handicraft and gave himself wholly to the care of souls. His wants were supplied by the contributions of friends and by several legacies. When he died, he left no biography, either collaborative or of his own invention. His advice was desired by great numbers of people living everywhere in the territories of Clevens and Berg. Otterbeck, a farm between Mülheim and Elberfeld, became a station where a number of his adherents lived together in this way of life. His renunciation of self-representation is a piety. He furnished them with twelve rules of conduct (given at the close of vol. iii. of his letters), and watched over them with jealous care. A work written in their behalf in 1727 became a bulwark against Antinomianism (q. v.), and saved them from the excesses into which other, but kindred, associations were drawn. A second centre of his influence was Elberfeld, and subsequently Barmen. This region was troubled with the fanatical influence of Eliner (q. v.) and his supporters. To counteract that influence, Tersteegen wrote an effectual admonition (comp. Weg der Wahrheit, 1728). Solingen was a third station, and it was there that Tersteegen delivered the only sermon ever preach'd by him. At Crefeld extraordinary manifestations accompanied a work of grace, which were controlled through his judicious counsel. He was also brought into relations with the Moravian Brotherhood, and was solicited by its chief, C. B. Dober, to come to London, to live in his lor with theirs; but he steadily refused, less on the ground of their unusual methods than because he believed their teachings to be erroneous. He charged them with identifying sanctification with justification and with misrepresenting the legal and the evangelical elements of religion. He found in the church's error, as it were, the last vestiges of the asceticism, and

Tertiaria, the term applied to the third part of all Church revenues in the Isle of Man, which third part was received by the bishops of that island. See Bingham, Christ. Antig. bk. xxi. ch. ix. § 11.

Tertiarii (Tertiius Ordo de Pontentia; Tertiiarii Fratres Convers; also Sorores Tertii Or- dinis) is a term given to the members of a confraternity organized primarily in connection with the mendicant

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orders, but subsequently connected also with other orders. They are not required to live in the convent or undergo the three principal vows, and were designed to retain their place in the world and represent the order in public, and to do so in its own name. Their origin is traced back to Norbert, the founder of the Order of Premonstratensians. The Templars, too, had a similar institution connected with their organization. The actual introduction of the Order of Tertiaries was due, however, to Francis of Assisi, and dates back to 1219. His object was to overcome the effect produced by his preaching at Carnario, where men and women in great numbers dissolved the matrimonial relation in order to give themselves to repentance. All virtuous and orthodox persons were received into the order. The rule forbade participation in festivities, dispensing, and offensive wars, and required works of charity, diligent religious exercises, an annual convocation for penance, and masses for the souls of the Tertiaries, living or dead. The order was governed by superiors periodically chosen. Its costume was to be of inferior stuff, neither wholly white nor black, and without ornament—an ash-colored coat and rope being finally chosen, over which ordinary secular clothing is permitted to be worn. The female tertiaries adopted a similar rule and costume, with the occasional addition of a white veil. The rule was confirmed by popes Hilarius III, Gregory IX, and Nicholas IV. The order grew rapidly, founding houses in many parts of the world, having numbered among its members the emperor Charles IV, kings Louis of France, Bela of Hungary, and Philip of Spain, queen Blanche of castle, princess Anna of Austria, etc.

Towards the close of the 13th century a branch order was established among the male, and a century later among the female, Tertiaries, to satisfy the craving of some for a stricter rule—the Regulated Order of Tertiaries (Tertiarii Regulares). After a rapid extension, this secondary order separated into different congregations, which, in substance, followed the Franciscan rule. The latter, in turn, gave rise to a series of congregations of Hospital Brothers and Sisters. They take the simple vows, and an additional one which binds them to care for the sick, and to live in hospitals or unions known as "familles" and amenable to the bishops.

 Tradition credits Dominic with the founding of an order of men and women (male and female). An association of nobles and knights was formed by him, after the conversion of the Albigenians, to recover the alienated property of the Church and convents. They were accordingly styled Milites de Militia Christi. Their vow bound them to chat devoutly, to diligent attendance on public worship, etc., and to the wearing of a garb of ashly hue. Their wives were pledged to promote the objects of the order, and were not allowed to marry again after becoming widows. In the middle of the 13th century this association became an order of penitents, assumed the Dominican rule, and was placed under the Dominican general, receiving the title of "Brothers and Sisters of the Penance of St. Dominic." Other orders, e.g. the Augustines, Minims, Servites, Trappists, etc., successively organized associations of Tertiaries. See Musson, Progymat, Gach. d. vornehmst. Minhsorde-der, etc., quoted above, p. 94, and Cels., s. v. Territiae. 

Tertius (Tertio, Graced from the Lat. tertius, third; Vulg. Tertius) was the amanuensis of Paul in writing the Epistle to the Romans (xvi, 22). A.D. 55. He was at Corinth, therefore, and Cenchreae, the port of Corinth, at the time when the apostle wrote to the Corinthians. It is noticed by Paul in the Epistle that he received the message which Paul sent to the Roman Christians, and inserts a greeting of his own in the first person singular (ἀλλὰ δὲ γράφει ἡ Εὐαγγελία). Both that circumstance and the frequency of the name among the Romans may indicate that Tertius was a Roman, and was known to the writer of the letter. Tertius (Acts xx, 4) is another instance of the familiar usage of the Latin ordinaires, as proper names. The idle pedantry (indulged in by Burmann, Exercit. Theol. ii, 161 sq.) which would make him and Silas the same person because tertius and silvester mean the same in Latin and Hebrew, hardly deserves to be considered (see Ward, 21, 182, iii, 295); and equally idle is Rolof's conjecture (De Trib. Nomin. Pauli [Jen. 1731]) and Storck's (Exercit. de Tertio, in the Fortige, WITH. Samm. p. 23) that Tertius is but a pseudonym for Paul himself. In regard to the ancient practice of writing letters from dictation, see Benson, A.D. 180. No earlier than the 4th century do writers who speak of him as bishop of Icounium (see Fabricius, Luz Evangelica, p. 117).—Smith. See also Briegleb, De Tertio (Jen. 1754); Eckhard, De Signo Pauli (Viteb. 1687); Hertzog, De Subscriptionibus Pauli (Lips. 1708); see also Paul.

Tertre, Jacques (as a priest JEAN BAPTISTE DE), a French missionary, was born at Calais in September, 1610. After traveling for some time returned to France, and entered the Dominican order at Paris in 1615. Five years after he was sent as a missionary to the American islands, returned to France in 1638, and died at Paris in 1687. He published Histoire Générale des Avantures Habitées par les Français (1687-71, 4 vols. 4to). A.D. 1652, and Histoire, etc., etc., 1682. His natural endowments were great, and they were supplemented by a comprehensive course of studies whose fruit appears in the wealth of historical, legal, philosophical, physical, and antiquarian elements contained in his writings. He was destined for the civil service in the empire, and was accordingly trained in Roman jurisprudence and the art of forensic eloquence (comp. Eusebius, H. E. ii, 2, where Tertullian is described as one of the most highly esteemed Romans—not as Rufinus renders it, "one of the most distinguished writers of the Latin Church:"—"inter nostros scriptores admodum claros." His mode of argumentation and terminology everywhere reveal the legal turn of his mind, and his writings in many places throw light on disputed points of the Roman civil law.

Tertullian was converted to Christianity when between thirty and forty years of age, and he immediately became a formidable adversary of paganism and heresies, especially Gnostics. He was the first religious teacher after the apostles who attained to a clear recognition of the mighty contrast between sin and grace, and who presented it in all its force to the mind of the Church. He was married (see his tract Ad Uzures), but he never forsaken the ranks of the clergy. Jerome says that he was first a presbyter of the Catholic Church, but his own writings do not determine whether he was a member of the spiritual order prior to his lapse into Montanism or not. It is certain, however, that he sojournered for a time in Rome (see De Cult. Fem., c. 7; Eusebius, H. E. i, 2).

The transition to Montanism occurred a few years after Tertullian's conversion, and about A.D. 202. The act doubtless had its origin in his eccentric disposition and rigorous moral views, which predisposed him to regard that heresy with favor and to dislike the Roman Church, which he regarded as corrupted by the practices and motives excited by the jealousy and envy of the Roman clergy, and modern writers have ascribed it to disappointed ambition. We know, however, that the penitential discipline of the Church was administered at Rome with exceeding laxity, and that such indulgence was an abomination in the eyes of Tertullian. Philemon [ed. Miller, Oxon, 1851], i. 290. Assuredly he
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did not regard Montanus as the Paraclete. He recognized in the latter simply an inspired organ of the Spirit. He, rather than Montanus, became the head of the Montanists. Tertullian, however, views a theological character and a concealed influence over the life of the Church, and establishing it on foundations sufficiently firm to enable it to protrude its being down to the 5th century. He died in old age, between A.D. 220 and 240. The assertion that he returned to the Catholic Church before he died is sometimes made, but cannot be substantiated, and the continued existence of the sect of Tertullianists would seem to contradict the assumption (see Neander, Tertull., [2d ed., p. 462; August. De Hcrr, H. 86]. It is a significant fact, and an argument in behalf of the liberal interpretation of the history for which Protestants contend, that it was precisely this great defender of Catholic orthodoxy against Gnostic heresy who was a schismatic to such a degree that he has never been included by the Church of Rome among the number of her saints, or among that of the patres as distinguished from the mere scriptores ecclesiasticis.

As a writer, Tertullian was exceedingly fresh and vigorous, but also angular, abrupt, and impetuous. He possessed a lively imagination, a fund of wit and satire, as well as of acquired knowledge, and considerable depth and keenness; but he was deficient in point of logical clearness and self-possession, as well as of moderation, and of a thorough and harmonious culture. He was a speculative thinker, though the bitter opponent of philosophy. His aspiring mind sought in vain for adequate language in which to express itself, and struggled constantly to force the ideas of Christianity within the forms of the Latin tongue. His style thus became exceedingly forcible, nervous, vivid, concise, and pregnant. His adversaries were assaulted without mercy and with all the weapons of truth and of art, and nearly always appear in his writings in ridiculous plight. He was the direct opposite to Origen, holding the extreme position of realism on the borders of materialism. He was, furthermore, the pioneer of orthodox anthropology and soteriology, the teacher of Cyprian, and forerunner of Augustine, in the latter of whom his spirit was reproduced in twofold measure, though without its eccentricities and angularities. It is possible, also, to trace resemblance between him and Luther, as his contending spirit of native vigor of mind, profound earnestness, unregulated passion, polemical relentlessness, &c.; but the father lacked the childlike amiability of the Reformer, who was both a lion and a lamb.

Tertullian's writings are usually of brief extent, but they cover virtually all fields of the religious life, and they constitute the most prolific source for the history of the Church and of doctrines in his time. No satisfactory classification of them can be executed, because but few of them afford the necessary data on which to base a scheme. The classification here presented rests upon the nature of the several writings as being either Catholic or Anticatholic, in which light the former are considerably more numerous than the latter.

(1.) Catholic Writings, or such as Defend Orthodox Christianity against Valerianee and Heretics.—Most of these works date from the Montanist era of the author's life.

1. Apologies against Pagans and Jews.—First of all, the Apologiætsiis, addressed to the Roman magistracy, A.D. 198 (Möhrer) or 204 (Kaye), and forming one of the best rebuttals of the charges raised by the heathen of the Christian doctrine. The most famous, perhaps, are the Ad Nationes Libri II. In De Testimonia Anima the author develops an argument for the unity of God and the reality of a future state from the innate perceptions and feelings of the soul. In the work Ad Scapul. he demonstrates with the African governor of that name the rightness of the Christian sacrificial system. The Adversus Judasæus Libri draws from the Old-Test. prophesies the proof that the Messiah has appeared in the person of Jesus of Nazareth (comp. Hefele, Tertull., als Apologet, in the Tüb. Quart. Theol., 1838, p. 30-82).

2. Doctrinal and Dogmatic Writings Aimed against Heretics, such as De Principiis, or rules to be observed by Christians in dealing with heretics. The argument involves, as its fundamental principle, the idea that heretics, as innovators, are under the necessity of proving their positions, while the Catholic Church is assured in its sole right to the allegiance of Christendom by the uninterupted current of apostolic tradition and an unimpaired succession, so that it need not enter into controversy with heretics.

After the defection to Montanism, Tertullian wrote against various individual heretics, e. g. in the fifteenth year of Septimius Severus (A.D. 201 or 208), Adversus Marcionem Libri III. His work Paraphrasis Propheticæ theological and dogmatical work, and a principal source for the study of Gnosticism:—Adversus Hermaeum, a painter at Carthage, who had adopted the dualistic theory of the eternity of matter:—Adversus Valentinianos, a tragic and comic presentation of the Valentinian Gnostics:—and Scorpiones, an antidote against the scorpion-poison of such heretics.

Particular Gnostic doctrines are assailed in De Hagismo, a defence of water-baptism against the Cynites and their peculiar theory of a mystical spiritual baptism:—De Anima, an inquiry into the nature, etc. of the soul:—De Carne Christi, an attempt to demonstrate the divinity of Christ:—and De Resurrectione Carnis, a consolation of the heresy which denied the resurrection of the body.

The tract Adversus Praxeum assails the Phrygian Anti- montanist Praxeas, and confutes his patristic error in the interest of the orthodox view of the Trinity.

3. Ethical and Theological Writings. This category is composed of works of small size, but of considerable value to the regulation of practical life and the administration of ecclesiastical discipline. The list includes, De Orat.] an exposition of the Lord's Prayer and rules for prayer and fasting:—De Spectacula, a warning against theatrical exhibitions:—De Idololatria:—Ad Eusebium Libri II, advice to his wife to govern her action in case she should outlive him:—De Peneiimata, a Catholic and Antimontanist presentation of the doctrine of repentance, dating from the earlier period of his Christian life:—De Paternia, a commendation of the virtue of patience, accompanied with a lamentation because of his own lack of that virtue:—Ad Martyrus, an exhortation addressed to the confessors who in the time of Septimius Severus awaited in prison the martyr's death.

(II.) Anticatholic Writings, in which Montanistic Discrepancies from the Catholic Writings are Explicitly Defined.

1. De Philothis, a retraction of the precipice traveled in the earlier work De Peneimata, and violent advocacy of the rigoristic view on which deadly sins, like murder, adultery, and flight from persecution, should never be condemned:—De Monomonia, an emphatic denunciation of two marriages (comp. Hauber, in Studia et. Kr., 1845, No. 3):—De Exhortationes Castitatis, in which three degrees of chastity are distinguished—the first, absolute and lifelong restraint; the second, continence from the time of baptism; the third, refraining from contracting a second marriage:—De Virginitas Velanda, denouncing the habit of unmarried women appearing to be veiled as being contrary to nature, the will of God, and the discipline of the Church generally:—De Habitu Mutabilis et Cultu Femininarum condemns the adorning of the person by females with ornaments, etc.:—De Jejunis adversus Psychiocrata (Catholic) is a defence of the monastic life against the heretical doctrine of abstinence:—De Mariage et de la Fuite de Persecution:—De Corona Militis commends a Christian soldier who refused to wear the festive chaplet on a great occasion and suffered punishment for his act:—De Pellaio is a witty exposition of his conduct in wearing the pallium instead of the ordinary Roman toga, differing from the underoath of the vestments, to test its numerous allusions to obscure customs of the time.

The earliest edition of the collected works of Tertul-
liam this was that of Beatus Rheumin (Basle, 1591). It
was followed by that of Pamelius (Antw, 1579), Riga-
tius (Paris, 1634; Venice, 1744), Semler (Halle, 1770-
8, 73 vols., Leopold in Gersdorf, Bibl. Patr. Eccl. Lat-
ina, Selecta (Lips. 1839-41), parts iv-vii, and Migne (Paris, 
Vol. iii was issued later by Pamelius. The most noted
Alfii, Nic. de Nourry, Mosheim, Nissel, Semler, and
Kay. The life of Tertullian has been written by Neander,
Antiquissimae, Geist des Tertull. u. Einz. in dessen
Schriften (Berlin, 1825, 2d ed. 1849); Hesselberg, Ter-
'ullian Us Leges (Dorpat, 1846), pt. I, "Life and Writings;"
Karst (Augsburg, 1837), founded on the work of the 2d
and 3d Centuries, Extracts, from the Writings of Tertullian
(Lond. 1845; 3d ed. 1848). See Möller, Patrolo-
fk. (ed. Reithmayer, Ratisbon, 1840), i, 701-790; Bühringer,
Kirchenchrist (Zurich, 1842), 1, 270-371; Hase, Kir-
chengeb. (3d ed.), 1, 307; Hauck, Tertullian's Leben
und Werke (Erlang, 1877); Herzog, Real-Encyclop., s. v.; Smith, Dict. of Gr. and Rom. Biog., s. v.
Tertullian (Tryphoas), a diminutive from the Ro-
nian name Tertius, analogous to Lucullus from Lucius,
Fulumus from Flowius, etc., "a certain orator" (Acts 
xxiv, 21), was a close and warm friend of St. Paul and San-
hedrin to accuse the apostle Paul at Cæsarea before the
Roman procurator Antonius Felix. A.D. 55. See
Paul. He evidently belonged to the class of profes-
sional orators, multitudes of whose were to be found not
only in Rome, but in other parts of the empire, to which
they had betaken themselves by the hope of finding oc-
cupation at the tribunals of the provincial magistrates.
Both from his name, and from the great probability
that the proceedings were conducted in Latin (see es-
specially Millan, Bampton Lectures for 1827, p. 185,
note), we may infer that Tertullian was of Roman, or at
all events, Hellenic origin. The Athenaeus (ch. 19) would
naturally desire to secure his services on account of their
own ignorance both of the Latin language and of the
ordinary procedure of a Roman law-court; for the Jews,
as well as the other peoples subject to the Romans, in
their communications and, no doubt, before the Roman
magis-
trates, were obliged to follow the forms of the Roman
law, of which they knew little. The different prov-
cinces, and particularly the cities, consequently
abounded with persons who, at the same time advo-
cated oracles and oracles, were equally ready to plead in
civil actions or to harangue on public affairs. This they did,
either in Greek or Latin, as the place or occasion re-
quired. The exordium of his speech is designed to conciliate
the good will of the procurator, and is accordingly over-
charged with floridity. There is a strange contrast be-
tween the opening clause—_windows, γυναικος, γυναικο
rheia oπιν— and the brief summary of the procurator's
administration given by Tacticus (Hist. v, 9): "Anto-
nius Felix per omnem saevitiam ac libidinem, jussum
servill ingenio exercuit" ( comp. Tact. Ann. xii, 54).
But the commendations of Tertullian were not altogether
unfounded, as Felix had really succeeded in putting in
place, down several seditious movements. See Felix.
It is not very easy to determine whether Luke has preserved
the oration of Tertullian entire. On the one hand, we
have the elaborate and artificial opening, which can
hardly be other than an accurate report of that part of
the speech; and, on the other hand, there are a narra-
tive which is so very dry and concise that, if there were
nothing more, it is not easy to see why the orator should
have been called in at all. The difficulty is increased
if, in accordance with the greatly preponderating weight of
external authority, we omit the words in Acts xxiv, 
6-21, which are read by some. Origen (Hom. vi. 2, 5
of the whole, it seems most natural to conclude that the
historian, who was almost certainly an eye-witness,
merely gives an abstract of the speech, giving, how-
ever, in full the most salient points, and those which had
the most forcibly impressed themselves upon him, such
as the exordium and the character ascribed to Paul (ver. 5).
The doubtful reading in vers. 6-8, to which reference
has already been made, seems likely to remain an un-
solved difficulty. Against the external evidence there
would be nothing to urge in favor of the disputed pas-
sage were it not that the statement which remains af-
after its removal is not merely extremely brief (its brevity
may be accounted for in the manner already suggested),
but abrupt and awkward in point of construction. It
may be added that it is easier to refer σαμo όυ (ver. 8)
to the tribune Lyssias than to Paul. For arguments
on the words σαμο και ἀναράξ (ver. 6)- arguments which are dependent on the genuineness of the
disputed words—see Lardner, Credibility of the Gosp-
el History, bk. i, ch ii.; Bisce, On the Acts, vi, 16.
We ought not to pass over without noticing a strange
tyrology for the name Tertullian proposed by Calmet,
in the place of which another has been suggested by his
English editor (ed. 1830), who takes credit for having
rejected "fanciful and improbable" etymologies,
and substituted improvements of his own. Whether
the suggestion is an improvement in this case the reader
will judge: "Tertullian, Tryphoas, huius, impostor, from
"Trypho," a name of Cappadocia. The word is a true
appellation Ter-Tullius, 'thrice Tullus,' that is, ex-
travagant, varied by Jewish wit into Tertul-
lo?"}

Teschenmacher, Werner, a minister of the Re-
formed Church in Juliers-Cleves-Berg, and a writer
of some prominence in ecclesiastical and political literature,
was born at Elberfeld in September, 1598. He was ed-
ucated at Heidelberg and Heidelberg, and afterwards
entered the Church from 1610 or 1611 until 1683 in her pulpits,
where he gained the reputation of an eloquent and able
preacher of the Word. His services were much in re-
quest by the churches, Elberfeld, Cleves, and Emmerich,
at that time the seat of the Brandenburg government,
being his principal fields of labor. He was also very
esteemed for his fine tact and skill in diplomacy, qual-
ties that led to his selection for the conduct of many
affairs in which the preservation and welfare of the
Protestant churches of the duchy were at stake during
that stormy period of religious wars. He was, however,
of bashy temperament and exceedingly self-willed, so
that he frequently came into conflict with other clergy-
men, and occasioned the government, which wished him
well, considerable trouble in the effort to sustain him.
His retirement from the pulpit was the result of a col-
fusion with Stöver, a newly appointed colleague to his
charge, who was desirous to set and end to certain
affairs until his death, on Good-Friday, April 2, 1698.
Teschenmacher's writings are chiefly historical in
character, and of brief extent. They are, Repetitio
Brevis Cathol. et Orthodox. Rel., qua Singularis De Be-
neficium ante Sacrum a Populo Reform. in Civili, Julia.
Montium Ducatibus et aliter (Essen, 1685, 43 pp.); An-
nales Eccles. Reformations Ecclesiarum Civit. etc.,
(1633); Annales Civit. (1638); 2d ed, by Dithmar,
Frankf.-on-the-Oder, 1721, a political work which is
still valuable. Works in MS.: Sermones: A Commentary
on the Epistles to the Corinthians, in Latin: Annalium
Ecl. Epistolae in quatuor praemine Gratissimae queso
explication de Successiones et Statum Ecl. Civit. etc. An
autobiography in extenso, and an autobiography by P.
Teschenmacher, are both lost.—Herzog, Real-Encyclop.,
S. v.
Test, the imposition of an oath, or any other act by which the religious principles of any individual are put to proof. Tests and disabilities are distinct from penalities properly so called: it would be absurd to talk of punishing any one for being a woman, a minor, a person of low moral capacity, unopposed to the law, without education, etc., on the ground that they are excluded as unfit for certain offices and privileges. Yet test laws do operate as a punishment; not because they are cause of pain, but inasmuch as they tend to produce that change of conduct which punishment is designed to produce.

Test Acts, also called Corporation Acts, the popular name given to two English statutes imposing certain oaths on the holders of public offices. Act 13 Charles II, c. 2, directs that all magistrates shall take the oaths of allegiance and supremacy, as well as an oath renouncing the doctrine that it is lawful to take arms against the king; and provides that they must receive the communion according to the rites of the Church of England within a year before election. Act 25 Charles II, c. 1, imposed the like conditions on the holders of all public offices, civil and military, and obliged them, in addition, to abjure all belief in the doctrine of transubstantiation. These acts, which were practically evaded to a large extent by means of an act of indemnity passed every year, were repealed by 9 George IV, c. 17, in so far as regarded the administration of the sacrament, for which a declaration set forth in that act was substituted. A statute of William IV substituted a declaration for an oath in most government offices. A new form of oath has been substituted for the oaths of supremacy, allegiance, and abjuration by 21 and 22 Victoria, c. 48.—Chamber's Encyclop. s. v.; see Skeats, Hist. of Free Churches of England (see Index).

Testament is the frequent rendering, in the New Test., of the Greek διαθήκη (literally a disposal), and both are used for two distinct senses (see Cremer, Lex. of N.-T. Greek, p. 576 sq.).

1. The natural, and in classical Greek, as in ordinary English, the only signification is a disposal by will or legacy (Plutarch, De Adulat. 28; Plato, Legg. 923; Demosth. 1106, 12), and in this sense the word occurs in Heb. ix. 15, 17. See Testament.

2. But the more common signification in the New Test. is one that has come over from the Sept., which often uses διαθήκη as a rendering of the Heb. בְּרֵאשִׁית, or covenant; and in this sense "testament" is the rendering in the A. V. of the Greek word in Heb. vii. 22; ix. 20; Rev. xi. 19; and especially in the phrase the new testament (Matt. xxvii. 20; Mark xiv. 24; Luke xxii. 20; 1 Cor. iii. 6; Heb. ix. 15 [i.e. new covenant], as in Heb. viii. 8; xii. 24)], which has gained currency as the title of the Christian Scriptures as a whole. See New-Englander, May, 1857, Lond. (Wesleyan) Quar. Rev., July, 1857. See Covenant.

TESTAMENT, OLD AND NEW. When the books written by the apostles of Jesus Christ, or by apostolic men, were first added along with the books of the Hebrews, as comprising the entire scriptural canon, it became necessary to distinguish the two divisions by appropriate designations. A usage which already prevailed furnished the designations required. The gracious engagements into which God was pleased to enter with individuals and communities both in the Old Test. the name of the Testament, or covenant (q. v.), and to this corresponds the Greek διαθήκη in the Sept. and New Test. Of these covenants two stand out from all the rest as of pre-eminent importance—God's covenant with Israel mediated by Moses, and that covenant which he promised to establish through the Messiah. In the Jewish Scriptures this latter is designated בְּרוֹאֶשׁ הָעָם, בְּרֵאשִׁית, or κανών διαθήκη (Jer. xxxi. 31), and this, adopted by our Lord (Matt. xxvii. 28), and familiarly used by the apostles (2 Cor. iii. 6; Heb. ix. 15, etc.), would naturally suggest the application of the phrase ἡ παλαιά διαθήκη to the former. Among the Jewish such expressions as בְּרֵאשִׁית, בְּרֵאשִׁית διαθήκη, for the tablets on which the law was inscribed (Deut. ix. 9), בְּרֵאשִׁית בְּרֵאשִׁית διαθήκη (Exod. xxiv. 7; 2 Kings xxiii. 21; 1 Macc. i. 57), βηθνος διαθήκη (Eccles. xxiv. 23), were in common use. From these it is an easy transition to such an expression as that of the apostle (2 Cor. iii. 14), ἡ κανών διαθήκη, where the name appropriate to the Mosaic covenant is retained in the title which it contains. There thus arose in the Greek Church the usage of the phrases ἡ παλαιά διαθήκη and ἡ κανών διαθήκη as designations of the Jewish and Christian sacred writings respectively. In the Latin Church the usage prevailed of calling these Vetus et Novum Testamentum. Why the word Testament was selected and not κανών rather than Φασις or Pactum may be explained by the fact that the former rather than the latter is the proper equivalent of the Greek word. Hence in the old Itala made from the Sept. it is always used where the Greek has διαθήκη; and in the Vulgate it is used where the Sept. uses those books which the former had in his old version, whereas in those in which Jerome translated from the Hebrew בְּרֵאשִׁית is represented byactus or pactum. That this usage was an early one in the Latin Church is evident from the words of Tertullian (Adv. Marc. iv. 1): "Duos Deos dividens (Marcion) alterius alterius Instrumenti vel, quod magis usui est dicere, Testamenti." The use of Testamentum, however, does not seem to have been universally accepted till a much later period. In the passage quoted Tertullian evidently gives the preference to the word instrumentum, a term used technically to denote a writing by which anything is to be attested or proved (comp. Quintil. Inst. Oral. xiii. 8, 12); and this is the word he generally uses (comp. Adv. Marc. iv. 2; De Paide. c. 12, etc.). Rufinus also used in a similar sense. Later Lactantius, however, freely uses testamentum as a well-accredited term when he wrote (Inst. Div. iv. 20).

From the Vulgate and the usage of the Latin fathers, Testamentum has naturally passed into the title of the two divisions of the Scriptures in the English and most of the European versions. See New Testament; Old Testament.

Testaments of the Twelve Patriarchs, the, is one of the seventy-two Apocryphal books of the Old Test. which were at one time in circulation, and, according to Epiphanius (Lib. de Menipris et Ponderibus, § 10), it formed one of the twenty-two canonical books sent by the Jews to Tnl, the king of Egypt. See APOCRYPHA.

I. Author of the Work and its Object.—There can be no dispute that the writer's main object and purpose was the conversion of the Jewish nation to the Christian faith. To gain this object his appeal is based not on the authority of the Mosaic law, but on the law of nature, transferred back to the earlier period of the patriarchs, where, underlying the simple covenant between God and man, were latent the first germs of Christianity. From this it has been inferred that the writer himself was a Jew. Grabe, the first who treated at length of the Testaments, thought that the writing was in question that of a Jew shortly before the Christian æra; and to account for the presence of passages which no Jew could possibly have written, he had recourse to the theory of interpolation. This opinion, however, has found but little favor, and it is generally agreed to the conclusions of Nitzsch, who definitely attributed the work to a Judæo-Christian writer, an opinion adopted now even by Ritschl, who in 1850 maintained that author was a Christian of Pauline tendencies. Without entering upon the different views advanced on this point, we pass on to the
II. Time of Composition.—That it was not composed before A.D. 70 we may infer from the author's allusion to the destruction of Jerusalem, which assigns to the Testament a date subsequent to this event. On the other hand, it is already quoted by Tertullian (Adv. Marc. v. 1, § 17, ed. Bezae, c. 6); and thus we may safely infer, without quoting the different opinions, that the most probable date for its composition is 80-110 or 120 of our era.

III. Language in which the Work was Written.—The Testament, as we have it now, was no doubt written in Hebrew; for, in its original form, it was written in its own tongue, and was read in the synagogues. Grabe maintained that it was originally written in Hebrew and was translated into Greek with the canonical books of the Old Testament. But against this view it has been argued that already the title of the book, αἱ διάδοχαι τῶν Ἱσαακὶ, indicates its Greek original, because the Hebrew בֵּית רְשָׁעָה or בֵּית רְשָׁעָה would have been presented by the Greek εὐλογία, ἱντελλοί, or παράτυπα. We also find a number of instances of paronomasia, hardly possible on the hypothesis of a Hebrew original. Such are δέσμινι... νοοθετεῖν, ἀδιάκριτος... πᾶν... λαβεῖν, στρατήγαι... τριάντα μελέτης (ibid.); in τάξιν... ὁρισμένοι (Naph. note 2), τάξις... ἀταξία (ibid. 8). We find various expressions pertaining to the Greek philosophy, as διάλεκτος, ἀδιάκριτος, φίλος τῆς φύσεως, διάβολοι, σημείωσις τούτων. Taking all in all, we are led to the supposition that it was originally written in Greek. De Wette, Nitzsch, De Test. XII Patriarch. [Wittemb. 1810], p. 16; Vorstman, Disquis. de Testament. XII Patriarch. p. 8 sq.

IV. Contents of the Testaments.—The work professes to be, as its name implies, the utterances of the dying patriarchs, the sons of Jacob, to their children. In these are given, in a brief and brief, the narrative of their lives, with some particulars not to be found in the scriptural account, and there are built thereon various moral precepts for the guidance of their descendants, who may thereby be preserved from the snares into which their fathers fell. “Still,” says Vorstman, “all the patriarchs are convinced that their children will deal wickedly, falling away from God, defiling themselves with the sins of every nation. They therefore prophesy what is to come; they foretell the troubles impending on their children. But they venture to raise more joyous strains than these. For God is to put an end to their troubles; he will visit his people; he will break the power of sin. Prophecies of a Messiah are brought forward by the patriarchs. With such hopes they die. Their discourses, therefore, may justly be called Testaments, when at the point of death they speak to their children their last words. They leave them nothing save injunctions and prophecies. The words of Benjamin (c. 10) will apply equally to all: τὰ ἀντὶ ὁμοίως ἐγγυω στὸς ἐρωτηματικός ἦμας διδάσκων.”

V. Messianic Ideas of the Book.—The Messianic views are strongly tinged with national feeling. The Messiah, combining in himself the functions of high-priest and of king, is to arise from the tribe of Levi as well as from the tribe of Judah. Still there is a tendency throughout which aims at teaching that his high-priestly office is greater than his kingly one. The Messianic passages having reference to the promised Messiah of Israel may be divided into two classes—the one being that in which he is to come into the world in the likeness of man—and into such as refer to him as man alone. Of the latter we read in Test. Levi. c. 16, “And the man (ἀνάφωρα) who reneweth the law by the power of the Most High shall ye call a deceiver: and at last, as ye suppose, ye will say, ‘he shall come in the midst of his adversaries, wickedly taking the innocent blood upon your own heads. And because of him shall your holy places be desolate.’” And after these things a star shall arise to you out of Jacob in peace, and a man (ἀνάφωρος) shall rise up of my seed, as a sun of righteousness, walking with the sons of men in meekness and righteousness, and no sin shall be found in him.” Naph. says (c. 4), “Until the compassion (σπλαγχνίας) of the Lord shall come, a man (ἀνάφωρος) working righteousness and showing mercy to all that are afar off and to those that are near.”

Such views the Messiah is described in Jos. as arising merely on the human nature of the Messiah. Let us look at those which refer to his divine nature. Thus the patriarch Dan (c. 6) bids his children “draw near to God and to the angel that intercedeth for you (τῷ Θεῷ καὶ τῷ ἠγίῳ τῷ παραγωγῷ ιμάς). He is called “the mediator between God and man” (μεσιάτης καὶ ἀνάφωρος). “His name shall be in every place in Israel, and among the Gentiles, Saviour” (τῷ δὲ ὄνομα αὐτοῦ ισταί ἐν παντὶ τῷ Ἰσραήλ καὶ ἐν τοῖς ἔθεσις ἱερεῖς). Levi (c. 4) speaks of the Messiah as υἱὸς Καριὼν. Simeon (c. 6) speaks “of the Lord, the Great God of Israel, who shall appear upon the earth as man and who shall save all the Gentiles and the race of Israel.” Judah (c. 6) tells his children, “Among the Gentiles shall my kingdom be consummated, until the salvation shall have come to Israel; until the appearance of the God of righteousness to give quietness in peace to Jacob and to Israel.” The author commands them that they should be dispersed throughout the world until “the Most High should visit the earth, himself coming as a man (ἀνάφωρος), eating and drinking with men. . . he shall save Israel and all the Gentiles; God speaking in the person of man” (Θεὸς γὰρ ἐστιν ὁ ἐρωτηματικὸς τῆς Ἰουδαίας). Josiah (c. 12) says to his children, “And I saw that from Judah was born a virgin wearing a linen garment, and from her went forth a lamb without spot” (εὐλογία ἢμῶν). That reference is here made to the sinlessness of the Messiah there can be no doubt. Hagenbach (in his Dogmengeschichte, p. 145, ed. 1841) refers to the “Messiah of the text not the product of the application of the word “spotless” to our Lord, but we have here an earlier example. Thus Benjamin (c. 3) speaks of “the Lamb of God and the Saviour of the world,” that “spotless he shall be delivered up for the wicked, and sinless shall he die for the ungodly.” Levi tells his children that they shall slay the Messiah and “wickedly take the innocent (ἀνάφωρος) blood upon their heads.” Judah (c. 24) says, “No sin shall be found in him.”

As to the office of the Messiah, he is continually spoken of as the one who “shall come in the midst of his adversaries, wickedly taking the innocent blood upon your own heads.” (Dan. c. 5; Jos. c. 19). As king springing from the tribe of Judah (Sim. c. 7), he is to wage war and to triumph over Beliar, the personification of the kingdom of evil (Lever. c. 18; Dan. c. 5; Benj. c. 5). As high-priest he was to have no successor (Lever. c. 16), i.e., with him the offering of sacrifices was to come to an end. The Messiah is a Saviour; Levi is bidden to “proclaim concerning him who shall redeem Israel” (c. 2; Dan. c. 5; Jos. c. 19; Benj. c. 3); and another patriarch adds, “He that believes in him shall reign in truth in the heavens” (Dan. c. 5). The Messiah was to suffer: “Thy sons shall lay hands upon him to crucify him” (Lever. c. 4); “and he shall enter into the front of the Temple (τοῦ πρώτου ναοῦ), and there shall the Lord be treated with outrage and he shall be lifted up upon a tree” (Benj. c. 9; see also Lever. c. 10, 14, 16). The rending of the Temple veil is alluded to as the act in which the Spirit of God came to the children of Israel to comfort them—“as the power of sacrifice was to be rent,” says Benjamin (c. 9), “and the Spirit of God shall be removed unto the Gentiles as fire poured forth,” Levi (c. 10) says, “The vail of the Temple shall be rent, that it shall not cover your shame.” As to the Messiah’s ascension and triumphal reception into heaven, see Lever. c. 6, 8, 11; Josephus speaks of the change of plan to return to future judgment, comp. Lever. c. 13.

VI. Dogmatical and Ethical Ideas.—The salvation of the Messiah is to be obtained by faith as the means of justification with God: The kingdom of evil is to come to an end “on the day on which Israel shall believe” (Dan. c. 6). “As many as have believed in him on earth shall
rejoice with him when all shall rise again, some to glory and some to shame" (Beni. c. 10). Allusion is made to the importance of baptism for this end. Thus Levi (c. 16) tells his children the punishment that shall befall their bretheren: "The Messiah shall be curse among the Gentiles and shall be scattered abroad until he shall again visit you and in pity shall take you to himself in pietas et clementia." The same patriarch (c. 18) again says of the Messiah, "In water shall he himself give the glory of the Lord of his sons in truth forever with the righteous and the wicked shall rise again; the former to rejoice with the Messiah, the latter to weep and lament, and to be destroyed forever" (comp. Judah. c. 25; Sim. c. 6; Levi. c. 18; Zeb. c. 10). Benjamin declares (c. 10), "Then shall ye be behold Enoch, Noah, Shem, and Abraham and Isaac and Jacob, arising on the right hand in joy; then shall we also arise, each one in our tribe, and worship the king of heaven. And as many as believed on him upon earth shall rejoice with him when all shall rise, some to glory and some to contempt. And the Lord shall judge Israel first, even for the wrong they did to him; for when he came as a deliverer, God in the flesh, they believed him not. And then shall he judge all the nations, as many as believed him not when he appeared upon earth." Man, who has been formed in the image of God (Naph. c. 2), is composed of two parts, body and spirit, if possible to each other. To man seven spirits were given at his creation by God, in themselves seven; not as the seven days were created by God or that they do, mainly to external sensations. These spirits were ζῷω (i.e. the ζωή, the mere animal life), ἀμαρτία, ἐκοίνωνία, ἀπρόβατος, λόγος, γείωσις, καιρός, of which, as ζῷω, refer exclusively to the mere animal life of man, as does also a supplementary eighth spirit, that of ἄνθρωπος. Superadded to these are seven other spirits, given to man by Beliar, representing seven principal evil tendencies (Rebuk. c. 2, 3). The latter, which are spoken of generically as τὰ πνεύματα τῆς πλάνης, are wholly bad, and represent different evil tendencies of humanity. They are the spirits of πορνεία, ἀπλοπία, μάθα, ἀμαρτίαν, κακομαθία, ιστόφορος, φίλος, and Δίκη. Within man war is waged by his two selves. Judah speaks of the two spirits that "attend (γελοῖοι) upon man, the spirit of truth and the spirit of error; and in the midst of the two the mind, which may turn to either side it will" (c. 20). The spirit of truth seems to be almost equivalent to conscience, for it is added "The spirit of truth testifieth all things, and believeth all." Reuben, too, speaks of his conscience (σοφίας) troubling him all his life long (c. 19). Man has his two under-selves, which he must guard in the battle that has to be fought between the two ways that God has given to him. He can choose either "the darkness or the light, either the law of the Lord or the works of Beliar" (Ler. c. 19); and, though man is weak and ever prone to error, yet if he prefers in his attempt to do right, "Every spirit of Beliar will fly" (Sim. c. 5, 4; Judah. c. 18, 19, 21; Isach. c. 7; Zeb. c. 9; Gad. c. 4) from him. Sin, therefore, being especially regarded as proceeding from τὰ πνεύματα τῆς πλάνης, is constantly spoken of as ἁγία, ἀνάρχης, and the like, for which pardon is readily granted by God. Ignorance, however, though affording a plea for pardon, cannot of itself be accounted an excuse for the sin; the appeal is still to be made to the mercy of God. But as from sins ignorantly committed man passes on to those done against light and knowledge, so is there a deeper cast of sin than ἁγία. The seven spirits are a part of the six (c. 1; comp. Dan. c. 1; Gad. c. 2) not to reveal to him the public brethren's crime of selling Joseph; that crime, however, was ἁμαρτία on their part. And this is alike true for a sin actually committed and for one as yet in embryo in the thoughts of the heart; for Simon (c. 2), whose hatred for Joseph had led him to contemplate the sin of murder, is accounted in God's sight guilty of that crime, and therefore punished. We see here the doctrine of the apostle endorsed: "He that hateth his brother is a murderer." The doctrine of God's retributive justice is fully believed and vindicated in its own punishment in this work (comp. Rebuk. c. 1; Sim. c. 2; Gad. c. 5), therefore man should follow God's laws (comp. Rebuk. c. 4; Sim. c. 4; Ler. c. 13; Beni. c. 3; Zeb. c. 8). The fear of God appears as the chief motive for the fulfillment of righteousness (comp. Rebuk. c. 4, παρακολουθήσω αὐτῷ Πάτρας διοικήσας), for God is σώματος τοῦ θεοῦ. But when, and as soon as God shall have given the kingdom to his Son, "and his enemies shall be made subjects to him, and all his enemies shall serve him" (c. 22, 18). VIII. Sources.—Having given, in the main, an outline of the most important points contained in the Testament, the question as to the sources for the work cannot be superstitious. From the work itself we infer that the book was probably a copy from which the apostle quoted. Thus seven Testaments out of twelve allude to it as γραφή ἐν Ποτσιλίῳ (Ποτσιλίῳ, Ποτσιλίῳ, λόγος) ἐν Ποτσιλίῳ (πυήνῳ, πυήνῳ, ἐν Ποτσιλίῳ (see Sim. c. 5; Ler. c. 9, 10, 14, 16; Naph. c. 9; Judah. c. 18; Dan. c. 5; Beni. c. 9), and other similar expressions. Zebulon refers to the γραφή πατρίωτος (c. 6), and Asher (c. 6) to the γράφα και οἴκοις τῶν οἰκονόμων, "heavenly tabernacles." As to the latter, whether they were a book containing what is foreknown and foreordained in heaven as to the course of the future, and were appealed to when some oracular declaration of weighty import was needed, or whether they were something else, we are at a loss to state, although they are often quoted in the book of Enoch and Jubilees. Besides the works mentioned, there can be no doubt that the author of the Testament knew the book of Jubilees, as the amount of coincidence between the two writings is very great (comp. e.g. Rebuk. c. 8 with Jubilees, c. 38; Dan. c. 11 with 34; Zeb. c. 31; c. 11 with 34; Judah. c. 7 with 34, 38, 39; c. 9 with 37; c. 10 with 41; c. 19 with 41; Rebuk. c. 7, Sim. c. 8, Ler. c. 19, Judah. c. 26, Zeb. c. 10, Dan. c. 7, Naph. c. 9, Gad. c. 8, Asher. c. 8, Beni. c. 12 with Jubilees, c. 66, etc.). He also made use of the Targums, Josephus, and Philo, and the like. Of greater importance is it to know that the author also made use of the New Testament, and for the latter fact we refer to the elaborative article of Warrild, The Apological Value of the Testaments of the XII Patriarchs, in the (N.Y.) Presbyterian Review, 1899, p. 57. VIII. History of the Work.—"Habent sua fata libelli." It is remarkable that this work, which was known to Tertullian (Ad. Marcionem, v. 1; Scorpiones, c. 13) and Origen (Hom. in Josuam, x. 6), became first known to the world at large through the Latin version of Robert Grosseteste, or Greathead, bishop of Lincoln, of the 13th century. This version soon appeared in German and in the course of time, translations into a large number of languages were made from it—into English, French, German, Dutch, Flemish, Danish, Bohemian, and Armenian. More than four centuries had passed since Grosseteste's Latin version, when at last the Greek text was restored to us by the labor of the Spanish Jesuit Eusebius Spalatinus Putum et Hereticonem (Oxford, 1698), from a MS. in the university library of Cambridge, collated with one at Oxford. In 1719 Fabricius published the Greek text in his Codex Pseudo-Josephii V. T. (Hamburg), adding but slightly to the criticism of the text. In 1714 Trabe published a second edition, re-
TESTAMENTI, PATRIARCHAL 294 TESTIMONY OF DISOWNMENT

aining the true text in several passages, but in many places altering Groesetstein's Latin version, which witnessed to the true reading, to suit Grabe's incorrect text. Fabrius first translated the second edition 1722, on the whole less accurate than his first. Afterwards the text and notes as given in Grabe's second edition were reprinted, with but few additions, by Galland, in his Bibliotheca Veterrn Patrum (Venice, 1765), i. 193 sq. In 1869 Robert Siniker published an accurate transcript of this second edition, complete with all the paraphernalia, to which he added, in 1879, a collation made from two other MSS., viz. a Roman MS. in the Vatican Library (Cod. Græc. 781), and a Patmos MS. in the library of the Monastery of St. John the Evangelist (Cod. 411).

IX. Versions.—As already indicated, there existed versions in different languages before the Greek text was published. The editions of the Latin version are numerous. That which is presumably the editio princeps bears neither date, printer's name, nor place of printing. The title is Testamenta duodecim | Patriarchali Fulorum Jacob, | et Greco in Latinam | versi Roberto Lincont. | Ephes. | Irenaei. From this was taken the edition printed at Hagenau in 1582 by John Sercius, at the instance of Menrad Molther. The work of Julianus Pomerius Contra Judæos is published in the same volume. Besides the separate editions, the Testamenta are included in the Bibliotheca Patrum.

In English there exist at least three independent translations—one from the Latin, the others from the Greek. The translation from the Latin first appeared in 1577, and was often reprinted, especially in the 17th century. The first edition is of great rarity, and there exists no copy of it even in the British Museum. The second edition, of 1581, of which there is a copy in the British Museum, has the following title-page:

"The Testaments of the Twelve | Patriarchs, the Siones of Jacob: tran-lated out of Greeke into Latine | by Robert | Grostedt, sometime Bishop of Lincoln, | and others. | Printed at the剜arche and Dunkirk: | Now | englishted by A. G. | To the credit whereof an auspicious Greeke copy | written in parchment, is kept in the University Library of Cambridge. | At London | Printed by John Daye, dwelling over Aldersgate. 1581. | Cum privilegio Regni | Maiestatis."

There are about forty other English editions printed after the year 1601. A translation was made directly from the Greek (of Grabe and Fabricius) by Whiston in his Collection of Authentic Records belonging to the Old and New Testament (Lond. 1727), i. 294 sq. In Clark's Ante-Nicene Christian Library (vol. xliii), Mr. Siniker published a translation from his edition of the Greek text, with introductions to the book of Maccabeanism (q. v.). In England receive the Testaments of the XII Patriarchs as inspired, together with the Old and New Tests, the book of Enoch, and the works of Reeve and Muggleton. From the English a Welsh version was published in Carnarvon (1822), Testament y ddwydeg Patriarchel, ef Melbwn Jacob, etc.

There are at least two translations in French, both taken from the Latin. One was published in 1548 at Paris, another in 1713. The latter was also republished in Migne's Encyclopédie Théologique, vol. xlix (Dict. des Apocryphes, vol. i), coll. 894 sq.

In fact, whereas the Testaments have evidently been very popular, as may be inferred from the number of editions that have appeared. The oldest German translation is the one published in 1599 at Basel: Das Testament der zwolf Patriarchen der Süden Jacobs; the latest, the one published at Tübingen in 1857, Archiv apocryphische Denkmaler der Heiligen Schrift. (ii) Das T. d. zwolf Patriarchen.

The Dutch and Flemish editions are also very numerous. There are two editions without any date, but which must have appeared before 1544, since an edition was published in that same year. Altogether there are about forty editions in Dutch and Flemish, the last published in 1679.

The Testaments was translated into Danish by Hans Mogensøn, and four editions of his translation were published, the first in 1580, the last in 1701.

In the Icelandic there exist some MS. translations; but whether one or the other has ever been printed we are at a loss to state.

The Bohemian version can claim to be the first of the translations from the Latin, having been made long before the invention of printing. It is referred to by Thomas Stirny about the year 1576. There exists a manuscript at the National Library in Prague, written in a very copyist style, to which he added, in 1581, a collation made from two other MSS., viz. a Roman MS. in the Vatican Library (Cod. Græc. 781), and a Patmos MS. in the library of the Monastery of St. John the Evangelist (Cod. 411).

An Armenian version exists in MS., dated 887, i.e. A.D. 1388, in the library of the Mechitarists at Vienna, which appears not to have been published.

X. Literature.—Besides Grabe, see Vorstman, Disquisitio de Testamentorum XII Patriarchorum Origine et Pretio (Rotterdam, 1857); Nitzsch, Commentarium Criticum de Testamentis XII Patriarcharum, Libro V. T. Pseudepigrapho (Wittenberg, 1810); Ritschl, Die Entstehung der alkatholischen Kirche (Bonn, 1850); Kayser, in Reuss and Comité's Beiträge zu den theolog. Wissenschaften (Jena, 1870); and Tischendorf, Die 63 Jahresthren des Propheten Daniel (Göttingen, 1839); Langen, Das Judenthum in Palästina zur Zeit Christi (Freiburg, 1866), p. 140 sq.; Geiger, Jüdische Zeitschrift für Wissenschaft und Leben (Bresl. 1869), p. 116 sq.; Warfield, The Apologetical Value of the Testaments of the XII Patriarchs, in the (N. Y. Presbyterian Review, Jan. 1880, p. 57 sq.; but, above all, Siniker, Testamenta XII Patriarcharum (Camb. and Lond. 1869); and his Appendix (ibid. 1879). (B. P.)

Testes Synodales, persons chosen to help the church-wardens in fulfilling their duties, and in promoting order, quiet, and decorum at visitations, synods, and clerical meetings. They were also called Sidermen, synodolmen, or Questmen (q. v.).

Testimonial. Every candidate for admission to holy orders in the Church of England is required to present to the bishop a testimonial of good conduct from his college, or from three benefited clergymen. The usual form of this document is as follows:

"Whereas our well-beloved in Christ, A. B., hath declared his willingness to offer himself for the sacred office of [a deacon], and for that end hath requested of us letters testimonial of his learning and moral course, we hereby subscrib'd, do testify that the said A. B., having been previously for a long time in the space of years past, hath, during that time, lived piously, soberly, and honestly, and diligently applied himself to his studies: nor hath he at any time, so far as we know and believe, held, written, or taught any contrary to the doctrine or discipline of the united Church of England and Ireland; and, moreover, we believe him in our consciences to be a person worthy to be admitted to the sacred order of Deacons. In witness whereof," etc.

A similar testimonial is required from candidates by the Protestant Episcopal Church of the United States. As this is in that connectionwards which a historical rule has established to preserve the purity of its ministers, it would be a fatal error to allow it to become a mere matter of form. No conscientious man can safely sign such a document unless fully assured of the facts to which he bears such solemn testimony.

Testimony of Disownment, an official document issued by the meeting of the Society of Friends against an obstinate and impudent member. The testimony of disownment is a paper reciting the offence, and sometimes the steps which have led to it; next, the means vainly using to reclaim the offender; after that a clause disowning him, to which is usually added an expression of desire for reconciliation, and for his restoration to membership. In case the expelled member repents, he is bound to send in a wri-
ten acknowledgment of his offence, his penitence, and his desire for restoration to the membership of the society.

Te'ta (Τέτα v. r. Ἀρτιά: Vulg. Topa), a corrupt Graecized form (1 Esdr. v, 28) of the name Ἡράτα (q. v.) of the Herodian list of Temple doorkeepers (Ezra ii, 42; Neh. vii. 45).

Tetragrammaton (τετράγραμμα, from τετράς, four, and γράμμα, letter), a term to designate the sacred name of the Deity, Jehovah, in four letters, יהוה. By the possession of this name the early Jewish opponents of Christianity declared that the miracles of Christ were performed. The mystical word Om of the Buddhists of India and Tibet is supposed to possess similar virtues to the present day.

Tetrapla, a Greek term used to designate a certain edition of the Holy Scriptures, being four independent and separate Greek versions, ranged side by side, viz., those of Aquila, Symmachus, the Seventy-two, and Theodotion.

Tetapolitana Confessio (also Servica and Argentinesius) is the title by which the confession of faith submitted to the Diet of Augsburg in 1530 by the four cities of Strasburg, Constance, Memmingen, and Lindau is known.

The former to construct a confession which should fairly represent the views of all the sections of the evangelical party failed through the stubborn refusal of the Saxons to unite in any way with the Zwinglians of the cities, and the Strasburg deputies consequently invited Bucer and Capito to prepare a separate symbol for the use of the latter. Capito had previously prepared a sketch of the Reformed faith by order of the Council of Strasburg, and this paper became the basis of the new confession. The latter was completed by July 11, 1530, and, after having been submitted to the confederated cities and received their signatures (with the single exception of Ulm), was placed in the hands of the imperial vice-chancellor, Merkel, for transmission to the emperor.

The confession contains twenty-three articles, and is characterized by great clearness and moderation of statement, completeness, and thoroughness of elaboration. Its first article asserts the chief formal principle of Protestantism, wholly wanting in the Augustine, that the Bible is the only source and rule of doctrine. It teaches that the disciples of Christ partake of his body and blood in the sacrament in a spiritual sense only. The form of expression, however, is everywhere conformed to the Augustinian Confessio feature which reveals the hand of Bucer (q. v.), who was already at this time upon plans for the promotion of union among Protestants.

A reply to this confession, written by Eck, Faber, and Cochlaeus, was retained Oct. 24. This Confutation was filled with perverisions and insults, and was read before deputes and theologians of the four cities. A copy of this reply was denied them, but they succeeded in obtaining one, which was appended to the first edition of the Tetapolitana, published in German by Bucer at Strasburg in 1531. A Latin edition followed a month later, in September. Bucer was compelled to publish the confession in order to put an end to false representations of its character; but his own persistent efforts in behalf of union between the Protestant churches contributed to subordinate it to the Saxon confession. In 1532 the Strasburgers consented to subscribe the Augustine, though with the express understanding that the Tetapolitana should be considered as being in syllables.

Finally, when Bucer was dead and Martyr (q. v.) was gone from Strasburg, a rigid Lutheranism took possession of the city. An attempted reprint of the first edition of the Tetapolitana by Sturm in 1580 was prevented by a decree of the council. The last edition, which was not so well written as the former, appeared, so far as is known, at Zweibrücken in 1604.


Tetrarch (τέτραρχη, from τετράς, four, and ἀρχή, government) properly denotes the governor of a province or district which was regarded as the fourth part of a larger province or kingdom, while the district itself was called a tetrarchy (τέτραρχία or τετραρχία). The earliest use of the word which seems to have been discovered is in connection with the division of Thessaly as originally constituted (Eurip. Acest. 1154; Strabo, ix, 5) and as reconstructed in the time of Philip of Macedon (Demosth. Phil. iii, 26), and of Galatia before its conquest by the Romans, B.C. 189. The first of these conquests, which then divided it into four parts, each of which was named a tetrarchy, and its ruler a tetrarch, subordinate to the tetrarch (a tetrarch, Hist. of Greece, vi, 13 sqq.). The second was divided into three sections, each of which was again subdivided into four smaller ones, to which and to their governors the same terms were applied (Fischer, Prologen p. 429, note); and these were ultimately fused into one τέτραρχη under Deiotarus, cir. B.C. 54 (Strabo, 666; Flutarch, De V. M. [ed. Wytte], vol. ii). In the later days of the Roman republic, and during the empire, the etymological meaning was almost entirely lost sight of, and it was applied, like "etharch", as a kind of "provincial" title. The petty tributaries, "the creatures of a proconsul's breath, and the puppets of his caprice" (Merviale, Hist. of the Rom. iv, 167), whose importance did not warrant their receiving the title of "king" (see Sallust, Catil. xx, 7; Cicero, Milo, xxviii, 76; Varro, xii, 29; Horace, Sat. i, 6, 12; Vell. Pat. ii, 54; Tacitus, Ann. xv, 20). It is in the secondary sense that in all probability the word is used in the New Test. of the tetrarchs of Syria, the heirs and successors of Herod the Great. Niebuhr (Hist. of Rome, i, 185) compares them to the zemadaros of Bengal after their recognition by lord Cornwallis (1791-98) as proprietors of the soil, and enjoying some amount of sovereign rights within the limits of their zemindary. The title of tetrarch was certainly given by Antony to Herod the Great in the early part of his career (B.C. 41) and his brother Phasael (Josephus, Ant. xiv, 38, 1), without reference to territorial limits; and it appears that the tetrarch spirit which Philip did actually receive a fourth part of their father's dominions, while Archelaus as "etharch" inherited half (ibid. xvii, 11, 4; War, ii, 6, 3), this correspondence of the name and the share may be considered accidental, or, at the furthest, the exact use of the tetrarch in the New Test. must be confined to Antipas and Philip.

In the New Test. we meet with the designation, either actually or in the form of its derivative τετραρχία, applied to three persons:

1. Herod Antipas (Matt. xiv, 1; Luke iii, 19, ix, 7; Acts xiii, 1), who is commonly distinguished as "Herod the tetrarch," although the title of "king" is also assigned to him both by Matthew (xiv, 9) and by Mark (vi, 14, 22 sq.). Luke, as might be expected, invariably adheres to the formal title which would be recognised by Genteel readers. This Herod is described by the last-mentioned evangelist (iii, 1) as "tetrarch of Galilee;" but his dominions, which were bequeathed to him by his father, Herod the Great, embraced the district of Perea beyond the Jordan (Josephus, Ant. xvii, 8, 1): this bequest was confirmed by Augustus (War, ii, 6, 3). After the disgrace and banishment of Antipas, his title was assumed by Aelius Gallus, the Roman governor of the kingdom of Herod Antipas (i Ant., xvii, 8, 1). See Herod Antipas.

2. Herod Philip (the son of Herod the Great and Cleopatra, not the husband of Herodias, who is said by Luke (iii, 1) to have been "tetrarch of Ituraea and of Philip, a region of the Decapolis," Josephus (Ant. xvii, 8, 1) says that his father bequeathed to him Gaulonitis, Trachonitis, and Panas (Ant. xvii, 8, 1), and that his father's bequest
was confirmed by Augustus, who assigned to him Bata-
nea, Trachonitis, and Auranitis, with certain parts about
Jannia belonging to the "house of Zeonodorus" (War-
i, ii, 6, 3). Accordingly, the territories of Philip extended
eastward from the Jordan to the wilderness, and from
the borders of Perea northward to Lebanon and the
neighborhood of Damascus. After the death of Philip
his tetarchcy was added to the province of Syria by Ti-
berius (Ant. xvii, 4, 6), and subsequently conferred by
Caligula on Herod Agrippa I, with the title of king (Ibid.
xviii, 6, 10). See HEROD AGRIPPA I; HEROD PHILIP I.

3. Lysanias, who is said (Luke iii, 1) to have been
"tetrarch of Abilene," a small district surrounding
the town of Abila, in the fertile valley of the Barada or
Chermon, east of Damascus and the mountain range of
Antilibanus. See ABILENE. There is some difficulty in
fixing the limits of this tetrarchy, and in
identifying the person of the tetrarch. See LYSANIAS.
We learn, however, from Josephus (Ant. xvii, 6, 10;
xiii, 5, 1) that a Lysanias had been tetrarch of Abila be-
fore the time of Caligula, who added this tetrarchy to
the dominions of Herod Agrippa I—an addition which
was confirmed by the emperor Claudius.

Tetralogy (τετραδίσταλον), a name given to the
periphery of the area or court bet-
ween the porch and the church
building ancient times.
This court was with-
out a doorway except that
each side had porticos or clo-
sisters, built upon columns. In the
porch or in the porticus
stood the first class of penitents to
beg the prayers of the faithful as they went into the church.

Tetzel, Johann, the no-
torious Dominican monk whose
abuses the Council of Con-
stance impelled Luther to take the first step
towards the Reformation, was
born and reared at Leip-
sic, where his father, Johann Tetz-
le, pursued the business of
goldsmith. In 1457 Tetzel received the degree of
bachelor of philosophy, having distinguished himself in the
examination above all the other competitors. He pos-
essed an imposing figure, a sonorous voice, and consid-
erable skill in dialectics and oratory, and was accord-
ingly selected to preach the indulgence connected with the
debt he had associated himself with the
Dominican fraternity in his native town, and had
displayed great zeal in his monastic duties. He en-
tered on the traffic in indulgences in 1502, and pro-
secuted it to his own great pecuniary advantage and
equal notoriety, making use of even blasphemies and
obscenities to enforce his appeals for money. Nor was
he more circumspect with regard to his conduct.
The drinking-rooms of taverns were favorite places of resort
in which to plea his trade; he permitted himself to com-
mit crimes of violence; and an adulterous connection
with the wife of a citizen led to his being sentenced to
death by drowning at Innsbruck. Having been par-
doned, and, after a time, liberated from imprisonment,
he resumed his traffic, and became, if possible, more bold
and shameless than before.

When pope Leo X appointed commissaries for the
sale of indulgences for the alleged purpose of obtaining
full indulgence for the faithful, he began to complain to St. Peter's
at Rome, Tetzel was made an under-commissary. He
held a special concession from the emperor for the pro-
secution of his business, and after a time obtained a papal
brief permitting him to sell indulgences everywhere in
Germany. To these advantages he added that of being
made in the emperor's favor, and thus was able to
issue letters of indulgence in his own name, having previously acted
as the agent of archbishop Albert of Mayence. He pro-
nounced absolitions for money, from the most heinous
crimes, without regard to repentance and with the as-
surance that the sinner might go directly to parad-
ey. His peculiarly impudent and frivolous bearing
shocked all who possessed intelligence, without at all
restraining his conduct, until he arrived on the borders of
Saxony. At this point of Tetzel's progress Luther
was made aware of the hurtful consequences of his op-
erations through the confessional, and at once demanded
the Dominican's business from the pulpit.
Tetzel replied, and Luther drew up the famous Ninety-five Theses,
which Tetzel, for his part, burned in the market-place of
Jitterbock. He then obtained the degree of licentiate
and doctor of theology from Frankfort-on-the-Oder, in or-
der to contrast Luther's new position, and also to enlist
the services of Wimpina, rector of that univer-
sity, in his cause. The latter drew up 106 theses
antagonistic to those of Luther, which were in turn
burned by the students at Wittenberg, and afterwards
fiilly additional theses, upon which Tetzel disputed in
January, 1518.

The dispute had in the meantime excited attention in
Rome, and aroused the conviction that more positive
measures must be employed to preserve the authority of the Church. The negotiations of Cajetan with Lu-
ther had failed, and the legate Miltitz was sent to Sax-
ony to negotiate the affair. Having arrived at Alten-
berg, the legate cited Tetzel to appear before him; but
the latter declined to obey, on the ground that the jour-
ney would involve his life in danger at the hands of
Luther's adherents. He appeared, however, on the re-
petted summons of the legate, after the latter had
reached Leipzig; and, having been found guilty of
immoralities and shameless conduct, was harshly repri-
manded and threatened with the anger of the pope and
expulsion from his order. He wished to flee to the
country in order to avoid the dangers which he now
saw to be threatening his peace, but sickened before he
could execute his purpose, and died in the Dominican
convent at Leipsic in July, 1519. Luther praised the
man in his wretchedness, and forwarded him a letter of
consolation. The statement that Tetzel died of the
plague is without support.

Text. The application of the word text to the
Word of God is derived from the Latin. From the sim-
ilarity between spinning and weaving, and the art of
composition, both in prose and verse, the Latin authors
applied to the latter several expressions proper to the
former. Horace says, "Text es deducere formam fili," and
Cicero: "Textus est animum te cere recte ornare et
contexere currere." Among later Roman writers, textus occurs in
the sense of a piece or composition: and, by ex-
cellence, came to denote the Word of God, just as the word
The meaning of the words text and gloss may be ascertained from the method of writing the Scriptures before the art of printing was invented. The following may be taken as a specimen:  

(Matt. vii, 23.)

Et tunc contebit illis quia non novit lux benedicta, non sapientia quae non sapienter, sed sapienter, sed no non esset. 

non novit lux benedicta, non sapientia quae non sapienter, sed sapienter, sed no non esset. 

non novit lux benedicta, non sapientia quae non sapienter, sed sapienter, sed no non esset. 

The sentences at the sides are the gloss; the middle, which is in larger type, is the text; and between the lines of that is put the *interlinear* gloss, in which place a translation, or version, in some ancient manuscripts in the Cottonian and other libraries, is sometimes inserted. The text here means the Word of God, as opposed to the gloss; and because the text was usually written in a large and strong hand, hence such writing was called *text-hand*. By gloss was generally meant a commentary or exposition taken out of the Latin fathers; but afterwards it came to signify any exposition or larger commentary. Hence our English phrase, *to put a gloss on anything*, that is, a favorable construction; *gloss*, a shining outside; and *to gloss*, to flatter.

**TEXT OF SCRIPTURE.** This term is used to signify a portion of the text; i.e., a short sentence of Scripture, used either as the groundwork of a discourse from the pulpit, or brought forward to support an argument or in proof of a position. The custom of taking a text for a sermon is probably coeval with that of preaching set discourses; and the use of texts as authority in doctrinal points is of the very essence of true theology, and was ever the custom even of those who, professing the name of Christians, denied the truth of Christ. One must therefore be on his guard against receiving everything for which a text is quoted, not accepting it as proof until its true sense is known; "otherwise, so many sentences, so many authorized falsehoods." In the application of a text we should always consider its meaning in the passage with which it is connected, else we may be putting forward as truth what is in fact but an authorized falsehood; we should also guard against the practice of taking a text from Scripture in a sense which, however fair and true, is not in the passage itself, as, for instance, "Hear the Church," employed as if it were a precept, in the imperative mood. The non-observance of the latter caution has a tendency to lead others to the neglect of the former.

**Textus** is a technical term for the book of the Gospels as used at the Christian sacrifice. Copies of the Gospels, richly illuminated, and bound in gold and silver, are often exposed on the high-altars of Continental churches. Sometimes they are kept in shrines, and only brought out for use in the mass at the highest and most important festivals. References to such exist in large numbers in early writers, and many remarkable examples are preserved in the sanctuaries on the Continent, two of which, at Aix-la-Chapelle and Mayence, are known to antiquaries. Numerous rich examples are reckoned up among the treasures of old St. Paul's in London, Lincoln Minster, and Salisbury Cathedral. That in the wood-cut at head of next column is from an early Flemish specimen.

**Textus Receptus** (i.e. the *received text*), a phrase generally employed by critics to denote the currently accepted text of the Greek Testament. This is usually considered to be that of the Elzevirs, especially the edition of 1638, the preface of which contains the expression "Editionem omnis accepit denuo doctorum oculis subjiciens," referring to the edition of which that was the common printed text, however, that of Stevens, usually Mace's edition.

Sometimes the phrase *textus receptus* is in like manner extended to the Masoretic text of the Hebrew Bible, especially Van der Hooght's edition, which has been reprinted by Hahn. See CRITICISM, BIBLICAL.

**Tescatilpoca** (Shining Mirror), the chief of the thirteen greater gods of the ancient Mexicans. On the monuments and in the paintings he is often represented as encircled by the disk of the sun. Lord Kingsborough (Antiquities of Mexico) states that "all the attributes and powers which were assigned to Jehovah by the Hebrews were also bestowed upon Tescatilpoca by the Mexicans." Mr. Hardwick, however, inclines to the belief that this deity was merely the deified impersonation of the generative powers of nature, and as such his highest type was the sun. A festival in his honor was held annually in May, when a young and beautiful person was sacrificed, and the heart of the victim, still warm and pulsating, was held up towards the sun, then thrown down before the image of the god, while the people bowed in adoration.

**Thaborium** (Ѳаβωριον or Μεραρθως, Festum Transfigurationis, s. Pateticum Christi), the Feast of the Transfiguration of Christ. It was exalted to a feast of universal observance by pope Calixtus III in 1457, the day assigned to it being August 6. The ancient Church had not altogether ignored, but none the less greatly neglected, its observance. The purpose of its modern revival was the commemoration, first, of the transfiguration of Christ, and, second, of the defeat of the Turaks at the siege of Belgrade in 1456. See Augusti, Christi, Archologie (Leips. 1820), iii, 292 sq.; Herzog, Real-Encyklop. a. v.

**Thacher, George, D.D., a Congregational minister, was born in Hartford, Conn., July 25, 1817. His early education was received at Hopkins Grammar School, Hartford. He was graduated from Yale College in 1840, and in the same year entered Yale Theological Seminary, where, after a full three years' course of study, he was regularly graduated in 1843. His first pastorate was at Derby, Conn., where he went in June, 1843; on Jan. 4, 1844, he was ordained, preaching until Oct. 10, 1848, when he was dismissed. He next received and accepted a call to Nantucket, Mass., where he was installed Nov. 14, 1848, and remained until May 14, 1859, when he was dismissed to the pastorate of the Alien Street Presbyterian Church, New York city, where he was installed May 28, 1859, and dismissed Oct. 9, 1854. He was then successively in-
Thacher, Peter (1), a Congregational minister, was born at Salem, Mass., in 1651, and was the son of Rev. Thomas Thacher, first pastor of the Old South Church, Boston. He graduated at Harvard College in 1671, and was tutor there for several years following. He then went to England to prepare himself more fully for his profession, but his friend Samuel Danforth dying shortly afterward, Mr. Thacher returned to America. He refused several tempting offers to enter the Established Church, and in September, in solemn ordination, was ordained pastor of the Church in Milton, Mass. He here labored effectively until a week before his death, which occurred Dec. 17, 1727. "He was a person of eminent sanctity, of a most courteous and complaisant behavior, cheerful, affable, humble, and free of speech to the meanest he met." He published several theological treatises and single sermons (1708-23), for a list of which see Sprague, Annals of the Amer. Pulpit, i, 196.

Thacher, Peter (2), a Congregational minister, the son of Thomas Thacher Jun., and grandson of Thomas Thacher, the first minister of the Old South Church, was born in Boston in 1677. He graduated at Harvard in 1696, and immediately after his graduation began to teach at Hatfield, and is supposed to have studied divinity under the Rev. William Williams of that place. On Nov. 26, 1707, he was ordained pastor of the Church at Weymouth, where he remained between eleven and twelve years. In January, 1720, he returned to Boston and was chosen pastor of the New North Church as colleague with Mr. Webb. Here he labored until his death, Feb. 26, 1738. Mr. Thacher published an Election Sermon (1726), and a Sermon on the Death of Mrs. Gre (1730). See Sprague, Annals of the Amer. Pulpit, i, 266.

Thacher, Peter (3), a Congregational minister, was born in 1688, and graduated at Harvard College in 1706. He was ordained pastor of the Church in Middle-ebrook, Mass., in 1709, and died there April 22, 1744. He published an account of the revival of religion in Middleborough, in Prince's Christian History. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

Thacher, Peter (4), D.D., an eminent Congregational minister, was born at Milton, Mass., March 21, 1752. He graduated at Harvard College in 1769, and was ordained pastor Sept. 19, 1770, at Malden, Mass., from which charge he was dismissed to allow his acceptance of a call from Brattle Street Church, Boston, Dec. 8, 1784. He entered upon his new charge Jan. 12, 1785, serving until his death in Savannah Dec. 16, 1802. He was an active member of the convention which met in Boston in 1780 to frame a state constitution, and opposed the retention of the governor's office. The University of Edin-burgh made him D.D. in 1791. He published, An Oration against Standing Armies (1776);—Three Sermons in Proof of the Eternity of Future Punishments (1782);—Observations on the State of the Clergy in New England, with Sermons upon the Power of Dismissing them Unsurpassed by some Churches (1785);—A Reply to Strictures upon Dr. Rockey (1798);—Memoirs of Dr. Boggs (1789);—An essay on several occasions. See Sprague, Annals of the Amer. Pulpit, i, 718.

Thacher, Samuel Cooper, a Unitarian preacher and son of Peter (4), was born in Boston, Mass., in 1785. He graduated at Harvard College in 1804, and immediately after his graduation commenced his theological studies under the direction of Rev. William E. Channing. In the year 1806 Mr. Thacher took charge of the Boston Latin Grammar School, and in the summer of 1806 was chosen to be the travelling companion of Rev. Mr. Buckminster. Returning in September, 1807, he was shortly after appointed librarian of Harvard College, and entered on his duties in 1808. He prosecuted his theological studies at Cambridge, and succeeded Dr. Kirkland as pastor of the New South Church, May 15, 1811, retaining this connection until his death, at Moulins, France, Jan. 2, 1818. His principal publications were, Apology for Rational and Evangelical Christianity, a discourse (Bost. 1815, 8vo);—Unity of God, a sermon (Liverpool, 1816, 8vo);—2d Amer. ed. Worcester, 1817, 8vo;—Reasons, with an Address to Rev. F. W. P. Greenwood (Bost. 1824, 8vo);—Evidence Neces-sary to Establish the Doctrine of the Trinity (1828, 12mo). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Sprague, Annals of the Amer. Pulpit, vili, 485 sq.

Thacher, Thomas, a Congregational minister, was born at Salisbury, England, May 1, 1620. He declined his father's offer to send him to an English university, preferring to emigrate to America. On June 4, 1635, he arrived at Boston, Mass., and soon after entered the family of the Rev. Charles Chauntry, of Scituate. He was ordained pastor of the Weymouth Church, Jan. 2, 1644, where he labored for more than twenty years. He then removed to Boston, where he preached occasionally, but was principally engaged in the practice of medicine, till he was chosen first pastor of the Third (Old South) Church. His installation took place Feb. 16, 1669, and after a happy ministry he died Oct. 15, 1678. He wrote, A Brief Rule to Guide the Common People of New England how to Order Themselves and Theirs in the Small Pocks or Measles (Bost. 1677; 2d ed. 1709), said to be the first medical tract published in New England.—A Fast of God's Chasing a sermon (1674, 4to; 1678). See Sprague, Annals of the Amer. Pulpit, i, 126.

Thacher, Tyler, a Congregational minister, was born at Princeton, Mass., Sept. 11, 1758. His ancestors for several generations, both on his father's and mother's side, in England, had been Puritan ministers, some of them of high distinction. Among them were Rev. Peter Thacher, of Salisbury, England; Rev. Thomas Thacher, of Boston, Mass.; Rev. Peter Thacher, of Milton, Mass.; and Rev. Peter Thacher, of Attleborough, Mass. In all not less than nine generations of the family have had representatives in the Christian ministry either in England or in America. The subject of this sketch was a graduate of Brown University in the class of 1824, and was licensed to preach April 26, 1825, and ordained as a pastor in Wrentham, Waltham, Mass., Dec. 4, 1827. He did not permanently settle in the ministry until May 14, 1834, when he became colleague pastor with Rev. Jonathan Grant over the Congregational Church at Hawley, Mass., where he remained about nine years (1834-43) and then returned to Wrentham. For several years he was editor of the Wrentham Miscellany, until he moved to California in 1851. Here he remained the rest of his life, teaching and preaching, and engaged in such employments as suited his tastes. "He was distinguished among his brethren for his theological and literary attainments, and even in the wilderness where he made his home he kept up his studies in the Hebrew and Greek languages and in philosophy. He was a man of quiet, scholarly, and devout habits, and much given to the study of nature and the prob-
Thachers, Washington, a Presbyterian minister, was born at Attleborough, Mass., Feb. 25, 1794. He received his classical education under Dr. Lyman Richardson; studied theology under the Rev. John Truair; was licensed to preach by the Otego Presbytery in 1821; was ordained in 1822; officiated as stated supply at Morrisville, N.Y., 1822-26; was pastor of the Church in Jordan, N. Y., 1826-42; resigned his charge on account of ill-health; afterwards a stated supply at Eaton, N. Y., three years; was appointed secretary and agent of the Central Agency of the American Home Missionary Society in July, 1847; and died June 29, 1860. He was an eminently devout man and an earnest and effective preacher.

Thaddei Acta. The mission of Thaddeus to king Abgar of Edessa, the correspondence between Christ and Abgar, and the picture of Christ which purports to have been taken for Abgar are very old traditions, first mentioned by Eusebius, Hist. Eccles. i, 13. Whether these Acta formed the basis for these traditions cannot be decided. Tischendorf has published the Greek text of the Thaddeus Apocrypha in his Apokryphorum Apocryphal (Lips. 1851), p. 261-265. (B. P.)

Thaddei Evangelium, mentioned in the Decret. Galasii de Libris Apocryphis (in Jus Canonicum, xv, 3). Unless there is an erroneous reading, it is for Matthew, it would either belong to the apostle Judas Thaddaeus or to a Judas belonging to the seventy whom Thomas sent to Edessa to king Abgar (Eusebius, Hist. Eccles. i, 18; see Fabricius, Codex Apocryphus, 1, 396, 379). But tradition does not determine whether Thaddeus who was sent to Abgar belonged to the twelve or the seventy, on which point Eusebius and Jerome disagree. See Eusebius, Hist. Eccles. (ed. Reading), p. 38, note 12.

On the correspondence between Abgar and Jesus, see especially Hofmann, Leben Jesu nach den Apokryphen (Leips. 1851), p. 307 sq. (B. P.)

Thaddeos (Θαδεός; Vulg. Thaddeus), a name in Mark's catalogue of the twelve apostles (i, 18) in the great majority of MSS. In Matthew's catalogue (x, 5) the corresponding place is assigned to Thaddaeus by the Vulgate (B), the Vat. (X), and to Θαδαθίαος by the Codex Bezae (D); with the received text, following the first correction of the Codex Ephaeremi (C) — where the original reading is doubtful — as well as many fragmentary uncials and several cursive MSS., reads Θαδαθίαος ἐκ Ἰωσηφίου Θαδαθίαος. We are probably to infer that Θαδαθίαος alone is the original reading; for both Matt. x, 3, and Θαδαθίαος of Mark iii, 18 (so Tischendorf; but Tregelles has Θαδαθίαος in both passages). By these two evangelists the tenth place among the apostles is given to Lebbaeus or Thaddeus, the eleventh place being given to Simon the Cananaite. Luke, in both his catalogues (vi, 15; Acts i, 13), places Simon Zelotes tenth among the apostles, and assigns the eleventh place to 'Ἰωσηφίων Θαδαθίαος. As the other names recorded by Luke are identical with those which appear (though in a different order) in the first two gospels, it seems scarcely possible to doubt that the names of Judas, Lebbaeus, and Thaddeus were borne by one and the same person. See Lebbaeus; Thaddei Acta et Evangelium.

Tham'nah (Heb. Te'manah, תמנת, in pause Ta'mach, תמאכ, laurel [Genesis], or combat [Firsts]); Sept. ësìq; Vulg. Themata, one of the Nethinim whose "children" returned from Babylon with Zerubbabel (Ezra ii, 53; "Tamah," Neh. vii, 55). B.C. ante 538.

Tham'zar (Matt. i, 3). See TAMAR.

Thamer, Theobald, a theological agitator in the time of the Reformation in Germany. He was a native of Rosheim, in Alsace, and studied at Wittenberg under Luther and Melanchthon, taking the degree of master in 1539. He had been supported while a student by the landgrave Philip of Hesse, who wished to train the youth for service in his employment; and after a time spent as professor of theology at Frankfort-on-the-Oder, Thamer responded to the landgrave's call and became professor and preacher at Marburg. To the chagrin of his father, he showed himself to be a great Lutheranism, whose influence was directly opposed to the compromises which Philip hoped to bring about between the contending evangelical factions. In the Smalcald war Thamer served in the field as a chaplain. He there saw reason to lose faith in the cause of the Reformation, and discover the world from the troubles of the situation in the Lutheran doctrine of justification; and on his return to Marburg he assailed that doctrine in the pulpit and the lecture-room. He emphasized the ethical side of Christianity, and separated the doctrinal side, thus gradually coming to occupy rationalistic ground. The government dealt with him mildly, at first transferring him to Cassel, and
THAMNATHA 300  THANKSGIVING-DAY

then entering into extended negotiations with him; but as he persisted in disturbing the peace of the Church, he was dismissed from all his offices Aug. 15, 1549. He secured a position as preacher at Frankfort-on-the-Main, whence he continued to asperse the Lutheran doctrines, until he exhausted the patience of his new patrons. He then turned to the landgrave with the request of a private audience, and he actually visited Melanthon, Gresser, Schneipf, and Bollinger. No settlement was reached in their discussions, however, and Thamer was dismissed from the dominions of Hesse. He went to Italy and in 1557 entered the Romish Church. In time he was made papal legate and bishop of Freiburg in 1569. See Neander, Theolcal Theism, etc. (Berl. 1842); id., Hist. of Doctr. p. 681; Pestalozzi, Bollinger, p. 461 sq.; Schenkel, Wessal.Protctaetismus, l, 144 sq.; Hochhuth, De Th. Thamm. Vita et Scripta (Mart. 1868), and the article in Niedere Zeitschrift, etc., Theodore, 1861, No. 2—Hermeng., Encycl. k. v.  

Tham'natha (tôm'ávav'dl; Vulg. Thomameth), one of the cities of Judah fortified by Baccachus after he had driven the Maccabees over the Jordan (1 Macc. ix. 50); no doubt an ancient Timmatis, possibly the present Tibneh, half-way between Jerusalem and the Mediterranean. Whether the name should be joined to Pharamthom, which follows it, or whether it should be independent, is a matter of doubt. See Pharamathom.  

Thane, Daniel, a Presbyterian minister, was born in Scotland, and received his classical education at Aberdeen. After coming to America, he entered the Princeton Theological Seminary, from which he graduated in 1748. He was ordained by the New York Presbytery and installed pastor at Connecticut Farms, N. J., Aug. 29, 1756. In 1754 he was sent by the Synod of New York to the Anglican and Presbyterian ministers, and he also received the appointment as a missionary to the Virginia and Carolina Indians. Royse, in his History of South Carolina, says that he preached on the fork of Broad and Saluda rivers, where there were only six families. These were driven away by the Indians between the years 1756 and 1763, but they returned and set up congregations, served in after-times by Dr. Joseph Alexander and others. In 1800 there was a flourishing congregation, with a meeting-house on the spot where Thane preached, in 1754, under a tree. He was dismissed in 1757, and left at liberty to join the Presbytery of New Castle or Lewes. He was settled in the united congregations of New Castle and Christina Bridge, where he remained until 1768, when the pastoral relation was dissolved. He died soon after. Dr. Hosaick, in his Memoir of Dr. Wet Clinton, says that this eminent man was under Thane's tuition, and that he was minister of New Windsor, N. Y. (W. P. S.)  

Thank-offering  

Thank-offering (תַּחַן עֹלָה, Lev. xxii, 29; or briefly, תַּחַן, 2 Chron. xxxix, 3; Ps. lvi, 13; Jer. xxvi, 26; literally praise or thanksgiving, as often rendered), a variety of the peace-offering (hence the full expression תַּחַן עֹלָה וְגָבֹהַת, etc.), Lev. vii, 18, 15), the other two being the voluntary and the customary offering (תַּחַן עֹלָה וְקָדָשָׁה), and the ordinary frank-offering (תַּחַן עֹלָה). As its name implies, it was a bloody or animal sacrifice, and its specific character was the praise which it embodied towards God. Like all the other divisions of the peace-offering, it was entirely voluntary, being placed in the light of a privilege rather than a duty. It is intimately associated with the "meat-offering" (q. v.).  

The nature of the victim was left to the sacrificer; it might be male or female, of the flock or of the herd; provided that it was unblemished; the hand of the sacrificer was laid on its head, the fat burned, and the blood sprinkled as in the burning-offering; of the flesh, the breast and right shoulder (the former of which the offerer was to have and the latter to wear) were given to the priest; the rest belonged to the sacrifice as a sacrificial feast (1 Cor. x. 18); to be eaten on the day of sacrifice or on the next day (Lev. vii, 11-18, 29-34), except in the case of the firstlings, which belonged to the priest alone (xxii, 20). The eating of the flesh of the meat-offering was considered a partaking of the "table of the Lord;" and on solemn occasions, as at the dedication of the Tabernacle, at the Passover at Jerusalem, on an enormous scale, and became a great national feast, especially at periods of unusual solemnity or rejoicing; as at the first inauguration of the covenant (Exod. xxiv, 5), at the first consecration of Aaron and of the tabernacle (Lev. ix, 18), at the solemn reading of the Mosaic Law in the Temple (Josh. viii, 31), at the accession of Saul (1 Sam. xi, 15), at the bringing of the ark to Mount Zion by David (2 Sam. vi, 17), at the consecration of the Temple, and thence every year afterwards, by Solomon (1 Kings viii, 62; ix, 25), and at the great Passover of Hezekiah (2 Chron. xxxv, 22). In two cases only (Judg. xx, 26; 2 Sam. xxiv, 26) are these or any other kind of peace-offering mentioned as offered with burnt-offerings at a time of national sorrow and fasting. Here their force seems to have been prerogatory rather than eucharistic. The key to the understanding of this is furnished by Hengstenberg: "To give thanks for grace already received is a refined way of begging for more." As prayer is founded on the divine promise, it "may be expressed in the way of anticipated thanks."  

Among thank-offerings, in the most extensive sense, might be reckoned the presentation of the first-born (Exod. xiii, 12, 19); the first-fruits, including the fruit of all manner of trees, honey, oil, and new wine (Exod. xxii, 10-13; Num. xxi, 12; 1 Chron. ix, 29; Neh. x, 37; 2 Chron. xxxii, 5); the second tithe (Deut. xii, 17; xiv, 23); and the lamb of the Passover (Exod. xii, 3-17). Leaven and honey were excluded from all offerings made by fire (Lev. ii, 11); and salt was required in all offerings (Lev. ii, 13; Col. i, 2; 2 Pet. ii, 1). The Hebrews were forbidden to offer anything vile and contemptible (Deut. xxii, 18; Mal. i, 7, 8). See PEACE-OFFERING.  

Thanksgiving, the act of giving thanks or expressing gratitude for favors or mercy received. It implies, according to Dr. Barrow (Sermons, i, ser. 8, 9), (1) a right apprehension of the benefits conferred; (2) a faithful return of benefits in the memory and in the acts of election upon them; (3) a due esteem and valuation of benefits; (4) a reception of those benefits with a willing mind, a vehement affection; (5) due acknowledgment of our obligations; (6) endeavors of real compensation, or, as it respects the Divine Being, a willingness to serve and exalt him; (7) esteem, veneration, and love of the benefactor.  

The blessings for which we should be thankful are: (1) temporal, such as health, food, raiment, rest, etc.; (2) spiritual, such as the Bible, ordinances, the Gospel and its blessings, as free grace, adoption, pardon, justification, calling, etc.; (3) eternal, the redemption and the imputation of God in a future state; (4) also for all that is past, what we now enjoy, and what is promised; for private and public, for ordinary and extraordinary blessings; for prosperity, and even adversity, so far as rendered subservient to our good.  

The obligation to this duty arises: (1) from the relation we stand in to God; (2) the divine command; (3) the promises God has made; (4) the example of all good men; (5) our unworthiness of the blessings we receive; (6) the prospect of eternal glory. Whoever possesses any good without giving thanks for it deprives him who bequests that good of his glory, sets a bad example before others, and prepares a recolection severely painful for himself when he comes in his turn to experience ingratitude. See Chalmers, Sermons; Hall, Sermons; Dwight, Theology.  

Thanksgiving-day, an annual religious festival observed in the United States. It owes its origin to
THANKSGIVING SERVICE

THAYER

The desire of the Puritans for greater simplicity in the forms of worship of the Established Church, and a purpose not to celebrate any of the numerous festival-days observed by that Church. An occasional day of thanksgiving has been recommended by the civil authorities of the Colonies. In England, a day was observed in 1571, by order of Queen Elizabeth, in Holland, Oct. 3, 1575, the first anniversary of the deliverance of that city from siege. Before the adoption of an annual thanksgiving-day, we find mention of several appointed for special reasons. After the first harvest at Plymouth, in 1621, Gov. Bradford sent four men out forty miles to look for the Indians, who had “afterward made an unexpected rejoicing together.” In July, 1623, the governor appointed a day of thanksgiving for rain, after a long drought, and the records show a similar appointment in 1632 because of the arrival of supplies from Ireland. There is also record of the appointment of days of thanksgiving in Massachusetts in 1623, 1633, 1634, 1637, 1638, and 1639, and in Plymouth in 1651, 1668, 1680 (when the form of the recommendation indicates that it had become an annual custom), 1689, and 1690. The Dutch governors of New Netherland in 1644, 1645, 1655, and 1684, and the English governors of New York in 1720, 1726, and 1746, appointed days of thanksgiving. During the Revolution, Thanksgiving-day was observed by the nation, being annually recommended by Congress; but there was no national appointment between the general thanksgiving for peace in 1784 and 1789, when President Washington recommended a day of thanksgiving for the adoption of the constitution. Since that time, special days have been set apart both by presidents and governors until 1864, when the present practice was adopted of a national annual thanksgiving. The president issues an annual proclamation, followed by the governors of the several states and mayors of the principal cities. Congress has fixed the time for the last Thursday in November.

Thanksgiving Service. There are various modes under the Old Test. of offering thanksgiving. Sometimes it was public, sometimes in the family. It was frequently accompanied by sacrifices (2 Chron. xxix, 31) and peace-offerings, or offerings of pure devotion, arising from the sentiments of gratitude in the offerer’s own mind (Lev. vii. 12, 13; Ps. civii. 23; cxvi. 7). It is usually connected with praise, joy, gladness, and the voice of melody (Isa. ii. 3), or (as Neh. xi. 17) with singing and with honor (Rev. vii. 12); but occasionally, if not generally, with supplication (Phil. iv. 6) and prayer (1 Tim. ii. 3; Neh. xi. 17).

In the Commonwealth Prayer Book, there are various forms of thanksgiving, particular and general, as especially the “General Thanksgiving,” which was added at the last revision, and appointed for daily use, and more particularly the “Office for the Holy Communion.” But there are, besides, particular thanksgivings appointed for deliverance from drought, rain, famine, war, tumult, and pestilence; and there is an entire service of thanksgiving for women after childbirth; and certain days on which are commemorated great deliverances of the Church and nation are marked also with a solemn service of thanksgiving.

Thanner, Ignaz, a Roman Catholic divine, was born Feb. 9, 1770, at Neumarkt, in Bavaria. In 1802 he was appointed professor of catechetics at Salzburg; in 1805 professor of philosophy at Ingolstadt; in 1808 he was called to Innspruck, and in 1810 to Salzburg again, where he died, May 28, 1856. At first he belonged to the Kauthian philosophical school, but soon became converted to that of Schelling. He wrote, Der Transcendentaleismus, v. d. kathol. Steigerung (Munich, 1803)—Die Idee des Organismus (1803). Handbuch der Vorbereitung zum selbständigen wissenschaftlichen Studium (ibid. 1807, 2 vols.):—Darstellung der absoluten Identität der Lehre (ibid. 1810):—Logische Aphorismen (Salzburg, 1811):—Lehr- und Handbuch der theoretischen und praktischen Philosophie (ibid. 1811, 2 rolls).—Wissenschaftliche Aphorismen der kathol. Dogmatik (ibid. 1816). See Winer, Handb. der theolog. Literatur, i. 306; ii. 800; Regensburger Real-Encyklop. s. v. (B. P.)


Thara (Vulg. Thara, for the Greek Thaia), a corrupt form found in the Apocryphal addition to the book of Esther (xii. 1) for Teras (qv. v.)

Thasarib, a less exact form of Anglicizing the word piathas (qv.), applied in the A. V. to (a) the place (1 Kings x. 22; xxii. 48) and (b) the man (1 Chron. vi. 10).

Thasai (Thasai, Thassai; Vulg. Thasi, Thassii), the surname of Simon the son of Mattathias (1 Macc. ii. 8). The derivation of the word is uncertain. Michaelis suggests Θασός (Chal.}, “the fresh grass springs up,” i.e. “the spring is come,” in reference to the tranquillity first secured during the supremacy of Simon (1 Macc., Comment, ad loc.). The surnames of persons living in Thasos (Realeb. s. v. “Simon”) suggests a connection with Θασός, or Thassos (ad loc.) seems to have done before him. In Josephus (Ant. xii. 6, 1) the surname is written Θασι, v. r. Θασί, Θασίς. See MACCABEES.

Thaumatopoai (Σαυματοποιοι), a term applied by the early Greek writers to those who pretended to work miracles by the power of magic, such as James the son of Jambres, and Joses the Just, who are mentioned in the New Testament. See Bingham, Christ. Antiq. bk. xvi, ch. v, § 7.

Thaumaturgy. See MIRACLES, ECCLESIASTICAL.

Thaxter, Joseph, a Unitarian minister, was born at Hingham, Mass., April 23, 1742. He graduated at Harvard College in 1768, expecting to enter the medical profession, but, deciding upon the ministry, he studied theology under Dr. Gray, and began to preach in 1771. On Jan. 20, 1776, he married Williamwoman of the church (Realeb. s. v. “Simon”) suggests a connection with Θασός, or Thassos (ad loc.) seems to have done before him. In Josephus (Ant. xii. 6, 1) the surname is written Θασι, v. r. Θασί, Θασίς. See MACCABEES.

Thayer, Elihu, D.D., a Congregational preacher, was born at Braintree, Mass., March 29, 1747. He was, at a child, a member of his study, and read the Bible through three times at the age of seven years. He entered Princeton College, one year in advance, in 1766, and graduated in 1769. His theological studies were prosecuted partly under Rev. John Searle, Stoneham, and partly under Rev. Mr. Weld, Braintree. Licensed for preaching, he supplied for nearly a year the church in Newburyport. He was then (Dec. 18, 1776) set apart to take the pastoral care of the Church in Kingston, N. H. He was chosen president of the New Hampshire Missionary Society in 1801, and continued to hold the office till 1811. He died April 3, 1812. A volume of his Sermons was published after his death (1813, 8vo). See Sprague, Annals of the Amer. Pulpit. vi, 88.

Thayer, Nathaniel, D.D., a Unitarian minister, was born at Hampton, N. H., July 11, 1769, studied at the Phillips Academy, Exeter, and graduated from Harvard College in 1789. He immediately took charge of the grammar-school in Meiford, and at the same time commenced the study of theology under Dr. Ogsood. At the end of a year he returned to Cambridge, and continued to study under Dr. Tappan, divinity professor in the college. He held the position of tutor in college for about a year, and, being licensed to preach, spent the greater part of a year at Wilkesbarre, Pa., supplying a congregation there. On his return to Mas-
Theandric Operation (Θεανδρική ινάρισμα), a theological term first used in the 7th century, and intended to express that unity of operation in the two natures and the two wills of our Lord Jesus Christ by which they act as the nature and will of one invisible Person, God and man. It was called a novel term by the Council of Lateran (A.D. 649), and discouraged as such in its 16th canon, which speaks of the "heretics" who had introduced it (τινὶ ἐπὶ ἀιώνι Ἐθανδρικῆς καταγγείλειας), which makes it seem likely that it has been used by some of the Monothelite sect in justification of their principles. John Damascene (De Orthodox. Fide, ch. lvii) thus explains the term: "The Theandric operation, then, signifies this, that when God became man both his human operation was divine, that is, deified, and not void of participation in his divine operation, and his divine operation was not void of participation in his human operation, but either is contemplated in connection with the other. And this manner is styled 'periphrasis' when a person embraces any two things by one expression; for as we call the divided cauterizing and the inflamed incision of a heated knife the same thing, but call the incision one operation and the cauterizing another—calling them operations of different natures, the cauterizing of fire and the incision of iron—so, also, speaking of one Theandric operation of Christ, we understand of the two natures to be two—the divine that of his divinity, and the human that of his humanity."

Theatines, an order of regular clergy in the Church of Rome, which was founded in the beginning of the 16th century for the purpose of defeating the efforts towards a reformation outside the Church by reorganizing the clergy, enforcing discipline in the convents, restoring an apostolical simplicity of life, and infusing a religious spirit into the Church by means of the public worship and the sermon. The order was founded by Cajetan of Thiene (thence called Order of the Cajetans), bishop John Peter Caraffa of Theate, subsequently pope Paul IV, who was usually called Chieti (hence Chietines and Paulines) and Boniface of Colle. It was confirmed by Clement VII in 1524 (June 24). Caraffa was its first superior, and his bishopric gave the order its name. The members renounced all worldly possessions, and refused either to labor or beg, depending, instead, on gifts which Providence should confer on them. Their number was never very considerable; but as they were chiefly composed of laymen and used the habit, their reputation of piety was great, and they acquired houses in many cities of Italy, Spain, Poland, and Bavaria. Mazarin conferred on it, in 1644, the only establishment it has been able to secure in France. It attempted missions in Tartary, Georgia, and Circassia, which have been unproductive of results. The church in Rome is the usual church of the order of the regular clergy, with the addition of white stockings. See

Caracciolo, De Vita Pauli IV; id. Cajetani Thienei, Bonfacii a Colle...cum Paulo IV...Ord. Clericorum Regul., Fundament Bus (Col. Ubiorem, 1612); Mirei Reguli et Constitutionem Clericorum in Cong. Viennenses (inedit. 1688).

Two congregations of Sisters are attached to the Order of Theatines, both of which were founded by the hermit-virgin Ursula Benincasa. She was aided by the Spanish priest Gregory of Navarre, and recommended by Philip Neri, founder of the Oratorians (q.v.). The rule given to the congregation founded by her in 1583 bound the nuns by the three simple vows (to a common life of poverty, afeccion, and humility), permitted secular employments, etc., and enforced mortifications of the body. Their number was fixed at sixty-six, because the Virgin Mary was said to have attained the age of so many years. Ursula prophesied a world-wide extension of her order, but it was able to obtain only a single house in Palermo. It was attached to the Theatines by pope Gregory XV.

The second congregation was founded in 1610 at Naples. Its members were to be thirty-six in number in each convent, and they were governed by a more rigid rule than the former class. Complete separation from the world and its affairs was enforced, severe penances and mortifications imposed, and stringent vows exacted. A novitiate of two years was required before entering the order. This congregation secured but one additional house, also in Palermo. Clement IX united the sisterhood with the Theatines. Its garb consists of a white robe, black girdle, blue scapulary and mantle, and black veil for the head and neck (see Helyot, Ausfahrts. Gesch. aller geistl. u. weltl. Kloster- u. Ritter-Ordens [Leips. 1758-56], iv, 103 sq.);—Herzog, Real-Encykl. s. v.

Theatre (Στάδων). The Greek term, like the corresponding English one, denotes the place where dramatic performances are exhibited, and also the scene itself, or spectacle, which is witnessed there. 1. It occurs in the first or local sense in Acts xix, 29, where it is said that the multitude at Ephesus rushed to the theatre, at the occasion of the excitement stirred up against Paul and his associates by Demetrius, in order to consider
what should be done in reference to the charges against them. It may be remarked also (although the word does not occur in the original text or in our English version) that it was in the theatre at Cæsarea that Herod Agrippa I gave audience to the Tyrian deputies, and was himself struck with death, because he heard so gladly the impassioned acclamations of the people (Acts xii, 21–23). See the remarkable confirmatory account of this event in Josephus (Ant. xix, 8, 2). Such a use of the theatre for public assemblies and the transaction of public business, though it was hardly known among the Romans, was a common practice among the Greeks. Thus Valer. Max. ii, 2, "Legati in theatrum, ut est consuetudo Graecie, introducti?" Justin, xxii, 2, "Veluti reipublicae statum formatur in theatrum ad continentem vocari jussit;" Corn. Nep. Timol. 4, § 2, "Venibat in theatrum, cum ibi concilium plebis habeatur." 2. The other sense of the term "theatre" occurs in 1 Cor. iv, 9, where the Common Version renders, "God hath set forth us the apostles last, as it were appointed to death; for we are made (rather, were made, diátpoiv εγνώσαμεν) a spectacle unto the world, and to angels, and to men." Instead of "spectacle" (so also Wycliffe and the Rhemish translators after the Vulgate), some might prefer the more energetic Saxon "gazing-stock," as in Tyndale, Cranmer, and the Geneva version. But the latter would be now inappropriate, if it includes the idea of scorn or exultation, since the angels look down upon the sufferings of the martyrs with a very different interest. Whether "theatre" denotes more here than to be an object of earnest attention (σταματον), or refers at the same time to the theatre as the place where criminals were sometimes brought forward for punishment, is not agreed among interpreters. In Heb. xii, 1, where the writer speaks of our having around us "so great a cloud of witnesses" (τοσοὶτων ἡμῶν παρακολουθεῖν ταῖς κατοικίας ἡμῶν), he has in mind, no doubt, the agonistic scene, in which Christians are viewed as running a race, and not the theatre or stage where the eyes of the spectators are fixed on them.

Among the Greeks and the states of Greek origin, the theatre—the proper appropriation of which was for the celebration of the public games—was also used as the place of assembly for every kind of public business; and served for town-hall, senate-house, forum, etc., and harangues to the people were there delivered. Indeed, all important public business was transacted in these places—war was declared, peace proclaimed, and criminals were executed. Antiochus Epiphanes introduced public shows and games in Syria (2 Macc. iv, 10–16); and in a later age theatres and amphitheatres were erected by the Herods in Jerusalem and other towns of Syria (Josephus, Ant. xxv, 8, 1; xvi, 6, 1; xix, 7, 9; Warr. i, 21, 8), in which magnificent spectacles were exhibited, principally in honor of the Roman emperors. The remains of one of these near Cæsarea are still clearly traceable (Thomson, Land and Book ii, 237). For the history and construction of such buildings in that day, see Smith, Dict. of Class. Antiq. s. v. Wettstein well observes that the very situation of the theatre at Ephesus would not a little promote and increase the tumult in the case of Paul, since, as we find from the accounts of those who have surveyed the situation of the Temple of Diana, it was within view of the theatre. See Ephes. The shell of this theatre remains unmistakably to be recognised on Mount Piatr, though the marble seats have been removed. Its ruins are described by Fellows (Asia Minor, p. 274) as "a wreck of immense grandeur," and it is said to be the largest of any that have come down to us from ancient days. See Lewin, St. Paul, ii, 328; Wood, Discoveries in Ephesus (Lond. 1877), ch. iv.

THEATRE AND THE CHURCH. The writers of the early Church were very severe in their invectives against all frequencers of the theatre and public stage-plays, and such frequencers were excluded from the

Ruins of the Theatre at Ephesus.
THEATRE AND THE CHURCH 304

THEBES (THEBES, or DIOCEPS MAGNA) was the Greek name of a city of Egypt, and its capital during the empire, called in the Bible No-amon ( נע אמון; Sept. μυρίς Αμών; Nabh. iii, 8) or No (Νό; Sept. Διοίκησις; Jer. xvi, 29; Ezek. xxxi, 14, 15, 16), famous in all ancient history.

I. Name.—The ancient Egyptian names of Thebes are, as usual, two. The civil name, perhaps the more ancient of the two, is Ap-set, Ap-setu (Brugnach, Geographische Inscriften, i, 177, pl. xxxvii, No. 781-784). Hence the Copite text, which shows that the fem. article τει was in this case transferred in pronunciation, and explains the origin of the classical forms, Ἰσραήλ, Ἰσραήλ, Theba, Thèbes (see Wilkinson, Modern Egypt and Thebes, i, 136, 137). The religious name of the town, perhaps Pur-Amen (Brugnach, Geographische Inscriften, i, 177, No. 780), the "house of Amen," or Jupiter-Ammon, preserved in the Copite ptolemae, and Xu-Amen, the "city of Amen," the sound of the first part of which has been discovered by M. Chaubas, who reads No-Amen (Recherches sur le Noue Egypte, de Thèbes, p. 8). The latter form of the sacred name is transcribed in the Hebrew No-Amon, and it is easy to understand the use of its first part Xu, "the city," instead of the whole, at a time when Thebes was still the most important city of Egypt. This sacred name of Thebes, "the abode of Amen," the Greeks would express, perhaps, especially with the addition the Great (ἡ μεγάλη), denoting that this was the chief seat of Jupiter-Ammon, and distinguishing it from Diodopis the Less (ἡ μικρή). Of the twenty nomes, or districts, into which Upper Egypt was divided, the fourth in order, proceeding northward from Naga, was designated in the hieroglyphics as Zām—the Pharaohite of the Greeks—and Thebes appears as the "Zām-city," the principal city or metropolis of the Zām nome. In later times the name Zām was applied in common speech to a particular locality on the western side of Thebes.

II. Position. The situation of Thebes, with reference to the rest of Egypt well suited it to be the capital of the country. Though farther from the Mediterranean and Syria than Memphis, it was more secure from invasion; and if it was far from the northern trade, it commanded the chief line of commerce from the Red Sea. The actual site itself, perhaps, too, was the best of those on the road to the delta, and yet not far from the lake and the Nile. The situation of Thebes lends itself naturally to a church, a three-tiered hill rising to a fine peak about 1200 feet high, unlike the level cliff-like form of the opposite range, a form seldom varied on either bank throughout the whole valley. The plain between is about two miles long, and has an extreme breadth of about four miles, no large space for a great capital except in Egypt. Throughout the centre of this plain flows the river Nile, usually at this point about half a mile in width, but at the inundation overflowing the plain, especially upon the western bank, for a breadth of two or more miles.

The monuments do not arrest the attention of the traveller as he sails up the river as do the pyramids of Memphis. On the east the massive fort-like winged portal of El-Karnak and the colonnade of El-Ukser (Lexus), and on the west the hills honeycombed with sepulchral grottos, are the most remarkable objects to be seen, but, being far apart, they are singly seen from the river. If viewed from the western mountain, the many monuments and monuments of the ancient city, the greatest in the world for magnificence.

III. History. 1. Classical.—The origin of the city is lost in antiquity. Niebuhr is of opinion that Thebes was much older than Memphis, and that after the centre of Egypt was transplanted to Egypt, Memphis acquired its greatness through the ruin of
THEBES (Lectures on Ancient History, lect. vii). Other authorities assign priority to Memphis. But both cities date from the earliest period of Egyptian history. The first allusion to Thebes in classical literature is the familiar passage of the **Iliad** (ix, 381-385):  
"Egyptian Thebes, where are vast treasures laid up in the houses; where are a hundred gates, and from each two hundred men go forth with horses and chariots." Homer—speaking with a poet's license, and not with the accuracy of a statistician—no doubt incorporated into his verse the glowing accounts of the Egyptian capital current in his time. Wilkinson thinks it conclusively against a literal understanding of Homer that no traces of an ancient city-wall can be found at Thebes, and accepts in bulk the suggestion of Diodorus Siculus that the "gates" of Homer may have been the propylae of the temples: "Non centum portas habuisse urbeem, sed multa et ingentia templorum vestibula." (i, 45, 7).

In the time of Diodorus, the city-wall, if any there was, had already disappeared, and the question of its existence in Homer's time has been in dispute. But, on the other hand, to regard the "gates" of Homer as temple-porches is to make these the barracks of the army, since from these gates the horsemen and chariots issue forth to war. The almost universal custom of wailing the cities of antiquity, and the poet's reference to the gates as pouring forth troops, point strongly to the supposition that the vast area of Thebes was surrounded with a wall having many gates. Homer's allusion to the treasures of the city, and to the size of its standing army, numbering 20,000 chariots, shows the early repute of Thebes for wealth and power. Its fame as a great capital had crossed the sea when Greece was yet in its infancy as a nation. It has been questioned whether Herodotus visited Upper Egypt, but he says, "I went to Heliopolis and to Thebes, expressly to try whether the priests of those places would agree in their accounts with the priests at Memphis" (i, 8, 8). As Strabo says, he describes the features of the Nile valley, and the chief points and distances upon the river, as only an eye-witness would be likely to record them. He informs us that "from Heliopolis to Thebes there are nine days' sail up the river, the distance being 4800 stadia (or, 400 miles)," which is the distance from the sea inland to Thebes 6120 stadia" (ii, 8, 9). In ch. xxix of the same book he states that he ascended the Nile as high as Elephantine. Herodotus, however, gives no particular account of the city, which in his time had lost much of its ancient grandeur. He alludes to the Temple of Jupiter there, with its ram-headed image, and to the fact that goats, never sheep, were offered in sacrifice. In the 1st century before Christ, Diodorus visited Thebes, and he devotes several sections of his general work to its history and appearance. Though he saw the city when it had sunk to quite secondary importance, he preserves the tradition of its early grandeur—its circuit of 140 stadia, the size of its public edifices, the magnificence of its temples, the number of its monuments, the dimensions of its private houses, some of them four or five stories high—all giving it an air of grandeur and beauty surpassing not only later cities. Of Thebes itself, but Diodorus deplores the spoiling of its buildings and monuments by Cambyses (i, 45, 46). Strabo, who visited Egypt a little later—at about the beginning of the Christian era—thus describes (xvii, 816) the city under the name Diospolis: "Vestiges of its magnitude still exist which extend eighty stadia in length. In the state there are a great number of temples, many of which Cambyses mutilated. The spot is at present occupied by villages. One part of it, in which the city lies, is called in Arabic; another is in the country on the other side of the river, where is the Memnonium." Strabo here makes the estimate of 800 years, and that of the 12th dynasty; it is only precise in the 12th dynasty. The temples of El-Karnak and El-Eksur (Luxor) are on the eastern side of the river, where was probably the main part of the city.

Strabo gives the following description of the twin colossi still standing upon the western plain: "Here are two colossal figures near each other, each of them 80 feet high. The upper parts of the other, from the chair, are fallen down—the effect, it is said, of an earthquake. It is believed that once a day a noise, as of a slight blow, issues from the part of the statue which remains in the seat, and on its base. When I was at those places, with Elius Galus, and numerous friends and soldiers about him, I heard a noise at the first hour of the day, but whether proceeding from the base or from the colossus, or produced on purpose by some of those standing around the base, I cannot confidently assert. For, from the uncertainty of the cause, I am inclined to believe anything rather than that which will not pass in this manner could send forth sound." (xvii, 46). Simple, honest, sceptical Strabo! Eighteen centuries later some travellers have interrogated these same stones as to the ancient mystery of sound; and not at sunrise, but in the glaring noon, the statue has emitted a sharp, clear sound like the ringing of a disk of brass under a sudden concussion. This was produced by a raggedurchin, who, for a few piastres, clambered up the knees of the "vocal Memnon," and, there effectually concealing himself from observation, struck with a hammer a sonorous stone in the lap of the statue. Wilkinson conjectures that the priests of Thebes had a secret chamber in the temple, from which they could strike it unobserved at the instant of sunrise, thus producing in the credulous multitude the notion of a supernatural phenomenon. It is difficult to conceive, however, that such a trick, performed in open day, could have escaped detection, and we are therefore left to share the mingled wonder and scepticism of Strabo (see Thompson, Photographic Views of Egypt, Post and Present, p. 156).

Pliny speaks of Thebes in Egypt as known to fame as "a hanging city," i.e., built upon arches, so that an army could be led forth from beneath the city while the inhabitants above were wholly unconscious of the move. He mentions also that the river flows through the middle of the city. But he questions the story of the arches, because, "if this had really been the case, there is no doubt that Homer would have mentioned it, seeing that he has celebrated the hundred gates of which, from the two stories possibly explain each other? May there not have been near the river-line arched buildings used as barracks, from whose gateways issued forth 20,000 chariots of war?"

2. **Monumental.** The oldest royal names found at Thebes are those of kings of the Middle Kingdom, who are known to have been there buried, and who are variously assigned to the 9th and the 11th dynasty, but undoubtedly reigned not long before the 12th. The 11th dynasty, which probably ruled about half a century, began about 2000 years B.C.; and the 12th was, like it, of Theban kings, according to Manetho, the Egyptian historian. The rise of the city to importance may therefore be dated with the beginning of the first Theban dynasty. With the 12th dynasty it became the capital of Egypt, and continued so for the 200 years of the rule of that line. Of this powerful dynasty the chief monuments are the temple to Amun, the god of the city, and the tombs of the kings. The city of Thebes was the capital, and of an empire of which the northern limit was Mesopotamia, and the
Thebes is a territory upon the Upper Nile; and then, especially by the kings of the 18th and 19th dynasties, those great monuments which make Thebes the most wonderful site in Egypt were founded or excavated. The kings who have left the finest works are Thothmes III and Amenophis III of the 18th dynasty, Sethos I and Rameses II of the 19th, and Rameses III of the 20th (19th); but throughout the period of the empire the capital was constantly beautified. During the 20th dynasty the high-priests of Amen-ra gained the sovereign power, perhaps corresponding to Manetho’s 21st dynasty, which he calls Tanites, and which must in this case be considered as of Thebans. They continued to add to the monuments of the capital, though, like the later kings of the empire, their constructions were not of remarkable size. The 22d dynasty, headed by Shepenk I, the Shishak of the Bible, seems still to have treated Thebes as the capital, although they embellished their native city, Bubastis, in the Delta. Under them and the kings of the 23d, who were evidently of the same line, some additions were made to its temples, but no great independent structures seem to have been raised. The most interesting of these additions is Shishak’s list of the countries, cities, and tribes conquered or ruled by him, including the names of those captured from Rehoboam, sculptured in the great temple of Es-Karnak. Under the 23d dynasty a capital was again begun, and lasted for some years until the Ethiopian conquest, and establishment of an Ethiopian dynasty, the 25th, about B.C. 714 (see De Rouge’s interesting paper, *Inscr. Hist. du ROi Pianchi-Meriamou*, in the *Rev. Arch.*, *N.S.* viii., 94 sq.). At this time the importance of Thebes must have greatly fallen, but it is probable that the Ethiopians made it their Egyptian capital, for their sculptures found there show that they were careful to add their records to those of the long series of sovereigns who reigned at Thebes. It is at the time of the 25th dynasty, to which we may reasonably assign a duration of fifty years, that Thebes is first mentioned in Scripture, and from this period to that of the capture of Jerusalem by Nebuchadnezzar it is spoken of as one of the chief cities of Egypt, or as No, “the city.” Under the Ethiopians it was no more than a provincial capital; immediately after their rule it was taken twice at least by the Assyrians. Ashur-bani-pal, son and successor of Esar-haddon (Ashur-akh-idanna), who came to the throne about B.C. 667–666, in a first expedition defeated the troops of Tirhakah, and captured the city of Nīa; a second time he invaded the country, which had revolted, and again captured Nīa. The exact time of these events has not been fixed, but it is evident that they occurred either at the close of the rule of the Ethiopian dynasty, or early in that of the Salite 20th, when Egypt was governed by the Dodecarchy. Tirhakah and Nīku, evidently Necho I, the father of Psammuetichus I, are mentioned almost as late as the time of the second expedition. Psammuetichus I came to the throne B.C. 664, and therefore it is probable that these events took place not long before, and about the time of, or a little after, his accession. These dates are especially important, as it is probable that the prophet Nahum refers to the first capture when warning Nineveh by the fate of her great rival. But this reference may be to a still earlier capture by the Assyrians, for Esar-haddon conquered Egypt and Ethiopia, though it is not distinctly stated that he captured Thebes (see Rawlinson, *Illustrations of Egyptian History, etc.*, from the *Cuneiform Inscriptions*, in the *Transactions of the R. S. Lit.*, 2d ser. vii., 137 sq.). The Salite kings of the 25th dynasty continued to embellish Thebes, which does not seem to have suffered in its monuments from the Assyrians; but when their rule came to an end with the Persian conquest by Cambyses, it evidently endured a far more severe blow. Later Egyptian kings still added to its edifices, and the earlier Greek sovereigns followed their example. The revolt against Ptolemy X. Lathyrus, in which Thebes stood a siege of three years, was the final blow to its prosperity.

Map of the Plain of Thebes.

In subsequent times its population dwelt in small villages, and Thebes no longer existed as a city, and this has been the case ever since; no one of these villages, or those that have succeeded them—for the same sites do not appear in all cases to have been occupied—having risen to the importance of a city. At the present time there are two villages on the eastern bank, El-Karnak and El-Uksur (Luxor); the former, which is inconsiderable, near the oldest part of ancient Thebes; the latter, which is large and the most important place on the site, so as to deserve to be called a small town, lying some distance to the south on the river’s bank. Opposite El-Karnak is the ruined village of El-Kurneh, of which the population mainly inhabits sepulchral grottos; and opposite El-Uksur is the village of El-Bairat, which, indeed, is almost beyond the circuit of the monuments of Thebes.

IV. Description. The plan of the city, as indicated by the principal monuments, was nearly quadrangular, measuring two miles from north to south, and four from east to west. Its four great landmarks still are El-Karnak and El-Uksur upon the eastern or Arabian side, and El-Kurneh and Medinet-Habû upon the western or Libyan side. There are indications that each of these temples may have been connected with those facing it upon two sides by grand dromoi, lined with sphinxes and other colossal figures. Upon the western bank there was almost a continuous line of temples and public edifices for a distance of two miles, from El-Kurneh to Medinet-Habû; and Wilkinson's conjecture that the approach to the pylon near the latter, perhaps in the line of the colossi, was called the "Royal Street" ran down to the river, which was crossed by a ferry terminating at El-Uksur on the eastern side.

As Memphis is remarkable for its vast necropolis, Thebes surpasses the other cities of Egypt in its temples. The primeval kings of Egypt who ruled at the northern capital were tomb-builders, those who preferred the southern capital were rather temple-builders; and as the works of the former give us the best insight into the characteristics of the national mind, those of the latter tell us the history of the country under its most powerful kings. Thebes is the most thoroughly historical site in Egypt. The temples are not only covered with the sculptured representations and histories of the chief campaigns of the conquering kings and the similar records of their presence to the shrines, and many other details of historical interest, but they have the advantage of showing, in the case of the most important temple, or rather collection of temples, what was added under each dynasty, almost each reign, from the 18th century B.C. to the Roman dominion; and thus they indicate the wealth, the power, and the state of art during the chief part of the period for which Thebes was either the capital or an important city of Egypt. The following is the plan of an Egyptian temple (q.v.) of the age of the empire: An avenue of sphinxes, with, at intervals, pairs of colossal statues of a king, usually seated, led up to its entrance. The gate was flanked by lofty and broad wings, extending along the whole front of the temple, the long horizontal lines of which were relieved by tapering obelisks. The first hall was usually hypaethral, unless perhaps it had a wooden roof and was surrounded by colonnades. The second, but sometimes the third, was filled with columns in avenues, the central avenue being loftier than the rest, and supporting a raised portion of the roof. Beyond were the naos and various chambers, all smaller than the court or courts and the hall. This plan was not greatly varied in the Theban temples of which the remains are sufficient for us to form an opinion. The great temple of El-Karnak, dedicated to Amen-ra, the chief god of Thebes, was founded at least as early as the time of the 12th dynasty, but is mainly of the age of the 18th and 19th. The first winged portal, which is more than 360 feet wide, forms the front of a court 529 feet wide, and 278 long. Outside the eastern portion of the south wall of this court is sculptured the famous list of the dominions and conquests of Sheshenî I, the Shishak of Scripture, which has already been mentioned. See SHISHAK. The great hall of columns is immediately beyond the court, and is of the same width, but 170 feet long: it was supported by 134 columns, the loftiest of which, forming the central avenue, are nearly seventy feet high, and about twelve in diameter; the rest more than forty feet high, and about nine in diameter. This forest of columns produces a singularly grand effect. The external sculptures commemorate the wars of Sethos I and his son Rameses II, mainly in Syria. Beyond the great hall are many ruined chambers, and two great obelisks standing in their places amidst a heap of ruins. More than a mile to the south-west of the temple of El-Karnak is that of El-Uksur (Luxor), a smaller but still gigantic edifice of the same character and age, on the bank of the Nile, and having within and partly around it the houses of the modern village. On the western bank are three temples of importance, a small one of Sethos I, the beautiful Ramessûm of Rameses II, commonly called the Memnonium, and the statley temple of Rameses
III, the Rameseum of Medinet-Habu, extending in this order towards the south. Between the Rameseum of Rameses II and that of Rameses III was a temple raised by Amenoph III, of which scarcely any remains are now standing, except the two great colossi, the Vocal Memnon and its fellow, monoliths about forty-seven feet high, exclusive of the pedestals, which have a height of about twelve feet. They represented Amenoph, and were part of the dromos which led to his temple.—Besides these temples of Western Thebes, the desert tract beneath the mountain bordering the cultivable land and the lower elevations of the mountain, in addition to almost countless mummy-pits, are covered with built tombs, and honey-combed with sepulchral grottoes, which, in their beautiful paintings, tell us the lives of the former occupants, or represent the mystical subjects of the soul's existence after death. The latter are almost exclusively the decorations of the Tombs of the Kings, which are excavated in two remote valleys behind the mountain. These tombs are generally very deep galleries, and are remarkable for the extreme delicacy of their paintings, which, like most of the historical records of Thebes, have suffered more at the hands of civilized barbarians in this century than from the effects of time. For fuller descriptions, see the numerous histories and books of travel on Egypt. The ruins have been copiously depicted photographically. See Egypt.

V. Biblical Notices.—The most remarkable of the notices of Thebes in the Bible is that in Nahum, where the prophet warns Nineveh by her rival's overthrow. "Art thou better than No-Amon, that is situate among the rivers, [that had] the waters round about it, whose rampart [was] the sea, [and] her wall [was] from the sea?" Notwithstanding her natural as well as political strength, Thebes had been sacked and the people carried captive (iii, 8-10). The description of the
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Thebes (Heb. 'Babha', γυγη, conspicious; Sept. βασιλικός [v. r. βασιλικός] and βαδανος; Vulg. Thebes), a place mentioned in the Bible only as the scene of the death of the usurper Abimelech (Judg. ix. 50). After succouring a thousand of the Shechemites in the hold of Baal-berith by the smoke of green wood, he went off alone with his band to a whither, and, in the absence of his inhumanity had preceded him. The town was soon taken, all but one tower, into which the people of the place crowded, and which was strong enough to hold out. To this he forced his way, and was about to repeat the barbarous stratagem which had succeeded so well at Shechem, when a fragment of a fresco was found, and it was descended and put an end to his turbulent career. The story was well known in Israel, and gave the point to a familiar phrase: 'He is a backslider, and an unfaithful servant, and a reproach to his house.' (2 Sam. xi. 21). The geographical position of Thebes is not stated; but the narrative leaves the impression that it was not far distant from Shechem. Eusebius defines its position with usual minuteness. He says, "It is in the borders of Neapolis . . . at the thirteenth mile on the road to Scythopolis" (Onomast., s. v. "Thebes"). Just about the distance indicated, on the line of the old Roman highway, is the place of Stobi, or the village of Thebe, where it is not difficult to recognise the Thebes of Scripture. It was known to Hap-Parcii in the 13th century (Zahn, Benjam., ii. 426), and is mentioned occasionally by later travellers (Schwarz, Palest., p. 192). It stands on a hillside at the northern end of a plain surrounded by rocky mountains. The hill is skirted by a wall, the town below by a wall, the whole enormous the marks of industry and prosperity. It is defective, however, in water; so that the inhabitants are dependent on the rain-water they keep in cisterns, and when this supply fails, they must get it from a stream, Fari, an hour distant (Robinson, Bibl. Res. iii. 308). Some large hewn stones in the walls of the modern houses, and a number of deep wells and cisterns in and around the village, are the only traces of antiquity now remaining (Van de Velde, Travels, ii, 356; Porter, Handbook, p. 349).

Thebutes, or Thebuthis. All that is known of this person is the statement that Eusebius (Hist. Eccles. iv. 22) quotes from Hesychius to the effect that Thebutes made a beginning secretly to corrupt the Church of Jerusalem, because Simon the son of Cleophas was appointed to be bishop of the Christians of that city instead of himself.

Thecla (Σέγνη, a case), or Bubba (bubba, a "purse"), a case-cover containing the corporals, and presented to the priest of the Church at Easter, composed of square pieces of silk, 

Thecla, the name of several saints of the Roman Church.

1. The daughter of people living at Iconium, who is occasionally mentioned by Epiphanius, Ambrose, Augustine, and other Church fathers, and of whom tradition relates that she was converted through the preaching of Paul in the house of Onesiphorus, and that she thereupon renounced all worldly possessions and separated from her betrothed, a wealthy man named Thamyrias. No arguments or appeals could change her course.

2. Both she and Paul were imprisoned; and she was condemned to death by fire, while the apostle was banished. A cloud, however, extinguished the fire, and Thela, along with her lover, escaped unhurt, and the animals croaking at her feet, or being killed by thunder-bolts. She now assumed male clothing and followed Paul to Myra, where she received
'Blessed are they that have wives as though they had none, for they shall have God as their portion.'

"Blessed are they who retain the holiness of God, for they shall become as the angels of God.'

"Blessed are they that take the baptism, for they shall have rest with the Father and the Son.'

"Blessed are the merciful, for they shall obtain mercy, and shall have their reward of rest in the latter day of their days.'

"Blessed are the bodies of the virgins, for they shall be well pleasing unto God, and they shall not lose the reward of their work.'

"Blessed are they that tremble at the words of God, for they shall have rest.'

"Blessed are they that are partakers of the wisdom of Jesus Christ, for they shall be called the sons of the Most High God.'

"Blessed are they who, for the love of Christ, are departed from conformity to this world, for they shall judge the angels, and shall have their portion with the Father and the Son.'

White Paul was thus speaking, there was a certain virgin, called Thecla, in the city of Lystra, who was not in a bed, but she was sitting on the edge of the window, holding attentively to Paul's discourse concerning virginity and prayer; and she gave earnest heed to the things which were spoken, rejoicing in her heart, and Shall we see how she began coming in to hear Paul, she, also, had an eager desire that she might be deemed worthy to stand in his presence and hear the word of God.'

For three days and three nights Thecla listened to the apostle, till her mother sent for Thamyris to see whether her daughter's life could continue. The young woman, who was in vain, for Thecla only listened to the things which were spoken in the temple, and Thamyris and the temple could not fortify into the street of the city, watching those that went in and came out of the house of Onesiphorus. And she was one of the first one who was visited by the young woman, and she said, 'Tell me, I pray you, who is this that leadeth astray the souls of young men, and deceiveth virgins, so that they do not marry? And if you shall have done only one thing the Lord has heard it, that you are at the mouth of your money, for I am one of the chief men of this city.'

The women, who were Demas and Hermogenes, said unto him, 'Who know us, lord? for we are good fellows. We know your father, and that he deprives young men of wives, and maidens of husbands, and we know that in no time shall you have a resurrection than by not polluting the flesh, and by keeping it chaste.' At the supper which Thamyris gave them in his house, he advised them to advising them before the governor, charging him with perusing the multitudes to embrace this new doctrine of the Christians. The governor, who had determined to destroy them, sent for Thecla to have Thela to thy wife; and we will teach thee that the resurrection which this man speaks of has taken place already, for we rose again in our corsets, and rose again when we came to the knowledge of the true God.'

Thecla was brought to the house of Thamyris, or by Thamyris, who acted in accordance with the words of his advisers. The governor said to Paul, 'Who art thou, and what hast thou taught that for thee I shall be ex- scutination against thee.' But Paul, lifting up his voice, said, 'Forasmuch as I am this day examined concerning what I teach, I require of thee, why is it that all these men are gathered together at Jerusalem, for the purpose of retractions, he who is a jealous God, a God who is in need of nothing (theos agapetos), a God who taketh thought for the naked, a God who helpeth not the man that lieth still from uncleanness and corruption, from all pleasure, and from death? I say not that I am righteous, for I may not speak of myself;' God sent his own Son, whom I preach unto you, teaching men that they should rest their hope on him, who alone hath compassed upon a world that was estranged, that men may no longer be under condemnation, but that they may have faith, and the fear of God, and the know- ledge of holiness, and the love of the truth. If therefore I teach that which has been revealed to me by God, wherein do I go astray F'? When the governor had heard this, he ordered Paul to be bound and be put in ward, saying, 'When I shall be at leisure, I will bear him more atten- tively.'

'Thecla, having hiried the keeper of the door, was ad- mitted by night to the imprisoned apostle, and sitting at his feet, he began to talk with her about his condition. Paul was found there, she was brought before the governor to- gether with Paul; the latter was scourged and cast out of the city as a thousand men. There was a little temple, a pile was erected, and after she had made sign of the cross she threw herself upon it, and the wood was kindled. When the fire was burning, a voice was heard from heaven, and thus Thecla was saved.

Now when Paul was with Onesiphorus steering with his wife and children, in a new tomb, on the way from Iconium to Japhne. After several days, when the children were being abenaged of them, they suffered that they might eat the children, saying, 'Go, my child, and buy bread.' On the way the boy met Thecla, who was looking for Paul. When she was asked if she knew him, she rejoiced, and went to the village. Thecla said to Paul, 'I will cut my hair, and will follow thee where thou goest.' Paul answered, 'This is a shameless age, as thou art very fair. I fear lest another temptation come upon thee worse than
The fact is that churches were built in honor of the "beata virgo martyr Thecla"; in prose and rhyme the deeds of our heroines were celebrated; and Sept. 24 is commemorated in her honor.

II. Dramatic Tradition.—We have a long line of Greek and Latin fathers by whom Thecla is mentioned in such a manner as to lead to the supposition that whatever is said of her is the same as we find it in the Acta Pauli et Theclae. As one writer has followed the other, our examination will be confined to the earliest testimony.—To Paul Tertullian. In his treatise De Baptismo, ch. xvii, we read: "But if any defend those things which have been rashly ascribed to Paul, under the example of Thecla, so as to give license to women to teach and baptize, let them know that the presbyter in Asia, who compiled the account, as it were, under the title of Paul, accumulating of his own store, being conscious of what he had done, and confessing that he had done it out of love to Paul, was removed from his place. For how could it seem probable that he who would not give any firm permission to a woman to learn should grant to a female power to teach and baptize?" It has been taken for granted that the writer of the work was a presbyter somewhere towards the end of the 1st century, compiled a history of Paul and Thecla, and, instead of publishing it as a true narrative, either in his own name or with any name at all, but in good faith, published it falsely, and therefore wickedly, under the name of Paul, as though he were the writer himself, and was actuated by the spirit of his office to inveigh against his own so-called victim of his forgery, and deposed from the priesthood. This account has been marvellously dressed up, and some of its advocates have ventured to say that a Montanist writer of the name of Leucius was the real author of these Acts (Tillemont, Mémoires, ii, 446). Jerome (Catalognus Script., Epist. iv, 17), commenting on Tertullian's passage of Tertullian, says that the presbyter who wrote the history of Paul and Thecla was a presbyter of Asia, who had done by John (apud Johannem) the apostle. That Jerome relied upon Tertullian is evident from his statement; but his conduct in fathering the story of the deposition by John upon Tertullian is inexusable, because no such statement was made by Tertullian. On the other hand, we must bear in mind that, according to tradition, alleged or real events which occurred in Asia Minor and touched upon the life of the Church have been brought in connection with John. Thus he is said to have been the father of Tertullian: he was a disciple of Basiliades. Even miracles which were first narrated by disciples of the apostles or by bishops of Asia Minor were afterwards referred to him (comp. Patr. Apost. Opp. ed. Gebhardt, Harnack, Zahn, i [ed. i], 194). Our passage is a proof of this. Tertullian speaks of an Asiatic presbyter, the name of whom is not preserved; the writer instead of "apud Johannem," says "apud Johannes." Now, putting aside Jerome's commentary and the other patristic testimonies, which will be found collect- ed at great length in Baronius, Tillemont, and Schlaf, we see that the external evidence contained in Tertullian's passage that the Acts of Paul and Thecla must have existed in his time. To this external evidence of antiquity we have the internal, furnished by the Acts themselves. This will determine nothing as to who was their author, but will be valuable in helping us to ascertain the date at which the early origin of a Christian document is the absence of quotations from the New Test. True, this is only a negative evidence; but when found in connection with sayings attributed to Christ or the apostles which are not found in the canonical Scriptures, it tends to establish antiquity. There is nothing of this kind from the New Test.; and when Paul preaches upon the Beatitudes, words are boldly put into his mouth which are not in Scripture. This was becoming enough in a contemporary of the apostle, or in a writer of the 2d century who had received them through a not far-distant tradition, he would have been unable to be the writer of the 3d century, and, speaking, in general terms,
THEOCA AND PAUL

it was what writers of the 3rd century seldom did. Thus we could quote Clement of Rome, Igitius of Antioch, Justin Martyr, Polycarp, besides referring to the art. Savings, Traditional, of Christ, that such had been the case, in the 2nd century, for they shall have met with the Father and the Son." A further indication of the comparatively early date of this composition is its teaching the salvi-

ability of departed heathens. All early Christendom believed in the efficacy of prayers for those who had fallen asleep in the faith of Christ. But it was only the first two centuries which taught that prayer was of avail for such as had died without baptism and without the knowledge of Christ on earth. Thus we have a parallel case to the prayer of Thecla for Falconilla in the Passio Perpetuæ et Felicitæ, where we read that Perpetua, through her prayers, saved her brother Dionysius, who had died without baptism, "from the place of sufferings he comes to the place full of light." Augustine, commenting upon this (De Origine Animæ, i, 10; iii, 9), says that Dionysius must have been baptized, and that he was suffering in consequence of some childish fault committed after baptism. But Augustine also says that the latter must have been tanta-

trary, because best suited to his own theory. But is it in the least likely that Dionysius had been baptized, when Perpetua herself was unbaptized, and only received baptism shortly before her martyrdom? Now in the 2nd century it was not an uncommon thing to pray for non-

Christians; but after the 2nd century, we only do lose all trace of prayer for non-Christians who had departed this life, but we find the contrary opinion firmly main-

tained. So entirely was this the case that, as we have seen, Augustine, in order to get rid of the plain infer-
cence, says that the act of the holy man, "if we must, or, were driven to invent the ingenious but scarcely amia-

ble explanation that a little child who had died at the ear-
y old age of seven years was suffering purgatorial torments for some infantile fault committed after his baptism."

Another indication of an early date is the fact that the name Thecla is not uncommon in the ancient world, and is only used by the two companions of Paul, who call the attention of Thamyris to this fact as a point for ac-

clamation. This would place the compilation of the Acts at a time when the "Christian" was sufficient to condemn any one, i.e. at about the time of Tra-

jan, before the persecution. In the second century, evi-
dence, then, that, whether the legend of Thecla be true or false, it was composed at least before A.D. 200, perhaps somewhere between 165 and 195, and most probably within a few years of the middle of that period.

III. Object of the Author.—Whoever may have been the author of the Acts, the question has been asked, What was his object? It has been said that he inten-
ed to defend and maintain the Montanist theory, and the most important evidence in favor of the Montanist authorship of the Acts was taken from the concluding words, "She illuminated many by the word of God;" by which is meant—illumination being taken as a synonym for baptism—she also baptized those whom she conversed with. Now, leaving aside the statement of Jerome that "Thecla baptized a lion," a statement which he himself calls a fabula, and which he did not find in Tertullian, whom he follows, and who would have undoubtedly stripped the story of its more fantastic features if he had given it with any other writer, investigating how he came to make such a statement, or whether it was originally meant that Thecla baptized a person of the name of Leo (which means, in Latin, "lion"), we know that Thecla baptized none except herself. The only point in the argument now are the words, "she illuminated many by the word of God," which, as Basil of Seleucia (whether he is the author of the Acts or merely their editor) says, mean that "Thecla baptized those whom she conversed to Christ." Now it is true that ἔλευσις has been used by Gregory of Nazianzun, by Gregory of Nyssa, and by Methodius (Con. Deoct. Virg.) in the sense of baptism, and ἑλευσίμως for baptism, and by Clemens Alexandrinus, Athenæus, Chrysostom, Justin Martyr (I. 1, 61; comp. 65); but this is not the only meaning, for, as Justin himself says, κολεϊται τοίνυν το λεατον φωτισμὸς ὡς ὕπολυτος ἡ ἐλευσίμως (I. 1, 63), and thus deriving the new signification of the word from the old; and Dionysius Areopagita, Clemens Alexandrinus, Chrysostom, and Cyril of Alexandria use the word ἑλευσί-

μως for illumination, "instruction," which signification is required here by the addition τῷ λόγῳ τοῦ Θεοῦ. We have here the same usu usus lorum as we find in Eph. iii, 9; Heb. vi, 4; x, 22; and so also in the Sept., where it is used for γνώσιν. For examples, comp. Stephanus, Thea. Græc. Ling. u. v. φωτισθαν. We are not told that she instructed in public, which is the main point; and if she had preached at all, it probably was no sermon in the strict sense of the word, but a missionary discourse. This inference we make from the Acts themselves, according to which she lived among heathen; there was not as yet a congregation, consequently also no office. If that woman was the same, she was a most uncom-

mon, for of Aquila and Priscilla we are told (Acts xviii, 26) that they took Apollo and aekabatiston ainläng ling yōn tōn ouz bōn tōu Θεοῦ; and in Rom. xvi, 3 sq. Paul calls them tōn teutu synēchryon μον ἐν Ἰησοῦ. After all, we cannot perceive any Montanist tendency in the author of the Acts, for his Thecla does not remind us of the Montanist prophetesses, who even performed ecclesiastical functions. That Thecla baptized others we are not told: and when Basil of Seleucia states this of her, he does it because of his interpretation of ἔλευσις, and indicates that in the beginning of Christianity in Asia Minor such things had happened. We need only refer to the letter of Firmilian, bishop of Cesarea, ad-
cressed to Cyprian against pope Stephen (the 57th of Cyprian's Letters), and to the Apostolic Constitutions (iii, 9). The latter expressly forbid women to baptize and teach, it being ἵσταται, μᾶλλον ἐπὶ παράνομον καὶ ἀπατητικόν, as well as against the Scriptures. We can very well perceive how, in the face of such tendencies, which in the 3rd century could have been only of a very rare occurrence, a book must have been welcomed out of which the authority of an apostle could be quoted in favor of female prerogatives in the Church. Being dis-

posed to treat the case more cautiously, the time and persons was overlooked, and this special case was applied erroneously to different cases. For what we know of Thecla's baptism is, that she asked the apostle for that rite, but he exhorted her to be patient and wait. At Antioch, when in the arena, and believing that she would surely die without having received the baptism, she throws herself into the trench. After her deliverance she remains eight days with Tryphena, and instructs her in the word of God. We are not told that she baptized some, but that most of the maid-servants believed, and that there was great joy in the house. Then they were permitted to sing and to celebrate Mass as is described in the Acts xxvi, 19, 20) is entirely different from the one which Paul gives to Thecla.

Thecla's case is exceptional on account of her two-

to-fold martyrdom; being left by Paul and the adherents to his teaching, and being in periculo mortis, she bap-
tizes herself, using the Christian formula. According to the Acts she is converted to the whole truth of the faith, because God has made himself known in delivering her,

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THEINNER

That the author of the _Acts_ was acquainted with the second epistle to Timothy is unquestionable, because there are many striking parallels between that epistle and the _Acts_, which need not be mentioned.


_Thécoë_ (Θεκοα), the Greek form (1 Macc. xx, 32) of the Heb. name (2 Chron. xx, 20) _Tekoa_ (בּקֶּד). 

_Théodose_ (Θεόδος), the Greek form (1 Macc. x, 32) of the Heb. name (2 Chron. xx, 20) _Tekoa_ (בּקֶּד).

_Théophane_ (θεοφανής), θεοφανία or θεοφάνη is treated in the Mosaic code in its widest bearings (Exod. xxxii, 1 sq.), especially when accompanied by burglary or the abetment of animals (Josephus, _Ant. xvi, 1, 1, 1; Philo, Opp. ii, 336). If the stolen property had already been sold or rendered useless, the thief was required to make fivefold restitution for cases of homicide and fourfold for cases of theft.

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Theism.

The obsolete opposition of theeism can only be atheism, since the word designates a conception of the universe according to which a Deity rules over nature and men, and the atheistic view denies the existence of the Deity and divine powers. Various specific contrasts are, however, contained under this general meaning of the term, as monothelism and polytheism, or deism and pantheism.

The dispute between monothelm and polytheism is no longer open. Philosophy and theology have long agreed that the Deity can be but one, and that the idea of a multiplicity of gods involves a contradiction in terms. Where there can be but one supreme, perfect, absolute Being, and such a Being is required even if the superior orders generally of supernatural beings be included under the idea of the Deity. This doctrine has, moreover, the support of human experience, since history shows that there is no nation where a thorough development of polytheism has been possible. The Deity is presented in monothelism to the extent of subordinating the many gods to one who is supreme, or of regarding them as simple modes of conceiving of his nature, powers, or manifestations. It may be added that the converse may be true, on the origin of polytheism is found in pantheistic identification of the Deity with nature and its forces, affords the most satisfactory explanation possible of the beginnings and growth of this error.

The monothelistic conception once received, however, opens the way to discussions respecting the nature of the Deity, the relation of the Deity to the universe, and complete recognition of the issue between deism and pantheism.

For the conceptions which underlie the terms, we refer to the articles PANTHEISM and DEISM, and in this place note merely that the term deism designates that conception of the world on which God is not only different, but also distinct, from the universe, and which therefore denies the immateriality of God in the world under any form, and constitutes the direct contradiction to pantheism. It is evident that this deism harmonizes with Christianity as little as does pantheism itself. It is to be noted, however, that the Scriptures return no answer to the question of the direct and absolute relation of God to the universe to be conceived? and speculation is accordingly compelled to attempt the solution of the problem after its own fashion. Theology has attempted the solution — with what degree of success it does not belong to this article to determine, since theology is not a theological, but a philosophical, term.

The modern literature of philosophy apprehends the idea of theism in a more limited meaning than that indicated above, and understands by the term that tendency and those systems which attempt to mediate between pantheism and deism, and seek to solve the theological problem in question by the method of philosophical inquiry. Such endeavors grew directly out of the development of the modern philosophy of Germany, beginning with Kant and passing through Fichte, Schelling, Hegel, Herbart, etc., until deism and pantheism came to be direct contradictions within the domain of philosophy; and at the removal of the differentiation evident demanded by the state of philosophy; by the considerations that pantheism inevitably leads to atheism or anthropotheism by including the world of nature and mankind in the essence of the Deity, and that it contradicts the indestructible and undeniable facts of human existence; while deism is in itself and absolute Being impossible by its denial of any substantial bond which connects God and the world, and its consequent assertion of the limitation of the Deity.

The object of theistic speculation, it may be assumed, was correctly stated by the younger Fichte in his essay Über den Unterschied zwischen abstraktem und naturlichen Theismus, in the Zeitschr. für Philosophie u. philosophische Kritik (Halle, 1856), p. 229, in these words: "Theism denotes for us the altogether general idea that the absolute world-principle, whatever differences of opinion respecting the limits within which it may be objectively apprehended may obtain, can yet in no case be conceived of as blind and unconscious power under the category either of a universal substance or of an abstract impersonal reason, and must be apprehended as a being having existence in and for itself, to whose fundamental attribute human thought can find no other analogical expression than the expression of self-consciousness. Connected with this conception of the Absolute Spirit, and necessarily leading up to it, is the equally general idea that the universal fact of the interconnection of the world indicates a beginning in accident and blind chance no more than it affords room for the necessary and unalterable necessity which is not otherwise. The only appropriate thought, in
view of the conditions of the world, is the intermediate idea of adaptation to an end, which, on the one hand, implies the possibility of a differently conditioned world-order, but, on the other, asserts that the existing order is most perfect, and projected in harmony with the ideas of the world. This development has been the partial goal of the empirical observation of the world, which may infinitely enlarge itself by the study of particulars in all the departments of nature, and may advance to a steadily increasing degree of certainty, compels metaphysical thought to ascend to the idea of an absolute original reason, which the world and subject; the idea attributes, it is demonstrated in the universe, human language is once more unable to find other designations than perfect thought and a will which requires the good." It will be observed that the leading idea in this definition is the existence of God in and for himself, or of his absolute self-conscious being. The prevalence of this idea determined the general current of speculation to disagree with the Hegelian doctrine of the Absolute, according to which God is impersonal and unconscious reason, and attains to consciousness of itself only in man. The distinction between ethical and naturalistic theism is therefore not a question of fact, but a question of thought, and the notice to the extent of observing that it grew out of Schelling's advance towards theistic views, in which he attained to the recognition of God as an independent Being, and as the "Lord of Being," but as he persisted in regarding the world as a necessity, it is not a "real" and "derivable" the first world out of the absolute, but the essence of God, he really conceived of God simply as a cosmical principle, as the younger Fichte observes. Other philosophers followed in his track, e.g. the Roman Catholic Baader (q. v.); but the representatives of the theistic tendency belonged rather to the school of Hegel than that of Schelling, as a rule, though they "passed beyond" the master and differed widely among themselves, as they adhered more or less closely to his views. The principal names in this class are J. H. Fichte (Eberhard, Gottingen, Frankfort, Berlin, 1834; vol. iii 1835).

Thesia'sar (2 Kings xix, 12). See THALASSA.

Theleia (θελείας v. θελεία), a Greek term (1 Esdr. v, 36) of the name Hebraized (Ezra ii, 59) TELHARA (q. v.).

The man of Theman (Omav), the Greek form (Baruch iii, 22, 23) of the Heb. name TEMAN (q. v.).

Themistians, an early school of theologers which took its name from a deacon, Themistias. An answer given him by Origen (Contra Cyprian. Time. 20) includes that the body of Christ was corruptible (subject, that is, to the decay arising from the wear and tear of life), then he must also have been so far subject to the defects of human nature that his very knowledge of the present and the future was imperfect, and there were, therefore, some things of which he was ignorant. The patriarch himself repudiated this conclusion, but a school of theologers grew up under the leadership of Themistius, and became known as AEGONETER (q. v.).

Thenius, Otto, doctor of theology and philosophy, was born in 1801 at Dresden, where he also died, Aug. 13, 1876. Although Thenius occupied the pulpit for more than twenty years, yet his main renown was as an exegete, and as such he will always hold an honorable position among scholars. He published, Erklärung der Bücher Samuels (Leips. 1842; 2d ed. 1864) — Erklärung der Bücher der Könige (ibid. 1849; 2d ed. 1878), with an Appendix, which was also published separately in "Das vorchristliche Jerusalem und dessen Tempel" — Erklärung der Kinglorder Jeremias (ibid. 1855) — De loco Joh. xxi. 21-28 Dissertatituncula (Dresden 1837); — Quis Ps. li Auctor fuisse videatur (ibid. 1889); — Die Gräber der Könige von Juda, in Ilgen's Zeit-schrift für die historische Theologie, 1844; — Über die Stufenprofile, in Studien und Kritiken, 1854, vol. iii, coming the matter of the creation. See Weisse, Philo-
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Dogmatik oder Philosophie d. Christentum (Leips. 1855). A review of the progress of theistic speculation reveals the fact that the demands of pantheism (monism) have been followed in the partial endeavors to establish the theistic conception of the world on a philosophical basis. The world is represented as having emanated from the being—the nature, essentiality, substance—of the Deity, as the realizing, renunciation, viewing, completing, of himself; his self-consciousness he is the deus ex machina of the world, his superhumanity, not independent, but a property of the world. But no similar justice has been done to the claims of deism; for the leading and fundamental demand of the deistic conception of the world is the idea of God as the Absolute Spirit who is eternally complete in himself through his absolute power and goodness, as contrasted with the world, which is bound by conditions and constantly engaged in the process of becoming and developing. This idea is contradicted by every view which makes the world to be in any way a part of the essence of God himself, since such a view transfers the becoming and developing condition of the world into the nature of God. The absolute is necessarily complete and perfect.

Litur.: Schelling, Philosophie d. Mythologie; id. Philosophie d. Offenbarung; Fischer, Die Idee d. Göttertheit (Stuttg. 1839), and the Encyclop. mentioned above; Würtz, Philosophie d. Gottes, seine Entstehung, Systemat. Wissenschaftslehre (Kiel, 1846); Schwarz, Weiterbildung d. Theismus, in Zeitschr. f. Philosophie (Halle, 1847), vol. xviii; ibd. Gott, Natur u. Mensch (Hanov. 1857); Von Schaden, Gegenstand d. christ. u. pantheist. Standspunfts (Erlangen, 1848); Mayer, Theismus u. Pante-

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THENIUS

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THEOCANUS

His first edition appeared at Amsterdam in 1710. It designates the attempt to justify God with reference to the imperfections, the evil, and especially the sin, which exist in the world, or, in other words, any attempt to show that God is not the creator of the best possible arrangement of the world as the highest wisdom and goodness, despite sin, evil, and apparent imperfections.

Leibnitz preceded such evidence with a Discours de la Conformité de la Foi avec la Raison, because a theodicy must evidently proceed on the assumption that reason and revelation do not contradict each other, and that the former has the ability to recognize the facts presented by the latter, whether in nature or in history. As the aim of theodicy is to refute by reason the objections of supercilious reasoners against the wisdom and goodness of God, the work necessarily demands agreement between faith and reason. It is this primary object of Leibnitz to show that such agreement exists, or that it must be presupposed to exist so soon as a correct view of the idea and nature of reason is entertained.

Reason is the "rightful combination of truths which we recognize, either directly or by means of revelation, and there can be no conflict between it and the truth which God reveals. There are two classes of truths, and, so to speak, two forms of reason. In a narrow meaning of the word, reason has to do only with such truths as it derives from itself or recognizes without assistance from without; and in this character it is not contrary to faith. As far as the latter is based on authority and forms a sort of empirical certainty, its truths are "eternal and necessary truths," in no wise dependent on sense-perception, and, a priori, such as reason alone can apprehend and formulate, because they are founded on logical, metaphysical, or geometrical necessities. Leibnitz’s truths presents to view definite facts, e.g., the laws of nature (véritates de fato), such as come immediately within the province of experience and faith. This class of truths likewise involves necessity, and is so far set forth as necessary of itself. This, therefore, is "physical, instead of logical or metaphysical. The contrary to such truths is not logically impossible and unthinkable, but cannot be because its existence would be an imperfection, a fault. This physical necessity is thus shown to be at the bottom a moral necessity, founded in the nature of God, the true essence of God, the goodness, and as moral necessity it appertains also to the doctrines of the faith, being ascertainable by reason, and forming ground on which to comprehend and accept such doctrines.

With respect to the creation of the world, Leibnitz teaches that God "created the free act of God, performed that he "might most effectually, and in a manner most worthy of his wisdom and goodness, reveal and impart his perfection." He could create only a relative perfection, however; the creation of absolutely perfect beings, i.e., gods, was not possible, and the world and its inhabitants were accordingly created relatively imperfect. This condition of things may be denominated metaphysical evil, whose existence was directly conditioned in the will of God by which was determined the creation of limited and imperfect beings. Physical evil, or suffering, and moral evil, or sin, on the other hand, are not directly willed by God, but only indirectly, as serving to promote the good and secure the attainment of a higher perfection of the "whole," though themselves evil as respects the individual. The ground of metaphysical evil was, therefore, the good which God willed to secure in the creation of limited beings, while that of physical and moral evil is "the better" which could only thus be secured.

To the objection that God might have created a world in which physical and moral should have no place, or that he might have altogether refrained from the world-making, Leibnitz replies that physical evil may serve to help the world to achieve its degree of good; and that moral evil, which is possible because
God has endowed man with powers of volition, is likewise so wonderfully controlled as to increase the beauty of his universe as a whole. To the further objection that God thus becomes the author of sin, he replies that sin is not the consequence of the imperfections of the creature, but only a causa deficient, which, moreover, does not work sin directly and of its own motion, but only per accidens by reason of the existence of a higher good than sense can recognise or desire. The final objection, that as God foreknoweth all things, he is therefore able to prevent sin, is answered by the fact that in the case of the fall of man, a causation contrary to the nature and will of man is necessitated, and consequently no causation but the latter is unavoidable and its punishment unjust, is met by Leibniz by formulating a distinction between predestination and necessity. No volitional act need be performed by man unless he will. Forere- diction is not compulsion; and the intervention of forereconded events serves only to influence the will with motives, and not at all to constrain the will with force.

The review of Leibniz's work shows that it is far from satisfying the demands of the problem with which it deals. The reason for its failure lies in the philosophical views which that author laid at the basis of his scheme—his ideas of the monads, of God as the primitive monad, of the relations between reason and the will, of freedom and necessity, respecting which see the text of the question. In the present place, we cannot attempt to give an independent solution of the problem of theodicy, which necessarily must involve the development of an entire system of philosophy. Suffice it to say that the general method of Leibniz must ever be regulative to those inquirers who approach this problem from the standpoint of Christian theism, and that it naturally must be to separate more clearly between the conceptions of physical and moral evil, and connect the former more intimately with morality and the moral consummation of the world—show more clearly the profound reason for the necessity by which the possibility of sin is included in the concept of human freedom, and the existence of the latter is involved in the idea of the good—and, finally, to tone down certain theological exaggeations of the power of evil, and present freedom and morality in their gradual development out of the natural life and human naturalness, as well as in decision, with new means.

Most of the philosophers of more recent times who have treated this subject have approximated more or less closely to Leibniz, and have endeavored by criticism or modification, either avowedly or silently, to correct the faults of his system. We can only name a few of the older writers, e. g. Balguy, Divine Benevolence Vindicated (2d ed. Lond. 1805, 12mo); Werdermann, Versuch zur Theodicee, etc. (Dessau and Leipzig, 1784-98); Benedict, Theodici (Annaburg, 1822); Blasche, Das Böse, etc. (Leips. 1827); Wagner, Theodicee (Bamberg, 1810); Erasmo, Verkennings, des Theod. zur synnolat. Kosmologie (Greifswald, 1856); Sigwart, Problem des Bösen, etc. (Tülb. 1840); Von Schaden, Theodicee (Carlsruhe, 1842); Maret, Theodicee (Paris, 1857); Young, Evil and God, a Mystery (2d ed. Lond. 1861).—Herzog, Real-Encyklop. s. v.

Theodora (2), wife of the emperor Theophilus, who succeeded his father, Michael II, on the throne in A.D. 829. She was regarded as the regent of the empire during the death of her husband, in 842, and her name is associated with the worship of images, which had until then been savagely repressed. She banished John Grammaticus, the patriarch of Constantinople, and gave his place to Methodius, who was in sympathy with her plans, and then, as the work of such a step was not yet complete, she called a synod to remove the errors of the heresy of the worship throughout the empire. To commemorate this event she ordained an annual "festival of orthodoxy." Not content with having thus ended a dispute which had agitated the empire during 150 years, she inaugurated a persecution of the Paulicians (q. v.), and thereby occasioned a succession of wars in which entire provinces were devastated and depopulated by the allied Paulicians and Saracens (see Cedrenus, p. 541 sq.; Zonaras, Chron. xvi, 1; Petr. Siculi Hist. Manich. p. 70 sq.; Photius, Contra Manich. i. 23; Constantin. Porphyrog. Continuatus, iv, 16, 23-28).

A more creditable work was the conversion of the Bulgarians, which was accomplished by the Thessalo-

nian monks Cyril and Methodius in 862. The emperor, however, was not permitted to see this success. Her son Michael III compelled her to resign the regency, and incarcerated her in a convent, where she died of grief in A.D. 877 (see Tyron, De Imaginibus, p. 154; Lactant. De Imaginibus, p. 1642); Spanheim, Hist. Imaginum Restituta [ibid., 1686]; id., Opp. vol. ii; Schlosser, Gesch. der bildersturm. Kaiser, etc. [1812]; Marx, Bilderstreit der byzant. Kaiser [1839]; Walch, Ketsgeesch. p. 5; xi; Schröck, Christl. Kirchengeesch. vol. xx; Gieseler, Kirchen- gesch. [4th ed.], i. 1, 95. — Herzog, Real-Encyklop. s. v.
Theodore (Theodorus), St., of the 4th century, was a Syrian or Armenian, or of Amaesia as some more definitely state. Gregory of Nyssa relates that Theo-
dre's face that Jesus Christ was called to him. When Maximin and Galerius were persecuting the Christians, but was himself denounced. His youthful appearance won for him three days' respite, at the end of which he was to die unless he should recant. While engaged in earnest prayer, a Christian disguised as a soldier, named Demetrios, had crept in, and Theodore, at which he did. Didymus thereupon seized as a Christian and condemned to decapitation. Theodore returned and steadfastly endured horrible tortures un-
til he died by fire. His body was rescued by Chris-
tians, and is reported to have been brought to Brindisi in the 13th century, while his head is said to be still preserved at Gaeta. Gregory pronounced a eulogy in his memory. The Greek Church dedicates to him Feb-
17, the Latin, Nov. 9. See Greg. Nyssae Opp. (Par.
1615), ii. 1002 sq.; Herzog, Real-Encyclop. s.v.

Theodore, archbishop of Canterbury, succeeded Deudeslet, who died in the year 664. When the elect
ed Anglo-Saxon presbyter Wighard died in Rochester, where he had gone to receive ordination, pope Vitalian declared that he intended to send a worthy substitute. The Roman abbott Hadrian, a native of Africa, refused to be elected, and called attention to Theodore of Tar-
sus as a man well qualified in every respect for that po
stition. When he arrived in St Peter's at York, he left a new pontifical and a collection of canons (reprinted in the collection of Latin pontifical books of the Anglo-Saxons by Kunstmann [Mayvene, 1844]). See the Introduction to Kunstmann's collection; Bax-
mann, Politik der Päpste, i, 180, 184; Theologisches Uni-
versal-Lehrbuch, s.v. (B. P.)

Theodore, a member of the Graftus, a monk of St. Sabia, who is somewhat prominent among the monkish mar-
tyrs of iconoclasy. He was born at Jerusalem, attained to the rank of presbyter, and was sent by the patriarch Thomas of Jerusalem to Constantinople about 816 to labor in defence of the images. In the execution of this purpose he renounced so vehemently to the em-
peror's judgment that the Armenian emperor had him to be scourged and transported to the island of Pontus. Three years later he was pardoned, but again imprisoned and banished, this time by Michael the Stammerer. The next emperor, Theophilus, caused him to be scourged and carried to the island of Aephusa. Having returned-ed after several years and renewed his passionate advoc-
cacy of image-worship, he was threatened and tortured, and finally banished as incorrigible to Aepheas. But few writings are ascribed to him; among them are a disputation of the patriarch Nicephorus, given in Combe-
flas, Orig. Constantinop. p. 169; a letter of St. Cyril on the sufferings endured under Theoph-
illus, also in Combeflas—a manuscript, De Fide Ortho-
doxa contra Iconomouchus, from which a fragment is giv-
en in Combeflas, p. 221. See Vita Theod. Gr. in Combe-
flas, p. 191, by Surius, Dec. 26; and comp. the no-
tices in Ribbeck and Valeh, Gesch. d. Ketzererei, x, 677; 717.—Herzog, Real-Encyclop. s.v.

Theodore Lector (the Reader), a Church his-
torian in the East, was reader in the Constantinopolitan Church in or about the year 550. He furnished an ab-
stract of the history from the twelfth year of Con-
tantine to the accession of Julian, taken from the works of Socrates, Sozomen, and Theodore, which is known as the Historia Constantiniana and is extant in manuscript form. Valesius published so much of its contents as was found to vary from Theodore's sources. A second and more important work begins an indepedent record at the point where the history of Socrates ends, and carries it forward to the year 498. Neither work has been lost; but extended fragments have been preserved in John of Damascius, Nilus, and, especially Nicephorus Callistus, and published by Robert Pontius. The compendia and synopses which are based on the history of Theodore contained much important matter in relation to politics and the progress of the Church. Comp. the literary notices in Cave, Fabricius, Hamber-
ger, and Studolín-Hemens, Gesch. u. Lit. d. Kirchen-
gesch. p. 76. Editions: Stephanus, Ex iic legepou-
turgicis interprete: Theodorea diaryvarum Inexsic, cum

Theodore of Moposuea, bishop, and leader in the so-called theological school of Antioch, was born at Antioch about the year 850. He studied philosophy and rhetoric, the latter in company with John Chrysos-
tom at the school of the famous Libanius. Stimulated by Chrysostom to a fervor of Christian enthusiasm, he renounced his proposed secular career in order to devote himself to his studies and to himself. And though affection for a lady named Hermione inter-
rupted his course, he was recalled to it by the zealous efforts of his friend, and, through the influence of his teacher, Diodorus of Tarsus, who introduced him to the study of sacred literature, was confirmed in it for life. Two of Chrysostom's letters to Theodore in relation to this subject are yet extant. He became a presbyter at Antioch and rapidly acquired reputation, but soon re-
moved to Tarsus, and thence to Moposuea, in Cilicia Secundula, as bishop. In 394 he attended a council at Constantinople, and in 419 the Council of Ephesus. When Chrysostom was overthrown by his adverse fortunes, Theodore sought to aid his cause, but without suc-
cess. Theodore himself enjoyed a notable reputation throughout the Church, especially in the Eastern branch. Even Cyril of Alexandria deemed him worthy of praise and esteem. He was accused, indeed, of favoring the heresy of Pelagius, but died in peace in 428 or 429, before the Christological quarrel began between the schools of Antioch and Alexandria, in which his char-
acter for orthodoxy was so seriously impaired. After his death, the Nestorians appealed to his writings in support of their views, and at the Fifth Ecumenical Council Theodore and his writings were condemned. His memory was revered among the Nestorians, and his works were held in repute in the churches of Syria.

The theological importance of this father grows chief-
ly out of his relation to the Christological controversies of his time, and, in a lower degree, out of his exegeti-
cal labors. He was an uncommonly prolific writer, and
expanded much effort on the exposition of the Script-
ures; but of his exegetical works only a commentary on the minor prophets in Greek has been preserved in-
tact to the present time. Other expositions of minor books, e.g., the Pauline epistles, which had been com-
pleted in Latin by Hilary of Poitiers, have lately been recognised as the property of Theodore. Frag-
ments of still other exegetical labors by this father are scattered through the compilations of W嫩ger, Mai, and Fritzsche (see below). Theodore's method was that of other Greek expositors; his labors are not always satisfactory; and to this he added inde-
pendent criticism of the canon. He distinguished the
books of the Bible into prophetic, historical, and dia-
tactic writings, the latter class including the books of
Solomon, Job, etc., whose inspiration he denied. In our present day, where a spirit of rationalistic,
and thus naturally approximated to Pelagianism, though his position was intermediate. Adam was
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created mortal. The human will, in its earthly envi-
ronment, would necessarily be drawn into sin. Adam's
sin was not transmitted, and Christ's work had for its
object the enabling of a created and imperfect nature
to realize the true end of its being rather than the res-
toration of a ruined nature. All intelligent beings were
included in this purpose, and it would consequently ap-
ppear that Theodore taught the impossibility of eternal
punishment.

The works of this author which are still extant are,
A Commentary on the Minor Prophets (Wegner [Berol.
1834]; Mai, Script. Vet. Non. Cod. [Rom. 1832], vol. vi),
and Fragments, in Mai, No. 35, Petrucci, vol. vii. The
Greek text is more completely given in Fritzsche,
Theod. Mops. in N. Test. Comm. (Turici, 1847), Pitra,
in Spicil. Solem. (Par. 1854), vol. i, has Latin versions of
Theodore's commentaries on Philippians, Colossians, and
Thessalonians. See also Mercator, Opp. ed. Baluz.,
on the councils growing out of the controversy of the
Three Chapters, etc.

Literature.—Dupin, Nouv. Bibliol. vol iii; Cave, Script.
EccL Hist. Let. p. 217; Tillemont, Memoires, vol. xii;
Fabricius, Bibl. Gracca, ix, 159 sq, (ed. Harl. x, 346);
Norlili, Diss. de Synodo Quinque, in his Hist. Pelag, Pato, 1573,
and other works of the two historians; Fritzsche, De
Theod. Mops. Vita et Script. (1836); Kle-
Also, with reference to exegetical questions, Sieffer,
1827); Kühn, Theod. Mops. u. Jahn, Africae ad Euseb,
(1839), and the histories of interpretation.

With reference to doctrines, the literature of the Pel-
agian controversy, and especially Donner, Entwicklungs-
gesch, vol. ii.—Smith, Dict. of BioG. and Mythol. s. v.;
and Herzog, Real-Encyklop. s. v.

Theodore I, pope, was a Greek by birth, and reign-
ied from 462 to 465. He excommunicated Paul, the pa-
triarch of Constantinople, in 464, for holding Monothel-
iet views, and denounced in his stead the banished pa-
triarch Pyrrhus, who had recanted his Monothelite
errors while at Rome. Pyrrhus, however, returned to his
heretical opinions, and Theodore thereupon pronounced
the ban against him. Shortly before his death, in 465,
this pope conveyed a synod at Rome which rejected the
Typos promulgated by the emperor Constantius II; and
he also sent a vicar, in the person of the bishop of Dore,
to Palestine in order to dismiss all bishops who should be
found to hold the Monothelite heresy, and thus stamp out
the sect's adherents. He wrote Epistola Synodica ad
Patriarcham Constantinopolitanum, and De Synode et
Episcop. Typos, Constantinop. Transmissae ad
Pyrrhus.

Theodore II, pope, a native Roman, reigned only
twenty days in 897.

Theodoret (Θεόδορος; also Theodoritus) was
one of the most eminent ecclesiastics of the 5th cen-
ty. He was born of reputable, wealthy, and pious peo-
ples at Antioch in 386 (Garnier) or 393 (Tillemont,
Memoire, xx, 869). His mother was especially devout,
and susceptible to the influence of a number of her
monks, one of whom had relieved her of an apparently
incurable affection of the eyes, and another of whom
announced to her, after thirteen years of sterile wed-
lock, that she should give birth to a son. In obedience
to their directions, Theodoret was dedicated to the ser-
vice of God. When the age of seven years he entered the
monastery presided over by St. Euprepis, near Anti-
oc; and there he remained for twenty years engaged
in theological study. The works of Diodorus of Tar-
sus, Chrysostom, and Theodoret of Mopsuestia formed
his mind, and it appears that the latter was the chief
of his monastic teachers. In time he was appointed lector
in Antioch, and afterwards deacon; and in the latter of-
fice he acquired such a reputation that he was, against his
will (Ep. 81), consecrated to the bishopric, 420 or 423.

The diocese intrusted to his care had for its seat the
improvident town of Cyprus, or Cyrrhus, the capital of
the Syrian district of Cyrrhetia, two days' journey
to the westward of Antioch, and it included eight hundred
parishes. His life as bishop was exemplary, and char-
acterized by charity, public spirit, thorough unselfish-
ness, successful guidance of his clergy, and great zeal
for the faith. Though great numbers of Arians, Mac-
donians, and especially Marcionites were found in his
diocese, he persecuted in 449 in respect to those who
turned to the Church. He reports the baptism of no less than
ten thousand Marcionites alone. These labors he pros-
cuted often at imminent risk to his life, and always
without invoking the aid of the temporal power.

The quiet of the times was disturbed by the advent of
the Nestorian controversy, whose progress and re-
sults imighted his latter career. Garnier states (in Life
of Theodoret, v, 350) that Nestorius had been The-
doret's fellow-pupil in the monastery of St. Euprepis,
and charges the latter with holding, in fact, the views
which caused the ruin of the former representative of
the Antiochian school. It appears, however, that The-
odore was concerned rather to resist the intolerance
of Cyril of Alexandria and combat his errors, opposite
to those of Nestorius, than to advocate the views of
the latter. With his school, he opposed the unionization
of the two churches in Christ, and taught that the Logos
had assumed, but had not become, flesh. He denied
that God had been crucified, and thereby implied that
God had not been born, and that the term άνθρωπος
could not, in any proper sense, be applied to Mary.
It was, of course, impossible that while holding such views
he should be retained as a presbyter, or a bishop. In
430 Theodoret addressed a letter to the monks of
Syria and surrounding countries in which he charges
Cyril with having promulgated Apollinarianism, Arianism,
and other similar errors in the twelve Capitula. In
431, at the Synod of Ephesus, he urged delay in the
transaction of the business until the Eastern bishops
might arrive; and when that advice was disregarded, he unit-
et with those bishops in a synod which condemned the
proceedings of the council and deposed Cyril. He also
heeded, with John of Antioch, the delegation which the
Orientalists sent to the emperor with their confession of
faith, whose rejection closed the series of incidents con-
ected with the Ephesian synod. After his return from
that mission, Theodoret wrote five books on the incor-
nation (Περί των Εναξιακῶν άνθρωπων) with the intent
of setting forth his views and exposing the heretical
tendency of Cyril's tenets and the unjust conduct of his
party in the transactions at Ephesus. Of this work
only a few fragments remain, which are derived from
the Latin version of Marius Mercator, a bigoted adher-
ent of Cyrilian views. He also wrote a work in de-
ference of the memory of his master, Theodore of Mop-
suestia, against the charge of having originated Nesto-
rarianism (see Hardouin, Act. Conc. iii, 108 sq.). He
was, however, induced to yield to the pressure brought
to bear by John of Antioch on the opponents of the policy
of the emperor, and to acknowledge the orthodoxy of
Cyril. He also submitted, under protest, to the deposi-
tion of Nestorius. But when the Nestorians were recei-
ved with extreme severity in 435, he renounced the idea
of peace, and once more stood forth the decided oppo-
nent of Cyril.

With the accession of Dioscorus as the successor of
Cyril, Theodoret's position became more unfavorable.
He opposed the business of that council, and was care-
to be called, with inexpressible joy; and the new patri-
arch, in 448, procured an order which forbade him, as
a mischief-maker, to pass beyond his diocese. Theodoret
defended himself in several letters addressed to promi-
nent personages (EP. 79-82), and wrote repeatedly also
against Dioscorus. The latter, after the latter a ppeared
by anathematizing the troublesome bishop, and finally
with causing him to be deposed, in 449, by a decree of the
"Robber Synod" of Ephesus. Theodoret now invoked
the protection of the see of Rome, which was readily
granted by Leo I; and he also applied to other Occi-
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dental bishops (Ep. 119). In the meantime he had been sent to the monastery of Amapea, where he was subjected to rigorous treatment until the emperor Theodosius I, when he was attended by his son Theodosius, ascended the throne. The imperial policy now changed, and the deposed bishops were set at liberty. Theodoret appeared before the ecumenical synod of Chalcedon in 451 as the accuser of Dioscorus and as a petitioner for the restoration of his bishopric. In this synod he defended himself chiefly against the charges of a heretic, a Nestorian, and was prevented from making any explanation of his views until he consented to pronounce an anathema on Nestorius. He was thereupon unanimously restored (Hardouin, Conc. ii. 496). This action has been very generally condemned by students of history as the one shot upon an otherwise stupid people, who themselves were not wanting apologists to defend even this (see Smith, Dict. of Biog. and Mythol. s. v. "Theodoret"). It would undoubtedly have been more creditable to him to have resisted the clamor of his enemies at that time. He left the synod with a crusty "farewell," and returned to his bishopric, where he died in 457. The Euchologii anathematized his memory at their synods of 499 and 512, and his name was involved in the controversy of the Three Chapters. See Chapters, the Three.

Theodoret was the author of many works in exegesis, history, polemics, and dogmatics, the exegetical being by far the most important. He was one of the first to use the disposition to allegorize, and had a taste for simple and literal exposition. His method is partly expository, partly apologetic and controversial. On the historical books of the Old Testament, he rather discusses difficult passages than presents a continuous commentary. He treated the first eight books, and the Kings and Chronicles, on the plan of simply stating and meeting the difficulties they present to the thoughtful mind, without entering into a consecutive commentary of the several books; but upon other books he wrote expositions in the form of commentaries on Psalms, Canticles, Isaiah, and Lamentations; and his books on the Lamentations, and Isaiah exist no longer save in fragmentary extracts. He wrote also on the remaining prophets, the Apocalypse book of Baruch, and the Pauline epistles; and Schröder preferred Theodoret's commentary on the latter to all others, though it is very defective as regards composition. The contentions of the several books. The apologetical work "Εἰς τὴν Ἀθηναίων ἑτεροπράξους ἤchos, etc., was intended to exhibit the confirmation of Christian truth contained in Grecian philosophy, and affords evidence of the author's varied learning, as do also his ten discourses on Providence. His dogmatical works: a commentary on 2 Corinthians; in the form of a defense of Christianity against the heretics. The twelve heads of anathematization: Eumeniates, etc. Polymorpha, containing three treatises in defense of the Antiochian Christology, and directed against Eutyches, in 447, one year before the condemnation of that heretic at Constantinople—a compendium of heretical falsehoods, whose statements are evidently inexact and very superficial; this work contains so harsh a judgment of Nestorius as to lead Garnier to deny its authenticity: twenty-seven books against Eutychianism, an abstrat of which is supplied by Photius (Bibl. Cod. 46). The historical works are two in number—A History of the Church, in five books, extending from 255 to 429, which serves to complement Socrates and Sozomen; and a very much inferior Πολήμων of three books, which contains the lives of thirty celebrated heretics, and is rather the work of a credulous ascetic than of a learned theologian. The Greek translations of the Old Testament are given by Conze, Bibl. Cod. 46. The other books are the works of St. Gregory of Nyssa, Celestine, and others. Schröder has given an account of the four complete editions of Theodoret's works, the first by the Jesuits Simond and Garnier (Paris, 1642-84), in five volumes. The last volume was added after Garnier's death by Hardouin. The other edition, by Schulze and Nösselt (Halle, 1769-74, 5 vols. in 10 pts. 8vo), is based on the former, and contains all the works not contained in the former, excepting the Controversia, the IV. and the Euchologii. For an account of editions of separate works, see Hoffmann, Lex. Bibl. Script. Græc. X.–X

THEODOSIUS


Theodorus. See THEODORUS; THEODULUS.

Theodosians, a sect of dissenters from the Russo-Greek Church, who separated some years since from the Pomoryans, partly because they neglected to purify by public the churches which they had built, and to extirpate among unbelievers. They are noted for their honesty and strict observance of the Sabbath. An early Protestant sect bearing this name was formed in Russia in 1552 by Theodosius, one of three monks who came from the interior of Moravia to Vitebsk, a town in Lithuania. These monks conducted idolatrous rites, and cast out the images from houses and churches, breaking them in pieces, and exhorting the people, by their addresses and writings, to worship God alone, through our Lord Jesus Christ. The inhabitants denounced the act, and built a church, which was served by Protestant ministers from Lithuania and Poland.

Theodosius I, Roman emperor, whose services to the State and the Church earned for him the title of "the Great," was descended from an ancient family, and born about A.D. 346 at Caucia or at Italic, in Spain. His father was Comes Theodosius, the soldier who restored Britain to the empire. He was trained in the camp of his father, and entered on a military career, approving his talents in a campaign in Russia in 374, where he defeated the Saratians; but he renounced his brilliant prospects when the emperor Gratian caused the elder Theodosius to be disgracefully killed at Carthage in 376, and retired to his estates, where he engaged in agricultural pursuits. The incursions of the Goths soon rendered his services necessary in the field. Gratian called him to fill the place of his colleague Valens, who had fallen at Hadrianople, and he was proclaimed Augustus Jan. 19, 379. He received the government of the East. His conduct of the war was distinguished by the prudence with which he handled the dispirited troops, so that victory was gained without the fighting of pitched battles. On his return he passed through a severe sickness, and, in the belief that his end was near, he received baptism in the church of the orthodox bishop of Thessalonica. His baptism was followed, Feb. 28, 380, by an edict which imposed the Nicene Creed on his subjects as the faith of the land. Other laws, having regard to the improvement of morals and the welfare of the State, followed on his restoration to health. The Goths were subdued in successive campaigns, and admitted into the empire as allies.

At the time of the accession of Theodosius, Constantinople was the principal seat of Arianism. Demophilus, the Arian prelate, preferred to resign his dignities rather than subscribe the Nicene Creed, and Gregory of Nazianzum was invited to become his successor. He declined the place, but induced the emperor to deprive the Arians of the possession of all churches and other property, and to expel them from the metropolis. The Eunomians experienced similar treatment. The Manichean heresy was made punishable with death after the Senate and the Ecumenical Council had, in 381, confirmed the Nicene Creed and condemned all heretics. Theodosius also exempted bishops from obedience to the civil tribunals; and to his reign belongs the infamy of first establishing inquisitors of the faith. Measures were also taken to prevent the sacrifice of bloody offerings and to extirpate the worship of the sun and the heathenism, which induced such votaries to retire from the cities to more distant and unimportant places. This
Theodosius, a name given to the Monarchians (q. v.), from their founder, Theodotus (q. v.).

Theodotion is the name of one of the Greek translators of the Old Testament, after the time of the Septuagint (q. v.). According to Eusebius (Church History, c. 17, 19), he was a native of Sinope, in Pontus, and for a time sided with the Marcionites, but left them afterwards and became a Jew. Ireneus, however, calls him Ephesius, i.e. a native of Ephesus; while Jerome and Eusebius call him an Ebionite, or semi-Christian. Bleek thinks it most probable that Theodotion was a Judaizing heretic, a semi-Christian and Ebionite, according to Jerome's prevailing description of him. His reasons for thinking it probable that he professed to belong to the Christian Church are these two: a. "We find no trace of the Jews ever making use of his translation, and still less of its having been held in esteem by them: much more was this the case in the Christian Church, which accepted his translation of Daniel for ecclesiastical use.

b. He has translated a clause in Isa. xxvii, 2, Καταρσὴν ἢ Ἐστάσας τὸν θεοῦ, precisely as in 1 Cor. xxi, 54, but thoroughly deviating from the Sept. . . .

This concurrence is probably not purely accidental, but is to be explained by Theodotion having appropriated to himself the Pauline translation of the passage; and this, again, makes it extremely probable that he was a Christian at the time of making the translation."

As to the time when this translation was made, according to the generally received opinion, it was published under the emperor Commodus (A.D. 180-182), which, as Keil remarks, "is not impossible, and can perfectly well be reconciled with the mention of him by Ireneus; yet it is by no means certain. In any case, his translation is not so ancient as that of Aquila, but more ancient than that of Symmachus (q. v.)."

As to the character of the translation, if we receive the testimony of those who had the version in their hands, it approached the Sept. very nearly in sense and phraseology. The mode of translation adopted by Theodotion holds an intermediate place between the scrupulous literality of Aquila and the free interpretation of Symmachus. The translator appears, indeed, to have made the Alexandrian version the basis of his own, and to have abided by it as long as it represents the Hebrew faithfully; departing from it and freely translating for himself only where it inadequately expresses the sense of the original, his object was rather to supply the defects of that version than to give a new and independent one; hence the additions found only in the former reappear in his work. From the remaining fragments, it may be inferred that his knowledge of Hebrew was not great. He has retained Hebrew words not very difficult, expressing them in Greek without losing sight of the significance of the names from ignorance of their meaning: "Prater alia minus docti interpretis signa quod erutio lectori exploranda reminitum, perspe ilia verba Hebraica, quorum interpretatio non ita difficilis erat ut vertendi molestiam declinaret, Grecis litteris expressi" (Monafonov, Prooemium, VII, iii, 129, ed. Bahr). Thus, Isa. iii, 24, ἕλπις = ἐλπίς; xix, 15, εὐφραίνω = εὐφραίνω; xili, 20, ἤλπις = ἤλπις; Joel ii, 17, ἐλπίζω = ἐλπίζω; Job viii, 11, ἐποίησε = ἐποίησε. But Jahn (Einleitung, i, 178 sq.) conjectures that they were used among the Ebonites, and therefore retained by him—a supposition as improbable as that of Owen, that they were left so for particular reasons, such as the honor of the Jewish nation (Query into the Present State of the Sept. Version, p.108). Among Christians the version of Theodotion was held in higher estimation than that of Aquila and Symmachus; and Origen, in his Hexapla, supplied the omissions of the Sept. chiefly from it. At a later period his version of the book of Daniel was universally adopted into the Greek Bible among Christians, instead of the Alexandrian version.

According to Bleek, this change occurred some time between the age of Origen and that of Jerome.
The latter says, in his Prof. in Daniel, "Danielem justa LXX interpretes Domini Salvatoris ecclesia non legunt, utentes Theodotionis editione, et cur hoc acciderit nescio. Sive enim quia sermo Chaldaicus est, et quibusdam pro- pretatibus a nostro eloquentia discrepant, noluerunt Septuaginta ab eis sive ab aliquo alio Chaldaicarum linguae scriptoribus edere, sive adiu- vare causae exspectati ignorant; hoc unum affirmare pos- sum, quod multum a veritate discordet, et recto judicio repudiatur etsi." Dilichsz (De Habacuc Prophecie Viva et Antiqua Currente Commento Quatuor Pagi [Grummi, 1844], p. 28) says, "Quapropter ego (dome profer- turum argumenta contrarii) versionem Danielis Theol- oditionianam ab ecclesia non prius adoptatam esse censeo, quam ab Origenis tanquam castigata Alexandrino editio in Hexapla recepta et ab Eusebio et Ephilomio, cum ex eorum textum septuagintaemis edentem, septuagintaem- rali substituta est." Credner thinks that the Christians were so long under the pressure of contradictions, as- saults, and mockerys, from Jews and heathens combined that, finally (though, to be sure, not in general before the end of the 3d century) they gave up their Greek texts of the Septuagint, and set that of Theodotion in its place. From a passage by Jerome on Jer. xxix, 17, "Theodotio interpretatur est sed vivi; secunda passuam; Symmachi in opposito, it has been conjectured that there also existed a second edition of Theodotion’s ver- sion; but Hody (De Bibliotheca Textibus, p. 804) thinks that the text of Jerome here is corrupt, and that after vivi we should insert Aquila prima editione. Besides the literature given in First, Bibl. Jud. iii, 420 sq., see also Davidson, Biblical Criticism, i, 217 sq.; Keil, Introduction to the Old Test. ii, 232 sq.; Geiger, Nachchristen. Schriften (Berlin, 1857), iv, 87; Kaulen, Einleitung in die heil. Schriften (Freiberg, 1876), p. 78; Dilichsz, op. cit., p. 28 sq.; Ginsburg, Commentary on Ecclesiastes (London, 1861), p. 497 sq. See Greek Vers. (B. F.)

Theodotus (Θεόδωτος, God-given = Ioanan) was the author, or one of the three persons, who sent the噩or Nicanor to Judea to make peace (2 Macc. xiv, 19). B.C. C1r. 142.

Theodotus the fuller (ὁ σκίτσας) was a heretic, who wrote from Damascus to Rome about the end of the 2d century, and who taught Ebonistische doctrines; but the Jewish church of the Roman bishop Victor is said to have excommunicated him from the church. Theodotus maintained that Jesus, although born of the Virgin accor- ding to the Gospel, was distinct from the Father of whom he spoke, and that at his baptism the higher Christ descended upon him. But this higher Christ Theodotus conceived as the Son of him who was at once the supreme God and Creator of the world, and not (with Cerinthus and other Gnostics) as the son of a deity superior to the God of the Jews. Epiphanius (Heres. 51) associates him with the Alloi. He must not be confounded with another heretical Theodotus (ὁ πρασιτίγχνος ὁ ἀγαμαμελός) who was connected with a party of the Gnostics, the Melchisedekites. See Macedonia, Hist. of Christ. Church, i, 980; Ueberweg, Hist. of Philosophy, i, 809.

Theodromi (Θεόδρομος) is a term applied to cour- tesans in the church. It was the duty of a private notice to every member where and when the Church assembled to be held (Baronius, Annot. 58, n. 108). See Bingham, Christ. Antiq. bk. viii, ch. vii, § 15.

Theodulphe, termed Aureliamnius, probably a Goth, was one of the men whom Charlemagne invited to France to assist in the advancement of learning. He was in Gaul as early as 781, and in his classical tendencies resembled Alcuin, whose commendation he received. He was, in fact, one of the foremost representatives of the pec- uliar Renaissance poetry called into being by Charle- magne's forcible promotion of culture. His poems are not without value to an understanding of the social con- ditions of his time. As a theological writer he is less important, his works being limited to tracts—De Ordine Baptismi, De Spiritu Sancto—fragments of sermons, and Capitula addressed to the prebysyters of his parish. The Capitula reveal his care for his clergy, and espe- cially his anxiety for the establishment of an efficient system of popular schools throughout the diocese. Charlemagne gave him the abbey of Fleury and the bishopric of Or- leans, and employed him in affairs of state. In 794 Theodulph was present at the Council of Frankfort. After the death of Charlemagne, he appears to have at first connected him for the party of Louis the Pious, but afterwards to have desired a more powerful ruler. The complaint laid against him at Aix-la-Cha- pelle accused him of conspiring with Bernard of Italy, and he was imprisoned in the monastery of Angers. He was pardoned by Louis, but was soon afterwards snatched away by death, in 821.


Theodorus (or Theodorus), the name of three bishops who at different times presided over the see of Valais in the 5th century.

1. Theodorus I was the first bishop of the Church of Valais. He was present at the Synod of Aquileia in 381, which condemned the Arius bishops Palladius and Secundianus, as directed by the command of the emperor Gratian; and his zeal for orthodoxy was such that he refused to condemn Palladius. He was a Christian and priest. He was especially meritorious in enhancing the welfare and glory of his own church, where he is said to have established orthodoxy on an assured basis, and to have discovered the relics of the Thebais martyrs, in the altar which he subsequently built a church near where the Church of St. Maurice now stands. The influx of pilgrims to this church caused him to devise an appropriate cult, and thereby to give occasion for the organization of a monastery. Theodorus also forwarded relics to Vitricius of Rouen and Martin of Tours, for which he received permission by Maximian, Emperor, of Luvianus Senatorum; and he furnished Isaac, bishop of Geneva, with information respecting the discovery of the famous relics which became the basis of the leg- end written by Eucherius. Theodorus I thus appears to have been the actual apostle of the country, as he was its first consecrated bishop, and also the founder of the Church of Valais and of the cult which became its boast. His name appears in the oldest liturgical manuscripts of the country, the very ancient Misale Sedetum, an ancient Martyrology preserved in the Castle of Valeria in Sion, and in the Martyrol. Galli. His name occurs also among those of the ten bishops who wrote to pope Silvester from Milan in 390. After this he disappears, and is accordingly supposed to have died about 391. See the ancient Acta Conc.; S. Eucherius Passio Agamennion Martyr.; ancient martyrologies; Vita Theodoli, Episc. in the Bollandists, ad Aug. 16, iii, 296—298; Herzog, Real-Encyklop.

2. Theodorus II, bishop of Valais, is mentioned in the spurious articles of endorsement by king Sigismund to the Council of St. Maurice, and was evidently founded by the author of that document with Theodorus I, as he is made to urge the erection of a new church and to defend the existing one on the ground that the bones of the Thebais martyrs were yet unburied; all this so late as A.D. 515. Despite the doubts raised by this anachronism, he must be supposed to have existed, as his name occurs in the ancient and trustworthy list of Agamennian bishops, and in all subsequent lists as well. He is also mentioned by an
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anonymously contemporary, in the life of abbot Ambrose of St. Maurice, as having raised collections in behalf of the new church edifice, and as having assisted in the collection of Ep. 4:10, and during the new bishops of Constantius, appears in the Synod of Epaon in A.D. 517; the death of Theodors was accordingly prior to that date. See Bolland, ad Aug. 27.

3. THEODORUS III, preferably called THEODULUS, the most famous, but also the most imperfectly authen-
ticated, bishop of Valais of this name, is reputed to have lived in the time of Charlemagne. The only source for the assumption that he lived is the legend of St. Theodu-
lus, by Rudopert, which runs as follows: Theodulus, of the noble family of Grammont, in Burgundy, was in-
vited by Charlemagne to a general council which was to de
termine the true succession of the throne. At the
bishops responded to the monarch's tears with the promise of twenty, and even more, prayers and sacrifices, but Theodulus promised only a single one. His prayer was continued day and night and followed with the mass, so that God sent an angel who revealed to The-
lus the emperor's crime, and assured him that it was forgiven. Thus attested, the emperor could not doubt the bishop's assurance, and rewarded the latter with the
privilege of his country, that he might be able to control the rude inhabitants, while exempting the clergy of the civil authorities. A later addendum to this legen-
dary account says that Theodulus had received from him an angel that the pope intended to spend a night in the embraces of a concubine. While thinking upon this
revelation, the devil drew near in female form. Theodulus seized him, leaped on his shoulders, and compelled him to serve as a medium of transportation to Rome, where he was able to prevent the papal sin. The Bollandists add to the above a miracle, through which Theodulus filled all obtainable vessels with the juice of a single grape which he had blessed at a time when the vintage had failed. This miracle elevated him to the rank of patron saint of the country, in which character he is still contemporary with great rejoic-
ing on Aug. 16. No martyrlogies or similar docu-
ments mention this Theodulus. Rudopert is clearly a
mythical personage. The bishop under consideration is imaginary, and probably developed out of the fact that donations to the Church of Valais were made to
honour St. Maurice or St. Theodot (Theodorus), and the
other fact that Charlemagne had a court bishop named
Theodore, who dedicated the Church of Zurich. See
Gelpke, Kirchengesch. d. Schweiz, i, 91 sq.; 120 sq.; ii, 95 sq.; Bridgust, Vallesia Christiana (1774), p. 34 sq., 36 sq.; Rivaz, De la Legion Thibemana (1779), p. 57, etc.; Comte, 
Considerazioni Gulielmi Cuperti, etc.—Hertzog, Real-
Encykl. s. v.

Theognostus. A person of this name is said by
Philip of Sidra (see Dodwell, Dissert. in Iren. [Oxon. 1689], p. 480 sq.) to have presided over the catechetical school of Alexandria in the second half of the 4th cen-
tury. Photius calls him an Aleutian and an ex-
gegete; and he was unquestionably an Origenist, in
the strict sense. Photius also expressly states that Theognostus shared the errors of Origen with respect to the Trinity, and termed the Son ekeij (comp. Dionys. Alex-
and., see Athenæus, De Bucal. 1061 B; also Origen, De Princ. 1, 8, 6). Theognostus wrote seven books of Histories, which, according to
Photius, constitute a doctrinal work constructed in the
order of loci—(1) of God the Father as the exclusive
originator of the world (against an assumed eternity of
matter); (2) of the Son; (3) of the Spirit; (4) of the
angels and spirits; (5) of the incarnation; (6) of the trans-
nation; also Origen, De Princ. i, 8, 6). A new
work was preserved by Athanasius in De Deor. Nic. Synod., § 25, and a fragment from that father's work
On the Baptism of the Holy Ghost (Athan. Ep. 4 ad
Ser.) stands in rapport. See Galland, Bibl. Vet. Petri, i, 224 sq.; also Origen, De Schola Alexand., Halle, (1824), i, 78; ii, 325 sq.

Theognostus (Theognostos), the name given in ancient Greece to a class of poems recounting the genealogy of the gods. Musaeus is said to have written the earliest
Theognostos; but his work, as well as the theognies of Orpheus (q. v.) and others, have perished; that of
Hesiod being the only one that has come down to us. This has been translated by Thomas Cook (London 1728, 2 vols. 4to).

Theologal. The third Lateran Council, held in
1179, ordered that teachers should be appointed to the
various churches and monasteries who should instruct the clergy, and be rewarded for their labors with suit-
able honor. At the Fourth Lateran Council repeated
this ordinance, and provided in Canon 10 that only capa-
bable men should be appointed in cathedrals and con-
vent churches, who should, in their capacity of masters, assist the bishops in preaching, hearing confessions, im-
posing ecclesiastical penalties, and otherwise promoting the welfare of Christians. Canon 11 provided, in ad-
dition, that, where the means of a church permitted, a
good teacher of grammar should be appointed; while
metropolitan churches should appoint a theologian,
whose business it should be to instruct the clergy and other clergy; that is, the knowledge of Holy Scripture
and all other matters which are important to the care of souls. This teacher should be allowed the income from a
prebend so long as he continued to perform the func-
tions of his office, but should not rank as a canon; and
it was to such instructors that the name of theologal
was given. The Council of Basle ordered the more
general employment of theologals. See Fortgesetzte

Theologia Germanica (the German title is Büchlein von der deutschen Theologie), is the title of the
famous theological work, by an unknown author, which was discovered by Luther and published for the
first time by him in 1516. The title merely implies that it is a German theological work, and is not to
be understood as assenting the spirit of exclusiveness to which Poërt objectied, in any degree.

The contents of the book are entirely in harmony with the writings of Tauler, Suso, and other mystics
connected with the Friends of God of the 14th century. Its object is to teach self-renunciation, the laying-aside of our own and the accomplishing of the Divine will. It declares that only our self-will separates man from God, the perfect one; it was self-will that changed an
gel to a devil. It is this angel who, in its turn, has
set the flames of hell. Haughty and opinionated minds, it as-
serts, aim at perfection in other ways than that of hu-
ility and obedience. In this their conduct resembles that of the devil, and they can accordingly end only in
ruin. Communion with God is to be had only when
the soul passes through repentance and is purified from
sin and selfishness, thus attaining to enlightenment.
Love and the practice of virtue are also requisite to
true enlightenment, as is, in addition, a cheerful en-
durance of trials and temptations. Thus enlighened,
a soul is fitted to enter into the union with God and enters into an
endling perfection.

The book has been attributed to various authors, e.g.
Ebelinus, Tauler, etc., but without authority. Luther's preface declares that it was written by a priest and
saint in the "Deutschherrn" house at Frankfort-on-
the-Main, who, according to Dieterich of Würzburg, calls it simply Der Frankfurter. Ham-
berger, in Hertzog, Real-Encyklop. s. v., thinks that
the priest Heinrich of Rödelheim has been shown be-
ond controversy to be its author. The question of
authorship is a difficult one, because the writer, who
was associated with the Friends of God, intentionally
followed the custom of those mystics in writing anony-
mously.
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The fact that Luther first gave publicity to the work caused it to be regarded in time as the special property of Protestants. The Romish Church at first paid no attention to it, though it gave occasion to the Bavarian bishop Furstinger to write a Tatsche Theology from his point of view. In March, 1621, however, the German emigrants to the New World, influenced by the ancient Romish theologian, Gütner, has charged it with pantheistic tendencies; but this is evidently malicious, since it stains the language of a book which does not pretend to a strictly scientific character further than the case will warrant. Luther's edition of 1516 was inserted, but the extremely cursory editing of the whole work, and was accompanied with a preface from his pen. Numerous editions followed in rapid succession, Luther himself adding five to those already mentioned. The most desirable edition is perhaps that of Johann Arndt, who supplements Luther's preface with an excellent one by himself (1681). The manuscript discovered by Dr. Reuss was edited by Dr. Pfeiffer, of Vienna (2d ed. 1855). This version is more complete than Luther's, in particular the first third and near the end of the work. Repeated translations have been made into Low-German, Flemish, English, Latin, and French; the best-known English version being that of Miss Susanna Winkworth, with preface by Rev. C. Kingsley, and introduction by Prof. Stowe (Andover, 1856)._Lisco, Heilslehre der Theologia Germanica, etc. (Stuttgart, 1857), and Herzog, Real-Encyklop. s. v.

Theologian, one who treats of theology, or the science of things divine. The most ancient Greek used the latter term in the sense of sarrutto de deo, and those who wrote the history of the gods, their works and exploits, were called 2ελόγου. Moses is called by Philo Stelolouthis when he gives the history of the creation. Among the Romans, from the time of Numa Pompilius to Lucilius, the knowledge of the gods was made subservient to the interests of the State. Thus, according to Augustine (De Ciu. Dei, vi, 1), there were three kinds of theology — the political, or that of the poets; the physical, or that of the philosophers; and the political, or that of the legislators. The Greek Christians originally designated any deep philosophical apprehension of the truths of religion by the term gnosis (knowledge), which was opposed to Plato (faith). First, during the 3rd and 4th centuries, the word theology came into use especially in connection with the death of the fathers as defended the doctrine of the deity of the Logos, evangelist John and Gregory of Nazianzum were termed theologians. During the same period, the word theology was applied to the doctrine of the Trinity. In the century following, Theodoret widened its application by applying it to the whole circle of theological instruction in religion. Finally, in the 12th century, Abelard, in his Theologia Christiana, gave the word that comprehensive signification it still bears, as expressive not only of a theological, but also of a practical, exposition of religious truth. In general, therefore, theology is the knowledge of the doctrine carried to the highest degree of perfection in respect to correctness, clearness, and evidence of which it is susceptible in this world.

Theology is divided into two great branches — (1) Natural, or that which relates to such disclosures of the world's at hand in the (2) Reformed, or such as he has made through his spoken and written word. Eminent writers in the latter department of theology, as Schleiermacher, Hagenbach, Pelt, Godet, and others, present different methods of arranging the different subjects embraced in this study. See the compilation by Dr. M'Cleintock given in the article METHODOLOGY (q. v.), etc. The different branches are discussed under their several heads. See also APOLOGISTS; ECCLESIASTICAL HISTORY; ECCLESIASTICAL POLITY; ETHICS; POLIMICS, etc.

Theologianus is the title of a clerical instructor of the clergy associated in chapters, etc., who was appointed, by the authority of several councils, to teach the Holy Scriptures; the Theologian (q. v.).

Theology (from 2ελεγον, God, and 2ελογεις, discourse) is not to be interpreted simply as its etymology requires, but to comprehend the doctrine of the Trinity, but is to be understood with reference to a definite range of life which it is to bring into the consciousness and apprehend both theoretically and practically. False theology is, consequently, the doctrine of the Christian religion, nor of the self-consciousness of the man, nor of the self-consciousness of the life of the Christian life is, moreover, not religion, but the kingdom of God, or God's organic revelation to the world—the Church (see STORR, Schleiermacher, Baum-garten-Crusius, and many Romish theologians; also Kling, in Herzog, Real-Encyklop. xii, 600-606). Theology thus becomes the science of the unfolded, objective self-manifestation of the Divine Spirit in the phenomenal kingdom of God—a practical science which develops progressively and side by side with that kingdom. But it is none the less a positive science also through its relation to the kingdom. Schleiermacher (Kurse Overstul, etc.) defines it as the comprehensive of all that scientific knowledge and those scientific methods without whose possession and use a harmonious direction of the Christian Church, i. e. a Christian Church government, is not possible. This definition is, however, too external; for in the material of theology all truth finds its goal, and that fact should be expressed in its definition. Both the object and the scientific character of theology will be retained if the latter be defined as the scientific self-consciousness of the Church with reference to its development through the Holy Spirit, or, more briefly, its self-consciousness with respect to the Divine Spirit, this self-consciousness being the self-consciousness by the Holy Spirit. From this definition theology branches out into particular departments. The self-consciousness has for its first task the apprehension of the Church in actuality by determining its historical origin, development, and present state. Historical theology is the history of the kingdom of God consciously apprehended. It subdivides into the three special branches of Sacred History, Ecclesiastical History, and Ecclesiastical Statistics.

The determination of sources and portrayal of the working and development of the leading principles by which events are governed are of primary importance in historical study. The first source is unique, being the truth of the Divine Spirit. The source for the beginnings of the Christian Church is, at the same time, a regulative guide and vivifying principle to the Church. By the side of other sources it affords a guide respecting the time of the origin of the Old Covenant, and its development until it became the New, and it possesses unquestionable authority as the earliest witness to the operative power of the Divine Spirit in the world, and consequently as its mediating principle, or as the Bible, the only sacred book.

The Bible is the only source. The Bible is essentially a knowledge respecting the Bible (Biblical theology, in the wider meaning). It is all-important to determine what books belong to the Bible, and this is the business of the Canon. The whole Bible is to be authenticated both in its parts and its text; to accomplish this is the
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work of historical and textual criticism. Introduction to the books of the Old and New Tests. (Inteogogia), or, more properly, the writers whose Canon and of Biblical Literature, presents the collective material to view, and is followed by philological and theological exposition. The scientific conception of this expository work is Hermeneutics, or the art of interpretation. The history of the Word of God, the Divine Revelation, and the presentation of its contents which have attained to their development are given in Sacred History (and Archaeology) and in Biblical Dogmatics and Ethics—usually termed, in Germany, Biblical Theology of the Old and New Tests.; the latter being the final and gradually developing phase of the Divine Revelation, whose central people and events are contained in the Gospels, of which the kingdom is wrought through Jesus Christ. This science is theologicohistorical, and therefore deals largely with details, e.g., the particular doctrinal contents of separate Old-Test, books, etc.

Personal convictions are of great importance in this connection. Without being rooted in the Divine Revelation, no apprehension of its meaning is possible. The contents of the Revelation as appropriated both by the individual and the Church must accordingly be received into the scientific consciousness, which indicates the task of scientific theology. The latter, however, does not derive its contents directly from the Bible, but through numerous intermediate agencies, to contemplate which is the work of Ecclesiastical History, and, in so far as they belong to the present age of the Church, of Ecclesiastical Statistics.

Ecclesiastical History portrays the history of the kingdom of God, from the founding of the Christian Church on the day of Pentecost to the present day, having the end of prophecy continually in view as its goal. It directs its attention more prominently either to the outward development of that kingdom in the Church and the life as renewed and inspired by Christianness (Church History), or to the consciousness of that development and its contents—the History of Doctrines and the connected History of Christian Ethics, Literature, and Art. The study of Sources, Geography, Chronology, etc., likewise involves much that is peculiar, and requires the separate theological treatment of those branches, in consequence of which originate Patristics, Ecclesiastical Archeology, History of Liturgies, etc.

The present not only forms the limit of development at which the kingdom of God has arrived, but also the ground from which we stand. The description of this ground is the work of Ecclesiastical History. It includes both external and internal conditions, both of the faith and the life, and gives rise, on the one hand, to Statistics of Churches in different countries and of different denominations and sects, and, on the other, to Historical Symbols.

Inquiry into the faith and morals of different denominations leads from Statistics over to Systematic Theology. The nature of the latter is determined by the nature of the Christian consciousness as based on a new life in the individual and the race. The development of that consciousness is the work of Ecclesiastical History. It includes both external and internal conditions, both of the faith and the life, and gives rise, on the one hand, to Statistics of Churches in different countries and of different denominations and sects, and, on the other, to Historical Symbols.

As Systematic Theology does not proceed from the Christian convictions of the individual, but from those of the entire Church or of one of its subordinate parts, it provides room for Ecclesiastical Tradition. The starting-point is the word of God as objectively presented to us in the Canon, as approved in the heart of the character of Christ, and as given in Tradition in the forms of faith, custom, constitution, and methods. The consumption is in the Dogmas, in which God's kingdom is the object of the spiritual consciousness of the general Church, or, under historical limitations, assumes a definite form in the particular denomination (Denominational Principles or Systematic Symbolics). At this point the doctrinal consciousness discovers its variation from the systems of other denominations and of morbid apparitions with which the Church is familiar, which is the subject of the next chapter. The renovation gives rise to Polemics, or, better, the discussion of ethical and doctrinal excrecences in the Church (analogous to pathology in medicine).

The ground has thus be prepared for the founding and establishing of Thetical Theology, the confessional Dogmatics and Ethics, as determinations determined on the basis of the underlying faith. Here the dogma, in its character of scriptural truth subjectively apprehended and handed down in the Church by authoritative tradition, attains to its complete development; and here the various doctrines are combined into a system through the labor of critical, religious, ethical, and systematic scholars. The true relation is accurately indicated by the oxymoron in the phrase "the science of the faith." Unquestionable certainty is given in the faith, but the mind transmutes this successively and partially into knowledge.

This dogmatico-ethical process begets a system of knowledge respecting God and divine things. This constitutes Speculative Theology, the last result of a philosophy of Christianity which was conceived in mysticism, unfolded in theosophy, sifting by criticism, and formed by speculation, and now presents Christianity with the true idea of it as the essence of all culture and as the crown of the scientific labors of the entire human race. Christianity is here presented as a religion, and as the highest manifestation of religion, and also as the complete realization of the kingdom of God on earth through a progressive development which reaches down to the final consummation; and in this light Christianity is presented as the central feature in the philosophy of human history.

The duty of the Church to insure its own edification through the power of the Holy Spirit comes into prominence here, as it does in the historical department.

That ecclesiastical consciousness, that scientific understanding of its foundations and methods constitutes Practical Theology, the third principal branch of theological science. The starting-point of this science is the energy of the Christian life which is to be perfected. Practical theology is the science of human operations within the kingdom of God and as enabled by the Holy Spirit, to the end that that kingdom may be fully developed. Only through God can we arrive at God, in knowledge as in feeling or in practice.

The setting-forth of these fundamentals, and of the methods by which the organism of the God kingdom, particularly in the Church, is to be erected and on them, is the work of the science of Ecclesiastical Foundations, otherwise the science of the principles of Practical Theology, which finds its completion in the science of Church Organization. We next discover a separate department of Church Constitution and Church Government, as Practical Theology, and subdivides into Church Law and Church Government (in a restricted sense, Church polity; in an unrestricted, the care of souls). The process of self-edification under the Holy Spirit's influence, moreover, gives rise to a recognition of the means through which the church is achieved, and a third technical part, covering the theories of art methods in the different Christian churches, which are known, with reference to the shaping of the external forms of
w Judaism, as the other religions; in many cases, with reference to the proclamation of the Word of God, as homiletics or kerygma; with reference to the training of the young, as Christian pedagogics and catechetics; with reference to the conversion of heathen and other false religions, as Hellenistics and theodicy of missions; and with reference to the organization of scientific instruction for the Church, as ecclesiastical pedagogy, which has to do with the Christian organization of institutions of learning, as the placing of theological faculties in universities, the founding of theological seminaries, etc. Theological literature cannot, of course, be brought within any rule, but may be classified in conformity with its manner of entering various branches of the Church's life—H. R. E. A. V. S. See THEOLOGIAN.

See Pelt, Th. Encycl. (Hamb. and Gotha, 1843), with whose theory the above article is substantially agreed. See ENCYCLOPEDIA OF THEOLOGY, with the literature there referred to.

THEOLOGY, BIBLICAL. See BIBLICAL THEOLOGY.

THEOLOGY, DOGMATICAL. See DOGMATIC THEOLOGY.

THEOLOGY, EXEGETICAL. See EXEGETICAL THEOLOGY.

THEOLOGY, NATURAL. See NATURAL THEOLOGY.

THEOLOGY, NEW ENGLAND; including "New Divinity," "Edwardsian Divinity," "Hopkinsianism," etc.

I. Origin and Development. The original theology of New England was the strict Calvinism of the Reformed standards. In 1648 the Westminster Confession was formally adopted by the synod convened at Cambridge, and it remained the standard of faith for all the New English churches until 1680, when "the elders and messengers of the churches in the colony of New England presented the confession drawn up by the Congregationalists of the mother country, and known as the Savoy Confession." In 1708 the Connecticut churches made the same change. This substitution was in neither case demanded by a changed theological sentiment in the churches, the Savoy Confession being almost word for word identical with the Westminster, except on points connected with Church polity. Its Calvinism was equally strict. Not long after this, however, strong and independent minds began to appear in the ranks of the New England ministry, whose philosophical acumen and practical earnestness could not rest content with a theological system which to them seemed palpably inconsistent in parts, and morally paralyzing as a whole. These, prompted partly by their own subjective difficulties, and partly by the exigences and influences of the period which witnessed the rise of New England Unitarianism, the introduction of Universalism, the visits of Charles Wesley and George Whitefield, the planting of Methodism, the Revolutionary War, the abolition of slavery in the New England states, the defection from orthodoxy of Harvard College and the largest churches of Massachusetts, the end of the compulsory support of religion by taxes, the fall of the Lockean and the rise of a transcendental school of philosophy, the extension of the Baptist and of the Methodist Episcopal and Protestant Episcopal churches over all the New England States, the founding of the noble missions of the American Board—not to mention remoter and less important events, but the whole series of modifications in the traditional Calvinistic system of doctrine designed to render it more rational, more palatable to the believer, and more easily defensible against the assailant. This process has been going forward with a good degree of steadiness ever since the days of President Edwards. One has brought forward a metaphysical novelty, another a theological one, a third an ethical; liberal and progressive influences have become incorporated in organs and institutions; free pulpits have popularized the various ideas; school systems have been shaped under the influence of the improved doctrination; in short, an almost complete theological revolution has gradually taken place. In their earliest development, the more generally received of these new views were styled "New-light Divinity"; then "New Divinity," afterwards "Edwardsian," sometimes "Hopkinsian," or "Hopkinian." From the fact that Edwards, Hopkins, West, and Catlin resided in Berkshire County, the system was at one time called "Berkshire Divinity." When embraced in Great Britain by Andrew Fuller, Dr. Ryland, Robert Hall, Sutcliffe, Carey, Jay, and Erskine, it was called "American Church Divinity." It spread from it to the European systems. In this country it has often been denominated "New England Theology," in order to discriminate it from systems that have prevailed in other parts of the land. This term, however, is far from satisfactory, partly because the New England theology of today is very different from the New England theology of a hundred and fifty years ago, and partly because, in speaking of the New England theology of recent times, the term must be used in a sense sufficiently wide and vague to include differing types of doctrine historically associated with various individual divines and schools such as Andover, New Haven, and East Windsor (now Hartford) schools.

The precise relation sustained by the elder Edwards (1703-58) to this theological development has long been, and still remains, a subject of controversy. The advocates of the most advanced new views are anxious to claim him as the real father of the whole movement, while the Old-school writers, with equal zeal, endeavor to guard the good man's memory from so "slanderous an allegation." The former appeal to the "Ten Improvements in Theology," enumerated by the younger Edwards (Worc i, 461) as having been "made by his father," in which Edwards superseded the "Savoy Confession drawn up by the Congregationalists of the mother country," and placed it in the very first rank among the innovators upon New England orthodoxy. The latter find in this enumeration of the younger Edwards only an effort on the part of his father to magnify the number and character of his father's theological novelties, in order the better to prepare the way for the introduction of his own more radical and dangerous ones. One writer (in Princeton Rev. Oct. 1858) has attempted to show that President Edwards's only deviations from the current Calvinism of his age were confined to two points viz., he held to mediate instead of immediate imputation; and, secondly, advanced a system of doctrine that superseded the "Savoy Confession." The true state of the case would seem to be that Edwards, without intending to initiate, or even to occasion, such a grand revolution, really advanced principles and made statements which afterwards suggested, and almost logically necessitated, the peculiar views and even phraseology of his successors (see Park, On the Rise of the Edwardsian Theory of the Atonement).

To present a complete delineation of New England theology, it would be necessary to write a critical history of New England speculation. Contributions and modifying influences have come from so many sources that even then it would be exceedingly difficult to apportion to each of the original elaborators his precise due. This difficulty is greatly enhanced by the imminency of the relations which subsisted among them. So close were those relations that in some instances it is next to impossible to determine the real authorship of any given doctrine. Among the most important numbers of the "grand triumvirate" of New England theologians, the "great triumvirate of New England theologians," were not merely contemporaries, they were confidential friends, reciprocal teachers and learners, mutual givers and receivers, allied investigators of divine truth. Each had peculiarities of belief, each held fast to the substance of the Calvinistic system, but there was a substantial agreement in much that was new and revolutionary. For many years they enjoyed the most fa-
vorable opportunities for the interchange of sentiments, mutual stimulation, and influence. Their relations to the generation succeeding were also intimate. The first was father of Dr. Edwards, the second his theological teacher, the third was his most valued counsellor, and was intimately associated with him in the examination of MSS. As his friends, Confessional companion of Bellamy and Hopkins, intimate with Drs. Edwards, Smalley, and Emmons. Through Dr. Edwards the spirit of the triumvirate was transmitted to his pupils Dwight and Griffin, to his friends Backus and Smalley. Smalley was a pupil of Bellamy, the instructor of Emmons, the friend of Hopkins and West. To the extent that the exact influence of the work which each brought to the actual development is evidently a task of the greatest difficulty.

About the year 1756 there were four or five clergy men whose views had come to be popularly distinguish ed as "Edwardians." In 1773 the number had increased, according to Dr. Stiles, to about forty-five. During this year Dr. Hopkins published his Inquiry into the Nature of True Holiness, elaborating the Edwardean theory more perfectly than Edwards had done; and, in a voluminous appendix, defending it against the objections which Mr. Hart and others had published against it. Thenceforth, as the new divinity was generally denominated "Hopkinsians." This new term, though first applied to the New Divinity with special reference to its doctrine of the utter sinfulness of all acts preceding regeneration, was soon used to designate all Calvinistic divines who favored the doctrines of general atonement, natural ability, the active nature of true holiness and sin, and the justice of God in imputing to men none but their own personal transgressions. Their number in 1756, according to Dr. Hopkins, was upwards of a hundred. Dr. Stiles enumerates as among the champions of the new divinity in 1787 the two Edwardses, Bellamy, Hopkins, Tromball, Smalley, Judson, Spring, Robinson (father of Dr. Edward Robinson), Strong, Dwight, Em mons. In 1799 Hopkins appended the names of West, Levi Hart, Backus, presidents Balch and Fitch. A later pen has added the honored names of Dr. Carlin, president Appleton, and Dr. Austin. At the present time the peculiarities of New-school New-England theology have very general prevalence in the orthodox Congregational churches of the New England and Western States, and are favored by many in other Calvinistic bodies. They are taught in the theological seminaries of Andover, New Haven, Bangor, and Chicago. They are embraced by quarters of marked ability, among which the Bibliotheca Sacra and The New-Englander hold the first rank. They have affected the current theological teachings of the Baptist churches not a little; and the great schism which divided the Presbyterian Church in 1837 was chiefly traceable to their influence in that communion. See Presbyterian Church in the United States.

II. Relation to Original Calvinism.—The metaphysical and ethical principles accepted by the New-school representatives of modern New England theology, and fundamental to the system of doctrine, are the following: (1) There is a radical distinction between necessity and certainty. (2) All sin is of an active and voluntary nature; the same is true of all holiness. (3) Although in every exercise the human will possesses the natural power of contrary choice, still, as a matter of fact, it is not exercised. In other words, although the will always can choose the least apparent good, it always will choose the greatest apparent good. (4) Natural ability must in all cases equal obligation. (5) Moral character or deserts are in no case transferable. In logically adhering to these principles as the foundation of all their conclusions, the Edwardean divines have deviated from the old Calvinistic system in the following important theological, anthropological, and soteriological points:

1. Predestination.—They do not teach that God de-
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the two than their respective views of the final end of
God in creation and Providence. According to Old Cal-
vinism, that end—the end to which all minor ones are
subordinated—was the subjection of the creature to
the will of God, and particularly his justice and mercy, to intelligent crea-
tures; according to Dr. Taylor, of New Haven, as under-
stood by many, it is the production of the largest amount of happiness possible, holiness being simply a means thereto; according to Andover, and perhaps the main body of New England divines, this is the securing of the largest amount of holiness, the highest happiness being simply a natural consequence.

(But see a somewhat different representation of Taylor’s views by president Porter in The New-Englander for 1860, p. 726-727.)

The doctrine respecting the “Doings of the Un-
regenerate” has been quite too prominent in the history and development of this New Divinity to be passed over in silence. There have been three theories: (1) That man is under obligation to repent at once, and that all moral choices before repentance are sinful and must be utterly Cast out (Ecclesiastes: 10-17). (3) That man is under obligation to repent immediately, but he may perform preliminary acts which are neither sinful nor holy, and hence are not forbidden (Taylor). (3.) (Corresponding with the Old-school theory) That while all acts of choice are sinful before repentance, it is nothing more than to submit oneself to the power of the Holy Spirit. (4.) (Corresponding with the Old-school theory) That while all acts of choice are sinful before repentance, it is nothing more than to submit oneself to the power of the Holy Spirit.

III. Relation to Original Arminianism.—The repre-
sentatives of old-fashioned Calvinism have often charged that the modifications introduced by the Edwardian divines have simply brought about a separation of the Arminian system for the Calvinistic one of the primitive New England churches. The teachings of New England theology with respect to the absolute dependence of individual salvation upon individual divine elec-
tion are now both acknowledged and admitted, and human ability considered apart from the gracious aids of the Holy Spirit, do not sustain this charge; but in almost every other principle and doctrine the allegiance is, in our view, susceptible of the fullest substantiation.

1. Take the “five points” of the original Arminian creed as given, and the Arminians denied (1) that the decrees of God respecting the eternal salvation or damnation of individual men are irrespective of the use they may make of their own freedom; (2) that in the divine purpose and by divine decree the benefits of the atonement are limited to un-
conditional election in particular individuals; (3) the conse-
quently of original sin all persons naturally engendered from Adam are in such a condition of spiritual death that without that effectual calling and supernatural renovation which is by divine decree limited to the elect they can do absolutely nothing either towards the fulfillment of God’s law or towards an effectual ap-
propriation of the benefits of redemption; (4) that those gracious influences of the Holy Spirit which are adapted, sufficient, and of firm and salutary effect upon the heart, name-
ly, to the unconditionally elect; and (5) that true be-
lievers cannot, by any possibility, totally and finally fall from grace. In every one of these memorable issues of the Remonstrant and Contra-Ramonstrant parties the representatives of New England theology stand with the original Arminians.

2. The same metaphysical and ethical principles un-
derlie the two systems. We will review them in the order before given: (1.) Certainty as distinguished from necessity. This was a favorite Arminian distinction (see Arminius, i, 280, 281; iii, 402, 411, 416, 423, 425; Epistola Theologica, epist. xii, lxxxii [Arminian]; Carmel, p. 777, etc.). (2.) Active and voluntary nature, the voluntary nature being defined by the Arminian divines (see, for instance, Episcopius, ii, 92 b; Carmel, p. 186, 187, 902, 904; Limborch, ii, xxii, 15; iii, 4, 8; v, iii, 2). (3.) Self-determination in view of motives. According to New-school New England theology, the will invariably chooses the greatest good proffered for choice, nor even the greatest apparent good as estimated by the cool exercise of judgment, but simply that which appears which good which appears to the subject, organized, circumstanced, and disposed as he is, as most desirable. It is only saying, in other words, that a man invariably chooses just as under the circumstances at that moment the state of his mind prompts him to choose. But, (a), the Arminian authorities never denied this position. They did deny that the mere absence of action constituted liberty (Episcopius, i, 356, 357 a); but New England divines do the same. They denied that mere spontaneity is liberty in its full sense (ibid. p. 198 b; Carmel, p. 158, 159); but the New England divines do the same. They denied, as did Leibnitz, that the deci-
sion of the will is inevitably determined "ab initio" (Episcopius, i, 209 s q; Carmel, p. 986; Limborch, p. 131, etc); but in the form pro-
ounced to them, the divines of New England would in like manner repudiate it. They denied that the will is necessarily determined by motives; but this doctrine is rejected with equal infirmities by the New school New England theology. (b.) The will in all rational choices invariably acts in view of a good (Episcopius, i, 202 b, et al.). (c.) The will is able to choose the least apparent good. This follows from the Armin-
ian doctrine, of power to the contrary. The will is also illus-
trated in choices between objects of equal apparent de-
serability. "Si paria offerat, quorum alterum tantum eligendum est, libertas plenaria locum habebit" (ibid. p. 207). (d.) In all deliberate choices, men ordinae follow the decision of the judgment; when not, it is because "sum causae impedit" (ibid. De Libertat. Ecclesiae, Arqurisc, VIII, ix, et al.). (e.) They will never choose evil as evil, or "sub ratione nulli" (ibid. i, 215 b, 318 sq). (f.) Though the will does not invariably choose the greatest good, it does according to the decision of the judg-
ment, it does according to all rational choices invariably choose that good which the subject, organized, circumstanced, and disposed as he is, as most desirable. This doctrine seems to be clearly implied in cap. x of Episcopius, Examen Sententiar Cameronis. The apparent contradiction found in cap. vii of his Respon-
sio ad Definitionem Cameronis is easily solved by ob-
serving that according to the doctrine of Episcopius, as distinct from the Cameronian, the internal necessity of the will does not necessarily follow the dictate of reason, nor invariably follow the dictate of the natura appetitiva, both which maintenances are perfectly consistent with the doctrine in question—to wit, that the will invariably chooses the good which to the whole man under the in-
ward and outward conditions seems the most desirable. On this point, then, so far as the doctrine of the New-
school divines of New England from being incompatible with Arminian teachings that, on the contrary, that doctrine finds in Remonstrant literature some of its earliest and most carefully guarded enunciations. (4.) Obligation cannot be traced to the natural state of the Arminians (see Arminian, Declaratio, passim; Carmel, p. 96 b; also VII, ii, passim Limborch, III, iv, 7, etc.). Here we may remark that the distinction between natural and moral ability is much older than its emergence in New England theology, being found in the New Testament and in several of the divines (see Episcopius, ii, 94 a; Carmel, p. 156, 421). (5.) Intransferability of moral character and desert, strongly asserted by Episcopius, ii, 151 b; by Carmel, p. 131-137, 424, 470, 896-902; by Limborch, V, Ixxviii, 18, III, 11, et al. 3. In every one of these metaphysical, anthropological, and ari-

tological teachings the two systems are in marked accord. (1.) The Decrees of God.—The New-school divines of
New England hold to a universal foreordination, absolute as respects all divine acts, effectual as regards all consequences of those acts. One of the consequences of those acts is the establishment and maintenance of human freedom. What said Arminian theology? (a.) All who believe on Christ must be saved; (b.) facit, nisi prius apud se id decreverit facere” (Curellus, p. 82). (b.) God foreordains (positively or permissively) whatsoever cometh to pass—“Nihil absque ipsius permisset aut directae eventus” (ibid. p. 87). (c.) God decrees to do things which he knows will occasion sin and judgment, by the prudent employment of means which, if wrought, he knows would prevent sinful choices. This also is clearly involved in what is laid down by Arminius (iii, 418-429), Episcopius, Curellus, and Limborch on Permissio, Exercitatio, and Induratio. (2d. God decrees to do that which he knows will occasion sin, for a specific end, and that end is the best possible (Arminius, iii, 419). (c.) A decree to do that which will as a matter of fact occasion sin does not in any wise necessitate that sin (Curellus, p. 392, 1021).

(3.) The Constitution of Men not Sin, but the Invariable Occasion of Sin.—No New England divines have produced a theory of original sin and destiny in vain, for traces of those ideas are found in Curellus, Dissertatio de Peccato Originis, and in Limborch, III, iv.

(3.) The Attonement.—The identity of the Arminian view of the atonement with the Dutch Arminians, as respects the nature of the atonement, ground of its necessity, and particularly proved in art. iii of the Meth. Quar. Rev. July, 1860.

(4.) Justification.—Arminius’s definition of justification could be subscribed to by the whole body of New England divines with perhaps the exception of Emmons. “Justification is a just and gracious act of God as a judge, by which, from the throne of his grace and mercy, he absolves from his sins man, a sinner, but who is a believer, on account of Christ and the obedience and righteousness of Christ, and considers him righteous [justum], to the salvation of the justified person, and to the glory of divine righteousness and grace” (ii, 116).

(5.) Regeneration.—By the older Arminian, Calvinistic, and Lutheran divines this operation of the Spirit is not sharply and definitely distinguished from sanctification, but in the definitions of the representative New England divines there is nothing to which Arminius or his disciples would have objected.

(6.) The regenerate cannot fail away. This is universally maintained by the Arminians. (6.) The regenerate in point of fact never do fall away. Arminius did not decide. He says, “At no period have I asserted that believers do finally decline or fall away from faith and salvation” (ii, 251). Like New England Calvinists he asserted the possibility of the fact, of a total and final defection of the elect.

From the foregoing it is evident that the evangelical New England reaction against Calvinism, while remarkably indigenous and original, resembles in a most striking manner the earlier Arminian reaction. The Remonstrants repudiated no part of standard Calvinism, in which these New England theologians do not repudiate; they revolted from traditional tenets from the same honorable motives; they anticipated by two centuries nearly every favorite idea of their New England successors, and would perhaps have anticipated every one explicitly, had it not been for the backwardness of the psychological and ethical sciences. Nevertheless, there ever remains this radical difference, that according to New England theology, as according to original Calvinism, the real reason why one man is saved and another damned is not in the last analysis to be found in the different foreordinations of God respecting the two, and this difference of foreordinations is referable solely to the sovereign good-pleasure of God.

IV. Variations and Side-issues.—Several noteworthy views and speculations, to which their respective authors owed no small share of their reputation, are either not adopted or positively repudiated by the great mass of recent New England Calvinists. For example:

1. The Edwardean notion of human liberty. President Edwards is generally understood to have accepted the definition of Locke and of the sensational school, making liberty an endowment of the Jesus man will “the power of opportunity, or advantage that any one has to do as he pleases”; in other words, one’s ability freely to execute volitions philosophically or coactively necessitated. The inadequacy of this definition is now universally admitted. See Edwards.

2. John Edwards’s doctrine of disinterested benevolence. This was at one time the most vital and essential element in the New Divinity. With Hopkins it was the cornerstone of systematic theology. See Hopkins.

3. Emmons’s hypothesis of God’s efficient causality of every mortal act of man. Emmons held that God was the efficient originator of every volition of the human mind, good or evil, holy or sinful. He has had but few adherents, and doubts are expressed as to whether he has been correctly understood by many on this point (Park, Memoir, p. 385 sq.). See Emmons.

4. Nathaniel W. Taylor’s view of the non-prevenient necessity of sin and of the origin of original sin. These views are found in Curellus, Dissertatio de Peccato Originis, and in Limborch, III, iv.

5. The perfectionism of Prof. Finney. See Christian Perfection; Oberlin Theology.

6. Dr. Edward Beecher’s doctrine that all the descendants of Adam are necessarily in a state of probation in a previous state of being, and that they are born under the curse of original sin on account of having sinned in that pre-existent state. See his Conflict of Ages and Concord of Ages. See Pre-existence.

7. Dr. Horace Bushnell’s view of Christ and of the Sacred Trinity, revelation, sin, and the atonement. See literature below.


2. The Pre-Educational Period.—See Sprague, Annals, vol. i, Clinton, John; Davenport, John; Mathews, Cotton, Inglis, and Richard; Stoddard, Solomon; Wigglesworth, Edward.


5. Emmons and Emmonism.—Memoir and Works, 6 vols.; abstract of his theology in Bibli. Sac. vii, 254 sq., 479 sq.; see also ix, 170 sq., and xii, 467 sq.; Smith, Faith and Philosophy, p. 215-230.

6. Taylor and Taylorism.—Memoir and Works, 4
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THEOPASCHITES

vols.;  Bibli. Sac. vii, 555 sq.; 452 sq.; Lord, in the
Encyc. Mag. 1832-36; Tyler, Letter to Dr. Huxley; en-
| eines in Christian Spectator and Spirit of Missions, pas-
| sions;  Pigeon, New Haven Theology, in Lit. and Theol.
| Review, v, 149 sq.; vi, 121, 280, 557; Fisher, Discussions
| in History and Theology (1880), p. 285 sq.; Thasher, Taylor-
| man Examined (1834, 12mo); Math. Quar. Rev. Oct, 1860,
| 1862; New-Englander, 1859, 1860.

7. Bushnell and Bushwill. -- Life and Letters. Work,

| es, Chiefly in God in Christ: -- Forgiveness and Love:
| -- Vicarious Sacrifice; Turnbull, Review of Bush-
| nell's Theories; Hovey, God with Us, an Exan. of Bush-
| will's Vic. Sac.; Bartol, Principles and Portraits, p. 306
| sq.; The-Englander, ii, 309, 440; v, 8; Math. Quar. Rev.
| Oct., 1860.

8. New Divinity in the Presbyterian Church. -- Memoirs

| and writings of Rev. Albert Barnes: Beman, On the
| Attonement: Duffield, Regeneration; Whelpley, Tri-
| ange; E. D. Griffin, etc.; Hodge, Essays and Reviews;
| Bibli. Sac. xx, 501. See PRESBYTERIAN
| CHURCH, NEW-SCHOOL.

9. The "Old School" in New England Theology. -- Tyler,

| Memoir and Lectures; Woods, Woods (6 vols.); Burton,
| Essays; Fisher, Discussions in History and Theology,
| p. 227 sq.; Bibli. Sac. xx, 911 sq.; xxx, 571 sq.; Par-
| sons Cooke, New England Puritan; Recorder, etc. (W. F. W.)

THEOLOGY, PRACTICAL. See PRACTICAL THEO-

| OLOGY.

THEOLOGY, SCHOLASTIC. See SCHOLASTIC THEO-

| OLOGY.

THEOLOGY AND SCIENCE. See SCIENCE AND RELI-

| GION.

THEOLOGY, SPECULATIVE. This title has come into

| use, particularly in Germany, to designate that
| method in systematic theology which, availing itself of
| all the helps subsidiary to theology, collects its material
| under the guidance of a philosophical or speculative
| survey of the field, and combines it into a systematic
| whole.

1. The necessity for such a term is shown by the fact

| that neither systematic theology nor Christianity itself
| can be compressed within the compass of a system of prac-
| tical doctrines only. Christianity is designed to benefit
| the entire man, his intellect as well as his feelings and
| will. Indeed, Christian piety is based on the truth; and
| Christianity is the revelation of the truth and the abso-
| lute religion. To attain a direct objective knowledge of
| God, as distinct from the indirect knowledge obtained
| from the consideration of his works, etc., is evidently the
| work of speculation; and the same is true of that
| defence of Christianity which not only undermines the
| arguments of assailants, but establishes the reasons for
| Christianity in truth.

2. The material of speculative theology is gathered

| from the realm of experience everywhere, mundane
| and supermundane, and more directly still from the
| Christian faith. The task of speculative theology is to
| combine the experimental facts of the religious life into
| a harmonious system in which thought and scientific
| knowledge, the facts of a philosophical, or mechanical
| nature, are coordinated with the historical facts
| connected with Christianity, and trace them up until they
| arrive at the great central fact—the divine life incarnated
| in the person of Jesus Christ. Faith, by which we mean an immovable foot-
| ing on the truths and realities of Christianity, is there-
| fore a prerequisite for this science; but this can never
| be more than a prerequisite, because the science is equally based on
| the safe ground of known historic fact.

Christianity is specially adapted for speculative treat-

| ment by reason of its possessing a point of internal unity
| which combines both idea and fact, God and man, and
| therefore becomes in itself the power to overcome
| all contrats. The ancient Church correctly fixed that
| point in the incarnation of the Logos (Ignatius, Irenæus,
| Origen, Athanasius, Gregory of Nyssa).

The dangers of speculation in theology are well illustrated in the in-
| tellectualism of contemplation as displayed in the Eastern
| Church. It manifests practical and ethical tendency of the West served to complete, and, to some extent, cor-
| rect, the Eastern intellectualism. Tertullian and Au-
| gustine gave themselves to practical speculation; but
| Anselm was the father of genuine Christian speculation
| (Car Deus Homo?) Aquinas and Duns Scotus, though
| inferior to them in rendered good service in the same field.
| The Reformations was concerned rather with the dis-
| tinguishing characteristics of this speculative interests of Christianity, though Anselm's ideas were carried for-
| ward and established in its progress. Not until after
| fundamental inquiries into the philosophy of knowledge
| and into the limits of human understanding, connected with the external
| world, which we possess had been made was it entirely pos-
| sible to utilize, for speculative purposes, the treasures of
| Christian doctrine, for defence, attack, and positive develop-
| ment. The fruitage of such investigations may be seen
| in the works of Schleiermacher, Kaub, Martheinecke,
| Rothe, Martens, etc. See PRACTICAL THEO-
| OLOGY.

Upon the whole subject consult Baur, Christ. Gnosis

| (1883); Ritter, Gesch. d. christl. Philosophie (1841-51,
| 6 vols.). See Herzog, Real-Encyklop. s. v.

THEOMANCY (θεόμαντης, God, and μαντία, divination),

| a kind of divination drawn from the responses of the oracle among heathen nations.

THEÓNAS, or THEOON (see the extract from Philo-

| stigorus given by Photius), was bishop of Marmarica, in
| Cynusia, in the 4th century, and one of the most de-
| voted adherents of Arius. The synodal circular given in
| Athanasius, i, 398 sq. (ed. Montfaucon), from bishop
| Alexander, which mentions the earliest measures taken
| against Arius, contains the names of Theonas and his
| colleague and neighbor Secundus of Piolemi. The
| circular referred to indicates that both Theonas and Se-
| cundus had been deposed; but it would seem that the
| deposition was not enforced, since they appeared at the
| Council of Nice in the character of qualified members.
| They achieved notoriety in that synod by resisting the
| Homounosis more firmly even than did their leaders,
| Eusebius and others; and as they refused to unite in
| the condemnation of Arius, they were again deposed
| and banished. Philostigorus (i, 2, 1) states that Theonas
| was recalled by the emperor Constantine; but he would
| seem to have taken no further part in the ecclesiastical
| conflicts of the time. His name occurs no more in the
| lists of controversies (see Tertullian, Hominon, So-
| crates, Hist. Eccles. i, 9 (Decree of Nice); Kipphanus,
| Hier. ix, 8, and comp. lxvii, 6, and lix, 11; Tillemont,
| Mémoires pour servir à l'Histoire Eccles. (Brussels, 8vo ed.), vi, 2; Hist. Abrégé des Ariens, art. vi, vii; and
| History of the Council of Nice, art. vi, xii.—Herzog, Real-
| Encyklop. s. v.

THEOPASCHTES (from θεός, God, and πασχω, to suffer).

| This term was applied to those persons in the ancient
| Church who pronounced in favor of the formula that
| God had suffered and been crucified, and occurs for
| the first time in the letters of Iasidore of Pelusium (q. v.)
| (Ep. i, 102, 124). The addition of the clause θεός կաτα-
| σκόπον to the Trisagion by Peter Fullo (q. v.) gave gun-
| ner currency to its use (Theophan, Chronographia, p. 97,
| 184), and formed an element in the Monophysite dis-
| pute. Fulgentius Ferrandus and Fulgentius of Ruspe
| declared in favor of the formula "One belonging to the
| Trinity has been crucified" (see Gieseler, i, 286; Schörmich, xviii, 329), which was subsequently reversed by
| the Fifth (Ecumenical Synod of Constantinople in
| 558 (Athanaea 10). Fullo's addition to the Trisagion
| was in use among the Catholics of Syria until its rejec-
| tion by the Concilium Quieruam in 692 (Canon 81),
| after which only Monophysites and Monothelites con-
| tinued in the Catholic Church, and the latter had
| reached the conclusion that every addition to the Tris-
| agion involved a quaternity. Theopaschtism is a very
| general conception of the popular mind, even in Protos-
Theophany. The ancient Greeks were accustomed, during a certain festival known as η ἑορτάζων, to display at Delphi before the public gaze the appearance of all their gods. Θεοφανεία denoted the apparition of one or more gods. The term thus understood was applied by ancient Christian writers to the manifestations of God under the Old Covenant and to the incarnation of Christ. In the former case it refers to the events leading to the birth, the baptism, and the second advent of Christ. 'Η ἑορτάζων was, however, a usual substitute for its employment as respects his birth. See EPIPHANY. Later usage has given it the term a doctrinal meaning, by which it is made to designate a special form of the divine revelation of the divine glory; for it is necessary to examine the entire series of modes of the divine manifestation (see Breternicher, Systemat. Entwicklmg, p. 196). Without delaying to undertake a survey of this kind, we sketch the scriptural view of the theophany in the following paragraphs.

1. The theophany is never an immediate revelation of the supramundane Deity itself (John i, 18; 1 Tim. vi, 16). God reveals himself only in Christ (Matt. xii, 27). The theophany is therefore more accurately defined as a Christophany, or an epiphany of God in Christ; and all nature is a storehouse of signs of the divine presence, which uniformly point to Christ (Rom. i, 20; Col. i, 16). See LOGOS.

2. The theophany, regarded as a Christophany, is developed in three great stages: (1) under the Old Test.; (2) in the incarnation; (3) in Christ's second advent.

3. In that advent the theophany, or revelation of the divine glory, will reach its consummation (Titus ii, 13). The first advent was also a revelation of the kindness and love of God (iii, 4) and of his grace and truth (John i, 14-17; xiv, 9); and with that revelation corresponded the fact that Christ saved the Father in all his work, even as the future manifestation of Christ shall be accompanied with the blessed vision of the saints (1 John iii, 2). Our attention is, however, confined by dogmatics to the modes of manifestation which occurred under the Old Test. prior to the advent of Christ, or under the New as accompanying or representing his presence. See ADVENT.

3. The theophany or Christophany of Scripture is the epiphany of the coming Christ, mediated through the angel of the Lord (Gen. xvi, 7, etc.), of the face (Exod. xxxiii, 14; Isa. iii, 9), or of the covenant (Mal. iii, 1). This angel was not a created being. His symbolic sign was the pillar of cloud and fire; his attribute the display of the glory or majesty of God (Exod. 24, 17); his later Rabbinical and theological designation on the Shekinah (q. v.).

4. The manifestation of God in Christological theophany begins with the voice of the miracle (Heb. 1, 1). The voice of God and of heaven being identical, but different from the Bath-Kol of the later Jews, and progresses towards apparition proper, which is a miracle addressed to the eye, and in which the angel of the Lord appears escorted by actual angels, at first only two, but in later inscriptions growing in number. See JESUS-KOL.

5. Theophany, the objective mode of revelation, never takes place without being accompanied in the mind of the observer with an ecstatic vision. This connection with the theophany distinguishes it from the ordinary historical occurrences (2 Kii vi, 17; John xii, 12; Acts ix, 7; comp. xxii, 9, 12, 11). On the other hand, no vision is without its element of theophany, which fact distinguishes it from mere subjective hallucination (Isa. vi, 1 sq.; the book of l uniel; Zechariah; Acts x, 9). See VISION.

6. The various modes of manifestation can be distinguished, therefore, only when the predominantly objective facts of the theophany are compared with the predominantly subjective facts of the vision. See PROPHECY.

7. Theophanic Christophany enters fully into earthly
THEOPHILANTHROPISTS—conditions by being incorporated in elements of nature and of soul-life. It completes itself in one direction by the appariation of angels, and in the other by symbolical representations of an earthly nature (Gen. iii, 24; Exod. ii, 16; Ps. cxviii, 1, cxxiv; Isa. lxxi, 2). Mal. ii, 7); but mostly all by the guidance of King Urim and Thummim.

8. Vision takes place in the way of a momentary vacating of the body or an ecstasy (2 Cor. xii, 4). It expands in an abundance of symbolical and allegorical visions (Ezek., Dan., Zech., Rev.), and finds its completion in the prophetic visions. The last and highest determination of the ordinary life of the person chosen, and occurs chiefly where the common life has not been developed to any considerable extent, as with the Old-Test. Joseph; or where it is involved with a secular calling, as in the case of the New-Test. Joseph.

See Deut. xi, 6.

9. The life of Christ combined into a higher unity all the fragmentary features of pre-Christian theophanies (οὐρανός, Heb. i, 1). His personal life revealed God to the world, and the entire universe became for him, in turn, a theophanic environment attesting himself, and his future life by the subjective vision, in which the contrast between ecstasy and ordinary consciousness of the world no longer exists. Consult Herzog, Reim-Encyklop., s. v.; Buttelstedt, De Appearitionibus Doctrum Gentilium (Ger. 1744); Milles, De Varsia Generibus Theosophiis (Hab. 1802); Stud. u. Krit. u. Sie Chemnitz, James Thacher.

THEOPHILANTHROPISTS (Gr. lovers of God and man), the name assumed by a party of French deists during the Reign of Terror to indicate their adherence to a natural or theistic religion and worship which were intended to supersede Christianity. In February, 1790, freedom of religious opinion, and with it of religious worship, was allowed; and it was clear that neither Christianity nor Catholicism in its usual forms had been driven out of the hearts of the people. The civil authorities were much concerned lest the old political sympathies for royalty should revive with Catholicism. Still, a felt consciousness of the necessity of some religion led many to adopt a form of worship adapted to a natural religion. The foundation of this new religion was laid in 1796 by five heads of families, who, having declared themselves Theophilanthropists, met together every week for united prayer, to listen to moral readings, and to be instructed in a practical religion. In the same year a kind of catechism or directory for public or social worship was published at Paris under the title of Manuel des Théanéoristes. This breviary was based on the simple fundamental articles of a belief in the existence of God and in the immortality of the soul. In 1798 Thiébaut-Lépeaux stood at the head of the society; the Directory assigned ten parish churches to the rapidly growing association, and the new worship soon spread over the provinces. As to their mode of worship, there was a simple altar—whereon flowers and fruit, according to their season, were placed as thank-offerings—and a rostrum for the speaker. The walls were adorned with moral mottoes, such as, "Children, honor your parents and respect your elders;" "Husbands and wives, be kind to one another." Instead of the traditional festivals, there now occurred those of nature, arranged according to the seasons of the year; in the place of sacraments, there were arbitrary and highly sentimental ceremonies, which took place at the birth of a child, at the reception of new members, at celebrations of marriage, at distribution of prizes to children, and at funerals. They had four special festivals, in honor of Socrates, St. Vincent de Paul, Jean Jacques Rousseau, and Pantheism. When the wedding began to revive, the Theophilanthropists began to decline. They and their sentimental trumpery were turned out of the churches; the Revolutionary government forbade them, Oct. 4, 1801, to use even the three churches which were left in their hands; and when their petition for holding their services elsewhere was refused, the Theophilanthropist religion soon died of inanition, despaired by the inful pile as well as by those who still remained Christians. An attempt to revive it after the revolution of 1830 utterly failed. See Blunt, Dict. of the Bible, s. v.; Gravier, Fruits of the School; s. v.; Graugues, Histoire des Sectes Religieuses; Hagenbach, Hist. of the Church in the 18th and 19th Centuries, ii, 435. Théophilestäti (θεοφιλεστατος, most dear to God), a title of respect given to bishops in the early Church. This title frequently occurs in the emperor's rescript in the civil law, and was of such common use in those times that Socrates (Proem. ad lib. vi) thinks himself obliged to make some apology for not giving it to the bishops that were then living. See Bingham, Christ. Antiq. bk. ii, ch. x, § 6.

THEOPHILUS (Θεόφιλος, friend of God), the name of two men associated with sacred history, one of them being mentioned in the New Test. and the other by Josephus.

1. The person to whom Luke inscribes his Gospel and the Acts of the Apostles (Luke i, 1; Acts i, 1). A.D. cir. 56. The important part played by Theophilus in allaying immediately occasioned the composition of these two books, together with the silence of Scripture concerning him, has at once stimulated conjecture, and left the field clear for it. Accordingly we meet with a considerable number and variety of theories concerning him.

1. Several commentators, especially among the fathers, have been disposed to doubt the personality of Theophilus, regarding the name either as that of a fictitious person or as applicable to every Christian reader. Thus Origen (Hom. in Luc.) raises the question, but does not discuss it, its object being merely practical. He says that all who are beloved of God are Theophili, and may therefore appropriate to themselves the gospel which was addressed to Theophilus. Epiphanius (Heresii. ii, 429) speaks doubtfully: ειναι ειναι τοις Θεοφιλοις τας γραφινες Πανευ, ἢ παντι καιρω θεοφιλοι διηγησανται. Sallustian (Epist. ad Salomon) apparently assumes that Theophilus had no historical existence. He justifies the composition of a work addressed Ad Ecclesiam Catholicaem, under the name of Timotheus, by the example of the evangelist Luke, who addressed his gospel to Theophilus. In the words of Erasmus, "the love of God."" Si nam scire Theophilium vocabulo amor, sic Timoteio honor divinitatis exiptrimitur." Even Theophylact, who believes in the existence of Theophilus, takes the opportunity of moralizing upon his name: και πας οδερως θεοφιλος, και κρατος κατα των παθων αναδημοσεως Θεοφιλου εστιν κρατιστος, δε και αιδος την εις ουνομα του Θεογενου (Argum. in Luc.). Among modern commentators, Hammond and Leclerc accept the allegorical view; Erasmus is doubtful, but, on the whole, believes Theophilus to have had a real existence.

2. From the honorable epithet σπάρτηρ, applied to Theophilus in Luke i. 3, compared with the use of the same epithet as applied by Claudius Lysias and Tertullius severally to Felix, and by Paul to Festus (Acts xxiii. 26; xxiv. 3; xxvi. 25), it has been argued with much probability, but not quite conclusively, that he was a person in high office in Rome, and a personal friend (Argum. in Luc.) conjectures that he was a Roman governor, or a person of senatorial rank, grounding his conjecture expressly on the use of κρατιστος. Eucumenius (Ad Act. Apol. i, 1) tells us that he was a governor, but gives no authority for the assertion. The traditional connection of Lucius Antiochus with the Theophili has disposed some to look upon Antioch as the abode of Theophilus, and possibly as the seat of his government. Bengel believes him to have been an inhabitant of Antioch, "ut veteres testantur." The belief may partly have grown out of a story in the so-called Recognitions of St. Clement (lib. x), which represents a certain nobleman of Antioch...
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of that name to have been converted by the preaching of Peter, and to have dedicated his own house as a church, in which, as we are told, the apostle fixed his episcopal residence. Hence it is inferred that spòrèiws in Acts i, 1 proves that Luke was on more familiar terms with Theophilus than when he composed his gospel.

3. In the Syriac lexicon, extracted from the Lexicon Heptadot, of Castell, and edited by Michaelis (p. 948), the following description of Theophilus is quoted from Bar-Bahul, a Syrian lexicographer of the 10th century: "Theophilus, primus credentium et celeberrimis apud Alexandrienses, qui cum aliis Ægyptiis Lucam rogabat, ut eis evangeliunm scrieret." In the inscription of the Gospel according to Luke in the Syriac version, we are told that it was published at Alexandria. Hence it is inferred by Hase (Bibl. Bremensis Class. ch. iv, fasc. iii, dis. 4, quoted by Michaelis, Intro, to the New Test. [ed. Marsh], vol. iii, ch. vi, § 4) and by Bengel (Ordo Temporum [2d ed., p. 196]) that Theophilus was, as asserted by Bar-Bahul, a convert of Alexandria. This writer ventures to advance the startling opinion that Theophilus, if an Alexandrian, was no other than the other Greek of that name, who is said by the Hagiographer, name of Diodichis ('μυτοικας, i. e. Θεοφιλός). It hardly seems necessary to refute this theory, as Michaelis has refuted it, by chronological arguments.

4. Alexander Morus (Ad Quemdam Loca Nov. Fad. Note, ad Luc. i, 1) makes the rather hazardous conjecture that the Theophilus of Luke is identical with the person who is recorded by Tacitus (Annal. ii, 55) to have been denounced for fraud at Athens by the court of the Areopagus. Grotius also conjectures that he was a magistrate of Achaia baptized by Luke. The conjecture of Grotius must rest upon the assertion of Jerome (an assertion which, if it is received, renders that of Morus possible, though certainly most improbable), namely, that Luke published his gospel in the parts of Achaia and Boeotia (Jerome, Comment. in Matt. Proem.).

5. It is obvious to suppose that Theophilus was a Christian; but a different view has been entertained. In a series of dissertations in the Bibl. Bremensis, of which Michaelis gives a resume in the section already referred to, the notion that he was not a Christian is maintained by different writers, and on different grounds. Michaelis, one of the contributors, assumes that he was a Roman governor, argues that he could not be a Christian, because no Christian could be likely to have such a charge intrusted to him. Another, Theodore Hase, is of the opinion that Theophilus of Luke is no other than the deposed high-priest Theophilus the son of Annus (see below). Michaelis himself is inclined to adopt this theory. He thinks that the use of the word καρπαῖς in Luke i, 4 proves that Theophilus had an imperfect acquaintance with the facts of the gospel (an argument of which bishop Marah very properly disposes in his note upon the passage of Michaelis), and further contends, from the iv ἴπτιοu of Luke i, 1, that he was not a member of the Christian community. He thinks it probable that the evangelist wrote his gospel during the imprisonment of Paul at Caesarea. He is astonished at the address of the Jewish nation. According to this view, it would be regarded as a sort of historical apologia for the Christian faith.

In surveying this series of conjectures, and of traditions which are more nothing than conjectures, we find it easier to determine in what we are expected to believe. In the first place, we may safely reject the patriotic notion that Theophilus was either a fictitious person or a mere personification of Christian love. Such a personification is alien from the spirit of the New-Test. writers, and the epithet spòrèiws is a sufficient evidence that it is directed not to Theophilus as one of the heads of the Jewish nation. According to this view, it would be regarded as a sort of historical apologia for the Christian faith.

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pagans in his district, which resulted in the most of them being driven out of Egypt. His behavior to the different sects of Christians was marked by the same unqualified irenicism. He appears to have passed a part of his early life among the Christians of Nitrus, some of whom were Origenists and others Antiochene.

At first he declared himself decidedly against the latter, and, in opposing them, he sided openly with the Origenists, drawing his arguments from the works of Origen. When, however, it became evident that the majority of the Egyptian monks were Antiochene, Theophilos went over to them about 899, condemned the writings of Origen, commanded all his clergy to burn them, and commenced a cruel persecution of all who opposed the Antiochene morphists, while he himself continued to read the works of Origen with admiration. In 401 he issued a violent letter in which he condemned the writings of Origen and threatened the latter's adherents; in the following year he sent forth another of like character, to the unbound delight of Jerome. Theophilos was subsequently called to Constantinople by the empress Eudoxia, and secured the deposition and banishment of the Origenists (q. v.) in 403. During the tumult which followed, Theophilos escaped and returned to Alexandria, where, in 404, he issued a third Paschal letter against the Origenists, and where he died in 412. The works of Theophilos mentioned by the ancient writers are, Προσωπωρογεων τοις φοιτητας γα τα Καταραγων έναι, and De Homesthese (Dialog, ii, 191), and which Gennadius (38) calls "adversus Origenem unum et grande volumen:"—Letter to Porphyry, Bishop of Antioch, quoted in the Acta Concilii Episc. pt. i, c. 4.—the three Paschal Letters already mentioned and one more:—and some other unimportant letters, letters, and controversial works. The Paschal Letters are still extant in a translation by Jerome, and are published in the Antidot, contra Divers. Oiamna Sacrorum Heresiae (Basel, 1528 fol.); and the whole of his extant remains are contained in Galland, Biblioth. Patr. vii, 203 fol.; Carey, Hist. Lit. s. v. 365, p. 279, 380, 414; Murdock, note to Mosheim, Eccles. Hist. l, 444 (Engl. ed.).—Smith, Dict. of Greek and Latin Biog. s. v.

Theophilos of Antioch, a writer and bishop of the Primitive Christian church, was educated a heathen, and afterwards converted to Christianity. He was ordained bishop of Antioch, succeeding Eros, about A.D. 170, and governed the church twelve or thirteen years, at the end of which he died. Having been converted from heathenism by the study of the mysteries, he wrote an apology for the Christian faith, addressed in the form of a letter to his friend Autolycus. The work shows much learning and more simplicity of mind. In its general structure it resembles the works of Justin Martyr and the other early apologists; but it contains a more detailed examination of the evidence for Christianity, derived both from Scripture and from history. The three books of Theophilos to Antioch were first published in the collection of the monks Antonius and Maximus entitled Sententiarium sicte Capitula, Theologi- corrarium praeclare, et Historia et Prospecta Libri, Tomi Tres. There have been a number of manuscripts, and most complete being that of Johann Christopf Wolf (Hamb, 1724, 8vo), and an English translation by Joseph Betty (Oxford, 1722, 8vo). Theophilos was the author of several other works which were extant in the times of Eunuchus and Jerome. Among them were works against the heresies of Marcion and Hypothenere.—Commentary on the Gospels (still extant in Latin, and published in the Bibliotheca Patrum [Paris, 1755, 1598, 1699, 1654, etc.]). Jerome refers to his Commentaries on the Proverbs. See Smith, Dict. of Greek and Roman Biog. s. v.; Alford, Bible Greek, vol. i, 816; Mosheim, Eccles. Hist.; Herzog, Real-Encyclop. s. v.

Theophilus of Cessaia, a bishop who presided over the Council of Cessaia in Palestine, and signed the letter of that council, which appears to have been drawn up by himself, on the Paschal controversy, A.D. 198.

Theophilos of Cilicia, so often mentioned in legend, is said to have originally been the administrator of the Adana bishopric. Of modesty, he declined the episcopal see, and was deprived of all his honors by the new favor of Dios. He was applied for help to a Jewish sorcerer, who brought him into a nightly convention of devils. Here help was promised to him provided he would deny Christ and Mary and would assign his soul. He was restored to his former position; but, regretting what he had done, he prayed as a penitent to Mary, and this intercession Christ took the assignment away from the devil and enchanted him with his breast while asleep in the church, tired out by prayer. He now openly confessed his sin and died three days later. The author of the legend is said to have been a Greek cleric, Eutychianus; while a Neapolitan priest, Paulus (9th century), made it known in the West. In the Acta SS. for Feb. 4 we find this legend in a poetical dress, by the bishop Marob of Rennes. See Jurjina, Epitomes de Rulobon, vol. ii; Pfeiffer, Marienlegenden (Stuttgart, 1846); Blumenau, Theophilos (Gien, 1838); Hoffmann von Fallerelen, Theophilos (Hanov. 1853—54).—J. B., Riedens Gedichte über Theophilos (Munich, 1873; edited after a Munich MS. of the 18th century). (B. F.)

Theophilos of the Indies, bishop of the Homerites, was born in the isle of Diu. When yet a youth he was brought as a hostage to Constantinople, where he became a Christian (Arian). He was made deacon, and finally bishop for the Arabic mission about 850. Being supplied by Constantius with rich presents for the princes at home and with money for the building of churches, he converted the king of the Homerites, and built churches at Taphar, Aden, and Hormuz. The large number of Jews, however, residing in the country prevented a further propagation of Christianity. In the year 856 Constantius appointed him bishop of the Ethio- pian Church. From the isle of Socota he went to Axum, but was soon obliged to leave the place. See Le Quelen, Orienta Christiana, li, 644; Theolog. Universal-Lexicon, s. v. (B. F.)

Theophori (Θεοφόροι, God-bearers), a name assumed by some of the early Christians, signifying that they carried about with them the presence of God. St. Ignatius gives himself this title in his inscriptions to his epistles, both of which begin Ἰηναρων ὧ καὶ θεο- φόροι; and explains his meaning in his dialogue with Trajan, "Theophorus is one that carries Christ in his heart." "Yes," said Trajan, "carry him that was crucified in thy heart?" He replied, "Yes; for it is written, 'I will dwell in them and walk in them.'" Anastasius Bibliothecarius, indeed, gives another reason why Ignatius was called Theophorus (Θεοφόρος, God-bearer)—because he was the child whom our Saviour took and placed in the midst of his disciples, laying his hands upon him; and, therefore, the apostles would never presume to ordain him by imposition of hands after Christ. But, as bishop Pearson and others observe, this is a mere invention of the modern Greeks, Vincentius Bellavacca and others advance this ridiculous reason: that Ignatius was so called because the name of Jesus Christ was found written in gold letters in his heart. But against these traditions we have the fact that the title was not peculiar to Ignatius, but common to all Christians. See Bingham, Christ. Antig. bk. i, ch. i, § 4.

Theophylact, archbishop of Achrida and metropolitan of Scythia, a eminent ecclesiastical writer, was born and educated at Constantinople, and was bishop in 1077, and perhaps some years later. The date of his death is uncertain, but probably about 1112, or later. After he was made bishop, he labored diligently to extend Christianity in his diocese, but met with much opposition, of which he complained in his
epistles. The works of Theophylact are: *Commentaria
in Quatuor Evangelia* (Paris, 1631, fol.); *Commentaries
on the Acts of the Apostles*, Greek and Latin (Colom-
bia, 1659); *Commentaries on St. Paul's Epistles*, Greek and
Latin (Lond. 1636, fol.); *Commentaries on Four of
the Minor Prophets*; namely, Habakkuk, Jonas, Nahum,
and Hosea, in Latin (Paris, 1588, 8vo). The Comment-
aries on all the twelve minor prophets are extant in
Greek in the library of Strasbourg, and have been de-
scribed by Michaelis in his *Biblioth. Orientalis*. These
commentaries are founded on those of Chrysostom; but
his exegesis is so direct, precise, and textual, and his
remarks are so often felicitous and to the point, that
his commentaries have always been highly prized—See
especially his *Commentaries on the Acts of the Apostles*,
which have been commended by John Meursius (Leyden,
1617, 4to), and also in the *Bibliotheca Patorum*—besides
several tracts, some of which are rather doubtful.
A splendid edition of all his works in Greek and
Latin was published by J. F. Bernard Maria de Ru-
Dict.* s. v.; Smith, *Dict. of Greek and Latia Biotog.* s. v.

The Theophylactian name given to the orthodox
Christians of Alexandria by the Jacobites in the 7th

Theosebites, a sect which spread in Palestine and
Phoenicia during the first half of the 5th century, and
appear to have been similar to, if not identical with, the
Hypsistarians (q. v.). The Theosebites exalted the
moon, sun, and stars into objects of worship, and yet ac-
cepted the Christian Deity; those who adopted their res-
olution thus appear to have been an adulteration of
Christianity with Magianism. Probably these sects are to
be traced to the Therapeutæ and Essenes, who worshipped
τοῖν θεόν or τύχαρον, kept the Jewish Sabbath, and Jew-
ish observances respecting food. They professed a pæ-
stial belief in Christ, but were, at the same time, strict
Unitarians.

Thesophsy (Σεφωσοφία, divine wisdom), the name
given to a so-called sacred science, which holds a
place distinct as well from that of philosophy as from
that of theology, even in questions where these latter
sciences have the same object with it: namely, the
nature and attributes of God. In investigating the divine
nature and attributes, philosophy employs as the basis of
its investigation the ideas derived from natural rea-
son, while theology supersedes to the principles of
natural reason those derived from authority and revela-
tion. Thesophsy, on the contrary, professes to exclude all dia-
lectical process, and to derive its knowledge of God
from direct and immediate intuition and contemplation,
or from the immediate communications of God himself.
Thesophsy, therefore, so far as regards the science of
God, is but another name for mysticism (q. v.); and the
direct and immediate knowledge or intuition of God, to
which the Mystics laid claim, was, in fact, the formation
of that intimate union with God, and consequent ab-
straction from outer things, which they made the basis of
their moral and ascetical system. Thesophsy has exis-
ted from a very early date; and within the Christi-
\~nian period we may number among Thesophs the Neo-
Platonists, especially Plotinus, Iamblichus, and Proclus,
the Hesychasts of the Greek Church; all those of the
medieval Mystics who laid claim to any dogmatical theo-
\~r\~y; and in later times the Paracelsists, Bodenstein and
Thalhauser, Weizel, Jacob Boehme, and Swedenborg.

Below is a brief outline of Thesophsy as taught by
Boehme among his followers. He worked out the efflux
from the One Infinite Existence, and such an efflux is
a necessary attribute of God's own being. All things
come from a working-will of the holy, triune, incompre-
hensible God, who manifests himself through an exter-
nal efflux of fire, light, and spirit. Angels and men are the
true and real sons of God, the true light, life, and spirit,
the divine fire from which light and love are gener-
ated in them. This triune life in God is the perfection
of being, and the loss of it constituted the fall of angels
and men. Thus man having been made a living image
of the divine nature and endowed with immortality, he
was exchanged for love, light, life, and spirit of the
world. He died to the influences of the Spirit of God on the very day of his transgres-
sion, but remained subject to all the external influences
of the world; and the restoration of the influence of the
Spirit constitutes the work of redemption and sanctifica-
tion. Christ restores man to the nature of the physical
al life, which is possessed by all through new birth
and his indwelling. No son of Adam can be lost except
by the willful loss of this paradigmal gorm of the divine
life; and its development is the development of salva-
tion. In the hands of Law, the theosophy of Boehme
achieved a much more reasonable form. All that in which
it had been clothed by its author, whose language was a
medley of alchemy, obscure analogies, and false eury-
logies. It was then exhibited as a philosophy of re-
demption and spiritual life, which only wanted the key-
stone of sacramental psychology to make it a firm sys-
tem of truth. For full information on the subject, see
Walton, *Notes and Materials for an Adequate Bio-
ography of William Law, comprising an Elucidation of
the Scope and Contents of the Writings of Jacob Boehme,
d and of his Great Commentator Dionysius Andreas Freher,
etc. (1854).* See Blunt, *Dict. of Doctrinal Theology*, s. v.;
*Chamber's Encyclopedia*, s. v.

Thetóikos (Θετοίκος, God-bearing). 1. A title ap-
plied by the later writers to the Virgin Mary as the
"mother of God." See MARIOLATRY.

2. An ecclesiastical term adopted at the councils of
Epheus and Chalcedon to assert the doctrine of the
divinity of our Lord's person. The truth which it was
designed to teach is that although two natures are
united in one Christ, yet there are not two persons, but
one. Our Lord was a divine person from all eternity,
and upon his incarnation he did not cease to be the
person he had been before. There was, therefore, no
change or interruption of his identity, for the Godhead
became incarnate, not by the conversion of the Godhead
into flesh, but by taking the manhood into God. Al-
though the nature which he took of the substance of
his mother was human, the person who was born was
divine, and this was the truth declared in the adoption
of the term Θετοίκος. It is not, of course, meant that the
Virgin was the mother of the Godhead of our Lord,
but that it is the nature, which he took of the substance,
was so united to the divinity that the person
gotten of her was God as well as man. In this sense
she might be called the mother of God. Equivalent
expressions are used by Irenæus and Ignatius, while
Θετοίκος is used by Alexander of Alexandria, Athana-
sius, Cyril, Beza, Origen, and others of this theologian.
This doctrine has been the cause of much debate, and
of more than one council. See CHRISTOLOGY.

Therapeuτεσ (Σεισαρετταί [attendants, i. e. war-
shippers, sc. of God] and Σεισαρεττηδες), a Jewish sect in
Egypt, which is described by Philo in a separate
treatise Περὶ Λογίου Ἰθμίου αἰτῶν ἀρτίων, or De Vita Contemplativa (Off. [ed. Mangey], ii, 471-
496). It is strange that no later writer of that period,
even Josephus, knows anything about the Therapeu-
tes; for what we find in ecclesiastical writings about
them since the time of Eusebius is nothing but a repro-
duction of the Philonic narrative; and the erroneous
opinion of Eusebius, who regarded the Therapeutæ as
Christians, has been followed by all Church fathers,
with the exception of Photius. Modern critics have,
with a few exceptions, identified the Therapeutæ with the
Essenes, but with this difference, that while the for-
er were only theorists, the latter were men of practical
life. Of late the question as to who the Therapeu-
tæs were has excited much discussion since, especially
among the Jewish historians. Schubert, especially
the Jewish historian Grätz, believe Philo's treat-
sie to be spurious, and only an embellishment of Chris-
tian monarchism as it began in Egypt. But, before de-
THERAPEUTÆ

The fatherland of the Therapeutæ is Egypt, and beyond this country the order has probably not been propagated. When Philo speaks of their diffusion through the whole world (πολλακοι μιν ουν της ιακωμης ουσια του ταυτο του γενους), we cannot take his words in their literal sense, for the same reasons as above. But in a more general sense, because we have no notice whatever of the Therapeutæ outside of Egypt. What he meant to say is that, outside of Egypt, there were also men of a similar tendency, without believing that they really belonged to this order in Egypt. Keim thinks, therefore, that Philo’s words are an exaggeration, or rather that he confuses the hermit life of the Jews with like “phenomena among the Greeks and barbarians.” Grätz, however, holds a different opinion, and adds this as an argument for Christian monks, who were generally diffused at an early age (as early as the time of the Porphyrius or of Philo). “But,” asks Dr. Keim, “has not Philo compared both the Essenes and Therapeutæ with the Gymnosophists and Magi, with the wise man Kalanos, with Anaxagoras and Democritus?”

It is evident that Philo, in describing this order, had a certain colony in view near Magnesia Lemnae, to the south of Alexandria, where the Therapeutæ lived. They dwelt at no great distance from each other, but every man in his own little house, his sanctuary, and his cell. They lived alone for the whole week, not stepping over the threshold, nor looking out (συν απλους συν υπεραινταντες, ἀλλ’ απελθε ἐς ἄνωθεν).

Simple as was their house, their diet was equally so, being a cloak of some shaggy hide for winter, and a thin mantle or linen shawl in the summer; and in their religious assemblies they appeared in a white garment. At the ordinary table their diet was very simple; it was not even necessary to cut the flesh of the animals on which it was served, and their mode of living was very simple. None of them took any meat or drink before the setting of the sun, because they believed that the work of philosophizing was one worthy of the light, and that the care for the necessities of the body was suitable only to darkness; on week days only they partook of the flesh of the animals, and their occupation was hunting. A brief portion of the night to the other (πολλ’ τοις μιν φιλοσοφοις ἄξων φωτός κρινομεν ἐννα, σκοτος δι’ εις τας σωματικας ἀνάγκας, ἄνω της μιν ἦμες, τας δε βραχι τι μόρος της νυκτος ἐνεμας). Many fasted for three days, several for six. They ate nothing of a common dish, but each brought his own, which was cooked without seasonings of salt, which the more luxurious of them further seasoned with hysop, and their drink was water from the spring. For such a simple mode of living they naturally had no need of great earthly possessions; but, as Philo says, they left their possessions to their relatives and friends, and without any property they went out, as if their mortal life had already come to an end, only anxious for an immortal and blessed existence (ἀιτε δι’ αυτος της αασαντος και μακαριας εις των ἡμιον τιτλοι ρητεσαι νομιζοντες ἵνα των θευρη μιν ανοελαται τοις ουσίαις ουσι ου θεογραφαι, ἀιτε και της αληθειας ολοθρευται). They prayed twice every day, at morning and at evening. When the sun rose, they entreated God that the happiness of the coming day might be real happiness, so that their minds might be filled with heavenly light. The interval between morning and evening was devoted wholly to prayer, which was usually of a very private character. They took up the Sacred Scriptures and philosophized concerning them, investigating the allegories of their national philosophy, since they looked upon their literal expressions as symbols of some secret meaning of nature intended to be conveyed in those figurative expressions, which are drawn from those of the philosophy of the Logos, the Pure Mind, the All-Pervading God, the Creator of all things.

As a canon of such allegorical exposition of Scripture, the real home of which was in Egypt, they used the writings of the Rabbis for the guidance of this interpretation, and the figures of the Scripture, and the conceptions of the authors of the Rabbins, as the diviners, and the Logos, as the all-pervading deity, were the materials for this construction.

They also composed psalms and hymns to God in every kind of metre and melody imaginable, which they sang at their meetings. Having thus passed the day, they prayed again that their soul, being entirely lightened and relieved of the burden of the outward-senses, might be able to trace out truth existing in its own consistory and council-chamber (in τωστω των συνειριων και βουληματων διηεσει ηρημων); and many of them of Philo’s statement is to be given credence, are said to have spoken in their sleep, divulging and publishing the celebrated doctrines of the sacred philosophy (πολλοι ουν και ἐκλαλητητον εν υπνων αινοτολογημα τα της ἑραις φιλοσοφιας αυτομη δι’ ερμηθα).

Women were left by the council of the members of the order, for the greater part of whom, though old, were virgins in respect to their purity, and were animated by the same admiration for, and love of, wisdom, in the exercise of which they were desirous to pass their lives. These women, like the male members of the order, lived separately, performing the same duties: but at the meetings and banquets both sexes were united.

Slaves—labor was dispensed with, because they looked upon the possession of slaves as something absolutely and wholly contrary to nature—for nature had created all men free; but the injustice and covariance of some men who preferred inequality—that cause of all evil—having subdued the weaker, had given to the more powerful authority over the vanquished. At their common banquets, therefore, no slaves ministered to their wants, but young men who were selected, and whose dress was such that nothing of a slavish character could be seen in it, or, to use the words of Philo, ἄξωτοι δι’ και καλιμνοι των φιλοσοφων ειςαυαν υπεραιντοτε, ενεκα των μιν εδωκον ἐπιφρεσον και συνειριωτα, εις το τοιο το θυμηπισμον, i.e., they were unpretentious and were their tunicas let down, in order that nothing which bears any resemblance to a slavish appearance might be introduced into this festival.

At the banquet they were presided over by a president (προδρομος), who addressed them and intoned a form of prayer, in which they all joined, but according to the length of time they belonged to the order. We must not, however, think that the president or elders exercised any gubernatorial power, for this is nowhere inferred; their functions were only restricted to the assemblies, in which also ἐγγενες and ἔφροι were mentioned, who acted as leaders of the choruses. The seventh day was especially distinguished. They anointed their bodies, and, clothed in white garments, they assembled in the common συμπισμον. Here they sat down with all becoming gravity, keeping their hands inside their garments, having their right hand between their legs, and the left hand by their side, close to their flank. Then the oldest of them, who had the most profound learning in their doctrines, came forward and spoke with steadfast look and with steadfast voice, with great powers of reasoning, and great prudence— not making any exhibit of their gratitude or respect, nor did they speak of the ecclesiarchs of old or the sophists of the present day, but investigating with great pains and explaining with minute accuracy the precise meaning of the laws, which penetrated through their hearing into the soul, and remained there lasting. Quietly they listened in silence, showing their approbation by nodding their heads, and indicated to the eye by a light smile their look of the eyes. In this sacred assembly the women also shared; but they had their own seats, being separate...
rated from the male members by a wall rising three or four cubits upwards, but in such a manner that they could converse with those who were within.

The seventh Sabbath, the πετυμασθή, was especially distinguished. The number fifty was regarded by them as the most holy and natural of numbers, being compounded of the power of the right-angled triangle, which is the principle of the origination and condition of the whole (τὰς δὲ πρωτέως μεγάλας ἰσότροπας πετυμασθέντας θεολογίας ἐν παντὶ πλῆθος Πλειαδάν, ἀγάστας καὶ φισταστός ἀγάμος), ἵνα τὸς ὑδρογόνου τριγώνων ὑψηλόμενος, ἤπειροι ἄρχον τῆς ἁλλής γενέσεως καὶ συστάτους). Clothied in white garments, they came together to the common feast. Before they partook of the same, they lifted up their eyes and hands to heaven and prayed to God that it might be acceptable to him. After the prayer, they sat down, the men sitting on the right hand and the women on the left, on rugs of the coarsest material. Before the feast commenced, questions were asked and answered. A passage of the Scripture was explained and religious questions were settled. All listened attentively to the speaker, indicating their attention and comprehension by their nods and looks. When the president appeared to have spoken at sufficient length, and to have carried out his intentions adequately, so that his explanation had gone on felicitously and fluently through his gifts of wisdom, acuteness, and language, the others had been profitable, applause arose from them all as of men rejoicing at what they had seen and heard; and then some one, rising up, sang a hymn which had been made in honor of God, either such as he had composed himself or some ancient one of some old poet. After him others also arose in their ranks, and in becoming manner, while every one else listened in decent silence, except when it was proper to take up the burden of the song and join in at the end. When each individual had finished his psalm, the young men brought in the table on which was the food—the leavened bread, minchah, and mingled with some hysoop, out of reverence for the sacred table which was in the holy outer temple; for on this table were placed loaves and salt without seasoning, and the bread was unleavened, and the salt unmixed with anything else.

After the feast they celebrated the sacred festival during the whole night (μετὰ δὲ τὸ δείπνον τῶν ἵππων ἔνας πανωρίζεται). All stood up together, and in the middle of the entertainment the two choruses were formed at first, the one of men and the other of women. Each chorus had its leader and chief, who was the most honored and honored of the leaders of the teaching, the hymns in honor of God in many metres and tunes, at one time all singing together, and at another moving their hands, and dancing in corresponding harmony. When each chorus of the men and each chorus of the women had feasted separately by itself, they joined together, and the two became one chorus—an imitation of that one which, in old time, was established by the Red Sea, on account of the wondrous works which were displayed there before Israel, and where both men and women together became one chorus, Moses leading the men, and Miriam leading the women; and the strings, raising their hands to heaven, imploring tranquility and truth and acuteness of understanding. After the prayer, each retired to his own separate abode, again practicing the usual philosophy to which each had been wont to devote himself.

II. Therapeutæ and Essenes.—On account of the manifold traits which were found among the Therapeutæ and Essenes, it has been inferred that the Therapeutæ were but the Egyptian branch of Palestinian Esseniun. This hypothesis is seemingly confirmed by what Philo says at the beginning of his treatise on the Therapeutæ: Having mentioned the Essenes, who are selected for their admiration and for their especial adoption the practical course of life, and who excel in all, or what, perhaps, may be a less popular and invidious thing to say, in most of its parts, I will now proceed, in the regular order of my subject, to speak of those who have placed the speculative life, and I will say what appears to me to be desirable to be said on the subject. The majority of critics have therefore not hesitated to believe in a causative connection between the two sects, and have thus, on account of Philo's words, separated the Egyptian Therapeutæ, as the theoretiasts, from the Palestinian Essenes, whom they designate the practitioners. In this assumption, there can only be a diversity of opinion as to which of the two sects justly claims the temporal precedence—whether the theory of the Therapeutæ or the practice of the Essenes is the original, or, in other words, whether Egypt or Palestine originated the theoretiastery within Judaism which is designated by the name of Essenism. The opinion that the temporal precedence belongs to the Therapeutæ, and that after Therapeutism had been planted on the soil of Judea the Order of the Essenes originated, is advocated by Grieser [Kritische Geschichte des Therapeutismus. Stuttgart, 1831 (2d ed. Leipzig, 1855), Lutterbeck (Die neuen testamentlichen Lehrbücher [Mayence, 1852], I, 275 sq.), Mangold (Die Irenkreb der Pastoralbriefe [Marburg, 1858], p. 57 sq.), and Holtmann (Geschichte des Volkes Israel und die Entstehung des Christentums [Leips. 1867], II, 79 sq.). The opposite opinion is represented by Ritshy (Geschichte des Therapeutismus [Leips. 1855], p. 348 sq.), Hilgenfeld (Die jüdische Apokalypse in ihrer geschichtlichen Entwicklung [Jena, 1857], p. 278 sq.), Herzfeld (Geschichte des Volkes Israel [2d ed. Leips. 1888]), J., ill., 406), Zeller (Geschichte der Philosophie der Griechen [Ibid. 1808], III, III, 258 sq.), Bellermann (Vorrichtungen des Abendland über Essener und Therapeuten [Berlin, 1821], p. 80, note), and Harnischmacher (Die Essenorum apud Judeos Societate [Bonn, 1866], p. 26), who admit a causative connection of both, without deciding the time of the origin. Now, denying, as we do, in opposition to the above-mentioned critics, any connection between the Therapeutæ and the Essenes, we add, in the question which of the two formed the connecting-link for the other, we will, for the sake of justifying our assertion, draw a parallel between the two sects, and first consider those points in which both agree. Both sects diligently studied the Scripture, and interpreted the same allegorically. Besides the Old Test., both had a high consideration for the writings of the older members of their order. They favored the abolishing of slavery; lived in a very simple manner, and were accustomed to appear at their religious exercises in white garments. More common traits cannot be proved as the Therapeutæ and Essenes were an entirely married life. But even this is no proof, because, according to Josephus, at least one part of the Essenes, though perhaps only the minority, married. It cannot also be said that both agreed in leading a life entirely separated from the world. Of the Therapeutæ, it is true, this can be said, but not of the Essenes, because, as Josephus tells us, they instructed the youth and took otherwise an active part in the weal and woe of their people, as they did, for instance, in the war against the Romans for the liberty of their country.

But what are the differences which exist between the Therapeutæ and Essenes? We call attention to the following:

1. The Therapeutæ led a monastic, secluded life, given entirely to contemplation. The Essenes, according to the rules of their order, were obliged to work. Their labor was prescribed for them by the law, and was variously appointed. They cultivated the fields, and were engaged in manual labors as well as in arts.

2. The Therapeutæ were separated from each other in cells, and only came together on the Sabbath and on the special occasions. The Essenes, however, however, as they resided, had their common lodges, where they lived and dined together.

3. The Therapeutæ, upon entering the order, left everything to their relatives and friends. The Essenes delivered their property to the order for the benefit of all.

4. The Therapeutæ did not eat before the setting of the sun; the Essenes enjoyed two meals daily.
5. The Essenes were divided into four classes or grades, which were so marked that a member of one class had to be born himself when he touched anything belonging to a lower class. The Therapeutæ had no such distinction, and the rank of the higher degrees had the knowledge of mysteries, which was not communicated to the lower degrees; of the priests and scribes of the Temple there were no offerings to the Temple at Jerusalem, and thus became guilty of apostatising from an important part of the Mosaic law. The Therapeutæ were connected with the Temple and with the sanctuary, and were known something about it; and even if Pliny's silence could be explained because he only knew one Essenic colony living by the Dead Sea, it might be supposed—and in this Grätz is correct—that Josephus, who otherwise speaks very fully about the order, ought to have mentioned the Therapeutæ. The silence of Josephus can therefore only be explained from the very fact that the Therapeutæ had no connection whatever with the Essenes, but that they formed an independent sect within the Egyptian Judaism, the existence of which—since its number and activity were less important—was entirely unknown to the Essenes and their scribes concerning the female Therapeutæ (Σερπατραγίδες). Grätz also finds incredible, because Josephus marks it as one of the characteristics of the Essenes to avoid all contact with the opposite sex; hence he believes that these female Therapeutæ were nothing else than the sisters (sorores substantiæ) of the male Christian ascetics used to have about them for the sake of attaining, by constant temptation, a higher virtue, but who, as is known, have been the cause of great scandals. Against this, Zeller remarks that in this respect the Egyptian Essenes or Therapeutæ might have had other institutions than those of the Palestinians, since their principles on the worth of an unmarried state were in the main not affected; and this difference of view does not indicate such a great deviation from the principles of the order as the practice of one branch of the Palestinian Essenes who married they agree with; that, according to them, the wives of the married Essenes were not, like the female Therapeutæ, members of the order. But this actual deviation—that while the Essenes excluded women entirely from the common feasts and meetings, this was not the case among the Therapeutæ—it is precisely the living witness of the differences between the Therapeutæ and Therapeutæ not, as Zeller believes, one and the same sect. This being the case, it must not be supposed, as Grätz believes, that the Therapeutæ, not being Essenes, were Christians. Grätz overlooks the circumstance that while the so-called sorores substantiæ lived in very close communication with the Christian ascetics, this cannot be said of the female Therapeutæ. For can we safely infer, from the participation of women in the common feasts and meetings, that the Therapeutæ really lived each with a female companion? Against such a hypothesis we have also the words of Philo, τὰς γυναῖκας τῶν ἡμῶν ἡμῶν καὶ συνηφορίαν τοῖς λεγετίται, οἰκουμενίας φιλόσοφων, who emphasizes the fact repeatedly that they sought solitude and desired to be left to themselves in order not to be disturbed in their contemplative life (διήγησιν γὰρ καὶ θεατρικῶν τῶν ἡμῶν ἐναντίον καὶ μεταφυσικῶν). But, as Zeller points out, there is the passage in this treatise which indicates, by Grätz tries to prove, that the Therapeutæ, like the Christian ascetics, had aimed at a higher degree of perfection by living together with the female members? From the introductory words of the Philonic treatise, Grätz also infers that the female Therapeutæ, each with a companion, were not in self-will or conveyed by the female Therapeutæ, since the self-will with the treatise Προ τῶν σωτηρίων εἶναι ἄλληδραν erroneously, as with a writing on the Es-
The words in question are, Ἐσσένων πτερι διαλεξεῖς ὑπὸ τοῦ πρακτικοῦ ἔγγυων καὶ ζωοτρόποιν αὐτή τῆς ἄναρχος ὑπογράφουσαν τῷ μνήμιον τῷ πληρωματασκευασμένῳ ἁπάτης τοῦ πληρωματασκευασμένῳ. Philo could not possibly say that he "wrote a treatise" on the Esseēnes (Ἐσσένων πτερι διαλεξεῖς), when the passage in question only occupies the twelfth part of the treatise, and he only mentions this sect as one of the many. But against this it must be argued that διάλεγείασα πτερι των διαλεξεις, when in context, does not mean "to write a treatise," but "to speak on something," and this, as Zeller remarks, Philo has evidently done concerning the Essenes. Moreover, such an association of topics is not inconical at all, as Grätz thinks, because by this two Jewish sects which have at least some traits in common were brought into contact. The Essenes, the title of the treatise on the Therapeutæ and for its being written by a Christian, Grätz thinks to lie in the fact that Christians—so Eusebius (Hist. Eccles, ii, 17) and others after him—recognised the Therapeutæ as "flesh of their own flesh." The holy cells of the Therapeutæ are called monasteries. It is evident, argues Grätz, that we have here the beginning of the monastic cells, which existed even before Anthony of Thebes, the founder of monasticism. But even if we admit that the entire mode of living of the Therapeutæ is similar to that of the later Christian monks, we are not at all justified to infer that the Therapeutæ were Christian monks. Why—and herein we agree with Grätz—should there not have been in Egypt, the fatherland and the proper home of monasticism, ascetics even before Anthony of Thebes? And why should this not have been possible within the pale of Judaism? And are the Palestinian Essenes not a similar phenomenon? To impress on the Therapeutæ the Christian character because of the word μοναστήριον, which the Christian monks used for their cell, is not reasonable, because, as Zeller remarks us, the expressions μοναστήριον and σεμνήθησις were only used by the Therapeutæ for a part of the Lord’s supper, and the whole, of the dwelling. The supposition seems to be that the Therapeutæ, or rather Philo himself, formed the words μοναστήριον and σεμνήθησις, and that Christian monks borrowed this nomenclature from their Jewish predecessors. That Philo, who was the first to use these expressions, has also formed the same appears evident from the fact that he himself explains them when saying, ἐν οἷς ἔστη δια ιερά ἡ σεμνήθησις καὶ διὰ τοῦ μοναστηρίου, ἐν ἧς ἔστησα ἡ σεμνήθησις τῶν μοναστηρίων τιθήμεναι. The Therapeutæ, Grätz goes on to argue, had not only a common feast, but after the feast, in the Lord’s supper, the essential part of the Jewish services, consisting of unleavened bread, of which all did partake, but only the better ones. Grätz evidently believes that we have here the difference between the messa catechumenorum and the messa fidelium. From the latter, which consisted in the celebration of the Lord’s supper and in a kind of liturgy, those who were not yet baptized, together with those who were excommunicated, were excluded; for, he asks, is this not Christian? But this question we must also answer in the negative. Grätz, as Zeller remarks, has over looked, and not, as did the Christian monks, for the whole of the dwelling. The question is, whether this supper was a prerogative of the better ones. Now the words ἐν Ἰουδαίοις προσφυγόν τοις κρυπτοίς do not refer to the Therapeutæ, but to the Jewish priests, to whom alone the Therapeutæ conceded the right of baptism. The design of this treatise is this unquestionably follows from the words of Philo: ὅταν δὲ ἐκεῖστος διασκορείται τοῦ ἔρευν οἱ νῦν τῶν πρὸς τοῦ συμφερόντος τραίτρον ἀνυφόβιον, ὅποι ἐστὶ, τὸ τὸ παναγιστάτου πτερι διαλεξεῖς ὑπὸ προσφυγεῖας ὑπὸ τοῦ πρακτικοῦ ἔγγυων καὶ ζωοτρόποιν αὐτή τῆς ἄναρχος ὑπογράφουσαν. The Therapeutæ were Christians, Grätz also finds in the fact that the presbyters among them occupied the first position; and that they were not presbyters because of their age, but because of their strict observance of the Therapeutæ life (προσφυγεῖας γραμματεύμας κατὰ τὸ ποιήμα τῆς προσφυγεῖας, ἐν τούτῳ μνήμις παίσεος ἐντείνει τῆς προσφυγεῖας ἱεράς, ἀλλά τοις ἐν πρώτῳ ἡλίκίας ἠγάπηκαν καὶ ἐνσωμάτωσαν τῇ ζωγραφείᾳ μετὰ καθάρσεως). We have thus, Grätz argues, the presbyters, or ἵστοσια, of the Christian congregations, who held one and the same office in the ante-Nicene time. But this conclusion is the less justifiable, since the office of presbyters was not exactly a Christian institution, but existed even before the Christian era, and was adopted by the Church from Judaism. Even among the Essenes we find such a distinction of rank, and the word ἵστος is not at all peculiar to Judaism and was adopted by the Church; hence to call them Christians, although he firmly believes that Christ belonged to the Essenes. The argument which Grätz takes from the vigils, so common among the Therapeutæ, for the sake of making them Christians is also of no avail, because fasting was something peculiar to Judaism and was adopted by the Church; not to say that the vigils, such nocturnal services existed before the Christian era. It is therefore not necessary to think, as does Grätz, following Eusebius (Hist. Eccles. ii, 17), of Christian rites before Easter Sunday. From the liturgy, the metrical hymns, and the typical mode of explaining the prophecies, according to Grätz, other arguments for the Christian character of the Therapeutæ might be made. But even these alleged Christian traits are purely Jewish. Of the hymns of the Therapeutæ, Philo expressly states that they were formed after the hymn of Moses and Miriam (Exod. xvi); and as to the allegorical interpretation, it was used among the Alexandrian Jews before the Christian era, and even before Philo. But as to what Grätz understands of the liturgy of the Therapeutæ and of its Christian character, he has not fully entered upon this point, nor can anything of the kind be deduced from Philo’s statement. We refer to Scaliger, other arguments for the Therapeutæ to Eusebius, who stated after him who regarded the Therapeutæ as Christians, but this proof is the least satisfactory. Eusebius regards the treatise Περὶ θρονίου Ἡσυχίασεις of Philonism, and makes the Jewish philosopher a disciple of John Mark, who accompanied Paul on his first missionary tour, and afterwards labored at Alexandria. According to Eusebius, the Therapeutæ existed as Christians in the 1st century. The opinion of Grätz that the Therapeutæ were a Christian monastic sect of the 2d or 3d century of the Christian era has therefore no ground in Eusebius, but is based on Christian writers, with the exception of Photius (Myrobihbon sive Bibliotheca [Rothomagi, 1565], ed. Dav. Halschelius, p. 275), identify Therapeutæ with monks, and while the writings falsely ascribed to Dionysius Areopagite use both expressions synonymously, it is possible that Scaliger is correct. We refer to Scaliger, other designation of Therapeutæ for monks depends solely upon the interpretation of Eusebius (Scaliger, De Eumenidone Temporum, vi, 252). With the exception of Grätz, no writer has regarded the Therapeutæ as a Christian heretical sect, and he himself is yet unde nted in this view. It is clear that if the Therapeutæ, as acknowledged by the dozen within the Church in the 2d and 3d centuries, he should place them. According to Grätz, the author of the treatise probably belonged to the Eu-
cretico-gnostic or Montanistic party. But he has not tried to state any plausible reason for his hypothesis, which, in fact, would be impossible; and he himself says that this point is outside of his object, and must be left to the determination of those who are learned in such a specialty. We ask, however, what reason could there have been for a Christian, even for a heretic, to father upon Philo such a book, for the sake of recommending monastic asceticism? We now hear, except from Eusebius, whose erroneous view concerning the Therapeia led him to an opinion, that Philo had such a good reputation within the Christian Church, and that Christians appealed to him for their views. And what is the more remarkable is the fact that in the whole treatise neither Christ nor the doctrines of Christianity are once mentioned. Where, then, is the Christian character of the Therapeia? As for the linguistic character of the book Περί Βιων Θεοφραστος, it entirely agrees with Philo's mode of representation; and there is no internal nor external argument for denying Philo to be the author of the book. The Therapeia, as we shall see farther on, were Jews.

IV. Character and Origin of the Sect of the Therapeutas. From the manner in which Philo speaks of the Therapeia, there can be no doubt that he himself was very much prepossessed regarding them, for the book Περί Βιων Θεοφραστος is nothing but a panegyric on the sect. This fact alone would lead to the supposition that Philo, who was a scholar and a politician, would have an interest in making a suitable panegyric on the religious sect that attracted his attention. But as for the religious sect that made it necessary to write the Therapeia, there is no other thing to be said about, except that it was, as the title of the book shows, a panegyric on a sect unless it represented his own sect.

Now there can be no doubt that the Therapeia represented a Jewish sect. They based their investigations and researches upon the writings of the Old Testament. In their σημεία they had only the law and the prophets (νόμοι καί λόγια Προφητῶν διὰ προφητῶν). Philo, in his other works, also guilty of the same mistake, further says that they gave themselves to philosophical speculation, according to the holy scriptures, the prophet Moses (κατὰ τῶν προφητῶν Μωσῆς, εἰσίων, εἰς τοὺς νόμους). The Therapeia strictly observed the Jewish Sabbath, and had great reverence for the Temple. They believed in a resurrection of the dead, both physical and spiritual. Their holy choruses are expressly said to be an imitation of those at the Red Sea. All these traits show that, on the one hand, the Therapeia strictly adhered to the traditions and views of Judaism, while, on the other hand, they deviated in many particulars; hence they were characterized as a sect.

As to their name, Philo leaves us to choose between two views. They are called Therapeia either because they profess an art of medicine more excellent than that in general use in cities (thus Therapeia would be equivalent to "physicians for the soul"), or because they have been instructed by nature and the sacred laws to serve the living God (Σωτήριος τὴν Ὀν'; thus Therapeia would signify those who "serve God."). The latter view is probably the more correct, since the Therapeia, as the true spiritual "worshipers of God," called themselves the contemplatives κατ' ἑαυτούς, and this sufficiently explains the whole tenor and character of the sect than the designation "physicians for the soul." Besides, Philo uses ιερατεύων, καταθέτων, καταθέτων, καὶ καταθέτων, καταθέτων, in order to designate the worship of God in the sense of Alexandrian theosophy, in opposition to those who taught the greater number of sacred offices.

From the Greek derivation of Therapeia, we see that there existed a spiritual relationship between this sect and Jewish Alexandrian religious philosophy; and we are led to this assumption when we consider the object which formed the basis of their contemplative life. Its purpose was to lead to the knowledge of the Deity. To achieve this it was necessary to suppress the material man and elevate the spiritual. For this reason they lived in a very simple manner, restricting their wants to the smallest measure. Abstinence and moderation they regarded as the foundation of all virtues, because by these man is brought nearer to the simple, which enables him to see the simple essence of the Deity, and to indulge in the blessed intuition of the same. Therefore the Therapeia lived secluded from the outside world; they denied themselves everything that could bring them in contact with others, thus living only to themselves and their contemplation. They denied themselves marriage, because they preferred to live together with the divine wisdom; and sought not after the mortal, but the immortal, fruits of a soul loved by God, and with which the only one brings forth when she is formed and takes her place in the spiritual world. It was then the only way to the father. For this reason slavery was banished from their midst, because, in a community which was animated by such motives, men could not be tolerated who were degraded below the dignity of men. If the entire aim of the Therapeia accords with the object and time of the Alexandrian School, the spiritual relationship between the two shows itself more fully in the allegorical exegesis, which, distinguishing between spirit and letter, idea and symbol, endeavored to explain the writings of the Old Testament. According to Philo, the Therapeia adhered to the teachings of the ancients, who, as the founders of this tendency, led behind them many memorials of the allegorical system. The same symbolic character we also find in their holy feast. The historical relation with which it connected itself was the exode from Egypt and the going through the Red Sea, as in the case of the ancient Israelites. The imitation of those songs which Moses and Miriam sang, according to the allegory of the Alexandrians and Philo, Egypt is the symbol of the sensual life in earthly lust and bodily pleasure; the song of Moses symbolizes the rapture which man feels after he has denied himself and has not lived after the flesh. Egypt, therefore, has two meanings and, now, as a purely spiritual being, indulges in the intuition of the Deity. Thus the Therapeia, like Philo and the Alexandrians, held the view that, the body being the seat of sin, the flight from a corporeal into a purely spiritual existence ought to be the true and highest aim of life. And Philo himself expressly states that the Therapeia went into the desert, because they had entirely broken with their earthly life, and intended to lead another, as it were immortal and blessed existence. The Therapeia thus represent a sect which earnestly strove after carrying out and practicing those principles and views which the Jewish Alexandrian religious philosophy did homage. At what time, however, this sect, with its ceremonies, originated it is hard to tell, since Philo does not say anything more definite about it. The only indication in the Περί Βιων Θεοφραστος from which we may conclude that this sect existed is elsewhere than in the Therapeia, and in the Therapeia possessed writings of the ancients which the founders had left behind them as memorials of the allegorical system, and which the Therapeia took as a kind of model. The founding of the sect probably took place at the time when the Jewish Alexandrian religious philosophy began to develop itself. We may trace it back to the beginning.
of the 2nd century before Christ, to Aristobulus, who introduced Jewish doctrines into the Orphic hymns because he believed that Greek philosophers had derived their wisdom from an ancient version of the Pentateuch and had been influenced on his reading freedom in Greek philosophy with Jewish theology in the Septuagint, which, according to Josephus, was commenced in B.C. 285, is at least very doubtful; but certain it is that with the beginning of the 2nd pre-Christian century the conditions were already given for the origin of the sect. That there existed a Therapeutian community that had been founded in Egypt is not probable, and its number was, perhaps, not very large.

After all, it is very interesting to know that about the time when Christ came into the world, among the Jews in Egypt the desire was felt to come into a nearer relation to the Deity, and to be freed from those relations which were not satisfactory. The Therapeutae endeavored to reach this object by leaving all earthly possessions, and in this respect they resemble the Christian monks, who borrowed from them many traits, as, in fact, Egypt was the real country of monasticism. But when Christians regarded them for a long time as flesh of their own flesh, they misunderstood the character and tendency of the Therapeutae entirely, because their whole history shows how far they were still from that goal which alone could satisfy the cravings of the heart, but which human reason and power alone cannot reach. And one reason for this peculiar distinctiveness from the Graeco-Pauly-tron Phaleg-anandirische Theosophie (Stuttg., 1805); Dähne, Geistesgeschichte der jüdisch-alexandrinischen Religions-Philosophie (Halle, 1884); E. Bruck, De Godsdienst van Israel (Haarlem, 1670), ii, 582 sq. (Engl. transl. by J. May, The Religion of Israel [Lond., 1874, etc.]); Eichhorn, Die Entwicklung der alttestamentlichen Kirche (Bonn, 1857), p. 216; Herzfeld, Geschichte des Volkes Israel (Leips., 1863), iii, 496; Delaunay, Écris Histoires de Philos. (Par., 1870), p. 55; id., Mones et Stigiles (ibid., 1874), p. 385; Baur, Drei Abhandlungen zur Geschichte der alten Philosophie (Leips., 1878), p. 216; Schwiegner, Das nachapostolische Zeitalter (Tüb., 1846); i, 190; Lutterbeck, Die neutestamentlichen Lehrbegriffe (Mentz, 1852), i, 131, 271: Wegner, Übers. des Verhältnisses des Christenthums zum Esseneismus, in Ilgen's Zeitschr. d. kath. Theol. 1841, xi, 2, 1 sq.; Lorenz, Encyclopédie Nouvel. (Par., 1845); id., Ezechiel (Bonn, 1873); id., D'Assyrie (Bonn, 1879), p. 196; id., Gesch. d. Gesch. d. Juden, 2d ed. iii, 464 sq.; Jost, Gesch. des Judenthums, ii, 224; Nicolas, Recue de Théol. (Strasb., 1868), p. 86 sq.; Dörrenburg, Journal Asiatique (Par., 1868), p. 282 sq.; Renan, Journal des Savants (Paris), i, 798 sq.; Schurer, Gesch. d. Alterthumswiss. (Köln, 1858), i, 186; Lassen, Die Theosophie der Kabbala, sowie die Sys- tem Stellung in der Geschichte der Askese. Eine kritische Untersuchung der Schrift d. Vita Contemplativa (Strasb., 1880). The last writer comes to the conclusion that the Therapeutae were not Jews, and that the treatise bearing the name of Philip was written towards the end of the 3rd century as an apology for Christian asceticism. (B. F.)

Theras (tia), a corrupt Greek form (1 Esdr. viii, 41, 61) of the name Hebraized (Ezra viii, 21, 31) Athena (q. v.).

Theremin, Ludwig Friedrich Franz, a celebrated German preacher and professor, was born at Gramzow, March 19, 1790. He was of Hugenot extraction, his family having emigrated from France after the Revocation of the Edict of Nantes, and his father was a French congregation, in the town where Franz was born. After suitable preparation, the latter was ordained at Geneva in 1805, and in 1810 was chosen by the French congregation at Berlin to be its pastor. This post he exchanged, Dec. 29, 1814, for that of preacher to the court. In 1824 he was made a member of the high consistory and lecturer in the department of instruction of the ministry of worship; and in the same year the degree of Doctor of Divinity was conferred upon him by the University of Greifswald. In 1839 he added to his former dignities that of extraordinary, and in 1840 that of ordinary, honorary, professor in the University of Berlin. On the appearance of a theosophical seminary which he established at his own expense in a house, devoting himself to the guidance of the latter with an enthusiasm which increased steadily, in proportion as physical infirmities restricted the range of his activity as a preacher. A cataract formed over one of his eyes, and gave rise to the apprehension that he might totally become blind; but he was relieved from such fear by death, which came to him quietly and gently Sept. 26, 1846. His wife had preceded him into the eternal world by more than twenty years. A son and an unmarried daughter survived him.

Theremin was the representative of a specific homiletical tendency which held that classical antiquity is the true school of eloquence and claimed Demosthenes as its master. Its characteristic was that it devoted exclusive attention to finished perfection of form, and consequently had nothing in common with that rugged German school of eloquence of which Luther is the representative, and whose peculiarity it is that "out of the fulness of the heart the mouth speaketh" and shapes its own forms of expression. Not Luther or Harms, but Massillon, was Theremin's ideal; for Theremin's mind was in its structure not German, but French. This peculiarity of Theremin's school, which Massillon did not find a school of pupil orators in any actual sense; while Reinhard, to whom he was unquestionably superior, had numerous imitators. Theremin's fundamental principle in homiletics was that eloquence is not an art, but a virtue (see his work Bereitsamkeit einer Ta- gesrede). The idea is, that eloquence is not, like other virtues, a duty; nor is the use of elo- quence confined altogether to the promotion of ethical results. As a preacher he was accustomed to use brief texts, and consequently to employ considerable latitude in the handling of his themes, often dragging in extraneous matters, instead of educating it from the text. His bearing in the pulpit was that of quiet dignity; his gestures were few and simple, his voice good, his modulation perfect. The finish of his productions, however, produced the impression of an aristocratic refinement, which, though evidently altogether natural in his case, produced a certain degree of snobbishness. These were secured by Luther, Heinrich Müller, Conrad Rieger, L. Hofacker, and others. Ten volumes of his Sermons have been published, most of them in repeated editions (Duncker and Humblot, Berlin). Other works of theological and ascetical character emanated from his pen, and have enjoyed a deserved recognition, e. g., Lehrstücke, Die göttliche. Reichis (Berlin, 1823); —Adalbert's Bekennnisse (2d ed. 1883); —Ausbildungen (6th ed. 1858). See Herzog, Real-Enzyklop. n. v.

Theresa, or Teresa, St., was born at Avila, in Castile, Spain, March 21, 1515. Her full name was Theresa Sanches de Cepeda. From early childhood she was accustomed, with a favorite brother, to read the lives of the saints and martyrs, until they both became possessed of a passionate desire to obtain the crown of martyrdom. When they were children eight or nine years of age they made a begging expedition into the country of the Moors, in hopes of being captured by the infidels and sacrificed for their faith. Disappointed in this, they resolved to turn hermits; but in this they were also prevented. Theresa lost her mother at the age of twelve, and in a few years became so worldly that her father gave her in marriage at the age of sixteen, in a convent. Here her mind again took a religious turn when twenty years of age she obtained her father's consent to take the vow, and entered the convent of the Carmelites at Avila. For nearly twenty years, however, she says, she lived without feeling that repose for which she had hoped when she sacrificed the world. But at length while reading the Confessions of St. Augustine,
THERESA

St. Theresa.

she was led to pray with greater confidence, and her enthusiastic and restless spirit found peace. She remained in the convent in her native town till 1561, when she conceived the idea of reforming the Order of the Carmelites, into which several disorders had crept. In 1562 she laid the foundation of the new monastery at Avila, which she dedicated to St. Joseph, whom she had chosen as her patron saint. The branch of her order which she founded were the "Barefooted Carmelites," and also, after her, the Thermians (q. v.). It was the principle of Theresa that the convents of the Carmelites, under her new rule, should either have no worldly possessions whatever, and literally exist upon the charity of others, or that they should be so endowed as not to require any external aid. This was a principle from which her spiritual directors obliged her to depart; and yet such was her success that at the time of her death she had founded seventeen convents for women and fifteen for men. During the latter part of her life Theresa found ample occupation in travelling from one convent to another to promulgate her new regulations for the government of her order. In 1582 she was seized with her last illness in the palace of the duchess of Alba, but was, by her urgent request, carried back to her convent of San José, where she died a few days afterwards. She was beatified by pope Paul V, April 24, 1614, and canonized by Gregory XV, March 22, 1622, her feast being fixed on October 15. Philip III declared her the second patron saint of the Spanish monarchy after Santiago, a decree solemnly confirmed by the Spanish Cortes in 1812. Her shrine is at Avila, in the church of her convent. The ascetic treatises and letters of Theresa, in which she describes the internal struggles and aspirations of her heart, are among the most remarkable documents of the mystic literature of the Roman Catholic Church. Five of them are extant: Discursos o Redacciones de su Vida (1662)—El Camino de la Perfeccion, prepared in 1563 as a guide for the nuns of the reformed order—El Libro de las Fundaciones, an account of convents founded by her—El Castillo Interior, o las Moradas (1577)—Santos Conceptos del Amor de Dios. The original MSS. of the first four works are preserved in the library of the Escorial, that of the last was burned by order of her confessor; but a copy had previously been taken by one of her nuns. The first complete edition of St. Theresa's Works appeared at Salamanca (1587), and a recent one by Ochoa at Paris (1847)—Letters (Saragossa, 1858). The abbe Migne edited a complete collection of her works in French (Paris, 1840—46, 4 vols.); and père Marcel Bouix published a French translation

from the original MSS. (Le Mans, 1852—56, 3 vols. 8vo). For Lives of Theresa consult those of Ribera (Salamanca, 1590), pere Bouix (Paris, 1865), Bollandist Vandermeere (Brussels, 1895), and Maria French (London, 1878). See Mrs. Janesew, Legends of the Monastic Orders, p. 416 sq.

Thermeleth (Θερμελήθ), a Greek form (1 Esdr. v, 36) of the name Hebraized (Ezra ii, 59) THERMELETH (q. v.).

Thesaurus, the treasurer of a cathedral or collegiate church; the bursar (treasurer) of a college or monastery; the keeper of a shrine house or treasury.

Thessaalionian (Θεσσαλιωνιας), the designation (Acts xxvi, 4, 5; 1 Thess. i, 1; 2 Thess. ii, 13) "of Thessalonica," Acts xxvi, 2) of an inhabitant of Thessalonica (q. v.).

THESSALONIANS, FIRST EPISTLE TO THE, is the eighth in order of the Pauline epistles as found in the New Testament, but the first in point of chronological date, and immediately followed by the second bearing a corresponding number.

1. Authorship and Canonicity.—The external evidence in favor of the genuineness of the First Epistle to the Thessalonians is chiefly negative, but this is important enough. There is no trace that it was ever disputed at any age or in any section of the Church, or even by any individual till the pretended century of the 2d hand, the allusions to it writers before the close of the 2d century are confessedly faint and uncertain—a circumstance easily explained when we remember the character of the epistle itself, its comparatively simple diction, its silence on the most important doctrinal questions, and, generally speaking, the absence of any salient points to arrest the attention and provoke reference. In Clement of Rome there are some slight coincidences of language, perhaps not purely accidental (c. 88, κατά πάντα περιμεστείς αυτής, comp. 1 Thess. v, 18; ibid. συνάξιον σοι όμως δεδω το σουμέν εἰς X, I., comp. ver. 29). Ignatius in two passages (Polyc. 1, and Ephes. 10) seems to be reminded of Paul's expression ἀδελαίτης προσάγεις (1 Thess. v, 17), but in both passages of Ignatius the word ἀδελαίτης, in which the similarity mainly consists, is absent in the Syriac, and is therefore probably spurious. The supposed references in Polycarp (ch. iv to 1 Thess. v, 17, and ch. ii to ver. 22) are also unsatisfactory. It is more important to observe that the epistle was included in the Old Latin and Syriac versions, that it is found in the canon of the Muratorian fragment, and that it was also contained in that of an individual of the Council of Carthage, 364. But other Eusebian commence direct citations (Adr. Hes. v, 6, 1): "On account of this the apostle hath set forth the perfect spiritual man, saying in 1 Thess. 'But the God of peace sanctify you wholly, and may your whole body, soul, and spirit be preserved blameless to the coming of our Lord Jesus Christ' " (comp. 1 Thess. v, 20). Clemens Alex. (Pedag. i, 88): "But this the blessed Paul hath most clearly signified, saying, 'When we might be burdensome as the apostles of Christ, we were gentle among you, as a nurse cherishest her children' " (comp. 1 Thess. i, 7). Tertullian (De Resurr. Car. c. 24): "While the apostles of God found the Thessalonians; for we read, 'How ye were turned from idols to serve the living and true God, and to wait for his Son from heaven, Jesus whom he hath raised from the dead' " (comp. 1 Thess. i, 9, 10). This father quotes the epistle more than twenty times. To these citations we may add those by Causs (ap. Euseb. Hist. Eccl. vii, 20), by Origen (Cont. Cels. lib. iii), and by others of the ecclesiastical writers (Lardner, ii, pl. locc.).

On the other hand, the internal evidence derived from the character of the epistle itself is so strong that it may fairly be called irresistible. It would be impossible to enter into a full question of the authorship here. The other may be referred to the Introduction of Jewett, who has handled this subject very fully and satisfactorily.
An equally strong argument may be drawn also from the matter contained in the epistle. Two instances of this must suffice. In the first place, the fineness and delicacy of touch with which the apostle’s relations toward his Thessalonian converts are brought before the reader—a yearning to see them, his anxiety in the absence of Timothy, and his heart-felt rejoicing at the good news—are quite beyond the reach of the clumsy forgeries of the early Church. In the second place, the writer uses language which, however it may be explained, is certainly colored by the anticipation of the speedy advent of the Lord. The regular language natural enough on the apostle’s own lips, but quite inconceivable in a forgery written after his death, when time had disappointed these anticipations, and when the revival or mention of them would serve no purpose and might seem to discredit the apostle. Such a position would be an anachronism in a writer of the 2d century.

The genuineness of this epistle was first questioned by Schrader (J. Paulus), who was followed by Baur (Paulus, p. 490). The latter writer has elaborated and systematized the attack. The arguments which he alleges in favor of his view are briefly considered below by Lienemann, and more at length, and with great fairness, by Jowett. The following is a summary of Baur’s arguments. (a.) He attributes great weight to the general character of the epistle, the difference of style, and especially the absence of distinctive Pauline doctrine. These considerations will be considered below in discussing the Apocryphal passage in the second epistle. (b.) He urges the contradictions to the account in the Acts—a strange argument, surely, to be brought forward by Baur, who postulates and discards the authority of that narrative. The real extent and bearing of these divergences will be considered below (§ vi). (c.) He discovers references to the Acts, which show that the epistle was written later. It will be seen, however, that the coincidences are subtle and incident, and the points of divergence and prima-facie contradictions, which Baur himself allows, and indeed insists on, do not precisely the supposed assertion of copying. Schliermacher (Einleit. ins N. T. p. 150) rightly infers the independence of the epistle on these grounds. (d.) He supposes passages in this epistle to have been borrowed from the acknowledged letters of Paul. The resemblances, however, which he points out are not greater than, or, indeed, so great as those in other epistles, and bear no traces of imitation.

II. Date.—This has been approximately determined in the following way: During the course of his second missionary journey, which began in the year 47, Paul founded the Church of Thessalonica. Leaving Thessalonica, he passed on to Berea. From Berea he went to Athens, and from Athens to Corinth (Acts xvii, 1–xviii, 18). With this visit to Corinth, which extends over a period of two years or thereabouts, his second missionary journey closed, for from Corinth he returned to Jerusalem, paying only a brief visit to Ephesus on the way (ver. 20, 21). There is some uncertainty about the movements of Paul’s companions at this time (see below); but, whatever view we adopt on this point, it seems indisputable that, when this epistle was written, Silvanus and Timothy were in the apostle’s company (1 Cor. 16, 1); this latter view is more consonant with the statements of the second missionary journey, for, though Timothy was with him on several occasions afterwards, the name of Silvanus appears for the last time in connection with Paul during this visit to Corinth (Acts xvii, 5; 2 Cor. i, 19). The epistle, then, must have been written in the first year of this visit of Timothy. Paul left Thessalonica and the close of his residence at Corinth, i. e., within the years 48–51. The following considerations, however, narrow the limits of the possible date still more closely. (1.) When Paul wrote, he had already visited, and probably left, Athens (1 Thess. iii, 1); consequently he might revisit Thessalonica. When he revisited Thessalonica, he had despatched Timothy to obtain tidings of his converts there. Timothy had returned before the apostle wrote (ver. 2, 6). (2.) Paul speaks of the Thessalonians as “enamples to all that believe in Macedonia and Achaia,” adding that “it is in every place their faith to Godward is spread abroad” (i, 7, 8)—language prompted, indeed, by the overflowing of a grateful heart, and therefore not to be rigorously pressed, but still implying some lapse of time at least. (3.) There are several traces of a growth and progress in the condition and circumstances of the Thessalonian Church. Perhaps the mention of “rulers” in the Church (v, 12) ought not to be added as proving this, since some organization would be necessary from the very beginning. But there is other evidence besides. Questions had arisen relating to the state of those who had fallen asleep in Christ, so that one or more of the Thessalonian converts were in doubt (i, 7). (2.) Paul was conquered by the storm of persecution which the apostle had discerned gathering on the horizon had already burst upon the Christians of Thessalonica (iii, 4, 7). Irregularities had crept in and sullied the infant purity of the Church (iv, 4, v, 1). The last express mention of the Thessalonians is in the Roman epistle, (4.) The letter was evidently written by Paul immediately on the return of Timothy, in the fulness of his gratitude for the joyful tidings (iii, 6). Moreover (5.), the second epistle was written before he left Corinth, and there must have been a sufficient interval between the two to allow of the growth of fresh difficulties, and of such communication between the apostle and his converts as the case supposes. We shall not be far wrong, therefore, in placing the writing of this epistle early in Paul’s residence at Corinth, i. e., during the year 49.

The statement in the subscription appearing in several MSS. and versions that it was written “from Athens” is a superficial inference from 1 Thess. iii, 1, to which no weight should be attached, as is clear from the epistle itself (i, 7). I even think that the Thessalonians had become “enamples to all that believe in Macedonia and Achaia: for from you [says he] sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad.” Now, for such an extensive example the same time of the Gentile Thes-

anians and of the Gospel by them, a much longer period of time must have elapsed than is allowed by the supposition that Paul wrote this epistle while at Athens; and, besides, his reference particularly to Achaia seems prompted by the circumstance of his being, at the time he wrote, in Achaia (v, 22), which Corinth was the chief city. (2.) His language in iii, 1, 2 favors the opinion that it was not from Athens, but after he had left Ath-

ens, that he wrote this epistle; it is hardly the turn which one living at Athens at the time would have given his words. (3.) Is it likely that during the short time Paul was in Athens before writing this epistle (supposing him to have written it there) he should have “over and again” purposed to revisit the Thessalonians, but have been hindered? And yet such purposes he had entertained before writing this epistle, as we learn from ii, 19; and this greatly favors the latter view. Finally, I would once more adduce as a reason why Paul should have come to him from Thessalonica with good tidings concerning the faith and charity of the Christians there (iii, 6). But bad Timothy followed Paul to Athens from Berea, what tidings could he have brought the apostle from Thessalonica except such hearsey reports as would inform the Thessalonians that Paul’s letter had been received.

From these considerations it follows that this epistle
was not written from Athens. It must, however, have been written very soon after his arrival at Corinth; for at the time he left Athens, he had not arrived from Thessalonica (Acts i. 18; ii. 5; iii. 6), and Paul had not been long in Corinth before Timothy and Silas joined him there (Acts xvii. 1-5).

Michaelis contends for a later date, but his arguments are destitute of weight. Before Paul could learn that the fame of the Thessalonian Church had spread through Achaia and far beyond, it was not necessary, as Michaelis supposes, that he should have made several extensive journeys from Corinth; for as that city, from its mercantile importance, was the resort of persons from all parts of the commercial world, the apostle had abundantly time of procuring the information that thus during a brief residence there. As little is it necessary to resort to the supposition that when Paul says that over and again Satan had hindered him from fulfilling his intention of visiting Thessalonica he must refer to shipwrecks or some such misfortunes (as Michaelis suggests); for Satan has many ways of hindering men from such purposes besides accidents in travelling. The views of critics who have assigned to this epistle a later date than the second missionary journey are stated and refuted in the Introduction of Koch (p. 23, ete.) and of Lunemann (§ 5).

Thessalonians to Other Epistles.—The epistles to the Thessalonians then (for the second followed the first after no long interval) are the earliest of Paul's writings—perhaps the earliest written records of Christianity. They belong to that period which Paul elsewhere styles "the beginning of the Gospel" (Phil. iv. 15). They present the disciples in the first flush of love and devotion, yearning for the day of deliverance, and strain- ing their eyes to catch the first glimpse of their Lord descending amidst the clouds of heaven, till in their feverish anxiety they forget the sober business of life absorbed in this one engrossing thought. It will be re- mem- bered of the period of about five years intervening before the second group of epistles—those to the Corinthians, Galatians, and Romans—were written, and about twice that period to the date of the epistles of the Roman captivity. It is interesting, therefore, to compare the Thessalonian epistles with the later letters and to note the points of difference. These differences are mainly fourfold.

1. In the general style of these earlier letters there is greater simplicity and less exuberance of language. The brevity of the opening salutation is an instance of this. "Paul ... to the Church of the Thessalonians in God our Father and the Lord Jesus Christ, grace and peace to you" (1 Thess. i. i; comp. 2 Thess. i. i). The closing benediction is correspondingly brief: "The grace of our Lord Jesus Christ be with you" (1 Thess. v. 28; comp. 2 Thess. iii. 18). And throughout the epistles there is much more evenness of style; words are not accumulated in the same way, the syntax is less involved, parentheticals are not so frequent, the turns of thought and feeling are less sudden and abrupt, and, altogether, there is less intensity and variety than we find in Paul's later epistles.

2. The antagonism to Paul is not the same. The direction of the attack has changed in the interval between the writing of these epistles and those of the next group. Here the opposition comes from Jews. The admission of the Gentiles to the hopes and privileges of Messiah's kingdom on any condition is repulsive to them. They "forbid the apostle to speak to the Gentiles in the name of the Lord" (Acts xvi. 1). A period of five years changes the aspect of the controversy. The opponents of Paul are now no longer Jews so much as Judaizing Christians (Ewald, Jahrb. iii. 249; Stendachr. p. 14). The question of the admission of the Gentiles has been solved by time, for they have "taken the primary ground of heaven by storm." But the antagonism to the apostle of the Gentiles having been driven from its first position, entrenched itself behind a second barrier. It was now urged that though the Gentiles may be admitted to the Church of Christ, the only door of admission of admissibility to the Jewish Messiah is through a circumcision ceremony. The language of Paul speaking of the Jewish Christians in this epistle shows that the opposition to his teaching had not at this time assumed this second phase. He does not yet regard them as the disturbers of the peace of the Church, the false teachers who, by imposing a bondage of ceremonial observances, frustrate, indeed, the free grace of God. He can still point to them as examples to his converts at Thessalonica (1 Thess. ii. 14). The change, indeed, was imminent; the signs of the gathering storm had already appeared (Gal. ii. 11), but hitherto they were faint and indistinct, and had scarcely broken through the horizon of the Church.

3. It will be no surprise to see that the doctrinal teaching of the apostle does not bear quite the same aspect in these as in the later epistles. Many of the distinctive doctrines of Christianity, which are inseparably connected with Paul's name, though implicitly contained in the teaching of these earlier letters, are indeed they follow directly from the true conception of the person of Christ—were yet not evolved and distinctly enunciated till the needs of the Church drew them out into prominence at a later date. It has often been observed, for instance, that there is in the epistles to the Thessalonians no mention of the characteristic concept of justification and works; that the word "justification" does not once occur; that the idea of dying with Christ and living with Christ, so frequent in Paul's later writings, is absent in these. It was, in fact, the opposition of Judaizing Christians insisting on a strict ritualism which led the apostle, somewhat later, to dwell at greater length on the true doctrine of a saving faith and the true conception of a godly life; but the time had not yet come.

4. This difference appears especially in the eschatology of the apostle. In the epistles to the Thessalonians, as has been truly observed, the Gospel preached is that the coming of the Christian Lord Jesus Christ is near. There are many reasons why the subject of the second advent should occupy a larger space in the earliest stage of the apostolic teaching than afterwards. It was closely bound up with the fundamental fact of the Gospel, the resurrection of Christ, and thus it formed a natural starting-point of Christian doctrine. It afforded the true satisfaction to those Messianic hopes which had drawn the Jewish converts to the fold of Christ. It was the best consolation and support of the infant Church under persecution, which must have been most keenly felt in the first abandonment of worldly hopes. It helped to comfort those who, when compared with a righteous Judge who would not overlook iniquity, it was essential to that call to repentance which must everywhere precede the direct and positive teaching of the Gospel. "Now he commandeth all men everywhere to repent; for he hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained, whereby he hath given assurance unto all men in that he raised him from the dead" (Acts xvii. 30, 31).

There is no just ground, however, for the supposition that the apostle entertained anticipatory expectations as to the Lord's second coming. His language is suited to every age of the Church. Where an event is certain of accomplishment, but uncertain as regards the precise time, it may be said to be always "at hand" to devout expectation; and this is the aspect which the topic in question, after all that has been written on the subject, in any event, does not wear. Paul is not setting a task of proving that he was mistaken, and therefore that the gift of inspiration was only partial, is as arduous as one would suppose it must be ungrateful.

IV. Relation to the Associated History.—A comparison of the narrative in the Acts with the allusions in this and other epistles, and Epiphanius' antiques against the Manichaean Gregori- mon, is equally instructive with the foregoing comparison. With some striking coincidences, there is just that de-
gree of divergence which might be expected between a writer who had borne the principal part in the scenes referred to and a narrator who had obtained his information from others, between the casual half-expressed allusions of a familiar letter and the direct account of the professed historian.

1. Passing over patent coincidences, we may single out one of a more subtle and delicate kind. It arises out of the form which the accusation brought against Paul and his companions at Thessalonica takes in the Acts: "All these do contrary to the decrees of Caesar, saying that there is another king, one Jesus" (xvii, 7). The allusions in the epistles to the Thessalonians enable us to understand the ground of this accusation. It appears that the Christ had called upon his hearers to come out into his oral teaching in this city, as it does into that of the epistles themselves. He had charged his new converts to await the coming of the Son of God from heaven as their deliverer (i, 10). He had dwelt long and earnestly (προς τοὺς διάδοχοὺς τοῦ βασιλέως) on the terrors of the day, which would overtake the wicked (iv, 6). He had even explained at length the signs which would usher in the last day (2 Thess. ii, 5). Either from malice or in ignorance such language had been misrepresented, and he was accused of setting up a new god to foreign to the Roman empire (i, 4). He passed from his discourse on the terrors of the future to the terrors of the present (iv, 6). The language of these epistles diverges from the narrative of Luke on two or three points in such a way as to establish the independence of the two accounts, and even to require some explanation.

(r.) The first of these relates to the composition of the Church of Thessalonica. In the first epistle Paul addresses his readers distinctly as Gentiles, who had been converted from idolatry to the Gospel (i, 9, 10). In the Acts we are told that "some (of the Jews) believed . . . and of the devout Greeks (i. e. proselytes) a great multitude, and of the chief women not a few" (xvii, 4). If for οὕτως λέγεται Ελληνικά we read Ελληνικῶν, "proselytes and Greeks," the difficulty vanishes; but though internal probabilities are somewhat in favor of this reading, the array of direct evidence (now reinforced by the Codex Sinaiticus) is against it. But even if Luke in his report of the events that were occurring, the account of Luke does not exclude a number of believers converted directly from heathendom; indeed, if we may argue from the parallel case at Berea (xvii, 12), the "women were chiefly of this class; and if any divergence remains, it is not greater than might be expected in two independent writers, one of whom, not being an eye-witness, possessed only a partial and indirect knowledge. Both accounts alike convey the impression that the Gospel made but little progress with the Jews themselves.

(2) In the epistle the persecutors of the Thessalonian Christians are represented as their fellow-countrymen, i. e. as heathens (ἐπὶ τῶν ἰδίων συμβολήτων, i. e. 14), whereas in the Acts the Jews are represented as the bitter opponents of the faith (xvii, 5). This is fairly met by Paley (Nor. Paul. ix, No. 5), who points out that the Jews were the instigators of the persecution, which, however, they were powerless to carry out without aid from the heathen, as may be gathered even from the narrative of Luke. We may add, also, that the expression ἵδε συμβολήτες need not be restricted to the heathen population, but might include many Hellenist Jews who must have been citizens of the free town of Thessalonica.

(3) The narrative of Luke appears to state that Paul remained only three weeks at Thessalonica (xvii, 2), whereas in the epistle, though there is no direct mention of the length of his residence among them, the whole language (i, 4; ii, 4-11) points to a much longer period. The most important of the points, if the account in Acts be correct, the former needs to be modified. In the Acts it is stated simply that for three Sabbath days (three weeks) Paul taught in the synagogue. The silence of the writer does not exclude subsequent labor among the Gentile population; and, indeed, as much seems to be implied by his preaching, which exasperated the Jews against him.

(4) The notices of the movements of Silas and Timothy in the two documents do not accord at first sight. In the Acts Paul is conveyed away secretly from Berea to escape the Jews. Arrived at Athens, he sends to Silas and Timothy, whom he should find at Beroea, urging them to join him as soon as possible (xvii, 14-16). It is evident from the language of Luke that the apostle expects them to join him at Athens; yet we hear nothing more of them for some time, when at length, after Paul had passed on to Corinith, and several incidents had occurred, we are told that Silas and Timothy came from Macedonia (xvii, 5). From the first epistle, on the other hand, we gather the following facts: Paul there tells us that they (ἡμᾶς, i. e. himself, and probably Silas) no longer able to endure the suspense, "consented to be left alone at Athens, and sent Timothy their brother" to Thessalonica (iii, 1, 2). Timothy returned with good news (ver. 6) (whether to Athens or Corinith does not appear), and when the two epistles to the Thessalonians were written, both Timothy and Silas were with Paul (i, 1; 2 Thess. i, 1; comp. 2 Cor. i, 19). Now, though we may not necessarily connect an undesigned coincidence out of these materials yet, on the other hand, there is no insoluble difficulty; for the events may be arranged in two different ways, either of which will bring the narrative of the Acts into accord with the statements of the epistles.

(a.) Timothy was despatched to Thessalonica, not from Athens, but from Beroea, a supposition quite consistent with the apostle's expression of "consenting to be left alone at Athens." In this case Timothy would take Silas somewhere in Macedonia on his return, and the two would join Paul in company; not, however, at Athens, where he was expecting them, but later on at Corinith, some delay having arisen. This explanation, however, supposes that the pluralς "we consented, we sent" (ἐνδοξοσμηκον, ἐπιστάμενοι), can refer to Paul alone.

(b.) The alternative mode of reconciling the accounts is as follows: Timothy and Silas did join the apostle at Athens, where we learn from the Acts that he was expecting them. From Athens he despatched Timothy to Thessalonica, so that he and Silas (ἡμᾶς) had to forego the services of their fellow-laborer for a time. This mission is mentioned in the epistle, but not in the Acts. Silas and Timothy, it appears, left Paul after a mission, not recorded either in the history or the epistle; probably to another Macedonian Church—Philippi, for instance, from which he is known to have received contributions about this time, and with which, therefore, he was in communication (2 Cor. xi, 9; comp. Phil. iv, 14-16; see Koch, p. 15). Silas and Timothy returned together from Macedonia and joined the apostle at Corinith. This latter solution, if it assumes more than the former, has the advantage that it preserves the proper sense of the pluralς "we consented, we sent," for it is at least doubtful whether Paul ever uses the plural of him. self alone in the singular sense of Luke. It is explained either by his possessing only a partial knowledge of the circumstances, or by his passing over incidents of which he was aware as unimportant.

Whether the expected meeting ever took place at Athens is therefore a matter involved in much uncertainty. So, also, is the account of Paul's stay in Athens, and others are of opinion that, at least as regards Timothy, it did take place; and the infer they that Paul again remained him to Thessalonica, and that he made a second journey along with Silas to join the apostle at Corinith. Hug, on the other hand, supposes only one journey, viz. the one to Thessalonica, and his correspondence with the apostle, in 1 Thess. iii, 1, 2, as intimating, not that he had sent Timothy from Athens to Thessalonica, but that he had prevented his coming to Athens by send-
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ing him from Berea to Thessalonica. Between these two opinions there is nothing to enable us to judge with certainty, unless we attach weight to the expression of Luke 2:36: "He shall be great, and shall be set above his brethren." This is the opinion of Timothy and Silas in Athens (Acts 17:34), "as speedily as possible." His desiring them to follow him thus, without loss of time, favors the conclusion that they did rejoin him in Athens, and were thence sent to Thessalonica. See SILAS; TIMOTHY.

IV. Institution of the Epistle.—We are now prepared to consider the circumstances of the Church at Thessalonica which drew forth this letter. These were as follows: Paul had twice attempted to revisit Thessalonica, and both times had been disappointed. Thus prevented from seeing them in person, he had sent Timothy to inquire of them as to their condition (ii, 1-5). Timothy returned with most favorable tidings, reporting not only their progress in Christian faith and practice, but also their strong attachment to their old teacher (ver. 6-10). The First Epistle to the Thessalonians is the outpouring of the apostle's gratitude on receiving this welcome news.

At the same time, the report of Timothy was not unmixed with alloy. There were certain features in the condition of the Thessalonian Church which called for Paul's interference, and to which he addresses himself in his letter. (I.) The very intensity of their Christian faith and zeal, so exclusively on the day of the Lord's coming, had been attended with evil consequences. On the one hand, a practical inconvenience had arisen. In their feverish expectation of this great crisis, some had been led to neglect their ordinary business, as if the daily concerns of life were of no account in the immediate presence of so vast a change (iv, 11; comp. 2 Thess. ii, 1; iii, 6, 11, 12). On the other hand, a theoretical difficulty had been felt. Certain members of the Church had died, and there was great anxiety lest they should be excluded from any share in the glories of the Lord's advent (iv, 13-18). Paul rebukes the irregularities of the former, and disapproves the fears of the latter. (3.) The flame of persecution had broken out, and the Thessalonians needed consolation and encouragement under their sore trial (ii, 14; iii, 2-4). (3.) An unhealthy state of feeling with regard to spiritual gifts was manifesting itself. Like the Corinthians at a later day, they needed to be reminded of the superior value of "prophecy," compared with other gifts of the Spirit which they exerted at its expense (v, 19, 20). (4.) There was the danger, which they shared in common with most Gentile churches, of relaxing into their old heathen profligacy. Against this the apostle offers a word in season (iv, 4-5), which is twice renewed (v, 11-13; 13-18; also in Latin, and in Works); Zanchius, Commentaries [includ. Phil. and Col.] (Neot. 1595, fol.; also in Opp.]; RoPlock, Commentaries (Edinb. 1568; Herb. 1601, vsoj also Lectures (Edinb. 1666, 4to); Hunnius, Expositio (Francof. 1663, 8vo); Steuart [Rom. Cath.], Commentaries (In- golst. 1609, 4to); Col. [Sochin.], Commentaries [from Pet. Moor's notes] (Racov. 1656, 8vo; also in Opp.]; Ferguson, exposition (Lond. 1674, 8vo); Schmid, Paraphraxis [includ. other ep.] (Hamb. 1691, 1696, 1704, 4to); Landresen, Erklärung (Frankf. 1707, 4to); Strees, Meditatiun (Amst. 1710, 8vo); Turrutin, Commentaries (Basil. 1729, 8vo; also in Opp.]; Chandler, Notes [in Gal. (Lond. 1777, 4to); Krause, Erklärung [includ. Phil. (Frankf. 1790); Schleiermacher, Notes (Berol. 1823, 8vo]; Pelt, Commentaries (Gryph. 1830, 8vo); Schott, Commentaries (Lips. 1834, 8vo); Tafel, Historia Thessaloni- acenium (C. 1852, 8vo); Summaries of Lectures (Denz. 1850, 2 vols); Lillie, Versien (N. Y. 1856, 4to); also Letters (ibid. 1870, 8vo); Eliott, Commentary (Lond. 1858, 1862, 1866, 8vo); Edmuns, Commentary (ibid. 1858, 8vo); Headland, Notes (ibid. 1866, 8vo]; Badley, Commentary (Lond. 1877, 8vo). See Epstein. On the first epistle alone the following are known: Scalier, exposition (Lond. 1629, 4to); Martin, Analy- sis (Graening. 1669, 12mo]; Van Alphen, Verklaring

than by any urgent need, which might have formed a centre of thought, and impressed a distinct character on the whole. Under these circumstances, we need not expect to find in the epistle a continuous argument, and any analysis must be more or less artificial. The body of the epistle, however, may conveniently be divided into two parts, the former of which, extending over the first three chapters, is chiefly taken up with a retrospect of the apostle's relation to his Thessalonian converts, and an explanation of his present circumstances and feelings; while the latter, comprising the 4th and 5th chapters, contains some seasonable exhortations. At the close of each of these divisions is a prayer commencing with the same words, "May God himself," etc., and expressed in somewhat similar language. The epistle may therefore be tabulated as follows:

Salutation (v. 1).

I. Narrative portion (I, 2-III, 18).

1. The apostle gratefully records their conversion to the Gospel and their progress in the faith (1, 2-10). He reminds them how pure and blameless his life and ministry among them had been (II, 1-12). He repeats his thanksgiving for their conversion, dwelling especially on the persecutions which they had endured (11, 13-18). He describes his own deep sense of anxiety, the consequent mission of Timothy to Thessalonica, and the encouraging report which he brought (13, 14, 15, 16).

2. The apostle's prayer for the Thessalonians (iii, 11-18).

II. Hortatory portion (iv, 1-24).

1. Warning against impurity (v, 1-8).

2. Exhortation to brotherly love and sobriety of conduct (v, 9-12).

3. Touching the advent of the Lord (iv, 13-v, 11).

a. That they shall have their place in the resurrection (iv, 13-18). b. The time, however, is uncertain (v, 13, 18). c. That all must be watchful (v, 16).

3. Exhortation to orderly living and the due performance of social duties (v, 12-18).

4. Instructions relating to prayer and spiritual matters generally (v, 16-22).

5. The apostle's prayer for the Thessalonians (v, 23, 24).

The epistle closes with personal injunctions and a benediction (v, 25-28).

VII. Commentaries.—The following are the special exegetical helps on both the epistles to the Thessalonians exclusively; to the most important of them we pre- fix an asterisk (*), or, in the case of Commentaries (In- golst. 1609, 4to); Col. [Sochin.], Commentaries [from Pet. Moor's notes] (Racov. 1656, 8vo; also in Opp.]; Ferguson, Exposition (Lond. 1674, 8vo); Schmid, Paraphrasis [includ. other ep.] (Hamb. 1691, 1696, 1704, 4to); Landresen, Erklärung (Frankf. 1707, 4to); Strees, Meditation (Amst. 1710, 8vo); Turrutin, Commentaries (Basil. 1729, 8vo; also in Opp.]; Chandler, Notes [in Gal. (Lond. 1777, 4to); Krause, Erklärung [includ. Phil. (Frankf. 1790); Schleiermacher, Notes (Berol. 1823, 8vo]; Pelt, Commentaries (Gryph. 1830, 8vo); Schott, Commentaries (Lips. 1834, 8vo); Tafel, Historia Thessaloni- acenium (C. 1852, 8vo); Summaries of Lectures (Denz. 1850, 2 vols); Lillie, Versien (N. Y. 1856, 4to); also Letters (ibid. 1870, 8vo); Eliott, Commentary (Lond. 1858, 1862, 1866, 8vo); Edmuns, Commentary (ibid. 1858, 8vo); Headland, Notes (ibid. 1866, 8vo]; Badley, Commentary (Lond. 1877, 8vo). See Epstein. On the first epistle alone the following are known: Scalier, Exposition (Lond. 1629, 4to); Martin, Analysis (Graening. 1669, 12mo); Van Alphen, Verklaring...
His cavils are more than usually frivolous, and have been most fully replied to by Guericke (Beitrag zur hist.-krit. Einlei. ins N. T. [Halle, 1822], p. 92-99), by Reiche, *Epist. vindicative* (Göt. 1829), and by Pelt, in *the Prolegomena* to his *Commentary on the Epistles to the Thessalonians* (p. xxvii). See also Grimm, in *Theol. Stud. u. Krit.*, 1850, p. 758 sq.; Lipsius, *ibid*., 1854, p. 905 sq.; Hilgenfeld, in *his Zeitschr. f. wiss. Theol.*, 1862, p. 225 sq.

It will thus be seen that this epistle has been rejected by some modern critics who acknowledge the first to be genuine. Such critics, of course, attribute no weight to arguments brought against the first, such as we have considered already. The Apocalyptic passage (2 Thess. ii, 1-12) is the great stumbling-block to them. It has been a subject of a great deal of attention, all relating to events subsequent to Paul's death—the Neronian persecution, for instance—or as betraying religious views derived from the Montanist of the 2d century, or, lastly, as contradicting Paul's anticipations expressed elsewhere, especially in the first epistle, of the near approach of the Lord's advent. That there is no reference to Nero we shall endeavor to show presently. That the doctrine of an Antichrist did not start into being with Montanism is shown from the allusions of Jewish writers even before the Christian era (see Berthold, *Christ.*, p. 69; Gröger, *Jahrb. des Heils*, ii. 397); and appears still more clearly from the passages, some of which are cited to in the paragraph above. That the language used of the Lord's coming in the second epistle does not contradict, but rather supplement, the teaching of the first—postponing the day, indeed, but still anticipating its approach as possibly within the apostle's lifetime—may be gathered both from expressions in the passage itself (e.g., ii, 7, "is already working") and from other parts of the epistle (i, 7, 8), especially those which speak of the "signs" of the coming. Other special objections to the epistle will scarcely command a hearing, and must necessarily be passed over here.

II. Date.—There is the strongest reason for believing that this second epistle was written very soon after the first, and at the same place, viz. Corinth, A.D. cir. 50. The circumstances of the apostle while writing the one seem very much the same as they were while writing the other; nor do those of the Thessalonians present any great changes that would account for so rapid a reception in the second epistle as may be supposed to in the second epistle may be supposed to in a very short time to have produced. What seems almost to decide the question is, that while writing the second epistle, the apostle had Timothy and Silas still with him. Now, after he left Corinth, it was not for a long time that those of these three persons were with him in his company (Acts xviii, 18; comp. xix, 22); and with regard to one of them, Silas, there is no evidence that he and Paul were ever together at any subsequent period.

It will be seen presently that the teaching of the second epistle is corrective of, or rather supplemental to, that of the first, and therefore presupposes it. Moreover, the first epistle bears on its face evidence that it is the first flush of his affectionate yearnings towards his converts after his departure from Thessalonica; while, on the other hand, the second epistle contains a direct allusion to a previous letter, which may suitably be referred to the first—"Hold fast the tradition which ye were taught either by word or by letter from us" (ii, 15). We can scarcely be wrong, therefore, in maintaining the received order of the two epistles. It is due, however, to the great names of Grothus and of Ewald, that their dates of the second epistle are reversed in this by Baur, Hilgenfeld, Laurent, and Davidson, to mention that they reverse the order, placing the second epistle before the first in point of time—on different grounds, indeed, but both equally insufficient to disturb the traditional order, supported as it is by the considerations above considered.
saw chiefly the outpouring of strong personal affection occasioned by the renewal of the apostle’s intercourse with the Thessalonians, and the doctrinal and hortatory portions are more salutary than spiritual. On the other hand, his leading motive seems to have been the desire of correcting errors in the Church of Thessalonica. We notice two points especially which call forth his rebuke.

1. It seems that the anxious expectation of the Lord’s advent, instead of subsiding, had gained ground since the writing of the first epistle, and that the same enthusiasm is referred to in this great crisis as imminent, and their daily vocations were neglected in consequence. There were expressions in the first epistle which, taken by themselves, might seem to favor this view; and, at all events, such was falsely represented to be the apostle’s doctrine. This notion some insinuated as a truth, specially confirmed to them by the Spirit; others advocated it as part of the apostolic doctrine; and some claimed for it the specific support of Paul in a letter (ii, 2). Whether the letter here referred to is the apostle’s former epistle to the Thessalonians or one forged in his name by some keen and unscrupulous advocates of the notion above referred to is uncertain. The latter opinion has been generally adopted from the time of Chrysostom downwards, and is certainly somewhat counted nanced by the apostle’s statement in the close of the epistle as to his autograph epistles being the mark of a false epistle (chap. 2, 2), but the same time, it must be admitted that the probability of such a thing being done by any one at Thessalonica is, under all the circumstances of the case, not very strong. He now writes to soothe this restless spirit and quell their apprehensions, by showing that many things must happen first, and that the end was not yet, referring to his oral teaching at Thessalonica in confirmation of this statement (ii, 1-12; iii, 6-12).

2. The apostle had also a personal ground of complaint. His authority was not denied by any, but it was tampered with, and an unauthorized use was made of his name. It was difficult to ascertain the exact circumstances of the case from casual and indirect allusions, and indeed we may perhaps infer from the vague ness of the apostle’s own language that he himself was not in possession of definite information; but, at all events, he is suspiciously anxious. Designing men might misrepresent his teaching in two ways: the former by suppressing what he actually had written or said, or by forging letters and in other ways representing him as teaching what he had not taught. Paul’s language differs in places at both these modes of false dealing. He seems to have noticed and repelled suspicions of this kind, even when he wrote the first epistle. At the close of that epistle he binds the Thessalonians by a solemn oath, “in the name of the Lord,” to see that the epistle is read “to all the holy brethren” (v, 27)—a charge unintelligible in itself, and only to be explained by supposing some misrepresentations in the apostle’s mind. Before the second epistle was written his suspicions seem to have been confirmed, for there are two passages which allude to these misrepresentations of his teaching. In the first of these he tells them in vague language, which may refer equally well to a false interpretation of his own words intended to supplement a letter forged in his name, “not to be troubled either by spirit or by word or by letter, as coming from us, as if the day of the Lord were at hand.” They are not to be deceived, he adds, by any one, whatever means he employs (κατελείψας πρὸς ὑμᾶς, ii, 3). In the second of the cases, he says, “The salutation of Paul with my own hand, which is a token in every epistle: so I write” (iii, 17) —evidently a precaution against forgery. With these two passages should be combined the expression in iii, 14, from which we infer that he now entertained a fear of this sort of opposition. “If any man obey not our word conveyed by our epistle, note that man.”

IV. Exhortation. —The most striking feature in this epistle is the apocalyptic passage, announcing the revelation of the Man of Sin (ii, 1-12); and it will not be irrelevant to investigate its meaning, bearing, as it does, on the circumstances under which it was written, and illustrating this aspect of the apostle’s teaching. He had dwelt much on the subject; for he appeals to the Thessalonians as knowing this truth, and reminds them that he told them these things when he was yet with them. The following considerations may help to understand this aspect of the doctrine.

1. The passage speaks of a great apostasy which is to usher in the advent of Christ, the great judgment. There are three prominent figures in the picture—Christ, Antichrist, and the Restrainer. Antichrist is described as the Man of Sin, the Son of Perdition, as the Adversary who exalts himself above all that is called God, as making himself out to be God. Later on (for apparently the reference is the same) he is styled the “mystery of lawlessness,” “the lawless one.” The Restrainer is in one place spoken of in the masculine as a person (ὁ ἀρχιστόν), in another in the neuter as a power, an influence (πάντες ἐκ τῶν ἄνθρωπων). The “mystery of lawlessness” is already at work. At present it is checked by the Restrainer; but the check will be removed, and then it will break out in all its violence. Then Christ will appear, and the enemy shall be consumed by the breath of his mouth, shall be brought to naught by the splendor of his advent.

2. Many different explanations have been offered of this passage. Each generation and each section in the Church has regarded it as a prophecy of that particular power which seemed to them and in their own time to be most fraught with evil to the true faith. A good account of these various interpretations will be found in Lienemann’s commentary on the epistle, p. 204, Schlussebm. zu i, ii (see also Alford, Proleg.). By one class of interpreters it has been referred to circumstances which passed within the circle of the apostle’s own experience, the events of his own lifetime, or the period immediately following. Others, again, have seen in it the prediction of a crisis yet to be realized, the end of all things. The former of the three, the Preterists, have identified the Man of Sin with divers historical characters, and have sought for a historical counterpart to the Restrainer in Blixmanner. Among them are the mentioned names of Grotius, Wetstein, Wetbey, Schwartz, Nielsel, Krause, and Kern. Agreeing, however, in the main point of a past accomplishment, these writers differ widely in interpretation. The Man of Sin was, according to Grotius, Caligula; according to Wetstein, Titus; according to Schwartz, Simon Makkabæus; according to Wetbey, Le Clerc, etc. The Jewish people are thought to have been thus induced in their opposition to Christianity and to the Roman power (τῷ καριοῦ). Commentators of this class are, of course, compelled to consider the coming of Christ as already past, i.e. to interpret it as the destruction of Jerusalem; and this alone seems to render the view untenable. For Paul’s description of the parousia, or appearance, of Christ (1 Thess. ii, 19) is far too exalted to correspond to any temporal event. The latter class of interpreters, the Futurists, have also given various accounts of these matters, and it is clear that which is already working. We hold, in general terms, that this view is substantially right, i.e. that the prophecy, however it may have been partially fulfilled in the past, yet awaits its complete fulfillment. But among the advocates of the Futurist opinion also differences of opinion exist. In the first place, it is clear that the Man of Sin was Mohammed, and the “mystery of iniquity” is Mohammedanism, which, it is held, will yet culminate in some fearful Antichristian form. From the middle of the 11th century the pope began to be considered the predicted Antichrist, and this view, as might have been expected, became the prevalent one in all the Protestant churches. By way of retaliation, Romanists main-
tained that Luther and Protestantism are pointed at in the passage. This seems to show the danger of limiting the prophecy to any one form of Antichristian error. It is enough to say here that these were "many antichrists" (1 John ii, 18); the one he specifies as denying that "Jesus Christ had come in the flesh" is descriptive neither of Mohammed nor of the pope nor of Luther, but of the Gnostics. Many of the features of Antichrist as portrayed by Paul no doubt present themselves in the papacy, but others hardly so. At any rate, the papacy, so far as it contains elements of impiety, seems to have reached its culminating point; perhaps did so three hundred years ago, and yet Christ has not come. We are disposed, therefore, to adopt the view that there have been, since the prophecy was written, many papal imitations of Christ's miracles —the Gnostics, the Judaizing tendencies of the 1st century, Mohammed, the papacy, the French Revolution, etc.; but that there still is in prospect some mystery of iniquity which will combine in itself the several evil tendencies which the Church has already witnessed, but in a greatly intensified form; and probably that this final outburst of impiety will be embodied in a personal head or representative, the Man of Sin of our epistle. His appearance will be the signal for the second advent of Christ. As regards the Restrainer (ὁ κατὰ τὸν θρόνον, τὸ κατὰ τὸν θρόνον), the view of the fathers does not seem to have been so clear that Paul observed this temporal power in his and their day the Roman empire, by which the excesses of lawless licentiousness are, to some extent, held in check. Hence, in Paul's view, the mission of the State as such was a divine one (Rom. xiii). See Antichrist.

5. When we inquire definitely, then, what Paul had immediately in view when he spoke of the Man of Sin and the Restrainer, we can only hope to get even an approximate answer by investigating the circumstances of the apostle's life at this epoch. Now we find that the chief opposition to the Gospel, and especially to Paul's preaching at this time, arose from the Jews. The Jews had conspired against the apostle and his companions at Thessalonica and had cast him himself by a secret flight. Thenese they followed him to Berea, which he hurriedly left in the same way. At Corinth, whence the letters to the Thessalonians were written, they persecuted him still further, raising a cry of treason against him, and bringing him before the Roman proconsul. These ideas of the apostle are found again in some of these epistles: "They slew the Lord Jesus and the prophets, and persecuted the apostles; they are hateful to God; they are the common enemies of mankind, whom the Divine wrath (ἡ ὀργὴ) at length overtakes" (1 Thess. ii, 15, 16). With these facts in view, it is not surprising that Paul speaks of the Messiah in his primary aspect, is represented especially by Judaism. With a prophetic insight the apostle foresees, as he contemplated the moral and political condition of the race, the approach of a great and overwhelming catastrophe. And it is not improbable that our Lord's predictions are not only the result of the natural process of the human mind, but are consistent with the apostle's vision, and gave a color to this passage. If it seem strange that "lawlessness" should be mentioned as the distinguishing feature of those whose very zeal for "the law" stimulated their opposition to the Gospel, we may appeal to our Lord's own words (Matt. xxiii, 28) declaring that "many will say to me, "Lord, Lord, with thee in they are full of hypocrisy and lawlessness (ἀδικίαν)." Corresponding to this view of the Antichrist, we shall probably be correct, as already suggested, in regarding the Roman empire as the restraining power, for so it was taken by many of the fathers, though without altogether understanding its bearing. It was to Roman justice and Roman magistrates that the apostle had recourse at this time to shield him from the enmity of the Jews, and to check their violence. At Philippi, his Roman citizenship extorted an ample apology for ill-treatment. At Thessalonica, Roman law secured him a fair place. As a Roman proconsul acquired him of frivolous charges brought by the Jews. It was only at a later date under Nero that Rome became the antagonist of Christendom, and then also she, in turn, was fitly portrayed by John as the type of Antichrist. Whether the Jewish opposition to the Gospel entirely exhausts the consideration of the "mystery of lawlessness" as he saw it "already working" in his own
day, or whether other elements did not also combine with this to complete the idea, it is impossible to say; but we may presume that he had at least a dim and general anticipation of the more distant future, and at least, the final earthly catastrophe which the Divine Spirit intimates in this striking prediction. Moreover, at this distance of time and with our imperfect information, we cannot hope to explain the exact bearing of all the details in the picture. But, following the guidance of history, we seem justified in adopting this as a probable, though only a partial, explanation of a very difficult passage. See REVIZATION, BOOK OF.

V. Contents.—This epistle, in the range of subject as well as in style and general character, closely resembles the first; and the remarks made on that epistle apply, for the most part, equally well to this. The structure, also, is somewhat similar, the main body of the epistle being divided into two parts in the same way, and each part closing with a prayer (ii, 16, 17; iii, 16; both commencing with αὐτῷ ἐν ὑμῖν). The following is a tabular summary:

The opening salutation (i, 1, 2).

I. A general expression of thankfulness and interest, leading up to the difficulty about the Lord’s advent (i, 3–11, 17).

1. The apostle pours forth his thanksgiving for their progress in the faith; he encourages them to be patient under persecution, reminding them of the judgment to come, and prayers that they may be secured to meet it (i, 3–12).

2. He is thus led to correct the erroneous idea that the judgment is imminent,pointing out that much must happen first (i, 11–15).

3. He repeats his thanksgiving and exhortation, and concludes this portion with a prayer (i, 16–17).

II. Direct exhortation (ii, 1–16).

1. He urges them to pray for him, and confidently anticipates progress in the faith (iii, 1–8).

2. He reproves the idle, disorderly, and disobedient, and charges the faithful to withdraw from such (iii, 9–16).

This portion again closes with a prayer (iii, 16).

The epistle ends with a special direction and benediction (iii, 17, 18).

VI. Commentaries.—The following exegetical helps are on the Second Epistle to the Thessalonians exclusively: Hoffmann, Commentaries [incl. Tit.] (Francof. 1545, 8vo); Brudshaw, Exposition (Lond. 1620, 4to); Jackson, Exposition (ibid. 1621, 4to); Reiche, Authentic., etc. (Gott. 1829, 4to); Scelater, Exposition (Lond. 1629, 4to). See EPISTLE.

Thessalonica (Θεσσαλονίκη), in classical writers also Thessalonike and Thessalonaii, a large and important town of Macedonia, visited by Paul on several occasions, and the seat of a Church to which two of his letters were addressed. (For fuller details we refer to Smith’s Dict. of Greek and Roman Geography, s. v.)

I. Name.—Two legendary names which Thessalonica is said to have borne in early times are Eemathia (Zo- 

mar, Hdt. xii. 26) and Hallea (Steph. B. s. v.), the latter probably having reference to the maritime position of the town. During the first period of its authentic history, it was known under the name of Thersa (Θηρ-

sa, Ασκ.; Θηργα, Herod.,Thucyd.; Hip-

pon, Μαλέας, Chron. p. 193, ed. Weimann), derived, in common with the designation of the gulf (Ther- 

maicus Sinus), from the hot-springs which are found on various parts of this

View of Thessalonica.
be larger) it is the most important town of European Turkey next after Constantinople.

In "Political and Military History."—Thessalonica was a place of some importance even while it bore its earlier name of Thorna. Three passages of chief interest may be mentioned in this period of its history. Xerxes rested here on his march, his land-forces being encamped on the plain between Thorna and the Axios, and his ships cruising about the Theronic gulf; and it was the view from hence of Olympus and Olimbos which tempted him to explore the course of the Peneus (Herod. vii, 128 sq.). A short time (B.C. 421) before the breaking-out of the Peloponnesian war, Therna was occupied by the Athenians (Thucyd. i, 61); but two years later it was ravaged by the Macedonians under Philip II. The third mention of Thenna is in Eusebinus (De Fis. Leg. p. 31, ed. Bekk.), where it is spoken of as one of the places taken by Pausanias.

The true history of Thessalonica begins, as we have implied above, with the decay of Greek nationality. The earliest author who mentions it under its new name is Polybius. It seems probable that it was rebuilt in the same year (B.C. 315) with Cassandra, immediately after the fall of Pydna and the death of Olympias. We are told by Strabo (loc. cit.) that Cassander incorporated in his new city the population not only of Thorna, but likewise of three smaller towns, viz. Area and Chasia (which are supposed to have been on the eastern side of the gulf) and Chalastra (which is said by Strabo [vii, Epis. 9] to have been on the farther side of the Axios, whence Tafel [p. xxii], by some mistake, infers that it lay between the Axios and Thorna). It does not appear that these earlier cities were absolutely destroyed; nor, indeed, is it certain that Thenna lost its separate existence. Pliny (loc. cit.) seems to imply that a place bearing this name was near Thessalonica; but the text is probably corrupt.

As we approach the Roman period, Thessalonica begins to be more and more mentioned. From Livy (xliv, 10) this city would appear to have been the great Macedonian naval station. It surrendered to the Romans after the battle of Pydna (ibid. xlv, 45), and was made the capital of the second of the four divisions of Macedonia (ibid. xliv, 29). Afterwards, when the whole of Macedonia was reduced to one province (Flor. ii, 14), Thessalonica was its most important city, and virtually its metropolis, though not so called till a later period. See MACEDONIA. Cicero, during his exile, found a refuge here in the quator's house (Pro Planc. 41); and on his journeys to and from his province of Cilicia he passed this city, on the road here his exitus letters. During the first civil war Thessalonica was the headquarters of the Pompeian party and the Senate (Dion Cass. xii, 20). During the second it took the side of Octavius and Antonius (Plutarch, Brut. 46; Appian, B. C. iv, 119), and reapèd the advantage of this course by being made a free city (see Pliny, loc. cit.). It is possible that the word Δήμος is the head of Octavia, on some of the coins of Thessalonica, has reference to this circumstance (see Eckhel, ii, 79); and some writers see in the Vardar gate, mentioned below, a monument of the victory over Brutus and Cassius.

Even before the close of the Republic, Thessalonica was a city of great importance, in consequence of its position on the line of communication between Rome and the East. Cicero speaks of it as "posita in remm imperii nostrae." It increased in size and rose in importance after the partition and habitation of the Empire. Strabo, in the 1st century, and Lucian, in the 2d, speak in strong language of the amount of its population. The supreme magistrates (apparently six in number) who ruled in Thessalonica as a free city of the Empire were entitled πολιάρχοι, as we learn from the remarkable inscription, found in the city (Hist. i, 6), which begins with an inscription on the Vardar gate (Böïch, 1867. Babli mentions another inscription containing the same term). In Acta xvii, 5, the δήμοι is mentioned, which formed part of the constitution of the city. Tafel thinks that it had a δῆμος also.

During the Roman period, three centuries of the Christian era Thessalonica was the capital of the whole country between the Adriatic and the Black Sea; and even after the founding of Constantinople it remained practically the metropolis of Greece, Macedonia, and Illyricum. In the middle of the 9th century, as we learn from coins, it was made a Roman colony; perhaps with the view of strengthening this position against the barbarian invasions, which now became threatening. Thessalonica was the great safeguard of the Empire during the first shock of the Gothic invasions. Constantine passed some time here after his victory over the Sarmatians; and perhaps the second arch, which is mentioned below, was a commemoration of this victory. He is said also, by Zosimus (ii, 86, ed. Bonn), to have constructed the port, by which we are, no doubt, to understand that he repaired and improved it after a time of comparative neglect. Passing by the dreadful massacre by Theodosius (Ribben, Rome, ch. xxvii), we come to the Sasanian wars, of which the Gothic wars were only the prelude, and the brunt of which was successfully borne by Thessalonica from the middle of the 6th century to the latter part of the 8th. The history of these six Sasanian wars, and their relation to Thessalonica, has been elaborated with great care by Tafel.

In the course of the Middle Ages, Thessalonica was three times taken; and its history during this period is thus conveniently divided into three stages. On Sunday, July 29, 904, the Saracen fleet appeared before the city, which was stormed after a few days' fighting. The slaughter of the citizens was dreadful, and vast numbers were sold in the various slave-markets of the Levant. The story of these events is told by Jo. Cameniata, who was a priest-bearer to the archbishop of Thessalonica. From his narrative it has been inferred that the population of the city at that time must have been 220,000 (De Excckio Thessalonicensi, in the volume entitled Theophaes Continus in the Bonn ed. of the Byzantine writers [1888]). The next great catastrophe of Thessalonica was caused by a different enemy—the Normans of Sicily. The fleet of Tancred sailed round the Morea to the Theronic gulf, while an army marched by the Via Egnatia from Dyrrhachium. Thessalonica was taken on Aug. 15, 1185, and the Greeks were barbarously treated by the Latins, whose cruelties are de-
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speeched by Nicetas Choniates (De Andron. Commno, p. 388, ed. Bonn, 1885). The celebrated Eustathius was an archbishop of Thessalonica at this time; and he wrote an account of this capture of the city, which was first published by Tafel (Thub. 1829), and is now printed in the Bonn ed. of the Byzantine writers (De Thessalonica a Latinita Capta, in the same vol. with Leo Grammaticus [1842]). Soon after this period follows the curious history of Western feudalism in Thessalonica under Boniface, marquis of Montferrat, and his successors, during the first half of the 13th century. The city was again under Latin dominion (having been sold by the Greek emperor to the Venetians), when it was finally taken by the Turks under Amurat II, in 1430. This event also is described by a writer in the Bonn Byzantine series (Joannes Anagnostes, De Thessalonicensi Ecclecio Narratio, in the same vol. with Phanizes and Cænasus [1889]).

For the medieval history of Thessalonica see Mr. Finlay's works, Medieval Greece (1861), p. 70, 71, 135-147; Byzantine and Greek Empire (1858), I, 315-352; (1864), ii, 182, 264-286, 607. For its modern condition we must refer to the travelers, especially Beaujour, Cousinney, Holland, and Leake.

IV. Ecclesiastical History.—The annals of Thessalonica are so closely connected with religion that it is desirable to review them in this aspect. After Alexander's death the Jews spread rapidly in all the large cities of the empire, and the princes which had formed his empire. Hence there is no doubt that, in the 1st century of the Christian era, they were settled in considerable numbers at Thessalonica; indeed, this circumstance contributed to the first establishment of Christianity there by Paul (Acts xvii, 1). It seems probable that a large community of Jews has been found in this city ever since. They are mentioned in the 7th century, during the Slavonic wars; and again in the 12th, by Eustathius and Benjamin of Tudela. The events of the 15th century had the effect of bringing a large number of Spanish Jews to Thessalonica. Paul Lucas says that in his day there were 50,000 of this nation here, with 22 synagogues. More recent authorities vary between 10,000 and 20,000. The present Jewish quarter is in the south-east part of the town.

Christianity, once established in Thessalonica, spread from it in various directions, in consequence of the missionary labors of the Apostle, and the mission of the city (1 Thess. 1, 8). During the succeeding centuries this city was the bulwark, not simply of the Byzantine empire, but of Oriental Christendom; and was largely instrumental in the conversion of the Slavonians and Bulgarians. Thus it received the designation of "the Orthodox City." It is true after this time; and the withdrawal of the provinces subject to its jurisdiction from connection with the see of Rome, in the reign of Leo Isauricus, became one of the principal causes of the separation of East and West. Cameniata, the native historian of the calamity of 904, was, as we have seen, an ecclesiastic. Eustathius, who was archbishop in 1185, was, beyond dispute, the most learned man of his age, and the author of an invaluable commentary on the Iliad and Odyssey, and of theological works, which have been recently published by Tafel. A list of the Latin archbishops of Thessalonica from 1205 to 1418, when a Roman hierarchy was established along with Western feudalism, is given by Le Quien (Oriens Christianus, iii, 1089). Even to the last we find this city connected with questions of religious interest. Simeon of Thessalonica, who is a chief authority in the modern Greek Church on ritual subjects, died a few months before the fatal siege of 1430; and Theodore Gaza, who went to Italy soon after this siege, and, as a Latin ecclesiastic, became the translator of Aristotle, Theophrastus, and Hippocrates, was a native of the city of Demetrius and Eustathius.

V. Connection with the Apostle Paul.—Paul's visit to Thessalonica (with Silas and Timothy) occurred during his second missionary journey, and to this is due the introduction of Christianity into Thessalonica. Timothy is not mentioned in any part of the direct narrative of what happened at Thessalonica, though he appears as Paul's companion before at Philippi (Acts xvi, 1-15), and afterwards at Berea (xvii, 14, 15); but from his subsequent mission to Thessalonica (1 Thess. iii, 1-7; see Acts xviii, 5), and the mention of his name in the opening salutation of both epistles to the Thessalonians, we can hardly doubt that he had been with the apostle throughout.

Three circumstances must here be mentioned, which illustrate in an important manner this visit and this journey, as well as the two epistles to the Thessalonians, which the apostle wrote from Corinth very soon after his departure from his new Macedonian converts. (1.) This was the chief station on the great Roman road called the Via Egnatia, which connected Rome with the whole region to the north of the Ægean Sea. Paul was on this road at Neapolis (Acts xvi, 11) and Philippi (ver. 12-40), and his route from the latter place (xvii, 1) had brought him through two of the well-known minor stations mentioned in the Itineraries. See AMPHIPOLIS; APOLLONIA. (2.) Placed as it was on this great road, and in connection with other important Roman ways, Thessalonica was an invaluable centre for the spread of the Gospel. It must be remembered that, be-
sides its inland communication with the rich plains of Macedonia and with far more remote regions, its maritime position made it a great emporium of trade by sea. In fact, it was nearly, if not quite, on a level with Corinth and Ephesus in its share of the commerce of the Levant. Thus we see the force of what Paul says in his first epistle, shortly after leaving Thessalonica.—ἀφ’ ὑμῶν ἤρχεται ὁ λύγος τοῦ Κυρίου ὁ μέγιστος ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαιᾳ. διὰ τῶν ματών τιμών χάρις Ἰησοῦ (1, 8). (3) The circumstance noted in Acts xxvii, 1, that there was the synagogue of the Jews in this part of Macedonia, had evidently much to do with the apostle's plans, and also doubtless with his success. Trade would inevitably bring Jews to Thessalonica; and it is remarkable that the apostle soon had a prominent place in the annals of the city.

The first scene of the apostle's work at Thessalonica was the synagogue. According to his custom, he began there, arguing from the ancient Scriptures (Acts xxvii, 2, 3); and the same general results followed as in other places. Some believed, both Jews and proselytes; and it is particularly added that among these were many influential women (ver. 4); on which the general body of the Jews, stirred up with jealousy, excited the Gentile population to persecute Paul and Silas (ver. 5–10).

It is stated that the ministrations among the Jews continued for some weeks (ver. 2); but they were not obliged to limit this time the whole stay of the apostles at Thessalonica. A flourishing church was certainly formed there; and the epistles show that its elements were much more Gentile than Jewish. Paul speaks of the Thessalonians as having turned "from idols," and he does not note here, as in other places, the Jews' excuse for a departure. For the expressions as in Σαβάκης γειλης (1 Thess. i, 6), and γειλης ἐγών (3, 2), sum up the suffering and conflict which Paul and Silas and their converts went through at Thessalonica (see also ver. 14, 15; iii, 3, 4; 2 Thess. i, 4–7). The persecution took place through the instrumentality of a certain (Ραφείων ἰδιότα ἰδιότα) ὑποκριτής (1 Thess. xvi, 5), who, instigated by the Jews, raised a tumult. The house of Jason, with whom the apostles seem to have been residing, was attacked; they themselves were not found, but Jason was brought before the authorities on the accusation that the Christians were trying to set up a new king in opposition to the emperor; a guarantee (ῥό ιερως) was taken from Jason and others for the maintenance of the peace, and Paul and Silas were sent away by night southward to Berea (Acts xxvii, 5–10). The particular charge brought against the apostles receives an illustration from the epistles, where the kingdom of Christ is prominently mentioned (1 Thess. ii, 12; 2 Thess. i, 5). So, again, the doctrine of the resurrection is conspicuous both in Luke's narrative (xxviii, 3) and in the first letter (i, 10; iv, 14, 16). If we pass from these points to such as are personal, we are enabled from the epistles to complete the picture of Paul's conduct and attitude at Thessalonica, as regards his love, tenderness, and zeal, his individual soul, and his disinterestedness (see i, 5; ii, 1–10). As to this last point, Paul was partly supported here by contributions from Philippi (Phil. iv, 15, 16), partly by the labor of his own hands, which he diligently practiced for the sake of the better success of the Gospel, and that he might set an example to the idle and selfish. (He refers very expressly to what he had said and done at Thessalonica in regard to this point; see 1 Thess. ii, 9; iv, 11; comp. 2 Thess. iii, 8–12.) See THESALONIANS. To complete the account of Paul's connection with Thessalonica, it must be noticed that he was certainly there again, though the name of the city is not specified, on his third missionary journey, both in going and returning (Acts xx, 1–3). Possibly he was also there again after his liberation from his first imprisonment. See Phil. i, 26, 26; ii, 24, for the hope of revisiting Macedonia, entertained by the apostle at Rome, and 1 Tim. i, 3; 2 Tim. iv, 18; Tit. iii, 12, for subsequent journeys in the neighborhood of Thessalonica.

Of the first Christians of Thessalonica, we are able to specify by name the above-mentioned Jason (who may be the same as the apostle's own kinsman mentioned in Rom. xvi, 21), Demas (at least conjecturally; see 2 Tim. iv, 10), Gaius, who shared some of Paul's perils at Ephesus (Acts xix, 29), Secundus (who accompanied him from Macedonia to Asia on the eastward route of his third missionary journey, and was probably concerned in the business of the collection; see xx, 4), and especially Aristarchus (who, besides being mentioned here with Secundus, accompanied Paul on his voyage to Rome, and had therefore probably been with him during the whole interval, and is also specially referred to in two of the epistles written during the first Roman imprisonment; see xxvii, 2; Col. iv, 10; Phil. 24; also Acts xix, 29, for his association with the apostle at Ephesus in the earlier part of the third journey).

VI. Ancient Remains.—The two monuments of greatest interest at Thessalonica are two arches connected with the line of the Via Egnatia. The course of this Roman road is undoubtedly preserved in the long street which intersects the city from east to west. At its western extremity is the Vardar gate, which is nearly in the line of the modern wall, and which has received its present name from the circumstance of its leading to the river Vardar, or Axios. This is the Roman arch believed by Beaunjour, Holland, and others to have been erected by the people of Thessalonica in honor of Octavius and Antonius, and in memory of the battle of Philippi. The arch is constructed of large blocks of marble, and is about twelve feet wide and eighteen feet high; but a considerable portion of it is buried deep below the surface of the ground. On the outside face are two bas-reliefs of a Roman wearing the toga and standing before a horse. On this arch is the above-mentioned inscription containing the names of the poliarch of the city. Leake thinks from the style of the sculpture, and Tafel from the occurrence of the name Flavius in the inscription, that a later date ought to be assigned to the arch (a drawing of it is given by Constancia). The other arch is near the eastern (said in Clarke's Travels, iv, 355, by mistake, to be near the western) extremity of the main street. It is built of brick and Triumphal Arch of Constantine at Thessalonica.
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faced with marble, and formerly consisted of three archways. The sculptured camels give an Oriental aspect to the monument; and it is generally supposed to commemorate the victory of Constantine over Licinius or over the Sassanids.

Near the line of the main street, between the two above-mentioned arches, are four Corinthian columns supporting an architrave, above which are caryatids. This monument is now part of the house of a Jew; and, from a drawing that the figures were petrified by magic, it is called by the Spanish Jews Jéstas Incomtadas. The Turks call it Sireth-Mahle. (A view will be found, with architectural details, in Stuart and Revett, Athen. Antig. iii, 58.) This colonnade is supposed by some to have been part of the Propyleas of the Hippodrome, the position of which is believed by Pausanias and Clovis to have been in the south-eastern part of the town, between the sea and a building called the Rotunda, now a mosque, previously the church Eski-Metropolis, but formerly a temple, and in construction similar to the Pantheon at Rome. Another mosque in Thessalonica, called Eski-Juma, is said by Beaujour to have been a temple consecrated to Venus Thermia. The city walls are of brick, and of Greek construction, resting on a much older foundation, which consists of hewn stones of immense thickness. Everywhere are broken columns and fragments of sculpture. Many remains were taken in 1439. One of the city gates, the entrance through which it is said the emperor Constantine entered on his return, is called the Tower of the Statue, because it contains a colossal figure of Thessalonica, with the representation of a ship at its feet. The castle is partly Greek and partly Venetian. Some columns of red antique, supposed to be relics of a temple of Herakles, are to be noticed there, and also a shattered triumphal arch, erected (as an inscription proves) in the reign of Marcus Aurelius, in honor of Antoninus Pius and his daughter Faustina.

In harmony with what has been noticed of its history, Thessalonica has many remains of ecclesiastical antiquity. Beaujour says that in this respect it surpasses any other city in Greece. The church of greatest interest (now a mosque) is that of St. Sophia, built, according to tradition, like the church of the same name at Constantinople, in the reign of Justinian, and after the designs of the architect Anthemius. This church is often mentioned by Tafel; he believes that it was erected about the end of the 7th century; but Leake conjectures, from its architectural features, that it was built by the Latins in the 13th. Tafel has collected with much diligence the notices of a great number of churches which have existed in Thessalonica. Dapper says that in his day the Greeks had the use of three churches. Walpole (in Clarke's Travels, iv, 849) gives the number as sixteen. All travellers have noticed two ancient pulpits, consisting of "single blocks of variegated marble, with small steps cut in them," which are among the most interesting ecclesiastical remains of Thessalonica.

VII. Authorities.—The travellers who have described Thessalonica are numerous. The most important are Lucas, Second Voyage (1705); Pococke, Description of the East (1743-45); Beaujour, Tableau du Commerce de la Grèce, translated into English (1806); Clarke, Travels in Europe, etc. (1819-23); Holland, Travels in the Ionian Islands; Cathedral Churches of Greece (1825); Macdonald (1831); Leake, Northern Greece (1835); Zachariais, Reise in dem Orient (1849); Griesbach, Reise durch Rumelien (1841); Bowen, Mount Athos, Thessaly, and Epirus (1852); Dodd, in the Biblioth. Sacra, xi, 830; xvii, 485; xxvii, 146.

In the Mémoires de l'Académie des Inscriptions, tom. xxxviii, Sect. Hist. p. 121-146, is an essay on the subject of Thessalonica by the abbé Belley. But the most elaborate work on the subject is that of Tafel, Hist. Thessalonicae necque ad A.D. 904, the first part of which was published at Berlin in 1835; this part has been reprinted as Prolegomena zu dem Dissertatio de Thessalonicae et Ioniae Geographica (Berlin, 1839). With this should be compared his work on the Vin Egnatia. To these authorities we ought to add the introduction to some of the commentaries on Paul's Epistles to the Thessalonians and the Galatians by Koch (ibid., 1849) and Lüttemann (Götting, 1850). The early history of the Thessalonian Church is discussed by Burgundhout, De Oest Chr. Thessal., Ortus, Fatigues (Leid., 1825). A good description of the modern place is given in Murray's Handbook for Greece, p. 455.

Theudsas, a person incidentally mentioned but once in the New Testament (Acts x, 56), and concerning whom much controversy has arisen.

I. The Name.—This, in the original, is Θεοδάς (a form which likewise occurs in Josephus, Ant. xx, 5, 1), and, if Greek, may be for Θεόδας, as a contraction of Θεοδάς ή Θεόδασ, i.e. God-given = Johanan (comp. Vulg. Theodas). A similar form, Θεόδας, occurs in DioGenes Laert. ix, 116. If Hebrew (Simonis, Onomast. N. T. p. 72), it may — ὁ Θεόδας, praise. The Mishna has a similar form, דתא (Datera).

II. Scriptural Statement.—According to Luke's report of Gamaliel's speech before the Jewish Sanhedrin, on the occasion of the first arraignment of the apostles (A.D. 29), Theudas was the leader of a popular tumult some time previously (πρὸ τοῦ ταύτα τῶν ἠμῶν) (Acts v, 36-38). He is spoken of as a religious impostor of high pretensions (Μυρῷ διὸν τῷ τουράν), to whom a considerable body of adherents (αὐτῶν ἀνήρ χρὴς καὶ ἡ ταξία) closely attached themselves (προσευκτικῶς, διά της οἰκουμενής, A. B.), but who was ultimately slain (ἀγριότητι, and his party annihilated (ὑπὸ τῆς ᾄδος τῆς συν. ὀλίγη), and all his followers were put to death (Josephus, Ant. xvii. 1, 2; War, ii. 12). Thus far there is no difficulty; it is only by a comparison of contemporaneous history that a discrepancy is alleged as arising.

III. Adjustment of the Account with Josephus.—No insurrection of this name is mentioned by the Jewish historian at the period to which Gamaliel must refer, but he gives statements of several somewhat similar occurrences about that time.

1. A religious impostor (γὰρ τὰς ἁγίας) named Theudas is described by him as having raised a strikingly analogous movement. In the reign of Claudius, when Caius Fadius was procurator of Judea, Josephus's account of the matter (Ant. xx, 5, 1) is that this fanatic, laying claim to prophetic powers, persuaded a very large body of people to follow him to the Jordan, taking their effects along with them, with the assurance that they would be delivered out of their bondage, and that they had done before Elijah and Elisha in the days of old; but being unexpectedly attacked by a squadron of cavalry sent out after him by Fadius, his followers were killed or taken prisoners, and the leader himself, being taken, was beheaded. The reign of Claudius and the procuratorship of Fadius is this indicated, i.e. some fifteen years later than the delivery of Gama-
liel's speech; and some forty after the scriptural event, since Luke places his Theudas, in the order of time, before Judas the Galilean, who made his appearance soon after the detraction of Archelaus, i. e. A.D. 6 or 7 (Josephus, War, ii, 8, 1; Ant. xviii, i, 60; xx, 5, 2).

Three questions must be answered: (i) was there ever a Jewish insurgent named Theudas, as Josephus says; (ii) if so, was Josephus' account of the facts true or false; (iii) if it is true, should we accept what he says as a trustworthy account of the facts before the Sanhedrim occurred in the time of Claudius (constituted to the manifest chronological order of the Acts), desires mention only as a waymark of the progress which has been made in Biblical exegesis since his time.

1. Another explanation (essentially different only as proposing to identify the person) is that Luke's Theudas may have been one of the three insurgents whose names are mentioned by Josephus in connection with the disturbances that took place under the time of Herod's death. So much for (Theol. Stud. v. Kritik. 1887, p. 622, etc.; translated in the Biblioth. Sacra, 1848, p. 409 seq.) has been argued by an insurrection of the Jewish people, as is supposed by some (Yale's Ad Euseb. H. E. ii, 11), is at complete variance with the simplicity and unartistic character of his narrative. It is a question in which we are interested to know whether the writer of the Acts either fabricated the speech put into the mouth of Gamaliel, or that it was carelessly and surreptitiously woven into it a transaction which took place forty years or more after the time when it was said to have occurred (see Zeller, 123 sq. p. 132 sq.).

But without resorting to either of these violent methods, the difficulty may be solved with perfect satisfaction by the simple hypothesis that there were two insurgents of the same name. Since Luke represents Theudas as having preceded Judas the Galilean (q. v.), it is certain that he could not have appeared later, at all events, than the latter part of the reign of Herod the Great. The very year, now, of that monarch's death was 4.B.C.; the last year of the period of Judas's belligerent parties, under the direction of insurrectionary chiefs or fanatics (Тερα μοηνα Σοφίου συνθήκην την 'Ιουλίαν κατάραμαν, Josephus, Ant. xvii, 12, 4). The whole of these, with three exceptions, are passed over by Josephus without particularizing their leaders, so that it need neither of them to the fact that the Theudas was introduced into the composition of the narrative of the second epistle, the first of the two being the name of Simon, the son of Alphaios or Alphax, the disciple of the great Greek Rabbin, and the second of Matthias, who is mentioned in the second epistle of Peter as having been with the apostles on the day of Pentecost. It is clear then that the name of Matthias is mentioned in the second epistle of Peter as being the Hebrew form of 'Ματθαύος = Matthias, of whom Josephus (Ant. xvii, 6, 2, 4) gives a detailed account as a distinguished teacher among the Jews, who, in the latter days of Herod the Great, raised a band of his scholars to effect a social reform in the spirit of the old Hebrew constitution, by "destroying the heathen works which the king had erected contrary to the law of their fathers." A large golden eagle, which the king had caused to be erected over the great gate of the Temple, in defiance of the command of the Sanhedrim, images or representations of any living creatures, was an object of their special dislike, which, on hearing a false report that Herod was dead, Matthias and his companions proceeded to demolish; when the king's captain, supposing the undertaking to have a higher origin, subscribed to him the aid of a body of soldiers with a band of soldiers, and arrested the proceedings of the multitude. Dispensing the mob, he apprehended forty of the bold spirits, together with Matthias and his fellow-lider Judas. Matthias was burned. Now, had we used the term Theudas for the term Matthias,
THEURGISTS

Thiardi, Henri de, cardinal of Bisay, was born May 25, 1657, and at the age of twelve received the abbey of Noaille, in reward for his father's services to Louis XIV. He was educated at the Jesuit College of Dijon and at the Sorbonne, and was made doctor of theology and dean of the University of Dijon, but was never consecrated. In 1697 he was made archbishop of Bordeaux, but declined, and soon afterwards was given the abbey of Trois-Fontaines and Sainte-Germain, and the bishopric of Meaux. He was raised to the cardinalate May 29, 1716. He had made Jansenism unpleasing to Louis XIV, and was not allowed to marry. He died in Paris, July 26, 1737, having published numerous ecclesiastical works, for which see Hoefer, Nouv. Biog. Générale, s. v.

Thibault, archbishop of Canterbury, of whose family nothing is known, was first made abbot of Bec after the year 1136, and soon after was called to England, where we find him raised to the see of Canterbury in 1139. Under the influence of learned men, Thibault espoused the case of the pope in the quarrels with the king of England, and was therefore treated by the latter as a public enemy. He escaped to St. Omer, but was afterwards imprisoned by Eustachius for refusing to crown the son of the latter. Some time after 1158 he was restored, but was afterwards banished by the dean of Canterbury, and died April 18, 1161, leaving a number of Letters. See Hook, Lives of the Archbishops of Canterbury, s. v.

Thibet, Religion of. The religion of Buddha was introduced into Thibet under king Strongtan Gampo, in A.D. 617–696, by priests from Sinde. These priests brought with them the art of writing, and translated the sacred books of the Indian Buddhists into Thibetan, and the monasteries became the centre of learning, education and professional skill. In the 11th century, the Bompa religion (the old worship of evil demons) was once more established, but after eighty years the Bud- dhist priests again came into power. These priests, in the 14th century, had become mere jugglers; and then arose a reformer, the monk Deokhapa, born in 1555, in the district of Amo, where is now the famous monastery of Kunbum. He opposed the tricks and pretended miracles of charlatanism, and undertook the task of uniting and reconciling the dialectical and mystical schools of Thibetan Buddhism. His influence was never universally acknowledged. In the 15th century, Gedun-Dub, provost of a large monastery, claimed to be an incarnation of Buddha, and assumed the title of the "very costliest teacher ocean." The Mongols called him Gyatso, or Dalai Lama, the "priest ocean," and thus was inaugurated the Dalai Lama system (q. v.), which became the established religion of the country. The election of the grand lama, although by lot, has been so managed as to prevent any child from being elected which might be disagreeable to the Chinese government. The last election took place in 1875, and a child from the western boundary, towards Ladakh, was elected, which seems to indicate a decrease of the Chinese influence. Thibet is greatly oppressed by its ecclesiastical system. The number of monasteries and monks is almost incredible. Eighteen thousand live in and around Lassa; on an average every thirteenth, and in some places every seventh, monastery must be provided for by other dioceses. The poverty of the people very nearly, their moral depravity still greater. Between 1854 and 1864 some French missionaries attempted to establish a Ro- man Catholic station at Bonga, in South-eastern Thibet, but were violently assailed by the lamas, and, unpro- tected by their own authorities, they were ordered to leave. All other efforts to introduce Christianity have also failed; indeed, so jealous of Europeans are the au- thorities that they are rarely even admitted into the country. See Lamaism.

Thibetan Version. The vast and mountainous tract of country in which the Thibetan language is spoken lies directly north of Hindustan, from which it
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is separated by the Himalaya Mountains. Its eastern frontiers border on China; to the west it extends as far as Cashmere, Afghanistan, and Turkestan; while on the north it is bounded by the countries of the Turks and the Mongols. It is, for the most part, comprised within the Chinese empire; the western parts, however, appear to have been inhabited by a race of Tartars, who, under the jealousy of the Chinese government, Tibet has hitherto been almost inaccessible to foreigners, and our knowledge of the country is in consequence extremely limited.

In 1816 an attempt was made by the Church Missionary Society to furnish the Tibetans with a version of the Scriptures in their own language; but this attempt, like all others in the same line, this important undertaking ultimately proved abortive. The matter rested until the year 1848, when Dr. Häberlin, an agent of the British and Foreign Bible Society, after journeying through Tibet, again forced the necessity of a Tibetan version upon the attention of Christian societies. Dr. Häberlin states, as the result of his observations and inquiries in Tibet, that "as far as the Tibetan language is spoken and the Lamas have any sway, so far literary exercises exercise an important influence on the people. If there were a version of the Scriptures in the Tibetan language, thousands of volumes might annually be sent into the interior of Asia from five different points along the immense frontier of British India; and the millions of people speaking that language, and inquisitive as the Chinese are, might thus have a profitable opportunity of being made acquainted with the things that belong to their salvation. In spite of things, in fact, the object advocated by Dr. Häberlin moved very slowly, for not until 1856 do we read of an effort made towards translating the Gospel of St. Matthew, which in 1863 was published by the Moravian Mission at Kyelang. About the same time, a Bible society for the Punjab, with its headquarters at Lahore, began its labours in an attempt to provide a translation by that society was the translation of the Scriptures into the Tibetan, which had already been commenced by Moravian missionaries. The difficulties, however, were very great, and the work of translation was naturally very slow. Hence we need not be surprised that five years after the publication of the Bible of St. Matthew those of John and Mark were published, while up to the New Test. has not yet been completed. See Bible of Every Land, p. 20 sq. (B. P.)

Thief (θλημώς). Among the Hebrews, the restitution that was required in case of theft was double the amount taken (Exod. xx, 3-8). If a sheep, however, was stolen, and had been slain or sold, fourfold was required; or if an ox, a fivefold restitution was to be made. The reason of this distinction was that sheep, being kept in the desert, were more exposed than other animals to be stolen; and oxen, being so indispensible necessary in an agricultural community, could not be taken from their owners without great injury and pecuniary aggravation (xxii, 1). In case the thief was unable to make the restitution demanded by the law, he was sold, with his wife and children, into servitude (ver. 3; 2 Sam. xii, 6; 2 Kings iv, 1; comp. Gen. xlix, 14). In later times, the fine is thought by some to have been increased (Prov. vi, 30, 31). Whoever slew a thief who was attempting to break a house at night, i.e. any hour before sunrise, was left unpunished, since he did not know what hour he must not live his own life, and he was unable also, owing to the darkness, to identify and thereby bring him to justice (Exod. xxii, 2). See THIEFT.

"Men do not despise a thief," says Solomon, "if he steal to satisfy his soul when he is hungry. But if he live in largeness, and his house be not reduced by it, it is like the substance of his house" (Prov. vi, 30, 31). Bishop Hall is of opinion that Solomon, in this passage, does not so much extenuate the crime of theft as point out the greater crime of adultery; but we have abundant evidence that theft, unaccompanied by violence, was viewed more leniently by ancient than by modern legislators. Wilkinson says, "The Egyptians had a singular custom respecting theft and burglary. Those who followed the profession of thief gave in their name to the chief of the robbers, and agreed that he should be informed of everything they might therefore steal to be sold by them. On the cessation of this, the owner of the lost goods always applied by letter to the chief for their recovery; and having stated their quality and quantity, the day and hour when they were stolen, and other requisite particulars, the goods were identified, and on payment of one quarter of their value they were delivered to the same state as when taken from his house; for, being fully persuaded of the impracticability of putting an entire check to robbery, either by the dread of punishment or by any other method that could be adopted by the most vigilant police, they considered it more for the advantage of the community that a certain sacrifice should be made, in order to secure the restitution of the remainder, than that the law, by taking on itself to protect the citizen and discover the offender, should be the indirect cause of greater loss; and that the Egyptians, like the Indians, and, I may say, the modern inhabitants of the Nile, were very expert in the art of deceiving, we have abundant testimony from ancient authors" (Anc. Egyp- tians, ii, 216). See STOLE.

The criminals who were crucified with our Lord appear to have been, not "thieves" in the ordinary sense of the word, but rather public robbers or highwaymen (Apeirîs is carefully distinguished from θλημώς, John x, 8), i.e. fellow-insurgents with Barabbas; for it is said that he "lay bound with them that had made insurrection with him in the city, who had committed murder in the inscription" (Mark xv, 7). These malefactors, as bishop Malby has well observed, "were not thieves and robbers all of them, but men who had taken up arms on a principle of resistance to the Roman oppression, and to what they thought an unlawful burden, the tribute-money; who made no scruple to rob all the Romans, and when engaged in these unlawful causes made less difference between Jews and Romans than they at first meant to do" (Sermone [1818-22], vol. 1). See ROMANS.

Thilemon, otherwise Diethomas, a Bavian prelate and artist, was born of noble parentage about 1045. Agreeably to the custom of his time, he was as well versed in mechanics as in the fine arts. He executed many works in painting and sculpture for the churches, particularly for the Church of St. Blaise, near Ems. In 1079 he was elected bishop of the city of Thale, which was situated on the Ems, and in 1090 was chosen bishop of that city. He started for the Holy Land about 1099, and is said to have been taken prisoner by the infidels, who, learning of his skill in sculpture, commanded him to restore the arms of a brazen idol. Refusing to do so on account of religious scruples, he was put to death, in 1101. See Spooner, Bioq. Hist. of the Fine Arts, n. v.

Thiemer (or Tìermes), in the mythology of the Laplanders, was the son of the devil by a Lapland girl. The latter was sitting upon the ground under a tree, when Perkel (the devil), disguised as a stranger, came to her, and asked her to hang her fur coat upon a bundle of wood. This she complied with, but suddenly the bundle of wood began to burn, and the girl, in order to escape his embraces, became his victim. The child was removed to the highest heaven, and was there questioned as to whose child it desired to be, the father's or the mother's. It decided in favor of the mother, after which the high ruler made it of a god of thunder. As it grew up, it knew how to give flowers, how to give thundering and lightning, now uprooting trees, again splitting rocks, doing good and evil. The Laplanders have a poorly developed worship of the deities. Thus, it seems, there can be accredited to Thiemers only a general worship.
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Thierry, Jean Baptiste, a French divine, was born at Chartres, Nov. 11, 1636. He was professor at the Collège du Plessis in Paris, and was, in 1666, appointed to the incumbency of Champrom in Gastine (Chartres). Here he came in conflict with the archdeacon of Chartres, and went to Ribraye (Meuse), where he died, Feb. 28, 1703. He wrote, De Festorum Dierum Immunitatione (Lyons, 1668), which was placed on the Index "donee corrigitur:"—Traité de l'Exposition du S. Sacrament de L'Autel (Paris, 1673) — Traité des Supériorités selon l'Écriture Sainte (ibid. 1673) — Discours sur la Sainte Larme de Vendôme (ibid. 1696), against which Malbillon wrote a rejoinder, Lettre d'un Bénédictin à Mgr. de Blois (ibid. 1700). Against the priesthood he wrote, L'Avocat des Paupers (ibid. 1676) — L'Accusation des Perreaux (ibid. 1690). He also wrote some historical works, for which see Nicero, Mémoires pour Servet, etc., vol. xi.; Dupin, Nouvelle Biblioth. vol. xiv.; Theolog. Universal-Lex. s. v.; Hoefer, Neue, Bioóg. Générale, s. v. (B. P.)


Thietmar, a noble Saxon belonging to the family of Waldeck, and related to the imperial house, was born July 25, 976. In 989 he became canon of St. Maurice, and in 1002 provost of Waldeck, which his grandfather had founded. In 1009 he was made bishop of Merseburg, and in 1018 he died. He wrote a chronicle, with the purpose of transmitting to his successors in the bishopric a history of Merseburg; but the work grew into a history of the German State and of the neighboring Germanic and Slavonic countries. It is the most important source for the time of the later emperors, since its statements cover almost the whole of the 10th century, and are largely the reports of what the author himself saw and knew. The book is deficient in point of literary excellence, but is characterized by abundance of matter and truthfulness of spirit. It is as important for the illustration of manners and customs in the days of the Saxon emperors as for the statement of historical events.


Thieves, The Two, on the Cross (Matt. xxvii., 38-43; Mark xv, 27; Luke xxi., 33-43; comp. John xviii., 32). The men who under this name appear in the history of the crucifixion were robbers (Aperai) rather than thieves (Eptera), belonging to the lawless bands by which Palestine was at that time and afterwards infested (Josephus, Ant. xvii., 10, 8; xx, 8, 10). Against these brigands every Roman procurator had to wage continual war (Josephus, War, ii, 15, 2). The parable of the Good Samaritan shows how common it was for them to attack and plunder travellers even on the high-road from Jerusalem to Jericho (Luke x, 30). It was necessary to use an armed police to encounter them (xvi. 12). The case of Barabbas, the wild robber life was connected with a fanatical zeal for freedom which turned the marauding attack into a popular insurrection (Mark xv, 7). For crimes such as these the Romans had but one sentence. Crucifixion was the penalty at once of the robber and the rebel (Josephus, Ant. xvii., 19, 2). Of the previous history of the two who suffered on Golgotha we know nothing. They had been tried and condemned, and were waiting their execution before our Lord was accused. It is probable enough, as the death of Barabbas was clearly expected at the same time, that they were among the suorvansaeori who had been imprisoned with him, and had taken part in the insurrection in which zeal, and hate, and patriotism, and lust of plunder were mingled in wild confusion. They had expected to die with Jesus Barabbas (q. v.). They found themselves with one who bore the same name, but who was described in the superscription on his cross as Jesus of Nazareth. They could hardly fail to have heard something of his fame as a prophet, of his triumphal entry as a king. They now find him sharing the same fate as themselves, condemned on much the same charge (Luke xxiii., 5). They tore at their tresses and crossed their hearts as they stood in their place, while He fainted by the way. Their garments would be parted among the soldiers. For them also there would be the drugged wine, which He refused, to dull the sharp pain of the first hours on the cross. They catch at first the prevailing tone of scorn. A king of the Jews who could neither save himself nor help them, whose followers had not even fought for him (John xviii., 36), was strangely unlike the many chieftains whom they had probably known claiming the same title (Josephus, Ant. xvii., 10, 8), strangely unlike the "notable prisoner" for whom they had not hesitated, it would seem, to incur the risk of bloodshed. But over one of them there came a change. The darkness which, at noon, was beginning to steal over the sky awed him, and the divine patience and silence and meekness of the sufferer touched him. He looked back upon his past life, and saw an infinite evil. He looked to the man dying on the other cross, and felt for him, and saw his dying passion. There, indeed, was one unlike all other "kings of the Jews" whom the robber had ever known. Such a one must be all that he had claimed to be. To be forgotten by that King seems to him now the most terrible of all punishments; to take part in the triumph of his return would be a bliss and peace of all his hopes. When his prayer was answered, not in the letter, but in the spirit. To him alone, of all the myriad who had listened to him, did the Lord speak of Paradise (q. v.), waking with that word the thoughts of a purer past and the hopes of an immediate rest. But its joy was to be more than that of fair groves and pleasant streams. "Thou shalt be with me." He should be remembered there.

We cannot marvel that a history of such wonderful interest should at all times have fixed itself on men's minds, and led them to speculate and ask questions which we have no data to answer. The simplest and truest way of looking at it has been that of those who, from the great Alexandrian thinker (Origen, in Rom. iii) to the writer of the most popular hymn of our own times, have seen in the "dying thief" the first great typical instance that "a man is justified by faith without the deeds of the law." Even those whose thoughts were less spiritual have seen in it an allusion to the case of other like cases the baptism of blood supplied the place of the outward sign of regeneration (Hilar. De Trinit. c. x; Jerome, Ep. xiii). The logical speculations of the Pelagian controversy overlouded, in this as in other instances, the clear judgment of Augustine. Maintaining the absolute necessity of baptism to salvation, he
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had to discuss the question whether the penitent thief had been baptized or not, and he oscillates, with melancholy indecision, between the two answers. At times he is disposed to interpret the solution which had satisfied others. Then again he ventures on the conjecture that the water which sprang forth from the pierced side had sprinkled him, and so had been a sufficient baptism. Finally, yielding to the inexorable logic of a sacramental theory, he rests in the assumption that he probably had been baptized before, either in his prison or before he entered on his robber-life (August. De Anima, i, 11; iii, 12; Serm. de Temp. 180; Retrat. i, 26; iii, 18, 55).

Other conjectures turn more on the circumstances of the event. M. Touchard again echoes the mark, and finds in the Lord's words to him, dropping all mention of the Messianic kingdom, an indication that the penitent thief was a Gentile, the impenitent a Jew, and that thus the scene on Calvary was typical of the position of the two churches (Gnomon N. T. in Luke xxiii.). Stier (Words of the Lord Jesus, ad loc.) reads in the words of reproof (σελεραίμα ἅπαν τὸν θέατον) the language of one who had all along listened with grief and horror to the revilings of the multitude, the burst of an indignation previously suppressed. The Apocalyptic gospels, as usual, do their best to lower the dignity of the thief. Thus Stier (ibid.) and others boast the repentant robber into the unseen world. He is the first to enter Paradise of all mankind. Adam and Seth and the patriarchs find him already there bearing his cross. Michael the archangel had led him to the gate, and the fiery sword had turned aside to let him pass (Eveg. Nccl. ii, 18). Names were given to the two robbers. Dennes or Dismas was the penitent thief, hanging on the right, Gestas the impenitent on the left (ibid. i, 10; Narrat. Joseph. c. 3). The cry of entreaty is expanded into a long, wordy prayer (Narrat. Joseph. loc. cit.), and the promise suffers the same treatment. Thus Touchard dignifies the Traythyn's prayer that of the crucifixion. The holy family, on their flight to Egypt, come upon a band of robbers. One of them, Titus (the names are different here), has compassion, purchases the silence of his companion Damaclus, and the infant Christ prophesies that after thirty years Titus shall be crucified with him, and shall go before him into Paradise (Eveg. Infant, c. 52). As in other instances [see MAGI], so in this, the fancy of inventors seems to have been fertile in names. Bede (Collect. Mart.) gives Matha and Joca as those which prevailed in his time. The name given in the Gospel of N. T. to the band of robbers is Dissenus. St. Dennes or Dismas takes his place in the hagiology of the Syrian, the Greek, and the Latin Church. — Smith. It has been assumed that the penitent thief had been very wicked; that he continued so till he was nailed to the cross; that he joined the other malefactor in insulting the Saviour; and that then, by a miracle of grace, he was transformed into a penitent Christian; so Origen (Hom. 35 in Mtt.), Chrysostom (Hom. 88 in Matt.), and others (comp. Suicer, s. v. Aptrajt). But this view of the case seems to involve some misconception of the facts, which it may not be inexpedient to indicate. Whitby says, "Almost all interpreters that I have read were say that this thief began his repentance on the cross." With regard to his moral character, he is indeed styled by the evangelist one of the "malefactors (κακοοιγροι) who were led with Jesus to be put to death" (Luke xxiii, 32); but the word is evidently δισεραίμα, i.e. malefactors and robbers. The words "a robber" (Mark xv, 27) taken as robbers; but this word denotes not only robbers, etc., but also brigands, rebels, or any who carry on unauthorized hostilities, insurgents (Thucyd. iv, 55). Insurrection was a crime, but it was a civil crime, a person might have committed who had genuine quality, who had maintained a respectable character. Again, this man's punishment was crucifixion, which was not in use among the Jews, but was inflicted by the Romans, as we have seen, not on mere thieves, but rebels. Barabba was one of these, and though he "lay bound with them that had made insurrection with him, who had committed adultery," Mark (xxv, 27) has the same word, ἄρτρα, "robber," which is applied to him by John (xviii, 40). It is most probable that these "malefactors" were two of his companions. Our Lord was condemned under the same charge of insurrection (Luke xxiii, 2), and the man whose case is not so stated was probably an insurrectionary sufferer. "Thou art under the same sentence," Εν ρα ταύτα ἑνταύτη, and admits that they both were guilty of the charge, while our Lord was innocent of it (ver. 40, 41). It is impossible, then, to determine the degree of his guilt. Supposing what provocations he had received under the despotic and arbitrary rule of a Roman governor such as Pilate, how far he had been active, or only mixed up with the sedition, etc. The notion that he was suddenly and instantaneously converted on the cross is ground entirely upon the general statement of Matthew, which says, "the thieves also which were crucified with him cast the same in his teeth" (xxvii, 44); whereas Luke, in his relation of the incident, is more exact. Instances of Matthew's style of speaking, which is called amplification, abound in the gospels, and in all writers. Thus, "the soldiers brought him his liquor in a sponge" (Luke xxiii, 49); whereas Mark tells us they did so (Matt. xxvii, 48; Mark xv, 36). "The disciples had indignation" (Matt. xxvi, 8), "some of them" (Mark iv, 4), "one of them" (John xii, 4). So in Mark xvi, 5; Matt. xxviii, 2, there is mention of one angel only: but in Luke xxiv, 4; John xx, 12, there is mention of two. This is substantially the explanation given by Cyprian (De Passione Domini), Augustine (De Com. Evang. iii, 16), and others, which assumes a synecdoche or syllepsis or entailage. The captions objections to the narrative of Luke as inconsistent with that of Matthew and Mark, and the inference drawn from them that both are more or less contradictory, is a forepuerile (Strauss, Leben Jesu, ii, 519; Ewald, Christi, in Gesch. v, 438). It is far from certain that either faith or repentance of this "thief" was the fruit of this particular season. He must have known something of the Saviour, otherwise he could not have said olliv drarov ἀφέξας, "he hath done nothing amiss." He may have been acquainted with the miracles and preaching of Jesus before he was cast into prison; he may have even conversed with him there. He was convinced of our Lord's Messiahship, "Lord, remember me when thou comest into thy kingdom." His crime seems to have been of a very capital nature, and he might have been both a sincere believer, and, with this one exception, a practical follower of Christ. Köcher (sp. Bloomfield, Recen. Synop.) tells us that it is a very ancient tradition that the thief was not converted at the cross, but was previously imbued with a knowledge of the Gospel. See Ruiniol, Macknight, etc.; and the monographs cited by Volbeding, Index Programmatum, p. 68; Hase, Leben Jesu, p. 212.

Thigh (γυνή, γαρέκ; Sept. μαρέκα; Vulg. femur), properly the part of the body from the legs to the trunk, of men, quadrupeds, etc. (Gen. xxii, 25, 31, 32; Judg. iii, 16, 21; Psal. xl, 8; Cant. iii, 8), occurs in several phrases of special significance in the Bible. 1. Putting the hand under the thigh appears to have been a rough, rude, and contemptuous manner of oath to any one. Abraham required this of the oldest servant of his house, when he made him swear that he would not take a wife for Isaac of the daughters of the Canaanites (Gen. xxiv, 2-9). Jacob required it of his son Joseph, when he bound him by oath not to bury him in Egypt, his father in the land of Canaan (Gen. xxvi, 29-31). The custom of taking an oath under this ceremony in taking an oath are very doubtful. Aven-Ekra says, "It appears to me that it was the cus-
tom in that age for a servant to place his hand on his master's thigh, at the command of the latter, to show that he considered himself subject to, and undertook, his master's bidding; and such is present the custom in certain cases of circumcision was the badge and type upon the thigh (comp. Judg. iii, 16, 21; Psal. xlv, 3; Cant. iii, 8), this custom was as much as to say, If I falsify, kill me. Not a few commentators, ancient and modern, explain it of laying the hand on or near the actio circumcisinorum, to protest that such solemn covenant of God was not written upon the thigh (comp. Jer. xxxi, 30; Song, p. 110). Cocecius, Buxtorf, Mercerus, and Junius all adopt this explanation. In Rev. xix, 16 is said is the Word of God (ver. 13) hath on his forehead and on his thigh a name written, King of kings and Lord of lords. Schleiermacher, on the other hand, says we were not written upon the thigh, but upon the sword. Montfauccon gives an account of several images of warriors having inscriptions on the thigh (Antiquités Épigraphiques, III, ii, 265, 269; Gruter, iii, 1489; and Zornii Opuscula S. S. ii, 759).

Thilo, Johann Karl, a theologian of Halle, was born at Langensalza, in Thuringia, Nov. 28, 1794. While a student he began to distinguish himself by superior philological attainments. He completed his studies at Leipsic and Halle, and in 1817 obtained the post of collaborator in the Latin school of the Orphanage at Halle, and subsequently that of teacher in the Royal Pedagogium. He remained in the latter station five years, but joined to its duties those of theological tutor in the university, where he began to deliver lectures on exegetical and patristical subjects in 1819. In 1820 he visited Paris and Oxford in the company of Gesenius, and on his return assisted Knapp, who afterwards became his father-in-law, in the conduct of the Theological Seminary. In 1822 he was made extraordinary, and in 1825 ordinary, professor of theology. In 1833 he received the title of consistorial councillor, and in 1840 the badge of the Order of the Red Eagle. He was a member of the Order of Freemasons, an honorary member of Francke's institutes. The lectures of Thilo extended into the fields of the history of dogmatics and of the Church, and into symbols and patristics. They were characterized by thoroughness of treatment and fulness of detail as well as simplicity of style; and they came in time to be recognized as the best and most valuable in the university. The progress of his researches led him from the study of classical antiquity and the Greek philosophies to the antiquity of the Church, the Neo-Platonists, and the Greek fathers. He was also led to give attention to the almost extinguished field of the New-Test. Apocrypha. In 1823 he published Acta St. Thomas Apostoli, etc. The fruit of subsequent labors was accidentally lost in 1829, so that the appearance of the first volume of his Codex Apocryphus N. T., etc., was delayed until 1832. This volume, containing the Apocryphal gospels, proved the greatest literary production of his life. His physical health was completely broken, and he labored only partially executed. In 1838 appeared Acta Apostol. Petri et Pauli, etc. ; in 1846, Acta Apostol. Andrea et Matthie, etc.; and in 1847, Fragm. Actum St. Ioannis, etc., Thilo also furnished a contribution to the literature of the Old and New Test., in the manner written for Knapp's jubilee in 1829, Specimen Exercit. Criticorum in Stat. Salomonis (Halle, 1829). Various dissertations display his acquaintance with the Neo-Platonic and the Church writers who followed in their steps; e. g. De Uno Erregro Commentationes III (1839 sqq.) ; -- Euseb. Alexander. Oratio non apoqyphorum premiaci de Magia et Stalia Questione (1834) ; -- Comment. in Syn. Hymn. II (1842 sqq.). He was long employed on a complete edition of the hymns of Synesius, but did not finish the undertaking. This was also the case with his last important work, the Bibliotheca Patrum Graec. Dogmat. I., a single volume, containing St. Chrysostom. Dogmat. Selecta, the text of Montfaucun, being the extent to which it was published. Thilo was simply a student and an inquirer. He connected himself with none of the theological parties in the Church, because he saw much to approve and something to condemn in them all. He was, in any sense, unable to regard his own mind as fully formed. He gave himself simply to the work of inquiry, and became, in consequence, one of the most widely and accurately learned men of the modern Church within the field of his own chosen labors. He was, withal, a devout lover of the Bible, a most general reader in the friendly circle, and a profoundly inspired observer of all impor-
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Tant events. He died May 17, 1853. Dryander's discourse delivered at the funeral of Thilo was published at Halle in 1853; and a brief characterization of Thilo was given by Meier in the Halleischer Sektionskatalog (1858-54); and another in Convers.-Lexikon d. Gelehrten (1856). See Herzog, Real-Encyklop. s.v. Thilo.

Thilo, Wilhelm, a German teacher, was born in the year 1802, and died Feb. 17, 1870, at Berlin. For a number of years he stood at the head of the Berlin seminary for the education of teachers, and published, Spener als Kutscher (Berlin, 1840):—Das geistliche Lied in der evangel. Volksschule Deutschland (ibid., 1842; 2d ed. 1855);—Ludwig August Helmbold nach Dietze (2d ed. 1856);—Ludmilla Elisabeth Gräfin von Schwarsz-Rudolstadt. Ein Beitrag zur Geschichte der geistl. Dichtung im 17. Jahrhundert (ibid. 1855);—Melachthon im Dienste an heiliger Schrift (ibid. 1860);—Preussischs Volksschulleven nach Geschichte und Statistik (ibid. 1867). See Zuchold, Bibl. Theol., ii, 1892; Literarischer Handzettel für das kathol. Deutschland, 1868, p. 66; 1870, p. 486. (F. P.)

Thim' natha (Job. xix. 43). See TIMNAH.

Thionville, COUNCIL OF (Concilia apud Theodosius-villam). Thionville, now known as Dieckenhofen, is a town of Germany, in Lorraine, situated on the Moselle; and has belonged in succession to the counties of Luxembourg, the principality of the Palatinate, the Electorate of Austria, Spain, and France. It was ceded by the peace of May 10, 1871, to Germany. This town has been the seat of three councils.

I. Held in 822; thirty-two bishops being present, among whom were Aistuphus of Mayence and Ebbio of Rheims. Four or five articles were drawn up in defence of ecclesiastical persons and property. See Mansi, Concil. viii, 1519.

II. Held in February, 885; more than forty bishops being present. All the proceedings against Louis le Débonnaire were declared to be null and void, and he was conducted to the cathedral church of Metz, and solemnly restored to his rights and privileges. This done, the prelates returned to Thionville, where Agobard of Lyons and Bernard of Vienne, who were absent, were solemnly deposed, together with Ebbio of Rheims, who, being present, himself consented to the sentence, and renounced the episcopate. See Mansi, vii, 1065.

III. Held in October, 844, in a place called at present “Just” (Judicium); Drogon, bishop of Metz, presided. In this council Lothaire, Louis and Charles promised to observe brotherly concord among themselves. Six articles were drawn up, which the princes promised to observe. They are exulted, among other things, to live in unity and peace; to forbear from violence; to visit each other; to aid each other, with the exception of that of perpetual chastity; have directors and superiors, yet live in the world, marry, and carry on business. Their only distinguishing mark is a scapulary and leather girtle, but these are often worn by their ordinary dress.

Third Orders is the name given by Roman Catholices to persons who desire to live a religious life in their homes, and yet have connection with some regular order. The first mention of such persons is in 1199, in connection with the Augustines, though this order claims that it was established much earlier. There are third orders of nearly all the principal orders, as of Dominicans, Minims, Carmelites, Trinitarians, etc. Their members take the vow of allegiance to the rules of the order, with the exception of that of perpetual chastity; have directors and superiors, yet live in the world, marry, and carry on business. Their only distinguishing mark is a scapulary and leather girtle, but these are often worn by their ordinary dress.

Thirds, a peculiar arrangement, under Mary queen of Scots, for the support of the Protestant clergy. “The barons,” says Knox, “perceiving that the Book of Discipline was refused, presented to the nobility certain articles, requiring idolatry to be suppressed, the Kirk to be planted with true ministers, and some certain provision to be made for them, according to equity and com

science. . . And so devised they that the kirkmen” (the former clergy) “should have no intimation with the two parts of their benefices” (that is, with two thirds), “and that the third part should be lifted up by such men as thereto should be appointed, for such uses as in the time of the Free Church of Scotland it was.” It was that two thirds of the benefices were retained by the popish clergy, and the remaining third handed to a collector for the queen. The ministers and superintendents were to have a sum modified for their support, and the surplus was to become a part of the revenue of the crown. Thus very little was left for the ministers of the Kirk.

Thirlwall, ConnoP, D.D., an English clergyman and historian, was born at Stepney, Middlesex, Feb. 11, 1737. His precocity was so great that his father published for him, at the age of eleven, a volume of his compositions, Principe, or Essays and Poems on Various Subjects (1809). He took the Craven and Bell scholarships at Trinity College, Cambridge, 1815; graduated as senior chancellor’s medallist, 1818; became tutor and fellow; and was called to the bar in 1825. In 1828 he entered the Church, and became rector of Kirby-under-Dale, Yorkshire. For several years he was examiner for the classical triposes at Cambridge, classical examiner in the University of Oxford, and visitor to the University of Lampeter. He was created bishop of St. David’s in 1840, which office he resigned in June, 1874. He died July 27, 1875. He published a number of sermons, charges, letters, addresses, and essays, which, with other writings, were issued under the title of Literary and Theological Remains, edited by canon Perowne (Long. 1875-6, 3 vols.).

Thir't (τίς, ἔτος) is a painful natural sensation occasioned by the absence of moistening liquids from the stomac. As this sensation is accompanied by vehement desire, the term is sometimes used in Scripture, in a moral sense, for a mental desire, as in Jer. ii, 25, “Withhold thy breath from thirst; but thou saidst, I loved strangers, and after them will I go;” in other words, “I desire the commission of sin—I thirst for criminal indulgence.” Matt. v, 6, “Blessed are they who hunger and thirst after righteousness.” Psa. xlii, 2, “My soul thirsteth for God.” The same figure is employed in the discourse of our Lord with the woman of Samaria, “Whosoever drinketh of the water which I shall give him shall never thirst,” an allusion which the woman mistook as if intended of natural water, drawn from some spring possessing peculiar properties (John iii, 14). See HUNGER.

Thirty-nine Articles. See ARTICLES, THE Thirty-nine.

Thirty Years' War, The, a German political and religious conflict, was not properly one war, but rather an uninterrupted succession of wars (1618-48), in Germany. Austria, most of the Catholic princes of Germany, and Spain were engaged on one side throughout, but against different antagonists.

I. Cause of the War.—For the influences which led to this struggle we must look back to the 16th century, when Germany was divided into two parties by the Reformation. Under Maurice of Saxony, Protestantism became triumphant, and by the Peace of Augsburg (1555) each State was allowed to prescribe the form of worship best conformed to the views of its inhabitants. This article was by which all prelates who should thereafter abjure Catholicism were to forfeit their benefices. Another matter of dispute was the desire to secure for Protestants the right of worship in Catholic states. The Catholic refused to admit such an article, and all that could be
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Frederick V entered Munich. Wallenstein was recalled, and, after a few months' waiting, the battle of Lützen was fought, Nov. 16, 1632, in which Gustavus fell, but Wallenstein was defeated. The death of Gustavus Adolphus was a severe blow to the Protestants, though the genius and indefatigable zeal of his chancellor, Oxenstierna, and the tenacity with which the Swedes and Danes, with all their means, persevered, preserved the advantages they had gained, till the crushing defeat of Bernard of Weimar at Nordlingen, Sept. 6, 1634, restored to the emperor a preponderating influence in Germany. Saxony now made peace at Prague, May 30, 1635, obtaining such satisfactory terms for its liberation as to reconcile it to the emperor. The Saxons within three months, adhered to by all the princes of that sect. The Calvinists were left to their fate. Sweden, however, resolved to continue the struggle, and Oxenstierna professed his readiness to give him the direction of the war. Baner led the Swedes into Germany, and won the great battle of the Thirty Years' War, Nov. 24, 1634. The Emperor, on his death, in 1641, he was succeeded by Torstensen, who made the Swedish arms a terror throughout Germany. Conde and Turenne led the French to victory over the leaguers on the Rhine, until at last the emperor was defeated by all his allies except the duke of Bavaria, whose territories were secured mainly by the efforts of Turenne and Wrangel. Preliminaries had been arranged for negotiations as early as 1641, but it was not until Oct. 4, 1648, that the Peace of Westphalia was concluded at Münster.

5. Battles of the Thirty Years' War.—These, ecclesiastically considered, were the most decisive victories of the Thirty Years' War (Lond. 1665); Banke, Geschichte Wallensteinis (Leips. 1869); Stieve, Ueberzug der dreissigjährigen Kriege (Munich, 1875), vol. 1; and similar sketches by Menzel (Breisgau, 1835-89, 3 vols.), Flathe (1840), Mèboul (1840), Barthold (1842), Hildanus (1855), Klupp (1861), Hauser (1862), Gindely (Prague, 1869), Gardner (Lond. 1874).

Thisbe (θισβή v. θισβή), a name found only in Tob. i, 2, as that of a city of Naphtali from which Tobit's ancestor had been carried captive by the Assyrians. The real interest of the name resides in the fact that it is maintained by some interpreters (Hiller, *Onom.,* p. 236, 947; Reland, *Palest.* p. 1008) to be the place which had the glory of giving birth to Tobit (q. v.). This, however, is, at the best, very questionable, and derives its main support from the fact that the word employed in 1 Kings xxvii, 1 to denote the relation of Elija to Gilgal, if pointed as it now stands in the received Hebrew text, signifies that he was not a native of Gilgal, but a visitor there, and one who had originated from a different and foreign district. But it is also possible to point the word so that the sentence shall mean "from Tishbi of Gilgal," in which case all relation between the great prophet and Thise of Naphtali at once falls to the ground. There is, however, a truly singular word in the text of the Septuagint, a glance at which (on the following page) will show how hazardous it is to base any definite topographical conclusions upon it.

Assuming that Thise, and not Thise, is the correct reading of the name, it has been conjectured (apparently for the first time by Keil, *Comm. über die Könige,* p. 247) that it originated in an erroneous rendering of the Hebrew word תישב, which word, in fact, occurs in the
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<tr>
<th>A. V.</th>
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<th>Septuagint</th>
<th>Revised Greek Text</th>
<th>Vulca Latina</th>
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<td>Out of the tribe which is at the right hand of the city of Naphtali in Galilee above Asser.</td>
<td>Out of the tribe which is at the right hand of Kadon of Naphtali in Galilee above Asser.</td>
<td>Out of the tribe which is at the right hand of Kadon of Naphtali in Galilee above Asser.</td>
<td>Out of the city of Bibli which is on the right hand of Edisse, a city of Galilee over against Nazareth, being on the right of Thogor.</td>
<td>Out of the city of Bibli which is on the right hand of Edisse, a city of Galilee over against Nazareth, being on the right of Thogor.</td>
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* t. e. probably Hazor.

Hebrew version of the passage, and may be pointed in two ways, so as to mean either "from the inhabitants of," or "from Tishbi," i.e., Thibis. The reverse suggestion, in respect of the same word in 1 Kings xvii, i, has also been made. See Tishbite. But this, though very ingenious, and quite within the bounds of possibility, is at present a mere conjecture, since none of the texts support it, and there is no other evidence in its favor.

No name resembling Thibis or Thibis has been yet encountered in the neighborhood of Kedes or Safed, but it seems impossible to suppose that the minute definition of the Latin and Revised Greek texts—equaled in the sacred books only by the well-known description of the position of Shiloah in Judg. xxvi, 19—can be mere invention.

Thistle is the rendering, in the A. V., of two Heb. and one Gr. word: 1. נָגָר, darrār, any thorny plant, especially of the weed-like sort; always collectively in parallelism with נֶפֶר, kōtet, "thorn" (Gen. iii, 18; Hos. x, 8); 2. נֹגַר, chōdakh, a stronger or hook-like thorny bush (2 Kings xiv, 9; 2 Chron. xxxv, 18; Job xxxi, 40; elsewhere "thorn," etc.); 3. ἄχθων, a three-pronged thorn, the caltrop (Matt. vii, 16; "brier," Heb. vi, 8). The tendency of all vegetation in Palestine to run into spines, noticeable in the most weeds as well as trees, is a subject of remark to all travellers (see Hackett, Illustr. of Scripture, p. 126). The thistle (a common name for various genera, especially Carduus cirsium, etc.) grows abundantly in many countries, and is a small plant; but in the warm air of Palestine, and in rich soils like the plain of Esdraelon, the large and luxuriant thistle will overtop the mounted horseman. On the road from Jerusalem to Rama, Hasselquist (Travels, p. 280) found six different sorts; and in the south of Judæa, in the course of one afternoon, Messrs. McConomy and Bonar counted ten or eleven species. Miss Beaufort speaks of giant thistles of the height of a man on horseback which he saw near the sea of Galilee, while the F톨ock (Egyptian Srp. and Syrian Shirness, ii, 45, 50). “The most common species of this weed in Palestine are, Notothasa Syرتarica, a tall flowering thistle with powerful spines; Scelismus malacatus, a very noxious plant, with a bright orange color; and Carthamus coruscans, another yellow-flowering thistle, whose formidable spines irritate irritating wounds, like the sting of a poisonous insect” (Tristram, Nat. Hist. of the Bible, p. 424 sq.). See Thorn.

Thiven, Synod of, was held by Nieres, the first bishop, or catholicus, of the Armenian Church, in A.D. 536. It was called through the influence of the Persian ruler Chosroes, who desired the separation of the Christian subjects from the Christians of the Roman empire. At the synod the Monophysite system was confirmed, and the anathema pronounced on the Chalcedonian council. See Neander, Hist. of the Church, i, 558.

Tholuck, Friedrich August Gottgutreus, one of the greatest Protestant divines of Germany, was born at Breslau, March 60, 1799, of humble parentage. He continued at school till twelve years of age, when he was set to learn his father's trade, which was that of a goldsmith. It is said that he had till late years a ring which he himself had made. Still he hated the trade so much that he determined to get back to study. He soon found his way to the gymnasium, from which he graduated at the age of eighteen. His diligence was so great that he almost destroyed his sight, so that at times he has been on the verge of blindness. For a while he remained at the University of Breslau, but afterwards went to Berlin. In some way or other a taste for Oriental literature was awakened in him, and he began to study under Prof. Kosegarten (then of Greifswald, but from 1817 till 1824 professor at Jena), who was a great Oriental scholar, the means to carry on such studies. Prelate von Dietz, another distinguished Orientalist, took such an interest in him as to adopt him as his son; and when the Prelate died, Von Altenstein secured for him all needful support. He went soon after to Jena, where he studied under his benefactor, Kosegarten, and graduated as doctor of philosophy. He always looked back upon these Oriental studies with delight, and said on Dec. 1, 1870 (the evening before the fiftieth anniversary of his appointment as professor), in answer to a congratulatory address from Jena, "You may be assured, my friends, that when I look back upon these studies, it is not with feelings like those with which one recollects a forsaken love, but rather with those felt towards one that still inflames and fills my spirit with youthful enthusiasm, and at the same time calls up a grateful remembrance of Prof. Kosegarten of Jena, who so lovingly encouraged and helped me on in the path of these studies." Tholuck's progress in Oriental lore is proved by three works which he published, two of which are learned productions. The first was written in 1821, from Turkish, Persian, and Arabic MSS., and entitled Syræan sive Theosophia Persarum Pantheistica, quam e MSS. Bibliothecae Regiae Berolinensii Persicae, Arabice, Turciæ eruit et illustravit (Berolini, 1821). The second was more popular, and appeared in 1825 with the title An Anthology of the Oriental Mystic Poems, with an Introduction on the Mystics Generally, and the Eastern in Part...
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sicular. The third of these works appeared in 1826, and was one of learning——Speculations of the Later Orientalists respecting the Doctrine of the Trinity.

While at Berlin, the great crisis in his religious life was approaching. The Bible, the church, and the church fathers, in order to understand this, it is necessary carefully to read his work Sin and Redemption, or the True Consecration of a Sceptic. This was published in 1825, and was, in effect, a refutation of De Wette's Theodicy, or the Consecration of a Sceptic. It describes the conversion of two young theologians, Andraus and Guido, who were, without a doubt, Dr. Julius Müller and the writer himself. This work was written in three weeks, and, like many books written off-hand, it has had remarkable success. Still more insight into Tholuck's spiritual life is caught in his address on the evening preceding the jubilee of his brother, Dr. A. Tholuck, in 1826. His remarks were so good that they have been reproduced, for they furnish the key to his extraordinary success in winning souls to Christ:

"Those whom I see around me are not merely my pupils, nor my admirers, but my friends——my friends in Christ, many of them also my children in Christ, whom I have also borne with much pain. My course has been designated a successful life among youth. I have had not merely to work, but to struggle, to plant new life in dead, corrupt, and wayward youthful hearts. But this can only be where the spirit of fire is the beam of a light from God, and I cannot but remind you of my own weakness, with adoring wonder than to think how this spirit of fire has ever been given to me since the hour when I received the Holy Spirit in the house of prayer. Remember, I have often said, that I have not always been able to speak so freely of the acquisition of knowledge as this was the end. Just then God brought me into contact with a venerable saint who lived in fellowship with Christ, and from that time I have had but one passion, and that is Christ, and Christ alone. Every one of Christ I took upon as a fortress which I must conquer and win. And it was on my eighteenth year when the Lord gave me my first convert. He was an artillery-officer, a Jew, a wild creature, without rest; but soon he became a follower of Christ. And the next year I met the same shame. And when I look back upon the thousands of souls, brothers and sisters who have been won for the Lord, I can only say the Lord hath done it. In working thus to save souls, my life has been one of joy rather than toil. Among the students were many frivolous, careless ones. I just now remember one whom a mother laid on my heart, but who soon fell among companions who led him astray, so that he could be found at home only at six in the morning. More than once I visited him at that hour, and also in prison, but all seemed in vain, till one day I met him. I said, 'Tholuck, what shall I tell? He should have hard work it is not that we have one in league with us. You are in a position, and I am a little one, and while we are preachers, "Well, the preacher is right."' The next evening I received a letter from him, in which he wrote, 'Tholuck, I am now saved. I am a Christian, and the Jew is not in vain, for he is now a noted preacher of the Gospel of Christ. And what a number of those who were once my pupils, seeing the truth, have taken up and made Christ mine. "I have but one passion, and that is Christ, and Christ alone."'

Happy the veteran saint and scholar who could, in a green old age, look back upon such labors! He had all the more confidence in the power of Christianity from having felt it in his own heart. When he left the gymnasium to enter the university, his oration was on The Superiority of Mohammedanism over Christianity. He was especially prejudiced against experimental Christianity, which was then called Pietism and Mysticism. He thought it checked all vigor of action and freedom of thought, and impressed on every countenance the pale hue of death, and that all who adopted it must turn their view from the boundless magnificence of the stary heavens and dwell in the damp and gloom of a catacomb. Neander exerted a great influence on him in this matter, but it was Küttwitz who was the instrument of his conversion, as well as of his friends Ohlhausen, Julius Müller, and Richard Rothe.

On Dec. 2, 1829, Tholuck passed his examination as licentiate of theology at the Berlin University. This was a daring step, for he then suffered from a complaint which, according to three physicians whom he consulted at the request of Von Kottwitz, was to end in speedy death. But a young physician, without curing him, removed the imminent danger, and he could go on in his work. A few months after the consideration of the possibility of the Prussian government, he went to England in 1825, and spent nearly a year there in travels undertaken for the purpose of prosecuting scientific researches. On his return to Berlin in 1826, he was called to fill the chair of ordinary theology at Halle, made vacant by the death of Dr. F. P. Wiedemann, in 1825. His nomination to the position of extraordinary professor of theology at Berlin, so deeply was he imbued with the spirit and interested in the prosecution of the work of Francke at Halle that the daily longing of his heart was that he might be transferred to the university founded by him. "Every day I have been pleased to call me to that place where, a hundred years before, August H. Francke had built his Orphan Asylum, and had, by his addresses both from the pulpit and from the chair, gathered a faithful community, teaching that the first stage on the way to the true knowledge of God and the knowledge of life, was to know the Saviour, the molder of Francke fell upon him, and, by a remarkable coincidence of Providence, after laboring as his successor for more than fifty years, his burial took place within one day of the 150th anniversary of the burial of Francke, and the passage selected as the text of the prayer at the funeral appropriately served the same purpose at the funeral of Tholuck——"Lord, it is done as thou hast commanded," from the Gospel for the Sunday (June 10) on which Tholuck died.

The state of things which he found when he went to Halle in 1826 is described by himself as follows:

"It is universally known how a dead orthodoxity had, throughout the land, cut off the life of the great cities, had severed the connection between the German churches and universities. ... Almost throughout the breadth of the country the tendency to 'rationalism,' as it was called, was the beginning of the decay of the church. The century, more than a quarter, that had been voluntary, had taken an uncontested possession of the pulpits and academical chairs. ... At Halle there had been but one single man (Prof. Knapp) who, feebly indeed, and secretly enough, dared to resist all-powerful Rationalism. Out of nine hundred students he found one who, being revived by the aid of a Christian craftsman, believed in the divinity of Christ. They were called 'idiotic orthodox,' they were the few, the little ones, faint-hearted, weak, and not gifted, and over against them the great multitude of the gifted, active, and assiduous students. The body of professors, college and academic teachers, in agreement with the whole mass of the students, had sent a petition to the minister of state for ecclesiastical affairs against my appointment. ..."

Such was the state of Germany, its Established Church, and its institutions when Tholuck was called to Halle. Hegel, who, as a philosophical lecturer, has unhinged Christian principles in the religious atmosphere of Berlin, urged Tholuck, in his parting words, that he should "deal a death-blow to the bald rationalism prevalent at Halle." This was no easy task, considering that Gesenius and Wegscheider had such wonderful influence there.

Tholuck's position was, therefore, at first exceedingly difficult in this reign of rationalism. He was scouted, hated, and ridiculed as a pietist, mystic, fanatic, Pharisee, etc.; but he persevered, and God most richly blessed his labors. A radical revolution has been wrought in Halle, so far as theological excursions are concerned. L. Witte, one of his pupils, who represented him at the Evangelical Alliance, in 1873, at New York, and read the paper he had prepared on Evangelical Theology in Germany, says,

"We know that, in a great measure, the wholesome change from rationalism to faith which has been granted to our native country within the last fifty years is, next to God's grace, owing to the restless zeal of this 'miles Christi,' as he likes to call himself, without of any reproach. In dark and dreary days he has gallantly borne disgrace for Christ's sake. He, a single man, has won the field in the University of Halle; and all his colleagues, one
by one, have been forced to yield to his superiority of Christ. In so doing, he knew that he planted thousands upon thousands to call him their spiritual father, their father in Christ."

Tholuck verified the prophetic words of Prof. Hegel, drew the sword of the Spirit, and gave bald rationalism its death-blow in the University of Halle. It was only with the threat of the government and its Pfuner that Tholuck, in 1840 that Tholuck's influence assumed great dimensions. Frederick William IV and the minister of worship, Eichhorn, looked upon his theology as one which avoided all extremes and yet held the faith firmly. They considered it the only justifiable form. When vacancies came up, they appeared in the will and testament as a means of securing his advice was always valued, whether it had been formally asked or voluntarily proposed. Under the minister Von Raumer, his influence rather declined; but under the succeeding minister, Von Muthler, it acquired its old power and dimensions, and many of the appointments of that time were suggested by him. His earnest labor for personal and experimental religion caused him to view with mildness smaller departures from ecclesiastical orthodoxy. Divine truth was in his eyes too sublime to be sharply and exactly defined in formula. In his True Consecration of the Eucharist, he expressed a strong desire to express the personality of God if the self-consciousness and existence of the Divine Being are admitted. Sternly to insist upon creeds seemed to him a departure from the faith. In his sermon he despised all rhetoric and display of learning. The words were nervous, flashed into the heart like lightning. And then his life, so warm and tender and loving, made him a universal favorite with his students. It is no wonder that he exerted an almost fascinating influence over them. Indeed, he looked upon personal effort among students as his peculiar calling. Every year, he spent two hours, a moderate amount, with three or two with him, with whom he engaged in pleasant but earnest conversation. This gave him, after a time, such an extensive psychological knowledge that he could easily find an entrance to the hearts of those whom he would save. Tholuck said himself, in the address which he delivered at his jubilee,

"Not without reason has it been said that I would rather have candidates for the ministry than with pastors, and rather with students than with candidates. Not without cause have they called me a preachers' professor, and even pastoral professors, as opposed to a book professor, who everywhere had a home with students, and nowhere elsewhere. I have had in my life in many a sporting shout, and, as it were, their flowerbuds as they unfolded petal after petal, and in the full-development of all its beauty, I had the pleasure, in a different perfume and color. Yes, that is a blessed delight! and he who has once found his love and his pleasure is lost to this world, and he who has given the gift of being a professor, will no longer find the life of a professor to be labor, but rather joy and pleasure. And thus have I spent my life, and up to the present day my life as a professor has not been my work, but rather my joy and my delight."

"At the same time, the life of a professor is not all pleasure and enjoyment. If upon every word an echo would resound in the awakened heart; if upon every warning spiritual breath green shoots would spring up; if on every bestowal of a gift there would follow its reception—then it would be nothing but enjoyment. But this it does not have to happen, for there are also the silent, the dull, and the slow ones, whom one can call again and again, but no echo resounds; where one can thrust in the spade day after day before anything is heard resounding under the earth. And to be surrounded by such, that was my lot in the teaching."

"I have seen the secrets of many hundred young men disclosed to me; I have seen them wander far, far from the path of a Christian life. I have sought them, and by this means, I have had the pleasure to know that many a one perceived it who now enjoys this pleasure once only and now."

"This, then, is the life of a student professor: he has not only easy, joy- and pleasure-bringing work, but also a heavy one, which seeks its day of rest. He has the precious task when such young men are found that sit at the feet of Christ, who have been awakened from their slumber, or who have returned from their erring ways! Wherever giving is also receiving, that is a work which affords a higher enjoyment than all others that are more easily performed.

With such a love for students, Dr. Tholuck became a very popular professor, and students flocked to Halle from all parts of the world. His thorough knowledge of the English language made him a great favorite with American students, large numbers of whom sat at his feet. Among the most distinguished of these we may mention Drs. Hodge, Addison, Alexander, Prentiss, H. B. Smith, Park, and others. The partiality manifested for Tholuck by American students was reciprocated by him. He regarded them with more than ordinary interest, and was in the habit of calling a number of those named his "special pets."

Besides the English, he was a master of a great many languages, and was only surpassed by cardinal Mezmoïant, who was also known for his linguistic dialects. He was also gifted with poetic genius and had acquired an immense store of varied learning. He was not only a master in theology, but profoundly versed in philosophy, philosophy, history, and poetry; in ancient and modern, Oriental and Occidental, heathen, Jewish, Mohammedan, and Christian literature. He was a voluminous writer. He commenced his literary labors as an author in 1821, and, besides the works already named, he wrote Commentaries on the Epistle to the Romans, the Hebrews, the Psalms, the Gospel of John:—a philosophico-theological exposition on The Sermon on the Mount:—The Creed:—The Christian Character History (an antidote to Strauss's Life of Christ) —The Spirit of the Lutheran Theologians of Wittenberg in the 17th Century:—And The Academic Life of the 17th Century. In the last two productions he gives, mostly from MS. sources, a very interesting and graphic, but by no means favorable, picture of the palmy days of orthodox Lutheranism, for the instruction and warning of those contemporaries who would so zealously revive it as the best state of the Church, without considering that it was followed by the terrible apostasy of Rationalism. These works were forerunners of an extensive history of Reformation, Rationalism, and the Houtermans, the former writer, with several volumes of Sermons, as well as numerous articles published in the theological journals of Germany. He also issued his miscellaneous writings in two volumes, and republished The True Consecration of the Eucharist (1828), under the changed title of The Doctrine of Sin and the Propitiator, in 1851. Most of his writings have been translated into the more widely spoken modern languages of Europe.

Dr. Tholuck was also an able and popular preacher. He breathed and exhibited the spirit of evangelical piety in all the circles in which he moved—domestic, social, and political. He was a man of high moral tone and bland in his manners, social in his disposition, and kindly affectioned towards all men. He did not eschew pleasantness, but gave it its due place in conversation, and thus furnished the matter for many relatable anecdotes. He accepted the Prussian Union as consistent with the catholicity of Christianity, as well as with the doctrines of the Lutheran Church as set forth in her catholic symbol, the Augustana, and hence never allied himself with the separatistic Lutherans in their attempt to revive and perpetuate the symbolic dogmatism of the Lutheran theologians of the 17th century. In spite of his frail physical constitution, he was permitted to celebrate his semi-centennial jubilee as a professor Dec. 2, 1870, an occasion which was graced by the presence of a great number of his former pupils from all parts of the world. In responding to one of the addresses presented to him at his semi-centennial jubilee, he referred to the beautiful present that had been bestowed upon him, and the comparatively small number of his days in which he was in the enjoyment of health. The performance of so much unintermittent labor, and the great age which he attained, are attributable to his abstemious habits and systematic exercise of the physical and moral position as approved by his personal piety, and his extraordinary success in doing good and glorifying Christ.

On June 10, 1877, Dr. Tholuck's wife sent the follow-
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ing telegram to Dr. Schaff, who was then at Stuttgart, announcing his death, together with his last words:

"HALLE, June 10, 1877.

"This day, at 4 o'clock P. M., Dr. August Tholuck, after long suffering, gently entered into that blessed rest for which he had been longing from the days of his youth, the life of this his life, which was often threatened with an early termination, had come to a peaceful close. The cold, deathlike frost which had blighted his face for years, the age of seventy-eight years, two months, and ten days. Under the heavy pressure and painful anxiety of the last year, he had given himself over to the care of the Lord. He died in the presence of God, and was observed in various ways, the growing assurance of his faith and the victory of love in his heart. His last intelligent word, "I am not afraid; Christ died for me!"--Ich fürchte mich nicht!--denn Christus starb für mich!"--spoke volumes, and his death was a fitting prelude to the end. It was a fitting close of a long and useful career which was devoted to Christ. The sum and substance of his theology was that Jesus lived and died for the salvation of sinners. To him as the only Master he led his innumerable pupils. His lecture-room and his pulpit were a school of Christ. Herein lie his significance and fame in the history of German theology and religion. The New York Observer (Aug. 16, 1877) thus announced Tholuck's death to its readers: "The greatest theological light of Germany has just been extinguished;" while the Lutheran Observer (Aug. 8, 1877) winds up an article on Tholuck in the following words:

"Although Tholuck is dead, he nevertheless, like Abel, "speaks on the earth.." He speaks through the recollection of his conversations, exhortations, and sermons; speaks in the notes taken of his lectures; speaks in his articles published in theological reviews; speaks in the printed volumes written with his own hand; speaks through the sentiments, character, and labors of his students who have finished their course; speaks through the faith, writings, and efforts of his students who still live; speaks through the moulding influence exerted upon the University of Halle, and the evangelical leaven infused into the institutions of Europe; speaks through the reformation of church and state; speaks in the great religious activity in the Lutheran and other Protestant churches; yea, speaks in his whole life as a Christian man, as a popular writer, as a learned theologian, as an eloquent preacher; and, over and above all, 'he yet speaketh,' and will continue to speak as the studentenprofessor the time shall be no more.

We have not as yet a complete biography of Dr. Tholuck, who will fill some chapters in the Church history of the 19th century. A sketch was published by Dr. Schaff, in his Germany: its Universities, Theology, and Religion (Philadelphia, 1857), p. 278 sq. Another sketch is given in the Thologisches Universal-Lexikon, s. v. One more is contributed by a friend from England. As to Tholuck's works, it would be useless to try to enumerate them. Zuchold alone (Bibl. Theol. ii, 1832 sq.) gives four pages. His Commentaries have been translated into English, and so have some other of his works. The last of these, so far as we are aware, is Hours of Christian Devotion (Edinburgh, 1870), a work which has repeatedly been edited in Germany. (B. P.)

Thomàs (Θωμᾶς), one of the twelve apostles. A.D. 27-29.

1. His Name.—This is evidently a Greekized form of the Aramaic θωμής, Tômà, which means the twin; and so it is translated in John xi, 16; xx, 24; xxii, 2, σ. Δέκα, which has passed into a name, Dekumus (Q.v.). This name occurs also on Phenician inscriptions in a form which may be made up of the original Aramaic, 𐤊𐤋𐤃𐤊𐤉𐤌, almost exactly our "Tom." The frequency of the name in England is derived not from the apostle, but from St. Thomas of Canterbury. Out of the signification of this name has grown the tradition that he had a twin-sister, Lydia (Pater Apost. p. 272), or that he was the twin brother of the colloquial English abbreviation, viz. THOM and TONY (Genesius, Monumenta, p. 356). In Heb. also (Cant. vii, 4) it is simply Θωμᾶς, thom, almost exactly our "Tom." The frequency of the name in England is derived not from the apostle, but from St. Thomas of Canterbury. Out of the signification of this name has grown the tradition that he had a twin-sister, Lydia (Pater Apost. p. 272), or that he was the twin brother of the colloquial English abbreviation, viz. THOM and TONY (Genesius, Monumenta, p. 356). In Heb. also (Cant. vii, 4) it is simply Θωμᾶς, thom, almost exactly our "Tom." The frequency of the name in England is derived not from the apostle, but from St. Thomas of Canterbury. Out of the signification of this name has grown the tradition that he had a twin-sister, Lydia (Pater Apost. p. 272), or that he was the twin brother of the colloquial English abbreviation, viz. THOM and TONY (Genesius, Monumenta, p. 356). In Heb. also (Cant. vii, 4) it is simply Θωμᾶς, thom, almost exactly our "Tom." The frequency of the name in England is derived not from the apostle, but from St. Thomas of Canterbury. Out of the signification of this name has grown the tradition that he had a twin-sister, Lydia (Pater Apost. p. 272), or that he was the twin brother of the colloquial English abbreviation, viz. THOM and TONY (Genesius, Monumenta, p. 356). In Heb. also (Cant. vii, 4) it is simply Θωμᾶς, thom, almost exactly our "Tom." The frequency of the name in England is derived not from the apostle, but from St. Thomas of Canterbury. Out of the signification of this name has grown the tradition that he had a twin-sister, Lydia (Pater Apost. p. 272), or that he was the twin brother of the colloquial English abbreviation, viz. THOM and TONY (Genesius, Monumenta, p. 356). In Heb. also (Cant. vii, 4) it is simply Θωμᾶς, thom, almost exactly our "Tom." The frequency of the name in England is derived not from the apostle, but from St. Thomas of Canterbury. Out of the signification of this name has grown the tradition that he had a twin-sister, Lydia (Pater Apost. p. 272), or that he was the twin brother of the colloquial English abbreviation, viz. THOM and TONY (Genesius, Monumenta, p. 356). In Heb. also (Cant. vii, 4) it is simply Θωμᾶς, thom, almost exactly our "Tom." The frequency of the name in England is derived not from the apostle, but from St. Thomas of Canterbury. Out of the signification of this name has grown the tradition that he had a twin-sister, Lydia (Pater Apost. p. 272), or that he was the twin brother of the colloquial English abbreviation, viz. THOM and TONY (Genesius, Monumenta, p. 356). In Heb. also (Cant. vii, 4) it is simply Θωμᾶς, thom, almost exactly our "Tom." The frequency of the name in England is derived not from the apostle, but from St. Thomas of Canterbury. Out of the signification of this name has grown the tradition that he had a twin-sister, Lydia (Pater Apost. p. 272), or that he was the twin brother of the colloquial English abbreviation, viz. THOM and TONY (Genesius, Monumenta, p. 356). In Heb. also (Cant. vii, 4) it is simply Θωμᾶς, thom, almost exactly our "Tom." The frequency of the name in England is derived not from the apostle, but from St. Thomas of Canterbury.
Sêôc to the divine nature. This is too artificial. It is more to the point to observe the exact terms of the sentence, uttered, as it were, in astonishment. "It is, that is, the thing not of the thing," as the Septuagint translates it. "The form of Sêôc proves nothing, as this is used for the vocative. At the same time, it should be observed that the passage is said to Christ, "Thou art the Son of God." The word "myself" given it a personal application to himself. Additional emphasis is given to this declaration from its being the last incident related in the direct narrative of the gospel (before the supplement of ch. xxi), thus corresponding to the opening words of the prologue. Thus Christ was known to Thilo by his name, and by what he had in the beginning of his gospel declared him to be from all eternity; and the words of Thomas at the end of the twelfth chapter do but repeat the truth which John had stated before in his own words at the beginning of the first” (Arnold, St. vi, 401). The answer of our Lord sums up the moral of the whole narrative: “Because ‘Thomas’ (Ωτασ) is omitted in the best MSS. thou hast seen me, thou hast believed: are they that have not seen me, and yet have believed” (xx. 29). By this incident, therefore, Thomas, “the doubting apostle,” is raised at once to the theologian in the original sense of the word. “At Once” says Augustine, “se nobis dubitetur.” Winer and others find in the character of Thomas what they consider contradictory traits, viz., inconsistency and faith: a turn for exacting the most rigorous evidence. We find that a resolute and lively faith is always necessarily combined with a sense of its importance, and with a desire to keep its objects unalloyed and free from error and superstition. Christ himself did not blame Thomas for availing himself of all possible evidence, but only pronounced those blessed who would be open to conviction even if some external form of evidence should not be within their reach (comp. Niemeyer, Akaademische Predigten und Reden, p. 321 sq.). Monographs have been written in Latin on this scene in Thomas's life by Carpoz (Helmsl. 1757), id. (Yim. 1765), Rost (Budzs. 1785), andGame (Norimb. 1618).

In the New Testament the name of Thomas only twice occurs; in the fourth Book of the Acts of the Church of Galilee with seven of the discples, where he is ranked next after Peter (John xxi, 2), and again in the assemblage of the apostles after the Ascension (Acts i, 13).

3. Traditions.—Thomas is said to have been born at Antioch, and (as above stated) to have been twice, in the same year, appointed to the Apostolate (Cotel. p. 272, 512). The earlier traditions, as believed in the 4th century (Origen, ap. Euseb. Hist. Eccles., i, 18; iii, 1; Socrates, Hist. Eccles. Eccles., i, 19), represent him as preaching in Parthia (Clement. Recom. ix, 29) or Persia (as according to Jerome; see also Rufinus, Hist. Eccles. ii, 4), and as finally buried at Edessa (Socrates, Hist. Eccles. i, 18). Chromat. mentions his grave at Edessa as being according to one of the four genuine tombs of apostles, the other three being Peter, Paul, and John (Hom. in Heb. 26). With his burial at Edessa agrees the story of his sending Thaddeus, his brother, and his brother's son, Barnabas, to Christ (Acts i, 13). According to a later tradition, Thomas went to India and suffered martyrdom there (Gregor. Naz. Orat. xxi ad Arian. p. 488, ed. Par.; Ambrose, in Puer. xii, 10; Jerome, Ep. 148 [59] ad Marcell.: Nicc. Hist. Eccles. ii, 40; Acta Thomas, ch. i sq.; Abud. Hist. Eccles. Eccles., ch. Barachis. Thomas. Christiansa [Rom. 179]). This tradition has been attacked by Von Bohlen (Indian. i, 375 sq.). The ancient congregations of Christians in India who belong to the Syrian Church are called Thomas-Christians, and consider the apostle Thomas to be their founder (Fabrici. Biblioth. 17. 4, no. 8; Wisch. Hist. Orient., iii, 435 sq.; Ritter, Erdkunde, ii, 601 sq.) Against this tradition Thilo wrote in his edition of the Acta

THOMAS, p. 107 sqq. (comp. Augustini, Denkwürdigkeiten, iii, 219 sq.). This later tradition is now usually regarded as arising from a confusion with a later Thomas, a missionary (possibly to India). Whether, however, it is said to have been occasioned by a lance, and is commemorated by the Latin Church on Dec. 21, by the Greek Church on Oct. 6, and by the Indians on July 1. (For these traditions and their authorities, see Butler, Lives of the Saints, Dec. 21.)

The fathers frequently quote an Evangellum secundum Thomas and Acta Thomas, the fragments of the former of which have been edited by Thilo, in his Codex Apostrophus Novi Testamenti, i, 275; and by Tischendorf, in his Evangelia Apostrophia (Lips. 1843) and the Acta Thomas separately by Thilo (ibid. 1823); and by Thomsa, in his Acta Thomas (ibid. 1854). See APOCRYPHA; THOMAS, WRITINGS OF.

THOMAS (St.), CHRISTIANS OF, a body of Syrian Christians dwelling in the interior of Malabar and Travancore, in the south-western part of Hindustan. When the Portuguese landed in India in the 16th century, they discovered what they supposed to be a Nestorian Church there, the members of which called themselves Christians of St. Thomas. They retained the Syrian language, held the validity of only two sacraments, and were governed by bishops under a metropolitan. They rejected the authority of Peter, and did not enforce ecclesiastical discipline. They worshipped images. These churches were soon subjected to severe persecution, and many were forced into Romanism. The Inquisition, also, was established at Goa. Dr. Claudius Buchanan found, however, a remnant of them, in 1807, near Travancore. They still retain some ecclesiastical independence. According to a statement of some authority, the St. Thomas Christians number 70,000 individuals, and the Syro-Roman Catholics 90,000, that is, the party who have submitted to the papal jurisdiction. But the Church service in Syriac is not understood by the people, who are ignorant and prejudiced. That their creed is not directly Nestorian may be seen from the declaration of the metropolitan of Malabar made in 1806: “We believe in the Father, Son, and Holy Ghost, three persons in one God, neither confounding the persons nor dividing the substance; One in Three, and Three in One: the Father generator, the Son co-eternated, and the Holy Ghost, co-equal: None is before or after the other; in majesty, honor, might, and power coequal: Unity in Trinity, and Trinity in Unity.” The metropolitan disclaims the heresies of Arius, Sabellius, Macedonius, Manes, Manianus, Julianus, Nestorius, and the Chalcedonians, adding “that the Holy Ghost is co-equal from eternity through the Father and the Holy Ghost, the Son appeared on earth for the salvation of mankind; that he was born of the Virgin Mary through the means of the Holy Ghost, and was incarnate God and man.” They believe that the souls of departed men do not exist till the judgment-day; they allow three sacraments—baptism, ordination, and the eucharist: and they abhor auricular confession. In the consecration of the eucharist they use small cakes made with oil and salt; instead of wine is water in which raisins have been steeped; they observe no age for ordinations, but ordain the priest’s seven, eighteen, twenty, etc., who may marry as often as their wives die. Their children, unless in cases of sickness, are not baptized till the fiftieth day. At the death of any friend the relations keep an eight days’ fast in memory of the deceased. They observe the times of Advent and Lent, and many days of fasting. One date is Octavianus, which relates to Thomas—the Dominici a libis, or Sunday after Easter, in memory of the notable confession of Thomas; one on June 1, which is also celebrated by Moors and Pagans. The Church of England Missionary Society has established among these people an extensive mission, through which 180 students, and a college, has been established at Kottayam for the instruction of candidates for the ministry, which has been
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THOMAS (St.), DAY OF, a festival observed, Dec. 21, in memory of Thomas the apostle. It was held by the Greek Church on Oct. 6.

THOMAS (St.), WRITINGS OF. These are as follows:

1. THOM. ACTA (Acts of Thomas), an Apocryphal work which belongs to a very high antiquity and was greatly esteemed among the Gnostics and Manicheans (comp. Euseb, Hist. Eccles. iii, 25; Epiph. Hieras. liii, 1; li, 1; lii, 2, etc.). Augustine has undoubtedly referred to it in three places, viz. Cont. Finoll. xxii, 79; Dhim-

mocio, De Nativ. Domini, l. xvi, 20; and in Ps. xliii, 20, jac
tol. Abide, i, 1 (Fabricius, Codex Apocryphi, i, 689) these
Acts are especially referred to. They were first edited by Thilo, in Codex Apocryphus Nov. Test. (Lips. 1832), vol. 1; afterwards by Tischendorf, in Acta Apostolorum Apocrypha (Ibld. 1851), p. 180-234; see also the appendix to Apocalypses Apocrypha (Ibld. 1865), p. 158-161.

Connected with the Acts is the—

2. THOM. CONSUMMATIO (Consummation of Thomas), which, like the former, was the source for the Hist. A post. Abide. It was edited first by Tischendorf from a cod. Paris, of the 11th century, and published in his Acta Apostolorum, p. 265-242. More important than these is the—

3. THOM. EVANGELIUM (Gospel of Thomas). Next to the Protevangelium of James, it was the oldest and best known. Ireneus probably knew it (comp. Ad. Hieras. i, 20), while Origen (Hom. 1 in Lucam) mentions the same explicitly: Pseudo-Origen. Philosophus (ed. Emm. Miller, Oxon. 1851), p. 101 (comp. p. 94), speaks of its having been used by a Gnostic sect, the Nasenese, in the middle of the 2d century; Euseb. (Hist. Eccles. iii, 25) mentions this gospel also, and Cyril. Hierosol. (Catech. p. 98, ed. Oxon. 1702; comp. Ibed. 4, p. 66) thinks that this Thomas was the disciple of Manes. The origin of this, as well as of most of the Apocryphal gospels, should be sought among the Gnostics, and especially among those who embraced Docetism with regard to the person of Christ; and the very large number of miraculous stories mentioned in this gospel, which found so much favor among the Manichæans, points to this Docetism. According to Ireneus, loc. cit., the author must have belonged to the Marcionian sect.

We have no complete text of this gospel, but fragments only. Cotelerius first published, in the notes to his Const. Apostol, vi, 17, a fragment according to the Fathers of the 4th century; a larger portion was published by Mingarelli, Nuova raccolta d'Opuscoli Scientifici (Venet. 1674), xii, 73-155. Tischendorf found a larger number of MSS., but their variations caused him to publish a triple text in his collection—viz. two Greek and one Latin—with the following titles: θυματικην και 
παθησι πατε του Κυ- 

ριου. This gives us the childhood of Jesus from his fifth to his twelfth year in nineteen chapters. Συγ-

γραμμα του αγιου αποστολου θυματι 
πες του πα-

θεως αναστροφης του Κυριου gives in eleven chapters the account of the ascension of our Lord. Tractatus de Pueritia Juxta secundum Thomas gives in fifteen chapters the time from the flight into Egypt to the eighth year of Christ's life. These texts are published by Tischendorf in his Evangel. Apocrypha (Lips. 1853); see also the LXI Prolegom. of the Apocal. Apocryph. A. S. (St.Petersbur. 1875) in his Contributions to the Apocryphal Literature of the New Test., Collected and Edited from Syriac MSS., in the British Museum. (B. P.)

THOMAS Λ BECKET, OF OF CANTERBURY. SEE B.ECKET, THOMAS L

THOMAS Λ KEMPIS. SEE KEMPIS, THOMAS L

THOMAS Λ AQUINAS. SEE AQUINAS, ST. THOMAS.

THOMAS Λ CELENO, was a native of Celano, in Abruzzo Uitra II. He is noted as having written the earliest biography of Francis of Assisi, and the hymn Dies Irae (q. v.). Neither the date of his birth nor of his death is known. It would appear from the preface to the biography that he was closely associated with Francis, as many of the statements are given as based on personal observation or the authority of Francis himself. Cesar of Spires, the first provincial of the Order of Franciscans in Germany, appointed him to the office of custos over the Minorite convents of Cologne, Mayence, Worms, Speyer, and Mainz, at least as early as 1221. This statement is questioned by some, because the chronicle of the order compiled by Mark of Lisbon does not mention him among the twenty-five earlier and more important disciples of the saint, though more obscure names are found in that list. The biography ascribed to him is given, with notes, in the Acta Sanctorum, Octo-

ber, tom. ii. There is no proof either for or against his claim to the authorship, which is nowhere asserted by himself. Nor is the honor of having composed the Dies Irae secured to him by any better evidence. The Franciscans attribute its composition to him, but the Docu-

mians to one of their own order, a Jesuit to an Augustinian monk, a Benedictine to Gregory the Great or to St. Bernard. Each of these statements is arbitrary, and some of them cannot be true. Bartholomew Alibizio of Flas was the first to credit the hymn to Celano, in his Liber Conformitatis (1385); and his statement is confirmed by the conclusion that the hymn was already at that date incorporated with the Missal, and therefore well known, and that Celano was generally held to be its author. Wadding, in Scriptores Ordinis Minorum, states that Celano composed two additional sequences, the Frigis Victor Fintz, in both of St. Peter's, Rome, 1691, and the Tresaula Nova Signa. See Mohulcke, Kirchen- u. Literar-

hist. Studien (1825), i, 31; Huber, Dreifache Chronik d.

dreifachen Franziskus-Orden (Munich, 1856), p. 16; Wad-

ding, Annales Minor. tom. II, ad ann. 1222; Hase, Franz r. Assisi, etc. (Leips. 1656), p. 17, note 17; Tholuck, Vern. 

Schriften, 110, 11a, 10; Theaurum. Hymnol. i, 108-111—

Hervyg, Real-Encyklop. s. v.

THOMAS Λ VILLANNOVA. SEE VILLANEUVE.

THOMAS, BARNABES, one of Wesley's early helpers, was a native of Cornwall, England. He was ad-

mitted on trial by the Conference in 1764 and preached in Wales, and was likewise stationed in Cork. He was named in the deed of declaration. He at length deserted from an itinerant life, and settled in Leeds, but sank into obscurity. He died on the 20th of May, 1736; the Conference was in session in that city (1738). See Atmore, Meth. Memorial, s. v.

THOMAS, BENJAMIN CALLEY, a Baptist mission-

ary, was born in Massachusetts. He graduated at Brown University in the class of 1847, and at the New-

ton Theological Institution in the class of 1850. For eighteen years he was a missionary of the American Baptist Missionary Union, being stationed during this period at various places—three years at Tavoy, Bengal; three years at Hzenadah, Burmah; and two years at Baselain, Bombay. At one time he had under his charge a school for the education of native teachers. Returning to the U.S., he died in the city of New York, June 10, 1869. (J. C. S.)

THOMAS, BENJAMIN FRANKLIN, chancellor of Brown University, was born in Boston, Mass., Feb. 12, 1813, and was a graduate of Brown University in the class of 1830, having entered college at the early age of thirteen. He was admitted to the bar of Worcester in 1834. By way of ballot he was appointed, on an express proposition, and occupied a high position among the able lawyers with whom he was contemporary. For four years (1844-48) he was judge of probate for Worcester County. In 1853 he was appointed to a place made vacant on the bench of the Supreme Judicial Court of Massachusetts, and held the office for six years (1853-60). He signed his dissent in this, he remitted to Boston,

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where in his profession he achieved eminent success. He served one term (1861–63) as a representative in Congress from Boston. He was elected chancellor of Brown University in 1874. He took place at Beverly, Mass., Sept. 27, 1878. (J. C. S.)

**Thomas, Christian**, a modern philosopher, was born at Leipzig in 1665, and graduated at the Leipzig University. Reading Puffendorff’s *Apostrophe for Rejecting the Scholastic Principles of Morals and Law*, he determined to renounce all implicit deference to ancient dogmas. Brucker gives the following brief specimen of his peculiar method: “I thought myself impressed upon the brain, and the action of thinking is performed in the whole brain. Brutes are destitute of sensation. Man is a corporeal substance, capable of thinking and moving, or endowed with intellect and will. Man does not always think. Truth is the agreement of thought with the nature of things. The senses are not deceitful, but all falsity is the effect of precipitation and prejudice. From perception arise ideas and their relations, and from these, reasonings. It is impossible to discover truth by the syllogistic art. . . . God is not perceived by the intellectual sense, but by the inclination of the heart, for a man perceives all creatures and knoweth all things; but God is known only in the heart. All creatures are in God; nothing is exter- rior to him. Creation is extension produced from nothing by the divine power. Creatures are of two kinds, passive and active; the former is matter, the latter Spirit. . . . The human soul is a ray from the divine nature, which becomes the highest centre of human life, love, etc. *Thomas* died at Halle in 1728. He published, *An Introduction to Puffendorf* (1687):—*A Defence of the Sect of the Pietists* :—*An Introduction to Aulic Philosophy*, etc.:—*Introduction to Rational Philosophy* :—*A Logical Praxis* :—*Introduction to Moral Philosophy* :—*A Cure for Irregular Passions* :—*Essay on the Nature and Essence of Spirit*, etc.

**Thomas, Christopher**, a Methodist Episcopal minister, was born in Matthews County, Va., Oct. 31, 1877. He was converted in 1816, admitted on trial in the Virginia Conference in 1828, and appointed to the Sussex Circuit. In 1854 he still held the same circuit; in 1865, Yeadon; in 1866, Salisbury; in 1867, Iredell; in 1868, Williamsburg; and in 1869, Newbern, N. C., all of which appointments he filled with ability and success. He died Nov. 14, 1889. He was a plain man, of strict integrity, consistent Christianity, and highly re- spectable abilities. See Minutes of Annual Conferences, 1850, p. 73.

**Thomas, David** (1), a minister of the Baptist denomination, was born at London, Tract, Pa., Aug. 16, 1782. In early life he enjoyed more than ordinary ad- vantages for obtaining a good education. He studied for some time at the Academy in Hopewell, under the tuition of Rev. Isaac Eaton, and in 1796 received the honorary degree of A.M. from Brown University. When quite young he began to preach. He removed to Vir- ginia in 1790, and spent about a year and a half in Berkeley County. He then visited Fauquier County, and under his ministry the Broad River Church was formed, of which, for a time, he was the pastor. Subse- quently, from this church, five or six other churches were organized, and united in different sections of the state, and his preaching was greatly blessed in the conversion of souls. He is said “to have been a minister of great distinction in the prime of his days. Besides the natural endowments of a vigorous mind, and the advantages of a classical and refined education, he possessed a high poetic address, expressive action, and, above all, a heart filled with love to God and his fellow men.” Many per- sons in Virginia had been accustomed to hear but little evangelical preaching. They were attracted by the elo- quence of so accomplished a minister as was Mr. Thomas, and not a few who occupied high social positions were led to the Saviour. Near the close of his life he re- moved to Kentucky. He lived to a great age, and for some time before his death was nearly blind. The in- fluence of this faithful servant of Christ was good and permanent. See *Lives of Virginia Baptist Ministers*, p. 51–53. (J. C. S.)

**Thomas, David** (2), a Welsh Congregational minister, was born at Cowbridge, May 19, 1783. He graduated at Wrexham Academy, studied theology with Dr. Jenkin Lewis, and itinerated through the hamlets and villages about Magor and Penywaun. In 1815 he set- tled over the parish of Wolvawesnewt, and in 1819 re- signed his charge to accept the pastorate of the Church at Llancarfan, and continued his missionary labours through many neighboring parishes. He died in November, 1864. His life was one calm, public, and unwavering testimony for truth and for God. See (Lond.) *Cong. Year-book*, 1866, p. 285.

**Thomas, David** (3), a Welsh Congregational minister, was born in 1789. He graduated at the Presby- terian College, Carmarthen, and was ordained in 1820 at Pembrokeahire, and shortly afterwards settled at Wotton-under-Edge, and retained this charge until the end of his life. He died March 28, 1861. His preaching was earnest, faithful, and evangelical. See (Lond.) *Cong. Year-book*, 1866, p. 268.

**Thomas, David** (4), A.B. an English Congrega- tional minister, was born at Merthyr-Tyd威尔, Aug. 16, 1811. He was educated at Highbury College and Glas- gow University, where he took the first prize in logic. He was ordained in 1836, at Zion Chapel, Bedminster. In 1844 he settled at Highbury Chapel, Gotham, and commenced that career of spiritual power and minist- erial prosperity which lasted thirty years, growing more and more bright and beautiful from year to year. Mr. Thomas had a vigorous intellect, highly cultivated, and marked by large intelligence and the purest taste. “His conversation on books, public men, and human affairs was made up of an immense store of learning, marked by no touch, and no small amount of genial humor.” He died Nov. 7, 1875. See (Lond.) *Cong. Year-book*, 1876, p. 374.

**Thomas, Ebenezer, D.D., L.L.D., a Presbyterian minister, was born at Chelmsford, England, Dec. 23, 1812. His father was an Independent minister, edu- cated at Hoxton College in London, and was ordained at Chelmsford in 1805, where he remained as pastor for a number of years. He removed to Cincinnati, O., when his son was but a child. He was engaged in preaching in Cincinnati and destitute neighborhoods for several years. With a view of supplying the destitute, he or- ganized the Calvinization Society (1830) as its presi- dential agent. He accepted a call to take charge of the Welsh Independent Church at Paddy’s Run, O. Here he es- tablished a boarding-school, and some of the first men of the country were his pupils. Under his father’s instruction, young Thomas was prepared for college. He entered the Miami University and gradu- ated in 1834. He possessed powers of mind of the highest order, and his scholarly attainments were rarely equaled, never surpassed. Immediately after his gradua- tion, he commenced teaching at Rising Sun, Ind. and afterwards at Franklin, O. When not engaged in teaching, he pursued the study of theology. He was licensed by the Presbytery of Oxford in 1836. Al- though he had not had the advantage of training in a theological seminary, there were few more thoroughly educated in every branch of theology. He was called to take charge of the Church at Harrison, and he was ordained there as a minister of the gospel in 1837. After remaining in Harrison over two years, he was called to the Hamilton Church, where he remained until 1849, when he was elected president of Hanover College. This position he occupied until 1854, when he resigned to accept the chair of Biblical literature and exegesis in the Theological Seminary at New Albany, Ind. Here he remained till the seminary was removed.
to Chicago, when he resigned, but was re-elected by the new board at its first meeting. He accepted the appointment, but on account of controversy in the Church in regard to his views and those of his colleague, Professor McMasters, in regard to slavery, the seminary was not opened for two years. In the meantime he was the pulpit of the Presbyterian Church in New Albany. In 1856 the synod in whose bounds the seminary was located voted to offer it to the General Assembly, and in 1859 it was accepted by the same. In the meantime the first Church of Dayton, O., gave Dr. Thomas a call, which he accepted. Here he was duly installed, and entered upon his work, which he prosecuted with energy and success for twelve years, when he resigned to accept the chair of New-Test. Greek and exegesis in Lane Seminary, Walnut Hills, Cincinnati, O. He died there Feb. 2, 1875.

Dr. Thomas was a general scholar. He carried his studies outside of the curriculum, and was at home in history, geology, botany, entomology, mineralogy, astronomy, and microscopy. He was a model teacher, his thorough knowledge of every department and his unrivalled colloquial powers combined to make him a great favorite in the class-room; a man was a sincere and sound Calvinist, and he was as rich in Christian experience as he was sound in the faith. As a preacher he was popular and successful in all the fields of his labor. In all that goes to make up excellence in writing and speaking, he was a prince. He was esteemed and honored by all. (W. P. S.)

Thomas, Edward, an Episcopal clergyman, was born in St. Stephen's Parish, S. C., Sept. 29, 1800, and received his early education at a school in Pineville. In 1817 he entered the sophomore class in the South Carolina College, Columbia, and graduated in 1819. He lived in Cambridge, Mass., in order to study at Harvard College; and, after a few months, transferred his residence to New Haven, prosecuting his studies at Yale. He entered the Theological Seminary, city of New York, in 1822; returned to his native state in the fall of 1824; and, in February, 1825, was ordained deacon by bishop Bowen, and became a missionary first to Fairfield District, and afterwards to Greenville. In April, 1826, he was admitted to priest's orders by bishop Bowen, and, after filling out his unexpired term at Greenville, became rector, February, 1827, of Trinity Church on Edisto Island. In 1845 he resigned his charge on account of ill-health, and went to reside at St. Augustine, Fla., where his health so improved that he felt able to undertake his duties again, and he returned to his charge in 1849. He declined, and after a further residence there returned to South Carolina, and in 1886 accepted a call to the parish of St. John's, Berkeley County. In the winter of 1887-88 the disease of which he died (an affection of the bowels) began to show itself, but he continued to labor on until May 24, 1840, when he gave up work entirely, dying July 11 of the same year. A volume of Sermons was published after his death, under the supervision of his widow. See Sprague, Ames of the Amer. Pulpit, v. 664.

Thomas, Eleazar, D.D., a minister of the Methodist Episcopal Church, was born in the State of New York; received an academic education at Cazenovia; was elected to the seventeen, and entered Geneva Conference as a probationer in 1839. He was transferred to California in 1852, and was pastor one year of the Powell Street Church, San Francisco. In 1856 he was elected editor of the California Christian Advocate; and re-elected in 1860 and 1864. He was chosen book- agent in 1867, which office he held until the end of that term in 1872, was appointed presiding elder of the Petaluma District. In the spring of 1873 he was appointed a member of the Peace Commission, and sent to treat with the Modoc Indians. On April 11 the commissioners were decoyed into the Lava Beds, Southern Oregon, and Dr. Thomas and Gen. Canby were killed. Dr.

Thomas was a man of good presence, fine address, and great zeal and energy as a minister. See Simpson, Cyclopedia of Methodism, s. v.

Thomas, Enoch, a Presbyterian minister, was born Dec. 31, 1803, at St. George's, Newcastie, Del. He was prepared for college at the Phillips Academy at Amherst, Mass., under John Adams, principal, and was graduated from Amherst College in 1823. About this time he united with the Second Presbyterian Church of Wilmington, Del. He then engaged for six months as assistant teacher in a seminary at Newark, Del., after which he entered Princeton Seminary, N. J., and remained there until near the close of 1835, when he left because of feeble health. He was licensed by the Wilmington Presbytery Oct. 14, 1835, after which he began to labor as a missionary in Rockingham County, Va. He was ordained sine tutele by the Lexington Presbytery at High Bridge Church, Va., June 17, 1837.

For about a year he preached at Union, Port Republic, and Shikoh, where his labors were attended by large congregations attended his ministry. Having accepted a call to Shemariah Church, Augusta Co., he was installed as pastor Dec. 1, 1838. His health improving improved, and the community having provided an academy, Mr. Thomas also commenced a classical school, which became one of the finest in the state. The united duties of pastor and teacher were too onerous, and he was, at his own request, released from his former charge, Oct. 12, 1843. This was his only pastoral charge. Thenceforth he resided about eighteen years at Beverly, Randolph Co., and labored as a missionary in that and several adjacent counties, ranging over a wide extent of wild and mountainous country, preaching in court-houses, jails, school-houses, barns, and private houses, wherever any would gather to hear the Word of God. There was no minister nearer on the west than Clarkesburg, and on the south-west than Parkersburg, and yet the wide region he traversed was a mountain wilderness; often his only road was an obscure path; dangerous rivers were to be forded; and many of the best people were living in log-cabins, often in a single room. But he enjoyed the work, gladly breaking the bread of life to the hungry and the starving. The breaking-out of the Civil War in 1861, stopped his work, and his mission field became a scene of strife. Having removed his family from Beverly to Craigsville, Augusta Co., he occasionally supplied, during the war, the churches of Windy Cove, Warm Springs, and Letcher, when opportunity offered. After the war he preached as opportunity offered. He gradually took up his ministerial work again, and died in July, 1879. For several of his last years he suffered seriously from chronic throat-disease. He died at Craigsville, Jan. 25, 1879. (W. P. S.)

Thomas, John (1), LL.D., an English prelate, was born at Carlisle, Oct. 14, 1712; was educated at the grammar-school at Carlisle, and Queen's College, Oxford. After his graduation he became an assistant at a classical academy, Soho Square, London; then private tutor to the younger son of Sir William Clayton. He was ordained deacon March 27, 1737, and priest Sept. 25. In the same year he was presented by George II to the rectory of Marshfield, and was instituted Jan. 27, 1738. On Jan. 18, 1748, he was appointed chaplain in ordinary to the king; April 23, 1754, he was made prebendary of Westminster; and Dec. 12, 1750, was appointed chaplain to George III. In 1762 he was appointed sub-almoner to the archbishop of York; and in 1779 he was instituted to the living of St. Bride's, London. He succeeded Dr. Pearson to the deanery of Westminster, 1768; and in November, 1774, became bishop of Rochester. He died Aug. 22, 1793. A valuable collection of his Sermons and Charges was published by Rev. G. A. Thomas (1796, 2 vols. 8vo).

Thomas, John (2), a Welsh Congregational minister, was born at Carmarthen, April 13, 1811. He was
Thomas, Joshua, a Welsh Congregational minister, was born at Pennain, Aug. 2, 1808. At an early age he was the subject of deep religious impressions, and at the age of seventeen joined the Church. He graduated at Brecon College, and was ordained pastor of the Church at Adullam, Newport, and served the charge until his death. He died Aug. 3, 1870. See (Lond.) Cong. Year-book, 1871, p. 353.

Thomas, Richard H., M.D., a minister of the Society of Friends, was born in Anne-Arundel County, Md., June, 1805. "Having received a liberal education and completed a course of medical studies, he settled in Baltimore, where he became eminent as a practitioner and teacher of medicine." In the work of the ministry he labored with great diligence. The held many meetings among other denominations, and preached with great acceptability. He was a man of pleasing address; and, possessing great vivacity and extraordinary talents, he gained ready access to the most cultivated society. He died at his residence, near Baltimore, Jan. 15, 1860. See Annual Monitor, 1860, p. 128.

Thomas, Robert Jermain, A.B., a Welsh Congregational missionary, was born at Bhavadar, Sept. 7, 1840. He matriculated at the London University at the age of sixteen, and gained the Mills scholarship and took high honors at the university. He was ordained June 4, 1863, at Hanover Chapel, and sailed the following month for Shanghai, under the direction of the London Missionary Society. He was appointed to the Pekin Mission, and on his way thither he undertook an extensive missionary journey through the peninsula of Corea, telling the glorious truths of the Gospel of Christ and distributing copies of the Scriptures. In 1866 the French admirals prepared an expedition against the Coreans, and Mr. Thomas was persuaded to act as an interpreter for the expedition. He was put to death by the Coreans while reading the Bible, July, 1866. See (Lond.) Cong. Year-book, 1868, p. 296.

Thomas, Samuel (1), a Methodist Episcopal minister, became a member of the society, in the early period of Methodism, in the State of New Jersey. He was an acceptable local preacher for a number of years; entered the itinerancy in 1796, and filled the following stations: In 1796-97, Flanders Circuit; 1798, Elizabethtown Circuit; 1799, Freehold; 1800-1, Newburg; 1802, Bethel; 1808, Elizabethtown; 1804-5, Freehold; 1806, supernumerary in Brooklyn; 1807, in New York; 1808, supernumerary, in which relation he continued until he died, in 1812. Mr. Thomas was a man of much prayer and diligence in searching the Scriptures, strongly attached to the doctrines and discipline of the Methodist Episcopal Church, and ever considered as a strict disciplinarian. See Minutes of Annual Conferences, i, 208; Stevens Hist. of M. E. Church, iv, 291.

Thomas, Samuel (2), an Independent minister, was born in Joris, Switzerland, in 1801. By his own in-

Thomson, Joshua, a Welsh Congregational minister, was born at Pennain, Aug. 2, 1808. At an early age he was the subject of deep religious impressions, and at the age of seventeen joined the Church. He graduated at Brecon College, and was ordained pastor of the Church at Adulcum, Newport, and served the charge until his death. He died Aug. 3, 1870. See (Lond.) Cong. Year-book, 1871, p. 353.

Thomas, Samuel, an English Congregational minister, was born at Pontrech, Nov. 20, 1815. He graduated at Breen College in 1843, and was ordained to the pastorate of Ebenezer Chapel, Newport. Under his pastoral superintendence a new chapel was erected, and the Church membership greatly increased. In 1860 he removed to Bethlem, and labored with the Church there until his death, April 5, 1869. See (Lond.) Cong. Year-book, 1870, p. 322.

Thomas, Thomas, a Welsh Congregational minister, was born near Carmarthens, in 1822, and was brought up under Unitarian influence and educated for the medical profession. While the love of his profession induced him to enter the ministry. He graduated at Homerton College, and accepted the pastorate of Fetter Lane Chapel, London, and labored also at Wellingborough thirteen years. In 1858 he removed to Bethnal Green Chapel, London, and labored with them until his death, March 19, 1861. Mr. Thomas was a workman of the highest type, and his generous nature and vivid imagination endeared him to a large circle of friends. See (Lond.) Cong. Year-book, 1862, p. 263.

Thomas, William, an English prelate, was born at Bristol, Feb. 2, 1819, and received his primary education in the school of Carmarthens, where his grandfather lived. He entered St. John's College, Oxford, in 1829, and removed, later, to Jesus College, of which he was afterwards chosen a fellow and appointed tutor. His ordination as deacon took place at Christ Church, June 4, 1837, and as priest in the year following. His first preferment was the vicarage of Penfield, Cardigan. He became chaplain to the Earl of Norwich, in 1842, and was appointed to the vicarage of Laughton, with the rectory of Llansadwilly annexed. In 1844 a party of Parliament horse came into town threatening to kill Mr. Thomas if they found him praying for the queen. They did interfere with him, but were so struck with his composure and patience that they left him without further disturbance. Soon after, the Parliament committee deprived him of his living of Laughton, from which time till the Restoration he endured great hardships, being obliged to teach a private school for his support. At the Restoration Mr. Thomas was reinstated in his living, and by the king's letters-patent made chanter of St. David's. In 1661 he was presented to the rectory of Llanaed in the Valley, Pembroke County, and made chaplain to the duke of York, through whose influence he was promoted to the deanery of Worcester, Nov. 25, 1665; and was presented to the rectory of Hampton, Nov. 25, 1667. Here he removed his family, quitting the living of Laughton. In 1677 he was promoted to the see of St. David's, and held the deanery of Worcester in commendam. Having been bishop of St. David's six years, he translated to the see of Worcester, where he effectually spent the remainder of his life. He died June 25, 1679. After his death Thomas published, An Apology for the Church of England (1678-79, 8vo)—A Sermon (1657) —The Mammon of Unrighteousness, a sermon. His Letter to the Clergy, and an imperfect work, Roman Oracle Si- lenced, were published after his death. See Chalmers, Encyc. Dict. a. v.
Thomas, William (2), an English clergyman and antiquarian, was grandson of the preceding, and was born in 1670. He was educated at Westminster school, whence he was elected to Trinity College, Cambridge, June 35, 1688. Here he took his master's degree of arts, and in 1692 he was elected a fellow of the college. In 1693 he was ordained deacon at Lambeth, and in 1696 he was ordained priest. He published Antiquitates Prioratus Majoris Malvernæ (1725) — a description of Dudley's Warwickshire (1780) — and Survey of the Cathedral Church of Worcester (1746). He intended to have published a history of Worcestershire, and to gather material for this, visited every church in the county. To these labors Dr. Nash owns himself greatly indebted.

Thomasin de Zirklaria (Zirklärle), in the Italian Tyrol, wrote a lengthy didactic poem between August 1215, and May, 1216, entitled Der wildecke Gast (The Foreign Guest), by which production he began the exten-sive use of the Tyrolese idiom in the 13th century. Thomasin was a layman, and wrote for laymen, and with him begins the distinction between a religious morality for the people and a theological morality of the Church. His work is characterized by vivacity and gracefulness, by clearness of expression and warmth of feeling, and by such "bearbeilen" and humorous beauties. Independence of thought is also a leading quality, and is carried to such a degree as to de-fend the principle that conscience is superior to ecclesi-astical institutions of every kind. Thomasin does not rage against the priesthood and the papacy, but rather extols them very simply and rather humorously as the "guardian of good doctrine;" but he does not, on the other hand, hesitate to utter in their ears the most cutting truths. His object, in brief, was to teach a practical morality; and his place is rather among the exponents of the religious and ethical tendencies of his time than among the poets. He teaches that Stätte, an inward and settled affluence for the good and the right, is the centre of all virtues. This is not the Consta-tica of the stoical Seneca merely, but a positive energy which actually gives effect to the impulses of the heart. Evil is Us-stätte, or instability. Among particular virtues, humility is given the highest rank. The poem was not printed until only until 1852, when it was issued by Rieckert under the title Der wildecke Gast des Thomasin von Zirklaria (Queidlinburg and Leipzig), with notes. Comp. extracts given in Gesch. d. poet. Nationalliteratur, by Ger-vinus, and see Dietel, Der wildecke Gast u. d. Moral des 13ten Jahrh. in Kiel, Allgem. Monatsschrift, Aug. 1852, p. 687-714. — Herzog, Real-Encyklop. s. v.

Theotokos, Gottfried, a German Protestant divine, was born in the year 1802 at Egenhausen, in Franconia. In 1821 he graduated at the gymnasium in Ansbach, and prosecuted his theological studies at the universities of Erlangen, Halle, and Berlin. In 1829 he was preacher at the Church of the Holy Ghost in Nuremberg, and in 1830 religious instructor, also, at the gymnasium there. In 1842 he was called to Erlangen as professor of dogmatics and university preacher. For more than thirty years he filled that chair, and died as senior of the faculty, Jan. 24, 1875. He published, Origines: ein Beitrag zur Dogmengeschichte des 6sten Jahrh. (Nuremberg, 1838) — Geschichte der theologischen und dogmatischen Literatur (Erlangem, 1844) — Beiträge zur kirchlichen Christologie (ibid. 1846) — Dogmatis de Obedientia Christi Activa Historia et Progressionis inde a Confessore Augustana ad Formulam usque Conciliorum (ibid. 1846) — Das Re- konstrukt der evang-luth. Kirche in der Consequenz seines Principles (Nuremberg, 1848) — Christi Person und Werk: 


Thomasin, Louis de', a learned French divine, was born at Aix, in Provence, Aug. 28, 1619. At the age of fourteen he entered into the Oratory, where he remained as professor of moral philosophy until he was appointed to the chair of divinity at Saumur. He removed to Paris in 1654, to hold conferences in positive theology in the Seminary of Sainte-Marie, which he continued till 1668. From that time he was engaged principally with his writings until his death, Dec. 25, 1695. His principal works are: Ecclesiasticale Discipline (reprinted 1725, 3 vols. in fol. French): — Theologica Dogmata (1680, 3 vols. in fol. Latin): — Tractatus in Divinis Office; = on the Sacraments; = on Truth and Falsehood; = on Absolution; = on Trade and Usury. The work was not published till 1692 (4to). — Also Offices for Studying and Teaching Philosophy in a Christian Manner (5vo): — A Universel Hebrew Glossary (Louvain, 1697, fol.), — Dissertations sur l'Origine, in Latin (1667, 4to): — Memoires historiques sur l'Origine, in Latin (1692, 4to). The work is prefixed to his Hebrew Glossary. See Chalmers, Biog. Dict. s. v.; Hoof, Eccles. Biog. s. v.; Herzog, Real-Encyklop. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Thomists, a name often given to the followers of Thomas Aquinas, who, besides adopting the Aristotelian philosophy, in opposition to Duns Scotus, who held the Platonio, also taught the doctrines of Augustine on the subject of original sin, free grace, etc. He has been termed the dogma of the immaculate conception, in opposition to Scotus. The two sects were also divided on the question of the sacraments, as to whether grace was conferred by them physically or morally; the Thomists holding the former, the Scotists the latter. Duns, who was a Thomist, in his theology, explained what is meant by the view of his party. He says, "the sacraments possess a physical causality, as the instruments of divine omnipotence, and truly and properly concur towards the production of their effects on the mind by a supernatural virtue from the principal agent, communicated to it in the sacrament in an efficacious, and so per- manent action; and, moreover, such a causality is more conformable to the declarations of Scripture, and demonstrates more fully the dignity of the sacrament, and the efficacy of the divine omnipotence and of the merit of Christ. Besides, they say that this is also more conformable to the intentions of councils and fathers, who, as they explain the causality of the sacraments, use various similitudes which undoubtedly designate a causality more than moral." On the contrary, the Scotists teach that "the sacraments do not cause grace physically, but morally; that is, they do not produce grace as physical causes do, but as moral causes; inasmuch as they efficaciously move God to produce the grace which they signify, and which God himself promises infallibly to give as often as they are rightly administered and worthily received," etc. The Thomists were Realists, while the Scotists were Nominalists; and although they were not natural enemies, they were such as to the doctrine of the Scotists, the prestige of Aquinas was so great that the Thomists ruled the theology of the Church up to the time of the controversy between the Molinists (q. v.) and the Jansenists, when the views of the Scotists substantially prevailed. See Aquinas, Thomas a.

Thomlinson, Joseph Smith, D.D., a minister of
the Methodist Episcopal Church, was born in George-
town, Ky., March 15, 1802; and, after serving a time at the
saddler's trade, entered Transylvania University,
where he held a high rank as a scholar. When Lafay-
ette visited the institution, Thomlinson was the person
chosen to tender him the greetings of his fellow-stu-
dents. He graduated in 1825, and became professor of
mathematics and natural philosophy in Augusta College.
In the same year he was admitted to the travelling con-
nection, and in due time was ordained to the offices of
deacon and elder. Having served as professor for some
years, he was chosen president of the Augusta College,
and held that office till 1849, when the institution was
broken down by a withdrawal of the patronage of the
Kentucky Conference, and the repeal of its charter by
the legislature of the State. He was subsequently elect-
ed to a position as President of the Ohio Wesleyan University,
Delaware, O., but declined to accept it, though he acted
as agent for the institution for two years. He accepted
an election as professor in the university at Athens,
O., and, having served in this capacity for a year, was
chosen president, which latter position he declined on
account of ill-health. His mind was so affected by the
sudden death of a favorite son that he never fully re-
covered; and although elected to the presidency of the
Springfield High-school and of the State University of
Indiana, he declined both. He died at Neville, O., June 4,
1853. See Sprague, Annuals of the Amer. Pulpit, vi, 706.

Thom'oi (Gopalo, Vulg. Cisem.), a corrupt Greek form
(1 Esdr. v. 92) of the Heb. name (Exra ii. 68; Neh. vii. 53; 1 Mac. iii. 12).

Thompson, Alexander Scroggs, a Presbyterian
minister, was born April 28, 1834, at Big Spring
(Springfield), Cumberland Co., Pa. He received his
early education at Newville Academy under Rev. Rob-
ert McCachren, and at Shippensburg Collegiate Insti-
tute under Prof. L. L. Sibbett. At an early age he joined the
American Presbyterian Church, and was licensed to
preach at Newville. He graduated from Jefferson College,
Pa., in 1864, and soon after entered Princeton Theological
Seminary, N. J. There he studied two years (1864–
66), and afterwards spent a third year (1866–67)
at the Western Seminary at Allegheny, Pa. He was li-
censed by New Brunswick Presbytery April 18, 1866,
and supplied New Harmony Church in Donegal Pres-
burytery during the summer of that year. He was or-
dained by the Presbytery of Allegheny at Worthington,
Armstrong Co., Pa., Nov. 20, 1867, and on the same day
installed pastor of Worthington Church. This relation
continued till June 1870, which occurred, July 4, 1878.
He was retiring in his manner, true in his friendships,
a very successful minister, and a model pasto-
r. His remains were buried at Newville, Pa. (W. P. S.)

Thompson, Amherst L., a young Congrega-
tional missionary, was born at Peru, Mass., in 1834.
Converted at the age of fourteen, he resolved to prepare
himself for the ministry. Trusting in Providence and his
own arm, he went through the curriculum of Monson
Academy and Amherst College, graduating in 1856.
He studied theology partly at New York and partly at An-
dover, graduating at the latter place. He was ordained
to the missionary work at Amherst Feb. 3, 1860, and on
the 18th, in company with eight other missionaries,
sailed from Boston for Urumiya, Persia, where he ar-
ived July 1. On Aug. 16 he was taken with a severe chills,
which soon developed into a terrible fever, complet-
ing its fatal work on the 29th. He sleeps by the side of
Stoddard in the little mission burying-ground in Mt. Seir,
Urumiya; and his name will ever be kept in the hearts of
telepathy, coolness and common-sense, and a brilliant
imagination. As a man and a Christian he is repre-
sented as a model. At his graduation at Andover he
delivered an essay on Congregational Church Polity
Adapted to Foreign Missionary Work, which was pub-

Thompson, Anthony A., an English Congrega-
tional minister, was born at Alnwick in 1835. He
graduated at Spring Hill College, and matriculated at the
London University. In 1865 he accepted a call from
Douglas, Isle of Man, and, after a period of zeal and hope,
entered upon his labors. His pulpitministrations were
marked by many tokens of blessings. He had a deep
consciousness of the responsibilities attending his posi-
tion, and faithfully fulfilled the duties devolving upon
him. He died April 5, 1866. See (Lond.) Cong. Year-
book, 1867, p. 199.

Thompson, Anthony F., a Methodist Episcopal
minister, was born in Kentucky, Sept. 2, 1806. He
became an elder in 1824, and was soon after licensed as
a local preacher, received on trial in 1829, appointed to
Terre Haute Circuit, Indiana Conference, in 1832, and
died May 19, 1838. He was a young man of excent
talents. See Minutes of Annual Conferences, i, 277.

Thompson, Charles, a Presbyterian minister,
was born at Salem, N. Y., Nov. 26, 1811. He was con-
verted in 1838; educated at Monmouth College and
Theological Seminary, Monmouth, Ill.; licensed by Chi-
icago Presbytery April 3, 1868; ordained by Monmouth
Presbytery pastor of Olga and Oquaska churches, Ill.,
June 17, 1871. He died Dec. 81, 1886, and left as a great
man, "walked with God," and preached in demonstration
of the spirit, and with power. See Wilson, Prov.

Thompson, Fredericke Bordin, a missionary of
the Reformed Church in America to Borneo, was born in
1810, and united with the Church in New Brunswick,
under Rev. Dr. James Hardenberg, at the age of
seventeen. His pastor having induced him to prepare for
the ministry, he graduated at Rutgers College in
1831, and at the Theological Seminary in New Bruns-
wick in 1834. After being settled as pastor of the
Church at Upper Red Hook, N. Y., from 1834 till 1866,
they sent him to the Far East, where he engaged in his
work, and was sent by the American Board of Commissi-
oners for Foreign Missions, and the Board of Foreign
Missions of his own Church, with the devoted William J.
Rohman, to join the mission in Borneo. He reached
Singapore Sept. 17, 1888, and labored at Karangan, one
of the two stations occupied by the mission (the other
being Sambas), for several years, with great industry
and devotion to his work, among the Dyaks. His first
wife, formerly a Miss Wyckoff, of New Brunswick, died
in 1859. In 1846 he married a Swiss lady, Miss Combe,
a teacher in the mission, who also died, in 1844. In
1847 a hurried journey of the Dyaks compelled him to de-
sist from labor; and, by medical advice, he sailed for
Europe with his motherless daughter, to place her with
her relatives in Switzerland, and to try the benefit of
the change of climate for himself. At first he im-
proved, but the disease returned, and he died Jan. 17,
1848. Thus ended the brief career of one whose piety,
talents, and consecration bade fair to place him, if he
had been spared, among the very first of modern evan-
gelist to the heathen. He was a grave, quiet, devout,
and intensely earnest man. His missionary trials and
last illness were borne with patient submission to the
will of God with a cheerful spirit, and his union with
peace with the Lord. His labors among the Dyaks,
like those of the whole mission, seemed to be fruitful of
immediate results; but his name lives in the Church
as a power for missions, and perhaps in future ages
Borneo will enshrine it among its first evangelists. See
Corwin, Evang. Hist., ii. 275, 276; id., Rev. C., Ch., p. 311.

Thompson, George C., a Methodist Episcopal
minister, was born at Nanticoke, Luzerne Co., Pa., Jan.
15, 1817. He was converted in December, 1832, edu-
cated at Cazenovia Seminary, licensed to preach Aug. 6,
1836, received on trial in the Oneida Conference in
1840, and appointed to Dundaff Station; in 1841, to Montrose Circuit; in 1842 ordained elder and appointed to
the same circuit; in 1843 he became insane, and died Sept.
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18, 1846, at the New York Lunatic Asylum in Utica. His talents as a minister were elevated. "In ministerial labors he was abundant, in mental application he was engaged."

Thompson, George Wadsworth, D.D., a Presbyterian divine, was born in New Providence, Essex Co., N.J., Oct. 10, 1819; converted in 1835; graduated at Rutgers College, New Brunswick, N.J., and at the Princeton Theological Seminary; was licensed by the Presbytery of New Brunswick; ordained pastor of the churches of Millington and New Berlin, 1842; became pastor of the Church of Lower Tuscarora in 1847, and remained there seventeen years. He died Jan. 28, 1864. Dr. Thompson had an acute, ready, practical mind. As a scholar he was thorough and critical; his Expository Lectures on Daniel and on the Romans display a vast amount of patient research, deep thinking, critical analysis, and full knowledge of the teachings of the Bible. See Wilson, Presb. Hist. Almanac, 1865, p. 123.

Thompson, John, a Presbyterian minister, was born near Chambersburg, Franklin Co., Pa., Nov. 11, 1772. He received his literary training in the Ken-tucky Training School, and was licensed by Transylvania Presbytery in 1799, and ordained by Washington Presbytery, O., in 1801. He was pastor of Glendale Church, O., 1801-33; then removed to Indiana, became a member of Crawfordsville Free-presbytery, and labored as an evangelist. He died Feb. 11, 1852, leaving an earnest, faithful, successful and unselfish minister, and many persons were hopeful under his labors. See Wilson, Presb. Hist. Almanac, 1860, p. 123.

Thompson, Jonathan, a Wesleyan Methodist preacher, was born at Torhouse, Haltwhistle, Northumberland, England. In his early life he resided for a time in Ayr, Scotland. He was converted under Cowman, at Collie-upon-Tyne. In 1786 he returned to Ayr, where he officiated as a local preacher. In 1789 he came out to labor in connection with the British Conference, and was sent to the Inverness Circuit. He was soon cut down by a fever in Elgin, Morayshire. He was in the same tomb that had received the remains of the holy Joshua Keighley only a year before. Young Thompson was a man of holiness and much prayer. "His great zeal for God, united with the fervor and impudence of youth, led him to excessive labor in the work of his great Master, which proved the cause of his death." See Minutes of Wesleyan Conferences, 1799; Atterbury, Meth. Memoirs, 1841.

Thompson, Joseph Parriah, D.D., L.L.D., an eminent Congregational divine, was born in Philadelphia, Aug. 7, 1819. He graduated at Yale College in 1838. Afterwards he pursued the study of theology at the Andover and New Haven Theological schools. In November, 1840, he was ordained pastor of the Chapel Street Congregational Church in New Haven. While occupying this position, Dr. Thompson assisted in establishing The New-England. He published also, while at New Haven, a Memoir of Timothy Dwight. In 1845 he was called to the pastoral charge of the Broadway Tabernacle Church in New York city, and was installed on the 15th of April of that year. For some years the Tabernacle continued to be a great centre of religious interest. The vast edifice was often thronged by a congregation composed of strangers, young men, and those who had no regular place of worship. The Tabernacle Church was the mother of several Congregational churches in New York and Brooklyn. The society determined to sell the Tabernacle in 1855, and the new church was built at the intersection of Broadway, Sixth Ave., and Thirty-fourth Street. This building was completed in 1859, and dedicated April 24 of that year. Unquestionably the ministry of Dr. Thompson the society flourished exceedingly. When the society was formed, there was a debt upon it of $65,000. No pew was sold, as it was resolved that there should be no private ownership in the building. In 1868 the society paid off $25,000 of this indebtedness; the remaining sum of $40,000 was paid to the society by two of the trustees. Thompson's immediate pastoral labors, he was always busy with his pen. In 1845 he printed a Memoir of David Hale (late editor of the Journal of Commerce), with Selections from his Miscellaneous Writings—a work which passed through various editions. In 1846 appeared his Young Men Admonished, afterwards, in subsequent editions, which were numerous, entitled Lectures to Young Men. Hints to Employers appeared in 1847, and another edition in 1851. Stray Meditations was published in 1852; and in 1857 there was a revised edition, entitled The Believer's Refuge. He was one of the first to celebrate the Independence of the Tabernacle, and he continued the service with the Rev. Dr. Storrs and the Rev. Dr. Bacon. In 1852 he originated the plan of the Albany Congregational Convention. He also served as a manager of the American Congregational Union and of the American Home Missionary Society. In 1862 he went abroad, visiting Palestine, Egypt, and other Eastern lands. This gave an Oriental cast to his subsequent studies and writings, and he became well known as an authority in Egyptology. Many of his writings upon this subject appeared in the North American Review, the Bibliotheca Sacra, the Journal of the American Geographical and Statistical Society, the Appendix of the Bible, and the revised edition of Kitto's Cyclop. of Biblical Literature. He published Egypt, Past and Present, in 1856. During the Civil War, Dr. Thompson occupied a warmly patriotic position. He did a great deal for the Christian Commission. Twice he went to the South; he visited the army; and he was a member of the Union League Club. In 1872 Dr. Thompson was compelled by ill-health to sever the relation which he had so long maintained with the society. One night, while working in his study, he imagined that he heard a terrible crash, as if the whole house were falling, and he remembered nothing more until he regained consciousness. He was in bed in the morning, and resigned his pastoral charge of the Tabernacle Church, it made him a gift of $30,000, and individuals gave him $20,000 more. Having resolved upon going abroad, he took up his residence in Berlin, where he devoted himself to study, especially in Egyptology. During the controversy between Bismarck and the other ministers, he was a constant visitor, and the request of the Prussian minister, he prepared and published a work on the relations of Church and State in America; and in the Centennial Year he delivered in different cities of Europe several addresses concerning the United States. His oration occasioned by the death of Mr. Bayard Taylor was highly commended in Berlin, was a beautiful and much-admired production. He had prepared an address to be delivered before the Evangelical Alliance at Basle, Switzerland, on the subject of the persecutions in Austria. When Mr. Taylor died, Dr. Thompson was spoken of as his successor. It is known that when the rumor reached his ears, he wrote that he could not accept the position, and considered himself unfit for it. He spoke excellently both French and German, and he frequently had occasion to employ his accomplishments as a linguist in the public addresses which he delivered in Europe. Though the German address which he delivered in Berlin was caused by an accident which had happened to him during his visit to London, when, while standing upon the doorstep of a friend's house, he was prostrated by vertigo, severely injuring his head. He died at Berlin, Sept. 20, 1873. Among his other productions may be noted: The Presbyterian Institution (1859): — Love and Penalty (1860): — Bryant Gray (1863): —
Christianeity and Emancipation (1865) — The Holy Conqueror (1866) — Men in Genesis and Geology (1869) — Life of Christ (1875) — with a great variety of pamphlets and contributions to periodical literature. He was understood, at his death, to be preparing a work on The Hebrews in Egypt. See N. Y. Tribune, Sept. 22, 1879.

Thompson, Joseph Russell, a Presbyterian minister, was born Sept. 15, 1823. He received a good academical training, graduated at Jefferson College in 1846, and at the Associate Theological Seminary at Ohio in 1851; was licensed to preach in the Associate Presbytery of Chartiers in 1852, and ordained and installed pastor of the Mount Pleasant Church April 25, 1853. He died Dec. 16, 1861. Mr. Thompson was a popular preacher, a constant worker, and a tender and thoughtful pastor. See Wilson, Pref., Hist. Almanac, 1863, p. 265.

Thompson, Lewis, a Presbyterian minister, was born at Volney, N. Y., April 25, 1830. After receiving a classical education, he entered the Union Theological Seminary in 1854, and, completing the course, graduated in 1857. He was ordained and installed pastor of the Church in Whippsey, N. J., June 5, 1857. He remained in this charge until 1875, when he accepted a call to the Foval Baptist Church at Niagara Falls, N. Y., and was licensed by the Associate Presbytery at Buffalo in 1869. He continued his active service in the Baptist Church until 1869, when he resigned to become editor of a religious paper in Bricksburg, N. J. He occupied this post for two years, and then removed to Brooklyn, N. Y., and became a classical teacher, in the occupancy of which position he died, April 19, 1878. (W. F. P.)

Thompson, Otis, a Congregational minister, was born in 1773, and was a graduate of Brown University in the class of 1798. After his graduation he was a tutor in the university for two years (1798-1800). Having pursued his theological studies with Dr. Emmons, of Franklin, Mass., he was settled for life as pastor of the Congregational Church in Rehoboth. For many years he was the accredited moral and religious educator of the community. He united, on profession of his faith, with the Chartiers Presbyterian Church, Washington Co., in 1827. He was graduated from Jefferson College in September, 1830, and passed from college immediately into Prince- ton Theological Seminary, N. J., where he spent two and a half years (1830-35) in study. He was licensed by the Presbytery of Philadelphia, April 19, 1835; and was ordained by the same presbytery, sine tuto, in the Great Valley Presbyterian Church, Oct. 7, 1833. Mr. Thompson spent the first two years of his ministry (from June 1, 1835, to June 1, 1855) as stated supply at Forkridge, Westchester Co., N. Y., where his labors were so appreciated by the believers that he was invited to the Yorktown church and accepted a call to Yorktown, N. Y., he was installed as pastor of the Church at that place, May 18, 1836; and after a most successful pastorate of ten years, having accepted a call to Tariffville, Conn., was released Feb. 5, 1846, and was installed pastor of the Church at Tariffville, March 17, 1846. There he labored with ability and fidelity six and a half years, when, his health becoming impaired, he was released by his presbytery, Sept. 30, 1852, and removed to Wisconsin. His next field was Racine, Ill., where he preached as stated supply from Oct. 8, 1852, to Oct. 8, 1856, and 1857. In 1856 he was supplied, for longer or shorter periods, as his health permitted, the churches of Rockford, Roscoe, Belvidere, and Willow Creek, Ill.; and Janeville and Brodhead, Wis. From July 1, 1862, he supplied Willow Creek Church for two years, when, having accepted a call from that Church, he was installed as pastor, July 6, 1864; and labored there very usefully until he was released, Nov. 16, 1868. He next preached as stated supply at Brodhead from Dec. 5, 1869, to Oct. 9, 1871. A few weeks after the latter date he removed to Greely, Col., to take charge as pastor of a newly organized Presbyterian Church, but was never installed, although he continued as pastor elect to fill its pulpit until March 1, 1877. From this time he was without any charge, but continued to be, so far as his age and increasing physical infirmities would permit, active in laying the foundation both of the Church and of the State in that new region, which he entered, March 19, 1875. Mr. Thompson's views of truth were clear and strong, and his voice gave no uncertain sound. As a preacher he was solid and able, at the same time earnest and affectionate; as a presbytery he was unsurpassed in Christian uprightness; as the head of a family he tenderly loved, and was beloved. (W. F. S.)

Thompson, Samuel, a Methodist Protestant minister, was born on the rocky shores of Maine, Oct. 5, 1792; he was converted in 1802, and at once began to preach. Three years later he was ordained deacon, and, after two more, elder. In 1812 he was located, and in 1816 removed to Wheeling Creek, W. Va., where he spent six and a half years, and then with the Methodists of Phila- delphia Episcopal Church, and united in the movement that eventually resulted in the Methodist Protestant Church. For fifteen years he labored to build up this new branch of the Methodist denomination, when from conscientious impulses he united with others in raising an anti-slavery Church (the Wesleyan). In 1816 he removed to Iowa, and continued in connection with the Wesleyans until 1860, when, learning of the anti-slavery element in the Methodist Protestant Church, he united with them at Mount Pleasant, Pa., and continued to labor in their interest till his death, Oct. 24, 1867. See Bas- wett, Hist. of the Meth. Prot. Church, p. 549.

Thompson, Samuel E., a Methodist Episcopal minister, was born in Westmoreland County, Pa., March 16, 1786, and carefully instructed in the principles of the Christian religion according to the views of the Presbyterian Church. In 1804 he joined the Methodist Episcopal Church, and was received on trial in the Western Conference, 1806, and from 1806 to 1818, a period of twenty-seven years, his field of labor in successive years embraced large portions of the states of Ohio, Indiana, Kentucky, and the whole of the territories of Missouri and Illinois. In all this vast region he first assisted to plant the principles of the Gospel, and afterwards continued to cultivate them in the most labious district. In 1836, his health failing, he was compelled to take a superannuated relation, and, as such, for the next four years he served the Church in the stations of Alton, Vandalia, Hillsborough, and Belle- ville. In 1840 he was again returned effective, and appointed to the South Illinois Conference, but died (March 19 of that year). He was a minister of fine abilities, and every- where he breathed the peaceful spirit of Christianity around him. See Minutes of Annual Conferences, iii, 596.

Thompson, Thomas, a Methodist Episcopal minister, was born in Beaver County, Pa., attended at a camp-meeting at Sheffield, and was preaching when the Rev. William Swaze; admitted on trial in the Pittsburgh Conference in 1831, and appointed to Leesburg Circuit. He labored as follows: Centreville, Mercer, Newcastle, Richmond, Salem, Lumberport, and Grandview. In 1843 he became a supernumerary, and in 1849 a superannuate. He died (March 1811). See Minutes of Annual Conferences, iv, 692.

Thompson, William, an eminent English Wesleyan preacher, was born in the county of Furneabgh-
Ireland, in 1738. He was converted young, and in 1757 he commenced his ministry among the Methodists. In 1758 he went to England, and soon learned what kind of a work it was which he had undertaken. On one occasion, when Mr. Thomson was preaching in a chapel, instigated by a minister of the Church of England, arose and carried him and the principal Methodists on board a transport which was ready to sail with a war-ship, England then being engaged in war on the Continent. Through the exertions of Lady Huntingdon, however, the government ordered their release, and Mr. Thomson laboured in Somerset, but with little success. After 1762 he travelled some of the principal circuits in England. His last was Manchester. He died at Birmingham, May 1, 1799, of a disease the seeds of which had been sown in 1754 by sleeping in a damp bed—an indecruption which killed many of the early Methodist preachers. William Thomson was one of the men who piloted the bark of Methodism through the troublous waters after the death of the great helmsman, Wesley. He was a man of that calmness, sagacity, and statesmanlike cast of mind which are so much needed at that time, and which led to his preservation as a preacher in the British Conference (1791) after Wesley’s death. He was one of the committee appointed to converse with Kilham. With the endowment of Benson, Bradburn, Hopper, and others, he sent out the Hallifiz Circular, which marked out a basis for the preservation and government of the infant church, and in his day his views were the state of the connection. He arbitrated in regard to the settlement of the Bristol disputes in which Benson was embroiled; he approved Mather’s Letter to the Preachers; and he gave to Methodism its distinct meetings and Plan of Pacification. He was one of the ablest speakers and closest reasoners in the British Conference. Fewer traces,” says Bunting (in his Life of his father, Jabez Bunting, ch. vi), “are to be found of him than of any of his eminent contemporaries. My father used to speak of the old man’s gravity of speech, spirit, and demeanor, and of the advantages he himself derived from his connection with the ministry.” See Atmore, Meth. Memorial, s. v.; Minutes of Annual Conferences, 1799; Stevens, Hist. of Methodism, iii, 25, 33, 140; Memoir of Entwistle, ch. iii; Smith, Hist. of West. Meth. Edinb., vol. i, ii (see Index, vol. iii).

Thomson, William J., a clergyman of the Reformed Episcopal Church, a classical teacher of high reputation, was born at Readington, N. J., March 8, 1812. He was the grandson of John Thomson, a Scotch immigrant who was killed by the Indians near Williamsport, Pa. After graduating at Rutgers College in 1834, he taught successfully at Millston, N. J., until 1838, when he began to pursue the usual course of study in the Theological Seminary of the Reformed Church. He entered the ministry in 1841, and was settled over the churches of Ponds and Wyckoff, N. J., for three years (1842–45), when he accepted the position of rector of the Grammar-School of Rutgers College. He held this important place eighteen years (1845–63), when he resigned and became principal of the Somerville Classical Institute. He died in 1867. He was a thorough student, scholar, and teacher. His standard of education was high; his drill incessant, exacting, and minute. He was never satisfied till his pupils had been thoroughly familiar with their subjects. He was also tutor in the classics in Rutgers College (1838–41), during his seminary course. Hundreds of his students have passed successfully into the learned professions and other honorable callings. A paralysis of the right side, which afflicted him at four years of age, and during his whole life, interfered materially with his efficiency, but did not affect his voice or mental powers. He was an enthusiastic teacher, sometimes stern and severe in discipline, but always conscientious, capable, and successful in dealing with intelligent scholars who wished to learn. His mind was clear and logically exact; his knowledge was always at command. His character was distinguished for unwielding uprightness and an honorable spirit; his attainments in the sacred languages and theology were large and accurate. As a preacher, he was plain, without any ornamentation of style or force of delivery, but had a winning and unaffected sympathy. See Corwin, Manual of the Ref. Ch. p. 492. (W. J. R. T.)

Thomson, Andrew, D.D., a Scotch Presbyterian minister, was born at Sanquhar, Dumfriesshire, July 11, 1779, and educated at the University of Edinburgh. He was pastor of the Church at Sprowton, Roxburghshire, from 1802 till 1808; afterwards of the East Church of Perth till 1810; subsequently of the New Greyfriars’ Church in Edinburgh; and finally of St. George’s Church, until his death, Feb. 9, 1831. Dr. Thomson was a man of uncorruptible zeal, untiring energy, and commanding eloquence. He attacked the British and Foreign Bible Society for circulating the Apocrypha with the Holy Scriptures. He opposed the abuses of lay and clerical government in the Kirk, and denounced British colonial slavery and other evils, and did much to promote education, morality, and evangelical religion in Scotland. Dr. Chalmers says of him, “His was no ordinary championship; and although the weapons of our spiritual warfare are the same in every hand, we know that there were none who made them more vigorously than he did, or who, with such an arm of might, and voice of resistless energy, carried, as by storm, the convictions of his people.” Among Dr. Thomson’s works are, Lectures, Expository and Practical, on Selected Portions of Scripture (Edinb., 1816, 2 vols. 8vo);—Sermons on Infinity (1821, 18mo; 1824, 4to);—Sermons on Hearing the Word (1825, 18mo);—The Scripture History (Bristol, 1826, 12mo);—The Scripture History of the New Testament (London, 1827, 12mo);—Sermons on Various Subjects (Edinb., 1829, 8vo);—Doctrines of Unscriptural Pardons, Being Sermons with Notes (Edinburgh, 1830, 12mo). He also published a number of tracts for Catechisms, educational and religious works for children. He originated and edited the Edinburgh Christian Instructor (1810 sq.), and contributed to the Edinburgh Encyclopaedia. After his death appeared his Sermons and Speeches in the Kirk, prefixed (1831, 8vo; Boston, 1882, 12mo). See Chambers and Thomson, Bpog. Dict. of Eminent Scotsmen. (W. P. S.)

Thomson, Edward, D.D., a bishop of the Methodist Episcopal Church, was born at Fortescue, England, Oct. 12, 1810, and, with his father’s family, came to America in 1818, settling, in 1820, in Wooster, O. He studied medicine at the University of Pennsylvania, receiving his degree in 1825, and, in nineteen months, commenced his practice. In December, 1831, he was converted, and, although brought up a Baptist, entered the Methodist Episcopal Church, and was admitted into the Annual Conference in 1832. After filling appointments in Norwalk, Sandusky City, Cincinnati, and Wooster, he was elected to the Miami Conference, and stationed at Detroit. From 1838 to 1843 he had charge of the Norwalk Seminary; in 1844 he was elected editor of the Ladies’ Repository; in 1846 president of the Ohio Wesleyan University, where he remained till 1890, when he was elected editor of the N. Y. Christian Advocate and Review. In 1856 he was elected to the office of bishop, in which capacity he made his first official visit to India. He died of pneumonia at Wheeling, W. Va., March 22, 1870. His published works are, Educational Essays (new ed. by D. W. Clark, D.D., Cincinnati, 1856, 12mo);—Letters from Europe: Moral and Religious, Geographical and Incidental (new ed., New York, 1850);—Allibone, Dict. of Brit. and Amer. Authors, s. v.;—Simpson, Cyclop. of Methodism, s. v.

Thondracians, an Armenian sect, founded by Semat about A.D. 840, and taking its name from Thondrace, where it was established himself. A Paulician by birth and education, he formed the acquaintance of Medusian, a Persian physician and astronomer, whose influence led him to attempt a combination of Parseeism
and Christianity. This sect, though meeting with no favor from the bishops, continually revived, and spread widely in Armenia. At one time in particular, about A.D. 1002, it made the most alarming progress, when it was regarded with alarm by the patriarch of the prelacy of Harkh. He was noted for the austerity of his life, and both he and his followers denounced the false confidence which was placed in masses, oblations, alms, and Church prayers; and he declared himself opposed to the animal sacrifice in the Armenian Church. He was taken by the oath-holders, branded with the heretic mark, proclaimed a heretic, thrown into a dungeon, from which he escaped, but was finally killed. Many of the reports respecting the doctrines and morals of the Thondracians, coming as they do from their enemies, are doubtless false, or at least exaggerated. See Neander, 

"Thor, the god of thunder, in Northern mythology, was, next to Odin, the highest and most feared of the gods. His parents were Odin and Frigg. His wives were the beautiful gold-haired Sif, by whom he had two sons, Lóride and Mod; and the Jötes maiden Jarnsaxa, a giantess, as such beauty that Thor, although the sworn enemy of the Jötes, could not refrain from making her his wife. She bore him his favorite son Magni, who was most like his father in courage and strength. Terrible is the flight of Thor through the heavens, rolling, thundering behind the clouds. Still more terrible is his blow, which, when he strikes his girdle against him, which gives him double strength. Thus ready, grasping with his iron gloves the hammer Mjölnir, he appears as an annihilator among the enemies of the gods. Thor's kingdom is called Thrydvangr; and the palace in his realm, Bilskirnir, is the largest that was ever built, and contains five hundred and forty halls. There is no one so wise as to be able to state all of Thor's deeds, and a day would be too short to mention them all. The most remarkable, however, are the following: In company with his two bucks and the evil Loki, he made a journey. Towards evening they came to a certain man who asked for a night's lodging. Here Thor killed his bucks and ordered them to be fried, and then invited his host and family to partake of the repast, warming them, however, not to devour the bones, but to place them on the spread-out hides of the bucks. Before starting farther on his journey the following morning, they found that the hides of the bucks were already covered with the hides of his master hammer, and the bucks immediately came to life, fresh and young, with the exception that one of them limped, because Thialf, the host's son, had broken the bone of his foot in order to get at the marrow. Now Thor, enraged, threatened to kill the whole family, but he also had pacified him, after the former offered him both his children, Thialf and Rökkva, as servants, whom Thor carried away on his journey. They lodged in the iron glove of the giant Utgardaloki, who accompanied Thor under the false name of Skinner, and sought to dissuade Thor from journeying towards his (Utgardaloki's) castle. However, was useless, and the trifling hindrances with which Utgardaloki sought to obstruct his path—for example, tying together his cloak-sack, in which the provisions were kept—made Thor the more zealous. Thor attempted, at different times, to break the giant's forehead, but without success. Finally they separated, and Thor continued his journey with his bucks and servants. About noon he noticed, in a large plain, a castle which was so high that it was impossible for Thor to look over it. The travellers arrived at a garden gate; and as Thor found it locked and was unable to open it, they were unable to go in. Inside they found a spacious hall, in which there were seated upon two benches a great number of giants. King Utgardaloki, distinguished by his height and dignity, sat in the centre, but he did not even notice the strangers, who saluted him. He only remarked, "This small fellow, I think, is Anakathor. Perhaps you are greater than you appear? What skillful things can you perform? In this place no one is permitted to remain who does not distinguish himself in some art or science." Loki answered him that he thought himself to be a great eater, and did not take part in the prizes. The king, amazed at the prominence of Harkh. He was noted for the austerity of his life, and both he and his followers denounced the false confidence which was placed in masses, oblations, alms, and Church prayers; and he declared himself opposed to the animal sacrifice in the Armenian Church. He was taken by the oath-holders, branded with the heretic mark, proclaimed a heretic, thrown into a dungeon, from which he escaped, but was finally killed. Many of the reports respecting the doctrines and morals of the Thondracians, coming as they do from their enemies, are doubtless false, or at least exaggerated. See Neander, 

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THORN

placed between you and me. When you subsequently

THORN

came to my castle and made your attempts, I selected

Vallisneria aculeata, Ruscus aculeatus, Forskalaea tencis-

simus, Aristida pungens, Salsola echiniformis, Echinops spinos-

sus, Buanas spinosa, Lycium spinosum, Poterium spinos-

um, Actaphaxis spinosa, Prenanthes spinosa, Ononis spinosa,

Salsola spinosa, Salsola spinifera, Zizyphus Spina Christi. See BOTANY.

In the morphology of plants it is now recognised

that thorns are abortive or undeveloped branches,

and in many cases under cultivation thorns become true

branches. A spine or thorn, of which we have ex-

amples in the hedgehog and the sloe, must be distinguished

from the prickles (acacia) which belong to the in-

tegumentary system of the plant, and which are really

hardened hairs. Of these last we have examples in the

bramble and the rose, and in the animal economy we have

something analogous in the spines of the hedge-

hog and the quills of the porcupine. "May we not see

in the production of injurious thorns—an arrestment by

the fiat of the Almighty in the formation of branches,

and thus a blighted passed on this part of creation—a

standing memorial of the effects of sin on what was de-

clared at first to be very good!" It is remarkable to

notice that when Christ wore a crown of thorns, the

Jews mocked him by putting on him a crown of thorns,

and thus what was an indication of the fall of man was

used by them to insult the seed of the woman who came

to bruise the head of the serpent. The removal of the

thorns which have grown and travelled in pain, is frequently set forth in the illustrations from the disappa-

reance of briars and thorns (Isa. l.v. 18;


Dr. Thomson (Land and Book, i, 81) illustrates Isa.

xxxiii, 12, "The people shall be as the burning of lime,

as thorns cut up shall they be burned in the fire," by the

following observation: "Those people yonder are cut-

ting up thorns with their mattocks and pruning-hooks,

and gathering them into a pile to be burned in these

burnings of lime. It is a curious fidelity to real life

that when the thorns are merely to be destroyed they

are not on fire where they grow. They are cut up only

for the lime-kiln" (see also ibid., p. 327 sq. for other

scriptural allusions).

1. AKANTHA (ákas-ka) occurs in Matt. vii, 16; xiii,

7, 22; xxvii, 27; and also in the parallel passages of

Mark and Luke, and as forming the crown of thorns, in

John xix. 5. The Hebrew name for the prickly

pin, now Zizyphus Spina Christi, "in all probability,

this is the tree which afforded the crown of thorns put

upon the head of Christ. It is very common in the

East. This plant is very fit for the purpose, for it has

many small and sharp spines, which are well adapted
to give pain: the crown might be made of these

soft, round, and pliant branches; and what, in my op-

inion, seems to be the greater proof is that the leaves

very much resemble those of ivy, as they are of a very deep

glossy green. Perhaps the enemies of Christ would have

a plant somewhat resembling that with which

emperors and generals were crowned, that there might be a

calamity even in the punishment." This plant is the

nebk or dhôm of the Arabs, which grows abundantly

in Syria and Palestine, both in wet and dry places. Dr.

Hooker noticed a specimen nearly forty feet high, spread-

ing as widely as a good Quercus ilex in England.

The whole fringe, or edge, of the branches in the

thorns; the marshy banks of the Lake of Tiberias; it

forms either a shrub or a tree, and, indeed, is quite com-

mon all over the country. It grows to a height of six feet

or more, and yields a slightly acid fruit, about the size

of the sloe, which is eaten by the Egyptians and Arabs.

Like its cousin the olive, it is poisonous in the twigs,

which are armed with profusion of sharp, strong
prickles, growing in pairs, the one straight, the other somewhat recurved (Tristram, Nat. Hist. of the Bible, p. 429). Some, however, have fixed upon Palmarus aculeatus, and others upon Lycium borridum, as the plant which furnished the thorny wreath in question. See Crown of Thorns.

2. AʿDūd (אֱדוֹד; Sept. ἡ βαύωσι; Vulg. rhamnus) occurs as a proper name in Gen. i, 10, 11: “the threshing-floor of Aʿdūd.” See Aʿdūd. In the fable in Judg. ix, 14, 15, the Aʿdūd, or “bramble,” is called to reign over the trees. From Ps. lvi, 9 it is evident that the Aʿdūd was employed for fuel: “Before your pots can feel the thorns.” Aʿdūd is so similar to the Arabic awṣṣ that it has generally been considered to mean the same plant, namely, a species of buckthorn. This is confirmed by atadmus being one of the synonyms of rhamnus, as given in the supplements to Dioscorides. A species of rhamnus is described both by Belon and by Rauwolf as being common in Palestine, and by the latter as found especially in the neighborhood of Jerusalem. It has been described by Alpinus as having an abundance of long branches, on which are found many long and very sharp thorns. So Rauwolf, “It puts forth long, slender, crooked switches, on which there are a great many long, strong, and acute thorns.” This has been supposed by some to be the above-mentioned true Christ's thorn, Rhamnus, now Zizyphus Spina Christi; but others place the plant in question is supposed to be Lycium Europaeum, or L. afrum (box-thorn), both of which species occur in Palestine (see Stradon, Flor. Palest. Nos. 124, 125). Dioscorides (Comm. i, 119) thus speaks of the βαύωσι: “The rhamnus, which some call persophonion, others leucosanthis, the Romans white-thorn, or cerbæs, and the Carthaginians atadus, is a shrub which grows around hedges; it has erect branches with sharp spines, like the oxyuranica (hawthorn?), but with small, oblong, thick, soft leaves.” Dioscorides mentions three kinds of rhamnus, two of which are identified by Sprengel, in his Commentary, with the two species of Lycium mentioned above. In his Hist. Rei Herb., however, he refers the βαύωσι to the Zizyphus vulgaris. See Belon, Observationes de Plnt. Sign., etc., II, lxviii; Rauwolf, Travels, III, viii; Alpinus, De Plant. Egypt., p. 21; Celsus, Hierob. i, 199.

Lycium Europaeum is a native of the south of Europe and the north of Africa; in the Grecian islands it is common in hedges (English Cyclop. s. v. “Lycium,” see also the passages in Belon and Rauwolf cited above).

3. BARKAH (בְּרָכָה, only in the plur.; Sept. Bapres-pia) occurs in Judg. viii, 7, 16, where Gideon is described as saying, “Then I will tear your flesh with the thorns (kozim) of the wilderness, and with briars (barkanim).” There is no reason for believing that briars, as applied to a rose or bramble, is the correct meaning; but there is nothing to lead us to select any one preferably from among the numerous thorny and prickly plants of Syria as the barkanim of Scripture. Rosenmüller, however, says that this word signifies “a fail,” and has no reference to thorny plants. It probably denotes the sharp stones set in the bottom of the Oriental threshing-aledge. See Bres.
31; Zeph. ii. 9), perhaps a kind of thistle. Tristram remarks (Nat. Hist. of the Bible, p. 470), "The charül would appear to be different from the ordinary nettle, since in Prov. xxiv. 81 it is mentioned along with it. It cannot be a shrub like the Zizyphus or the Pallurus, because it is evidently spoken of by Solomon as a plant of quick growth in the corn-fields. It must have been of some size, from the passage in Job, where the outcaste shelter under it. I am inclined to believe that it designates the prickly scabious (Acanthus spinosa), a very common and troublesome weed in the plains of Palestine, and equally abundant among ruins. We have often seen it in the plain of Esraelon choking the corn, and reaching to the height of six feet. Its sting is most irritating and unpleasant, and well supports the derivation of the Heb. word, ‘that which burns.’ See Nettle.

7. Chêdek (ךדפק; Sept. ἀκανθα, σῆς ιερῶν; Vulg. spina, pallurus) occurs in Prov. xv. 19, "The way of the slothful is as a hedge of chêdek (A.V. ‘thorns’)," and in Mic. vii. 4, where the A.V. has "brier." The Alexand. MS., in the former passage, interprets the meaning thus, "The waves of the slothful are strewn with thorns." Celsus (Hierob. ii. 85), referring the Heb. term to the Arabic chadhak, is of opinion that some spinous species of the solanum is intended. The Arabic term clearly denotes some species of this genus, either the S. melongena, var. esculentum, or the S. Sodomum (‘apple of Sodom’). See Vine or Sodom. Both these kinds are beset with prickles, and some species of solanum grow to a considerable size. They are very common in dry arid situations. S. spina, the S. spinosum of others, is found in Palestine. Dr. Harris is of opinion that chêdek is the Colutea spinosa of Forskål, which is called κακόδα in Arabic, and of which there is an engraving in Russell’s Nat. Hist. of Aleppo, tab. 5. See Briar.

8. Chôch (ךחות; Sept. ἀκαφεῖα, ἀκαίριος, κείριος; Vulg. palurus, lappa, spina, tribulus), a word of very uncertain meaning which occurs in the sense of some thorny plant, is rendered "thistles" in 1 Sam. xiii. 6; "brooms" in Isa. xxxiv. 13; but usually either "thistle," as in 2 Kings xiv. 9; 2 Chron. xxxv. 18 (in both which passages it is spoken of as growing on Lebanon); Job xxii. 40 (‘Let thistles grow instead of wheat,’ which shows that it was some rapidly maturing plant); or "thorns," as in 2 Chron. xxxiii. 11; Job

9. Dardar (דָּרָד) occurs in Gen. iii. 18, "Thorns also and thistles shall it bring forth to thee;” and again in Hos. x. 8, in both of which passages Dardar is conjoined with kol. The rabbins describe it as a thorny plant which they also call accoebita. The akbēt of the Arabs is a thistle or wild artichoke. The Sept. and Vulg., however, render Dardar by the word γριβόλος, tribulus, a cailrop, in both passages, and this will answer as well as any other thorny or prickly plant. See Tribulus, below.

10. Kimûdah (כימוד) or kimûdah (כימוד) occurs in Isa. xxxiv. 13; Hos. ix. 6, in both which passages it is spoken of as occupying deserted and ruined sites, and is translated "nettles." Another form of the word, kîmûdashan (כימודש), occurs in Prov. xxiv. 31, where it is used in connection with charul as descriptive of the neglected field of the sluggard, and is translated "thorns." All commentators agree that this is the sting-nettle (urtica), of which there are several varieties in Palestine. The most common is Urtica pilulifera, a tall and vigorous plant, often six feet high, the sting of which is much more severe and irritating than our common nettle. It particularly affects old ruins, as near Tell Hum, Belsan, and the ruined khan by the bridge over the Jordan, and forms a most annoying obstacle to the explorer who wishes to investigate old remains" (Tristram, Nat. Hist. of the Bible, p. 474). The ordinary nettle is a well-known wild plant, the leaves of which are armed with stings, connected with a small bag of poison; and when the leaves are slightly pressed by the hand, the stings penetrate the flesh, force in the poison, and pro-
duce a swelling with a sharp burning pain. The leaf, when wet or dead, does not possess this power. The presence of nettle betokens a waste and neglected soil. See NETTLE.

11. Kôrâ (κόρα) occurs in several passages of Scripture (Exod. xxii, 6; Judg. vii, 16; 2 Sam. xxiii, 6; Ps. cxviii, 12; Isa. xxxii, 12; xxxvi, 12; Jer. iv, 2; xiii, 12; Ezek. xxviii, 24; A. V. invariably “thorn”); in two (Gen. iii, 18; Hos. x, 8) it is mentioned along with dârdârâr, where the two words may be considered equivalent, respectively, to the English thorn and thistles. The Sept. translates it in all the passages by ἀκανθά, and it probably was used in a general sense to denote plants which were thorny, useless, and indicative of neglected culture or deserted habitations, growing naturally in desert situations, and useful only for fuel. But if any particular plant be meant, the ὀμνίς spinosi- su, or “rest-harrow,” mentioned by Hasselquist (p. 280), may be selected as fully characteristic: “Spinosisimus illa et permiscosa planta, campos integros tegit. Egypti et Palestinae. Non dubandum quin hanc indicaverint in aliquo loque scriptores sacri.”

12. Naâtaštâs (נָתַס) occurs only in two passages of Isaiah, in both of which it is translated “thorn” in the A. V. Thus (vi, 18, 19), “Jehovah shall hias for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria; and they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all the thorns” (naâtaštâs; Sept. πυκάς; Vulg. frutet- tum). By some this has been translated cretices; but that it is a plant of some kind is evident from lv, 13: “Instead of the thorn (naâtaštâs; Sept. σταφύλι; Vulg. salicisus) shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree.” Some have understood it generally as thorn, shrub, thorny shrub, small tree, or thicket. Others have attempted to define it specifically, rendering it bramble, white-thorn, etc. (Celsius, Hierob, ii, 190); but nothing certain has been determined respecting it. Celsius endeavors to trace it to the same origin as the Arabic nazz, which he states to be the name of a plant of which the bark is employed in tanning leather. The meaning of the term, he continues, in Chaldee, is tâfgrâs, dâfgrâs, “to stick into” or “fix,” and it is therefore supposed to refer to a prickly or thorny plant. R. ben-Melech says that comments explain naâtaštâs by the Arabic word stîr, which is the name of a well-known thorny bush of Eastern countries, a species of Zizyphus. This, Sprengel says, is the Z. vulgaris, found in many parts of Palestine, as well as in many of the uncultivated tracts of other Eastern countries. Other suppose the species to be that of the Arabs, which is the Zizyphus lotus, and considered to be the lotus of the ancients. But from the context it would appear that the plant, if a zizyphus, must have been a less highly esteemed variety or species. But in a wild state these are very abundant, bushy, prickly, and of little value. Belon says: “Les arbres, pour la plus part, sont de tamarisques, cenopilia (i.e. zizyphus) et rhamnes.” In Freytag’s Arabic Lexicon the above Arabic word nazz is said to be the name of a thorny tree, common in the Hejaz, the bark of which is used in tanning hides, and from whose wood a denti- frice is prepared. This might be a species of acacia, of which many species are well known to be abundant in the dry and barren parts of Syria, Arabia, and Egypt.

13. Sânânâ (סנהן) occurs (in the plur.) only once (Exek. ii, 6) as a synonym of sâlâmôn, and is thought by many (the rabbins Castell, Fürst, etc.) to denote a thorny plant (A. V. “brier,” as cognate with sârî; but Celsius (Hierob. ii, 229) contends that it simply means rebellâs in Arabic, which is the Chand. ṣânân, to resist). It occurs in the feminine plur. form sânkōth (סנקות) in Job xii, 7, where it is translated “barbed irons.” Its resemblance to the Arabic âkkâ, thorn, sufficiently indicates the probability of its meaning something of the same kind.

15. Sâkînî (סקין) occurs in the well-known passage of Exod. iii, 2, where the angel of the Lord appeared unto Moses in a flaming fire out of the midst of a “bush” (mâdâh); the bush was not consumed. It occurs also in ver. 3 and 4, and in Deut. xxxiiii, 16, with reference to the same event. The Sept. translates senûth by bâróq, which usually signifies the rubus, or brambles; so in the New Test. bâróq is employed when referring to the above miracle of the burning bush. Bâróq is likewise used by Josephus, Philo, Clemens, Eusebius, and others (see Celsius, Hierob. ii, 58). The monks of the monastery of St. Catherine on Mount Sinai have a species of rubus planted in their garden near their Chapel of the Burning Bush; but this cannot be considered as any proof of its identity with the senûth from the little attention which they have usually paid to correctness in such points. Bové says of it, “C’est une espèce de Rubus, qui est voisin de notre R. fruticosus.” The species of rubus (our blackberry) are not common either in Syria or Arabia. Rubus sanguis, the holy bramble, is found in Palestine, and is mentioned by Dr. Russell as existing in the neighborhood of Aleppo, and Hasselquist found a rubus among the ruins of Scanderetta, and another in the neighborhood of Seide. It is also found among the ruins of Petra (?) (Caelcot). Celsius and others quote Hebrew authors as stating that Mount Sinai obtained its name from the abundance of these brambles (mâdâh). “D’autre part les Sinaï de nomine ejus.” But no species of rubus seems to have been discovered in a wild state on this mountain. This was observed by Pococke. He found, however, on Mount Horeb several hawkweed bushes, and says that the holy bush was more likely to have been a hawkweed of some kind. It is also probable that the spot where the phenomenon was observed, being a sequestered place and affording excellent pasture, whereas near the Chapel of the Holy Bush not a single herb grows. Shaw states that the Ozycocanthus A rubicus grows in many places on St. Catherine’s Mountain. Bové says, on ascending Mount Sinai: “J’ai trouvé entre les re-
Acacia surrounded by a Brier Bush in Wady Saal, near Sialu. (From a photograph by the Editor.)

Cher de granit un mespilus voisin de l'oxyacantha.” De Robinson mentions it as called zurus; but it is evident that we cannot have anything like proof in favor of either plant. Tristram remarks (Nat. Hist. of the Bible, p. 438), “The seneh denotes some particular kind of bush, and appears to be equivalent to the Egyptian senb, the Acacia Nilotica, very like the Acacia seyal, or skittah tree, but smaller and closer in growth. The A. Nilotica is common in the Peninsula of Sinai, which mountain is by some conjectured to have derived its name from the seneh bush.” But as there is no etymological connection between the Arabic sun (which is the same as skittah [q. v.]) and the seneh, and as the latter is a distinctive term, the basis of the identification of the latter with the acacia entirely fails, especially as the Sept. so constantly understands the burning bush to have been a thorn-like plant; moreover, had it been the well-known tree that yielded the shittim wood, we can see no reason for the use of a peculiar or different term to designate it. It was evidently not a tree at all, but a low bush, probably one of the many species of annual thorny plants still abounding on the mountain, and which, growing in the rainy season, remain dry and bare during the summer. Hence the surprise of Moses that the highly combustible object was not consumed. The writer was struck with the habit of his native guide on Mount Sinai, who constantly set fire to these bushes as he met them. See Bush.

16. Shamir (םשָׁמִיר) occurs in all the same passages as the next word, shaphith, below, wit. the addition also of Isa. xxxii, 13: “Upon the land of my people shall come up thorns (kottam) and briers” (shamir). It is variously rendered by the Sept., yi-pe'roq, yi-piroq, riphoc, epiroros, eporos. According to Abulfed, cited by Celsius (Hier. ii, 188), “the sumur of the Arabs is a thorny tree; it is a species of Sidera which does not produce fruit.” No thorny plants are more conspicuous in Palestine and the Bible lands than different kinds of Rhamnusae. The Arabs have the terms Sisam, Sidra, Dhal, Nakhen, which appear to denote either varieties or different species of Paliurus and Zizyphus, or different states, perhaps, of the same tree; but it is a difficult matter to assign to each its particular significance. Dr. Tristram states that “the Arabs of the Jordan valley confine the same sumur to the Paliurus aculeatus, or Christ's Thorn” (Nat. Hist. of the Bible, p. 428).

17. Shaphith (שָׁפִית) occurs in several passages of Isaiah (v, 6; vii, 23, 24, 25; ix, 18; 17; xxvii, 4), in all of which it is associated with shamir, the two being translated thorns and briers in the A. V. From the context of the whole passages, it is evident that some weed-like plants are intended, either of a thorny or prickly nature, or such as spring up in neglected cultures and are signs of desolation, and which are occasionally employed for fuel. Nothing has, however, been ascertained respecting the plant intended by shaphith, and consequently it has been variously translated in the several versions of the Scriptures. Gesenius thinks it is etymologically connected with the shittah tree (i. e. מְשָׁפֵית). See Shittah.

18. Sallon (סילון) occurs in Ezek. xxviii, 24: “And there shall be no more a prickling brier (sallon) unto the house of Israel, nor any grieving thorn (kotten).” The Sept. here has שָׁלוֹן and the Vulg. officinale. So also Sallon (סילון) occurs (in the plur.) in Ezek. iii, 6: “Though briers (sarabim) and thorns (sallim) be with thee.” The Sept. and Vulg. here render both words vaguele (Ἐρυθρόσεπτυαν και ἐρυθροσεπτυαν, εἰκεδυλίῳ et subversores). Several Arabic words resemble it in sound; as sil, signifying a kind of wormwood; sileh, the plant Zilla Myogram; silleh, the rpyoc of the Greeks, supposed to be Solodra kaki and S. tragus; milal or silem, which signifies the thorn of the date-tree, while the Chaldee word sileh signifies a thorn simply. It is probable, therefore, that sallon has something of the same meaning, as also sallim; but neither the context nor the etymology affords us a clue to the particular plant. Tristram, however, states that “the Arabic word sallmus is applied to the sharp points on the ends of the palm-leaf, and also to the butcher’s-broom (Ruscus aculeatus), a plant common enough in many parts of Palestine” (Nat. Hist. of the Bible, p. 431).
THORN IN THE FLESH

THORN (Ruscus aculeatus).

19. Sfr (ןש) occurs (in the plur.) in several passages, e. g. in Eccles. xii, 6, "as the cracking of thorns (סירם) under a pot," etc.; Isa. xxxvi, 14, "And thorns (סירם) shall come up in her palaces," etc.; Hos. xi, 6; Amos iv, 2; Nah. i, 10. The Sept. and other translations have employed words signifying thorns as conveying the meaning of סירם; but the etymology does not lead us to select one plant more than another.

20. סירד (בין) is mentioned only once as a desert shrub (Esa. iv, 13), "And instead of the brier (שורד, Sept. κοκυνίῳ, Vulg. urtica) shall come up the myrtle." Though this has generally been considered a thorny and prickly plant, it does not follow from the context that such is necessarily meant. It would be sufficient for the sense that some useless or insignificant plant be understood, and there are many such in desert and uncultivated places. In addition to Palustus cor- dus, Urtica, Conyza, species of Polygonum, of Euphorbia, etc., have been adduced; and also Ruscus aculeatus, or butcher's-broom. The etymology of the word is obscure.

21. Tribulus (ῥύπολος), Lat. tribulus, is found in Matt. vii, 16, "Do men gather figs of thistles?" (ῥυπολοι); and again in Heb. vi, 8, "But that which beareth thorns and briers (ῥυπολοί) is rejected." The name was applied by the Greeks to two or three plants, one of which was, no doubt, aquatic, Trapa natans. Of the two kinds of land tribulus mentioned by the Greeks (Dioscorides, iv, 15; Theophrastus, Hist. Plant. vi, 7, 5), one is believed by Sprengel, Stackhouse, Royce, and others to refer to the Tribulus terrestris, Linn., the other is supposed to be the Fagonia Cretica; but see Schneider's commentary on Theophrastus, loc. cit., and Du Molin (Flora Politeque Antiquae, p. 305), who identifies the tribulus of Virgil with the Centarea calciolus, Linn. ("star-thistle"). Celsius (Hercub. ii, 129) argues in favor of the Fagonia Arborea, of which a figure is given in Shaw, Travels (Catal. Plant. No. 229); see also Forskål, Flor. Az. Arab. p. 88. Both or nearly allied species are found in dry and barren places in the East; and, as both are prickly and spread over the surface of the ground, they are extremely hurtful to tread on. The word ῥυπολος is further interesting to us as being employed in the Sept. as the translation of daradar (above). The presence of species of tribulus indicates a dry and barren uncultivated soil, covered with prickly or thorny plants. The Tribulus terrestris, however, is not a spiny or thorny plant, but has spines on the fruit. The Greek word means literally "three-jointed," and is denoted the caltrap, or military crow-foot, an instrument composed of three radiating spikes, thrown upon the ground to hinder and ammoy cavalry (Veget. iii, 24; Plutarch, Moral. ii, 76). See WINK.

22. סֵפֶן (קִנ) or Tsēn (ץךנ) occurs (only in the plur.) in several passages of Scripture, as in Numb. xxxiii, 55; Josh. xxiii, 18, where it is mentioned along with שק (סֵפֶן); also in Job v, 5, and Prov. xxvii, 5. Both are invariably rendered "thorns" in the A. V. The Sept. has ῥυπολος in Prov. xxvii, 5, and βολιδις in Numb. xxxiii, 55 and Josh. xxiii, 13. It has been supposed that סֵפֶן might be the Eranthus palustris, but nothing more precise has been ascertained respecting it than of so many other of these thorny plants. We may therefore, with Michaelis, say, "Nullum simile nomen habent relique lingue Orientales; ergo fas est sapienti, Celsio quoque, fas sit et mihi, aliquid ignorare. Ignorantiae professo via ad inveniendum verum, si quis in Oriente quesierit." See also THORN-HEDGE.

THORN IN THE FLESH (σελόφοι τῷ σαρκϊ), an intonation ("a messenger of Satan to buffet me") mentioned in Luke xxii, 31, and originally of the Jewish practice (2 Cor. xii, 7). The expression has called forth very many, and some very absurd, conjectures (see the commentators, ad loc.), which may be resolved into the following heads, the first two of which are, from the nature of the case, out of the question:

1. Spiritual Temptations. Many have thought that the apostle refers to diabolical solicitations ("interjections Satans"), such as blasphemous thoughts (so Gerso, Luther, Calovius), or remorse for his former life (Osiander, Mosheim, etc.), or—according to Roman interpreters who seek a precedent for monkish legends—incombinations to lust (so Thomas Aquinas, Bellarmino, ESTUS, Corn. a Lapide, etc.). These are all negative, not only by their intrinsic improbability, but by the qualification "in the flesh."
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adopted by very many, who differ, however, as to the particular aim. The ancients (Chrysostom, Theophylact, Gennadius, Jerome, on Gal. vi, 14) mention him as a man without assigning any special ground for the conjecture. Some have supposed hypochondriacal melancholy, which, however hardly answers the conditions of a σκυλός, whereby acute suffering seems to be implied. So of other speculations, for which see Poli Synopsis, ad loc.

On the whole (remarks Alford, ad loc.), putting together the figure here used, that of a thorn (or a pointed stake, for σκυλος primarily signifies [see Xenoph. Anab, v, 2, 5], occasioning pain, and the σκυλφυτος, or buffeting (i.e. perhaps putting to shame), it seems quite necessary to infer that the apostle alludes to some distress and ignominy of which he had at the same time caused him mortification before those among whom he exercised his ministry. Of such a kind may have been the disorder in his eyes, more or less indicated in several passages of his history (see Acta xiii, 9; xxiii, 1 sq.; Gal. iv, 14; vi, 11). But as affections of the eyes, however sad in their consequences, are not usually (certainly not to all appearance in the apostle's case) very painful or distressing in themselves, they hardly come up to the intense meaning of the phrase. Paul was therefore probably troubled with some internal disease of which the marks were evinced only in languor and weakness of body. This, and not the disposition to "bear about in their body" some token of mental frailty. See, in addition to the monographs cited by Volbe- ding, Index Programmatum, p. 81; and by Danz, Wörterbücher, p. 567, Bagot, Thorn in the Flash (Lond. 1840); Princeton Review, July, 1885. See Paul.

THORN, CONFERENCE OF, also known as "the Charitable Conference" (Colloquium Charitatis), was one of those efforts to clear away the differences between the several bodies of Christians, with a view to religious reunion, of which the 17th century furnishes more than one example. It was appointed in the city of Thorn, in October, 1645, by Ladislaus IV, at the suggestion of the Reformed preacher at Dantzic, Bartholomew Negri- nus, who had become a Catholic, and persuaded the king that such a conference would be attended with good results. At this all religious parties were to appear and confer together on religion, and come to an agreement. On the side of the Lutherans, some Saxion divines of Wittenberg, especially, were invited from Germany; for although they had been accursed as such by the head of the German theologians. The Königsberg divines were accompanied and assisted by Calixtus of Brunswick, who had been invited by elector Frederick William. His con- duct and the question of precedence between the Königs- berg and the Dantzic divines occupied the entire time of the conference, which broke up without any result, Nov. 21, 1645. The official account of the proceedings of the conference are printed in Calvius, Historia Synodetical- ca. See also Schröck, Kirchengeschichte seit der Reforma- tion, iv, 509; Mosheim, Ecclesiast. iii, 295, 309, 373, note.

THORNHYLE, HERRICK, a learned English divine, was educated in Trinity College, Cambridge, and became proctor of that university in 1638. In July, 1642, he was made and recitory of St. John's College, Cambridge, but was prevented from occupying that position, it being secured by a Mr. Min- shall. Later he was ejected from his living of Barley. At the Restoration he was replaced in this living, but resigned it in 1662. He died July 16, 1672. He assisted Dr. Walton in the edition of the Polyglot Bible, particularly in marking the variations in the Syriac version of the Old Test.; and wrote several treatises: A Discourse concerning the Primitive Form of the Government of Churches (Camb. 1663), The Public Charities and the Public Service of God (ibid. 1649, 8vo):—A Discourse of the Rights of the Church in a Christian State, etc. (Lond. 1649, 8vo):—Just Weights and Measures, i.e. the Present State of Religion weighed in the Balance, etc. (ibid. 1653, 4to):—A Discourse of the Forbearance of the Penal Laws, etc. (ibid. 1670):—An Essay to Popularize the English etc. (ibid. 1670):—also his famous book, An Epilogue to the Tragedy of the Church of England (ibid. 3 parts, 1670).

Thorn-hedge (θυρωμα, mensklad; for σκυλος, or perhaps simply from the interlacing of the briers; Sept. καραμελγαυ; Vulg. sepe), a hedge-row of thorny plants (Mic. vii, 4). The formidable character of the thorny thick- etes in Palestine is noted by almost every traveller. Near Jericho Mr. Tristram records as the principal tree "the Ziziphus spinosa Christi, growing twenty or thirty feet high, and with a stem four or five inches in girth, having long, pointed, and rather reflex thorns—a true wait-a-bit tree. No one can approach it with impunity unless clad in leather; and in three days the whole party were in rags from passing through the thickets" (Land of Is- rael, p. 202). In the same way Messrs. M'Cheyne and Bowes mention how Dr. Keith was baffled in his at- tempt to climb a vertand-looking hill by "strong briers and thorns," through which he found it impossible to force a passage. They add, "Some time after, when sailing up the Bosphorus, conversing with a gentleman whom we had met in Palestine, who appeared to be a man of some experience in the East, he spoke of the Mount Tabor to obtain the delightful view from its summit. His answer was, 'No; why should I climb Mount Tabor to see a country of thorns?' He was thus an unintentional wit- ness of the truth of God's Word" (Mission of Inquiry, p. 119). Such predictions as Isa. vi, 28; 24; xxxii, 12-15; Hos. ix, 6, acquire additional force from the observation that it is so often in the midst of magnificent ruins—once pleasant "laborcles"—or in regions which must formerly have been rich and fruitful fields, that these thorns and briers now maintain their undisputed and truculent empire. Thus, at Beth-nimrah, the traveller says, "The buildings may have been extensive, but the ruins are now shapeless, and generally choked by the prickly vegetation" (Tristram, Land of Israel, p. 522). Again, "We rode up the Ghör, through a maze of zizip- phus bush, which encumber a soil of almost incredible richness; watered every mile by some perennial brook, but with a trace of inhabitant or culturist, and then we saw a clump of palm-trees, the ruined heap of some old village, or a piece of a broken water-course, to tell us that once the hand of civilization was here. Myriads of turtle-doves peopled these thickets. We put them up absolutely by scores from every bush. The nests of the marsh-sparrow bore down the branch- es by their weight, and the chirping was literally deaf- ening. The bushes and weeds were laden with seeds" (Ibid. p. 570). In his last words King David compares the sons of Belial to "thorns thrust away, because they cannot be taken with hands; but the man that shall touch them must be armed with iron and the staff of a spear" (2 Sam. xxiii, 6, 7). A traveller tells how out of one of these bushes of nubk he tried to get a dove, which, when shot, had fallen into it: "but, though I had my gloves on, each attempt made my hand bleed and smart more painfully, as the thorns will not yield in the least. I failed in like manner when I tried to cut a stick" (Gadsby, Wanderings, ii, 60). When we remember that a single thorn is sometimes a couple of inches long, "as a sharp pin and as hard as a bone," we can appreciate the force of the allusions in Numb. xxxii, 50; Prov. xxvi, 9; Ezek. xxvii, 24; Jer. xxv, 5; and we can see why the hopelessly careless were called "hedge of thorns" (Prov. xv, 19; Hos. ii, 6). The nubk, or zizipa- phus, is much used for fuel. Occurring everywhere, it is easily obtained; its slender twigs, intensely dry, flask up at once in a fierce, brilliant flame, and, although very different from the "hemlock glos" or sheep's thorn of the Mount of juniper," a sufficient supply is sufficient to heat the kettle of the camping traveller. To its rapid ignition
The psalmist alludes, "Before your pots can feel the thorns, he shall sweep them away as with a whirlwind" (Psa. lvii, 9); where "the brightness of the flame, the height to which it mounts in an instant, the fury with which it seems to rage on all sides of the vessel, give force and even sublimity to the image, though taken from one of the commonest occurrences of the lowest life—a cottager's wife boiling her pot" (Horsey, *ad loc.*).

Exploding so quickly, they are as speedily quenched (Psa. cxviii, 13); and there is small result from their noisy crepitation (Eccles. vii, 6). "Ridicule is a faculty much prized by its possessors, yet, intrinsically, it is a small faculty. A scoffing man is in no lofty mood for the time; shows more of the imp than the angel. This, too, when his scoffing is what we call just and has some foundation in truth. While, again, the laughter of fools—that vain sound—said in Scripture to resemble 'the cracking of thorns under a pot' (which they cannot heat, but only soil and begrime), must be regarded in these later times as a very serious addition to the sum of human wretchedness" (Carlyle, *Miscellanea*, ii, 119).

Dr. Tristram further remarks, "I have noticed dwarf bushes of the *zizyphus* growing outside the walls of Jerusalem in the Kidron valley; but it is in the low plains that it reaches its full size and changes its name to the *dham* tree. It is sometimes called the lotus-tree. The thorns are long, sharp, and recurved, and often create a festering wound. The leaves are a very bright green, oval, but not, as has been said, of the shape of the ivy. The boughs are crooked and irregular, the blossom small and white, and the fruit a bright-yellow berry, which the tree continues to bear in great profusion from December to June. It is the size of a small gooseberry, of a pleasant, subacid flavor, with a stone like the hawthorn, and, whether fresh or dried, forms an agreeable dish, which we often enjoyed, mixing the berries with *leben*, or sour milk. There is no fence more impervious than that formed of *nubak*; and the Bedawin contrive to form one round their little camps with trifling labor. They simply cut down a few branches and lay them in line as soon as the barley is sown. No cattle, goats, or camels will attempt to force it, insignificant as it appears, not more than a yard high; and the twigs and recurved spines become so interwoven that it is in vain to attempt to pull the branches aside" (*Nat. Hist. of the Bible*, p. 429). See *THORN*.

The fences of prickly pear or Indian fig (*Opuntia vulgaris*), now so common in the lands of the Bible, were unknown in Bible times, the plant having only found its way to the Old World after the discovery of America (Tristram, *Nat. Hist. of the Bible*, p. 432). At present, however, it forms the common hedge-thorn of Palestine, especially in the villages of the plain of Sharon. It grows to the height of a large shrub, the stem of which is as thick as a man's body. The leaf is studded with thorns, and is of oval shape, about ten inches long, six wide, and three fourths of an inch thick; the stem and branches are formed by the amalgamation of a certain number of those succulent leaves that grow together the year round; first appearing, with stems and branches, with fifteen or twenty yellow blossoms, which are rapidly matured into a sweet and refreshing fruit of the size and shape of a hen's egg. See *HEDGE*.

**Thornton, Thomas C.**, D.D., a minister of the Methodist Episcopal Church, South, was born in Dum-fries, Va., Oct. 12, 1794; graduated in his native place, and began to preach when sixteen years old. In 1813 he entered the Baltimore Conference, and was transferred to the Mississippi Conference to take charge of Old Centenary College in 1841. From some misunderstanding, he left the Methodist and joined the Protestant Episcopal Church, but refused ordination, not accepting the doctrine of uninterrupted scriptural succession. In 1850 he returned to the Methodist Church, and was readmitted into the Mississippi Conference in 1853. He died March 22, 1860. He wrote *Theological Colloquies and Slavery as it Is in the United States*, in reply to Dr. Channing. See Simpson, *Cyclopedia of Methodist, a. v.*

Thornton, William Lockwood, A.M., Wesleyan minister, was born in Yorkshire, Jan. 27, 1811, and was a pupil of the venerable James Sigton, Leeds. He was accepted at the Conference in 1836, receiving as his first circuit an appointment to Glasgow, where he remained but a year, and in 1837 was stationed at Hull. After a three years' residence in that north-eastern seaport, he was transferred to the First Annual Conference, and in 1838, from thence to the Leeds East Circuit in 1837, and to Bath in 1838. After a three years' location at Bath, Mr. Thornton's itinerant career terminated, and in 1841 he became the resident classical tutor of the first theological institute established in Methodist, which, commencing at Hoxton, was afterwards divided between Richmond and Didsbury; and in 1842 he went to its northern branch, near Manchester. He remained there till 1849, when he was appointed editor of the Wesleyan periodicals. In 1864 Mr. Thornton represented the British Conference at the General Conference of the Methodist Episcopal Church; he then proceeded to Canada, and presided over that conference, and also over that in Eastern British America. On his return home, he was elected president of the British Conference, but died very suddenly, in his presidential year, March 5, 1865. Mr. Thornton was a man of fine talents and thorough culture. In early life he had given himself to hard and systematic study. As a preacher he was eloquent, his style finished and elegant; as an editor he was industrious and successful.

**Thornwell, James Henley, D.D., L.L.D., an eminent Presbyterian divine, was born in Marlborough District, S. C., Dec. 9, 1812. He received a good common-school training, prepared for college at the Cheraw Academy, S. C.; graduated at South Carolina College in 1831; and subsequently studied at Harvard University and in Europe. After some attention to the law, he devoted himself to theology, was licensed by Bethel Presbytery, and in 1854 was ordained and installed pastor of the Church of Christ at Cheraw. After the ordinance and after the churches of Waxhaw and Six Mile were added to his charge. This relation existed until 1837, when he was elected to the professorship of logic, belles-lettres, and criticism in the South Carolina College, to which metaphysics was soon added. In these departments he taught with uncommon ability and success. In America he fully deserves the distinguished titles which his
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admirers have long bestowed upon him of "the Logician." In 1840 he resigned his professorship, and was installed pastor of the Presbyterian Church at Columbia, S. C.; in 1841 became professor of sacred literature and evidences of Christianity in South Carolina College; in 1851, pastor of the Church at Charleston, S. C.; in 1856 accepted the presidency of South Carolina College; in 1856 was elected professor of theology in the Theological Seminary, Columbia, and also pastor of the First Presbyterian Church of that place, in which labors he continued until his death, Aug. 1, 1865. Dr. Thornwell published, The Argument of the Romans from the Infallibility of the Church and Testimony of the Fathers on behalf of the Apocrypha, Discussed and Refuted, etc. (N. Y. 1845). This is an answer to a series of letters by the Rev. Dr. (afterwards bishop) Lynch on the inspiration of the Apocrypha. "As a refutation, this work of Mr. Thornwell is complete" (Bibl. Rep. and Prince Rev. April, 1845, p. 268):—Discourses on Truth (1855, 12mo; 1869, 8vo), delivered in the chapel of the South Carolina College; a work highly commended. He also published single sermons, tracts, essays, etc., and papers in the Southern Literary Messenger. To weigh so much well-endowed with genius of an exalted character; a clear, penetrating, logical mind, which was cultivated by profound study, and consecrated to the advancement of learning and religion. "As a pastor, kind, affectionate, and worthy of all reliance; as a pulpit orator, a model of glowing zeal and fervent eloquence; as a gifted writer; as a man of feeling; H. W. Beecher says concerning him, "By common fame, Dr. Thornwell was the most brilliant minister in the Old-school Presbyterian Church, and the most brilliant debater in its General Assembly. This reputation he early gained." See Wilson, Prof. Hist. Abstr. N. Y. 1863, p. 209; Allibone, Dict. of Brit. and Am. Authors, v. v.; Duyckinck, Cyclop. of Amer. Lit. (1856), ii. 384; La Borde, Hist. of South Carolina College, 1859; Preb. Mag. vol. vii. (J. L. S.).

Thorp, Constitutions of. See York, Council of, of 1863.

Thorvaldsen, Albert Bertel, the renowned Danish sculptor, was born at Copenhagen, Nov. 19, 1770, and was the son of Gottschalk Thorvaldsen, a native of Iceland. A tradition had long been preserved in Denmark that the gods had promoted Thorvaldsen (Arnold Hildesland, who was killed in the battle of Bravalla, in 785) a descendant whose fame should spread from the extremities of the North even to the sunny regions of the South." He assisted his father (a carver in wood) at a very early age, and when eleven years old attended the Free School of Art in the city of Copenhagen, receiving when seventeen a silver medal from the academy for a bas-relief of Cupid Reposing, and at twenty the small gold medal for a sketch of Heliodorus Driven from the Temple. Two years later he drew the grand prize entitling him to the royal pension. But this being then enjoyed by another, he was obliged to wait three years, during which time he continued his professional pursuits and engaged in general study. Thorvaldsen set out for Italy May 20, 1796, arrived at Naples in January, 1797, and reached Rome March 8. After struggling against many discouragements, success waited upon him; his fame spread far and wide; and Christian (then crown-prince) of Denmark wrote him a pressing invitation to return to Copenhagen, telling him of the discovery of a white marble quarry in Norway. In July, 1819, he started to make his first visit to his native land, and arrived at Copenhagen in November. He was engaged in public feasts and other expressions of gratitude for about a year, and then returned to Rome. There he remained until 1838, when he decided to return to Copenhagen, and the Danish government sent a frigate to convey him and his works to Denmark. In 1841, finding the climate to disagree with him, he felt compelled to return to Italy, but returned to Denmark in the following year. He died suddenly, March 24, 1844. The favorite style of Thorvaldsen was basso-rilievo, in which he was the greatest master of his age. His principal works are, Christ and the Twelve Apostles:—Procession to Golgotha by the St'REPEST Preaching in the Wilderness, in the Church of Notre Dame, Copenhagen:—Entry into Jerusalem:—Rebecca at the Well. See English Cyclop. of Biogs. s. v.; Spooner, Biog. Hist. of Fine Arts, s. v.

Thoth. The Egyptian deity of written learning, the author of the mystical treatises on medicine and sacred literature, called by the Greeks the Hermеtic books, and himself, as the author of them, Hermes Trismegistus, and, in his character of introducer of souls in Hades, Hermes Psychopompos. He had many names and occupations, which led to his identification with many of the chief divinities by virtue of a parity of offices. He was called on a statue in the Leyden Museum "He who is the good Saviour," and on some of the funeral papyri he takes the place of Amunis, or even Horus, with respect to the souls of the deceased. In the Hall of the Two Truths it was the duty of Thoth to weigh the deceased, and to read from his tablets a record of his actions in the past life. Thoth was also the god of all writing, and founder of all the sciences. He brought to the gods a translation of all the sacred books, and he was called the "Scribe of the Gods," and the "Lord of the Divine Words." Another form of the god Thoth was identified with the moon, when he would be represented with the head of an ibis, surmounted by the horns, crescent, and lunar disk; but oftentimes he was figured with a human head, having that of the ibis as a cōnus, and wearing the atef crown. As Thoth-Ázah, or Thoth the Moon, he was generally entirely naked, and in the figure of an infant with thin beard of the highest, possibly, the land of the moon in its first quarter. At other times he was represented as an adult man, bearded, and wearing the short loin-cloth, or amut, of the Egyptians; sometimes he carried in his hand the eye of Horus, the symbol of the full moon, the Crook and the Uraeus, and the crook ansuatu. In his latter characteristics Thoth was regarded as one and the same with Khonsu of Thebes. The Cynocephalus ape was also sacred to the god Thoth, and hieroglyphically figured for him. It was Thoth who revealed to the initiated certain mysterious words and formulas, thus imparting a knowledge of divine things which was supposed to elevate man to the height of the gods. It was only necessary to pronounce these formulas in the name of the deceased over his mummy, and to place a copy of them by his side in the coffin, to insure for him the benefit of their influence in the dangers and blessings which he was destined to encounter in the lower regions. Should any one take possession of the magic-book composed by the god Thoth before he had been initiated, supernaturals catastrophes will assail him. He was also worshipped by the Phoenicians, Scythians, Germans, Gauls, and other ancient nations. His symbol was the ibis; and his festival was celebrated on the first day of the first month of the year.—Cooper, Architac Dict. s. v. See EGYPT.

Thracia, or Thrace (Θρᾴκη), occurs in the Bible in one passage of the Apocrypha only (2 Mac. xii, 35), where a Thracian horseman (γὰρ ἰσπιάν Θρακῶν τῆς, "a horseman of Thracia") is incidentally mentioned.
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apparently one of the body-guard of Gorgias, governor of Idaume under Antiochus Epiphanes (comp. Josephus, War, ii, 16, 4; Appian, Syr. 1; Civ. iv, 88). Thrase at this period included the whole of the country within the boundary of the Strymon, the Danube, and the ocean. The Rhodopes, the Propontis, and the Herodotean 99; Pliny, iv, 18); all the region, in fact, now comprehend- hed in Bulgaria and Rumelia. Under the Romans, Mosia Inferior was separated from it (Ptolemy, iii, 11, 1). In the early times it was inhabited by a number of tribes, each under its own chief, having a name of its own and according to its own customs, although a common general character of ferocity and addiction to plunder prevailed throughout (Herod. v, 8). Thucidides (ii, 97) describes the limits of the country at the period of the Peloponnesian war, when Sitalces, king of the Odrysæ, who inhabited the valley of the Hebrus (Maritsa), had acquired a predominant power in the country, and derived what was for those days a large revenue from it. This revenue, however, seems to have arisen mainly out of his relations with the Greek trading communities established on different points of his seaboard. Some of the clans, even within the limits of his dominion, still retained their independence; but after the establishment of a Macedonian dynasty under Lyonsichus, the central authority became more powerful; and the wars on a large scale which followed the death of Alexander furnished employment for the mar- tial spirit of the Thracians. Thrasea, a clan, perhaps, a deme, for their services as mercenaries everywhere. Cavalry was the arm which they chiefly furnished (see Homer, Odys. ix, 49), the rich pastures of Rumelia abounding in horses. From that region came the greater part of Sitalces' cavalry, amounting to nearly fifty thousand (see Herod. i, 94; v, 5 sqq. Tacit., Annal. iv, 85; Hor- ace, Sat. i, 6; Pliny, Hist. Nat. xvii, 3, 8, 2; xviii, 12, 1; Justin, viii, 3; Melia, ii, 2; Cellarius Notitia, ii, 15; Mannert, Geogr. vii, 1 sqq.; Gatterer, in the Comment. Soc. Gotting. iv and v [Germ. by Schlichthorst, Götting, 1800]; and Smith, Dict. of Class. Geog. a. v.).

The only passage in the New Testament containing an allusion to Thrasea is found in the Bible is Gen. 2, where—on the hypothesis that the sons of Japheth, who are enumerated, may be regarded as the eponymous repre- sentatives of different branches of the Japhetic family of nations—Tiras has by some been supposed to mean Thrasea. The suggestion is strengthened, if not facilitated similarity between the two names. A stronger likeness, however, might be urged between the name Tiras and that of the Tyrians, or Tyreans, the ancestors of the Italian Etruscans, who, on the strength of a local tradition, Herodotus places in Lydia in the ante-histor- ical times. Strabo brings forward several facts to show that in the early ages Thracians existed on the Asiatic as well as the European shore; but this circumstance furnishes very little help towards the identification re- ferred to. See Tiras.

Tirseas, or rather Thirseas (παραπηγή, Vulg. Thraseas), the father of Apollonius (q. v.), Syrian governor of Cœle-Syria and Phoenicia (2 Mac. iii, 5).

Three (Thirty, etc.) (Σαλαχή, ψάλαχη, etc.) frequently occurs as a cardinal number; thus, εἶς θρίαμβος (1 Kings x, 25) as an ordinal, ψάλαχος κατά τούς θρίαμβους (2 Kings xviii, 1); in combination with other numbers, as θρίαμβος κατά τούς θρίαμβους, thirteen; and it is also used in the plural as an ordinal for thirty, ψάλαχος (1 Kings xvi, 28). For other forms and uses of the words, see the Hebrew lexicons.

The nouns ψάλαχος, ψάλον, and ψάλαπτον, literally, according to one derivation, a third man, are used in the sense of a companion in a war, especially in a war with other nations, associated with war-chariots or cavalry. Thus (Exod. xiv, 7, 4) "Pharaoh took all the chariots of Egypt and captains (ψάλαχος) over all this armament." (ψάλαχος), not, as in our translation, "over every one of them;" Sept. γραφθέω ἐνωσάσται, τρισάταται over all; Vulg. ducès to- itius exercitus. So it is said (xy, 4) that "the choice of all Pharaoh's captains" (ψάλαχος), or third men, were drowned; Sept. ἀναβάζσται γραφθέω, Vulg. príncipes. The Septuagint text seems chosen upon the assumed analogism between the etymology of the Hebrew, qamær nore- šramoth, 'one who stands thrid,' and the Greek name. Among the Greeks, norešramoth this has this meaning, because there were three persons in each chariot, of whom the first fought, the second protected him with a shield, and the third guid- ed the horses. Wilkinson, however, says, "There were seldom more than two persons in each chariot," and except in triumphal processions. In the field each one had his own car with a charioteer (Ancient Egyptians, i, 385). Jerome, on Execli. xxi. 28, says, "Tristata, among the Greeks, is the name of the second rank after the royal dignity." But it is possible that the ideal meaning of the verb ψάλαχος may be to rule or direct, as appears from its share in such words as ψάλαπτον, "ex- cellent things," or rather "rules and directions" (Prov. xxii, 20), and ψάλαχος, a proverb, from hês, "to rule," hence an authoritative precept. According to this sense, our translation renders the word ψάλαχος "lord," "a lord on whose hand the king leaned" (2 Kings vii, 2; comp. v, 17, 19). If the latter derivation of the Hebrew word be admitted, it will cease to convey any allu- sion to the number three: of which allusion Gesenius speaks doubtingly of any instance, but which he decid- edly pronounces to be unsuitable to the first passage, where the word evidently stands in connection with war-chariots (see Gesenius, s. v., ψάλαχος). See Cap- TAIN.

Three days and three nights. "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." The apparent difficulty in these words arises from the fact that our Lord continued in the grave only one day complete, together with a part of the day on which he was buried and of that on which he rose again. The Hebrews had no word ex- pressly answering to the Greek word ἐκκυμόνος, or natural day of twenty-four hours, an idea which they expressed by the phrases a night and a day or a day and a night, and, in the Apocalypse, by the phrase three and three hundred evening mornings (i.e. days, as it is in our translation), then shall the sanctuary be cleansed." Thus also, what is called "forty days and forty nights" in Gen. vii, 12, is simply "forty days" in ver. 17; where- more, as it is common in general computations to ascribe a whole day to two times that take up only a minor of time, this was done in the Jewish language it was necessary to mention both day and night; hence a part of three days was called by them three days and three times. We have another example in 1 Sam. xxx, 12, where the Egyptian whom David's men found in the field is said to have eaten none nor drank any water (three days and three nights). Nevertheless, in giving an ac- count of himself, the Egyptian told them that his mas- ter had left him "because three days ago I fell sick;" in the Hebrew it is I fell sick this third day, that is, this is the third day since I fell sick. Indeed, among the Hebrews, things were said to be done after three days which were done on the third day (comp. 2 Chron. x, 5 with ver. 12, Deut. xiv, 28 with xxxvi, 2). Agree- ably to these forms of speech, the prophecy of our Lord's resurrection from the dead is sometimes represented as taking place after three days, sometimes on the third day (with Mt. 28, Mark xvi, 9; Acts, 1, 2, Col. 1, 18). The phrase "three and four," so often repeated (Amos i), means abundance, anything that goes on towards ex- cess. It finds its parallel in Virgil's well-known words, O terque quaterque beati ("O three and four times hap- py.") 2 Sm. i, 94; see also Odys. v, 386). Three has also been considered, both by Jews and
Christians, as a distinguished or mystical number, like “seven.” Ainsworth, on Gen. xxvi, 4, has collected many such instances, but they appear to be somewhat fanciful. A ternary or trival arrangement of subjects, however, is very prevalent in the Bible (see an anonymous monograph on The Triads of Scripture [Lynchburg, 1865]). See Num. 33:5.

Three Characters (Tria Capitula), the title of an edict published by the emperor Justinian. He having, in the year 542, been shocked by some of the writings of Origen, published an edict in which nine of the chief Origenist errors were set forth and condemned, Origen himself being also anathematized. Theodore, the Monophysites, and Constance in Cappadocia, were dealt with by which to avenge the memory of Origen, and to strengthen the position of the Monophysites. He persuaded the emperor that the Acæphali might be restored to the Church and reconciled to the decrees of Chalcedon, if the writings under three “heads” or “chapters” which he named were condemned, and so ceased to become stumbling-blocks to them by seeming to support the Nestorian heresy. These were (1) the Epistle of Theodoret against the twelve anathemas of St. Cyril, (2) the Epistle of Ibas of Edessa to Maris, and (3) the works of Theodore of Mopoeusia. All these writings harangue (1) to weigh with the Church of Chalcedon, the condemnation of them by Justinian would be, to a certain extent, a repudiation of that council, and so a recognition of the Monophysites condemned by it. Attracted by the hope of reconciling the Acæphali, and not seeing these consequences, the emperor published the edict of the Three Chapters, A.D. 544; giving a profession of his own faith, and anathematizing the three works above named. The edict was subscribed by the four Eastern patriarchs, and, after some hesitation, it was also assented to by Vigilius, bishop of Rome, with an added clause to the effect that in doing so they did not condemn the Council of Chalcedon. This act he afterwards retracted when excommunicated by a council at Carthage, and in 550 declared the Eastern bishops separated from the communion of Rome. The condemnation of the Three Chapters, with a similar reservation respecting the Council of Chalcedon, was, however, confirmed by the 5th General Council, A.D. 558, the second Council of Constantinople. See Mansi, Conc. ix, 61, 181, 457; Natal. Alex. vi, 502.

Three Denominations, a name given to the Independents, the Baptists, and the Presbyterians at the time when these three sects represented the great body of English Dissenters. They were the Dissenters recognized by the Act of Toleration (1 William and Mary, c. 18), and had the privilege granted to them of presenting corporate addresses to the sovereign.—Blunt, Dict. of Sects, s. v.

Three Taverns (Τρεις Ταβερναι, Graecized from the Latin Tre Tabernae), a station on the Appian Road, along which Paul travelled from Puteoli to Rome (Acts xxviii, 15). The Roman Christians went, in token of respect, to meet him there. At these places Paul was probably apprised of his approach by letters or express from Puteoli (ver. 13-15)—one party of them resting at the Three Taverns, and the other going on to Appi Forum. When the apostle saw this unequivocal token of respect, he took fresh courage. There is no doubt that the Three Taverns was a frequented meeting-place of travellers. A good illustration of this kind of intercourse along the Appian Way is supplied by Josephus (Ant. xvii, 12, 1) in his account of the journey of the pretender Herod Alexander. He landed at Puteoli (Diascuria) to gain the Jews, and when he left the city, and when the report went about him that he was coming to Rome, the whole multitude of the Jews that were there went out to meet him, ascribing it to Divine Providence that he had so unexpectedly escaped.” See Paul.

The word ταβερνα is plainly the Latin taberna in Greek letters, and denotes a house made with boards or planks, quasi trubena. Wooden houses, huts, etc., are called tabernas. Thus Horace, "Pauperum tabernas regnumque turres" (Carm., i, 14, 13). Hence the word also means shops, as distinguished from dwelling-houses. Horace uses the word taberna, i.e., the builder's shop (Ep. i, 4, 71), and for a wine-shop (Ep. i, 14, 24). The shops at Pompeii are booths, connected in almost every case with dwellings behind, as they were in London three centuries ago. When catables or drinkeries were sold in a Roman shop, it was called taberna, tavern, vobziugell-house.

It is certain that there were many places in the Roman empire at this time which had the names of Forum and Taberna, the former from having markets of all kinds of commodities, the latter from furnishing wine and catables. The place or village called "Three Taverns" probably, therefore, derived its name from three large inns, or eating-houses, for the refreshment of travellers passing to and from Rome. Zoimus calls it τρεις καταλύα (ii, 10). Appii Forum appears to have been such another place. Horace mentions the latter, in describing his journey from Rome to Brundisium, as "differtium nautis, cauponibus atque malignis"—stuffed with barnacles, with vino and vinum, with viis et vinis (Odes, v, 1, 4, 8). That the Three Taverns was nearer Rome than Appii Forum appears from the conclusion of one of Cicero's letters to Atticus (ii, 10), which, while he is travelling south-eastwards from Antium to his seat near Formiae, he dates "Ad Appii Foro, hora quarta"—from Appii Forum, at the fourth hour; and adds, "Hedernum alias paulo ante, Tribus Tabernas" (I wrote you another, a little while ago, from the Three Taverns). Just at this point a road came in from Antium on the coast, as we learn from the same letter of Cicero (Att. ii, 12). The Itinerary of Antoninus places Appi Forum at forty-three Roman miles from Rome, and the Three Taverns at thirty-three; and, comparing this with what is observed still along the line of road, we have no difficulty in coming to the conclusion that the Three Taverns was near the modern Caterna (see Smith, Dict. of Greek and Rom. Geog., ii, 1236 b, 1238 b). In the 4th century there was a bishop of Three Taverns, named Felix (Ox- tatus, lib. i). It has been stated by some that the place still remains, and is called Tre Taverna. Thus, in Evelyn's time (1645), the remains were "yet very faire" (Diaries, i, 134). But recent travellers have been unable to find more than a few unnamed remains on the spot indicated by the Latin name of Humo et Tribus Tabernis et Villa, Analoge de l'Italie, p. 195; Westphal, Röm. Kompagnie, p. 69; Fick, Wissenschaftl. Reise, i, 375. See APPII FORUM.

Threshing (prop. ἱπποτιζων, but sometimes ἴπποτιζω, to tread out, ἰπποτιζων, and occasionally ἱπποτιζωται, and occasionally ἱπποτιζων). The Hebrews made use of three different processes for separating the grain from the stalk (comp. Isa. xxviii, 27 sq.), an operation always carried on in the open air. See STRAW.

1. In the earliest period, and even later for small quantities, especially in the former part of the harvest season, and for the thinner kinds of grain, the seed was often eaten out with sticks (עָנָבָה, ἰπποτιζων, or Sept. ἱπποτιζω). This was a process applied to other agricultural products (Jerome, ad Isa. loc. cit.), as well as to field grain (Judg. vi, 11; Ruth ii, 17; Isa. xxviii, 27; comp. Column, i, 21; Strabo, iv, 201). It is a method still in use in the East (Robinson, ii, 560; iii, 233). See HARVEST.

2. Usually, however, horned cattle (Mishna, Sebihit, v, 8, as still in Egypt, Arabia, and Syria), seldom asses or camels (in modern Egypt and Arabia, (Seba, p. 288), were driven around, usually yoked in pairs or several abreast, and these, by means of their hoofs (Mic. iv, 13), cut up and separated the chaff and straw from the grain (Isa. xxviii, 28; Jer. i, 11; Hos. xi, 11; comp. Varro, De Re Rust. i, 51; Homer, H. xx, 485 sq;
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Pliny, xviii, 72). So also in ancient Egypt (Wilkinson, 2d ser. i, 87, 90). See THRESHING-FLOOR.

3. The most effectual method of threshing was by means of threshing-machines (Aṣmar, [Arab. moej]); or simply nāraq, Isa. xxviii, 27; xlii, 15; Job xlii, 22; also 117.22, Judg. viii, 7, 16; see Gesen. Theaur. p. 244; τρίποδος, tribulum, Pliny, xvii, 72; Talm. לָטרֶם). These consisted sometimes of a wooden plank (traheu, or qoṣr), set with sharp stones or iron points, which was dragged over the sheaves (Rashi, on Is. xxi, 15; comp. Varro, i, 52; Columel. ii, 21; Virgil, Georg. i, 164), sometimes of a sort of cart or wheeled sledge (πλοιστήριον Phænicum; comp. Jerome, ad Is. xxi, 10, and xxviii, 27). Such a wagon is mentioned in Is. xxviii, 27 sq. (רוֹסָב and עָיָשׂ). See THRESHING-INSTRUMENT.

Cattle were used for this vehicle, as usually still among the Arabsians (Wellsted, i, 194); and the Mosaic law forbade the yoking-together of various kinds of beasts, as well as the muzzling of the animals (Deut. xxiv, 4; Joseph. Ant. iv, 8, 21; 1 Cor. ix, 9; Talmud, Kelim, xvi, 7; comp. Elkan. Ant. iv, 25), a usage prevalent among the ancient Egyptians and other nations (Bochart, Hieros., i, 401; comp. Michaelis, Mos. Recht, iii, 180). See MUZZLE.

Threshing is frequently employed by the Hebrew poets as a figure of the divine or providential chastisements, especially national invasion (Isa. xxi, 15; Jer. ii, 39; Mic. iv, 13; Hab. iii, 13). In one passage (Isa. xxi, 10), the bruised grain is made an image of the captive Jews. See generally Schöttgen, Triusta und Tellona Antiquitates (Tr. ad Rh. 1727; Lips. 1763); Paulsen, Ackerbau, p. 110 sq. See AGRICULTURE.

THRESHING-FLOOR (תְּרֻשָּׁה, goren, ḥarav; Chald. ḥeṭṭār, Dan. ii, 35), a level and hard-beaten plot in the open air (Judg. vi, 37; 2 Sam. vi, 6), on which the sheaves of grain (Mic. iv, 12) were threshed (Isa. xxi, 10; Jer. ii, 39; Matt. iii, 12); the Mishna remarks that over the corn, by a man who superintended the operation, so as to subject the entire mass to a sufficient pressure; or the oxen were yoked to a sort of machine (what the Latins called tribulum or trakea) which consisted of a board or block of wood, with bits of stone or pieces of iron fastened into the lower surface to make it rough, and rendered heavy by some weight, such as the person of the driver, placed on it; this was dragged over the corn, and hastened the operation (ver. 27; xlii, 15). The same practices are still followed, only mules and horses are occasionally employed instead of oxen, but very rarely. Dr. Robinson describes the operation as he witnessed it near Jericho: "Here there were no less than five floors, all trodden by oxen, cows, and younger cattle, arranged in each case five abreast, and driven round in a circle, or rather in all directions, over the floor. The aed, or sledge, is not here in use, though we afterwards met with it in the north of Palestine. By this process the straw is broken up and becomes chaff. It is occasionally turned with a large wooden fork having two prongs; and, when sufficiently trodden, is thrown up with the same fork against the wind, in order to separate the grain, which is then gathered up and winnowed. The whole process," he adds, "is exceedingly wasteful, from the transportation of the corn on the backs of animals to the treading-out upon the bare ground" (Researches, ii, 277). During this operation the Mohammedans, it seems, generally observe the ancient precept of not muzzling the oxen while treading out the corn; but the Greek Christians as commonly keep them tightly muzzled. See THRESHING.

As in the East there is no rain during the harvest season (HesiOd, Opp. 558), the threshing-floors were in the open field, and were carefully selected and managed (Virgil, Georg. i, 178 sq.; Pallad. viii, 1; Pliny, Hist. Nat. xii, 92; xv, 8; xvii, 14; xviii, 71, etc.). The farmers remained on the corn-floor all night in order to guard the product (Ruth iii, 4, 6, 14). The threshing-place was of considerable value, and is often named in connexion with the wine-press (Deut. xvi, 10; 2 Kings vi, 27; Hos. ix, 2; Joel ii, 24), since wheat and wine and oil were the more important products of the land (Mishn. Baba Batra, ii, 8). They often bore particular names, as that of Nachon (2 Sam. vi, 6) or Chidon (1 Chron. xiii, 9), of Atad (Gen. i, 10), of Ornan, or Araunah (2 Sam. xxiv, 18, 20; 1 Chron. xxi, 15; Joseph. Ant. vii, 13, 4); B. G. Thomson, Land and Book, ii, 314; Hackett, Ill. of Script. p. 169; Van Lennep, Bible Lands, p. 79; Conder, Test.-Work in Palestine, ii, 259. See AGRICULTURE.

THRESHING-INSTRUMENT was a sledge for driving over the sheaves and separating the grain. These sledges, called among the Hebrews by the general term ברקָנים, barkanim, rendered "briers" in Judg. viii, 7, 16, were of two kinds, corresponding respectively with two words, the first of which alone is rendered as above in the A. V. See THRESHING.

1. Moragus (מָרגָו), so called from triturating; 2 Sam.
THRESHOLD

xxiv, 22; 1 Chron. xxi, 23; Isa. xii, 15; by ellipsis chariţ, pointed, Job xii, 22; Isa. xxviii, 27; Amos i, 3) was a threshing-instrument still in use in the north of Palestine. The Hebrew word "threshing-sledge" has some analogy in the Greek word σκόζνιστική "threshing-sledge," says, "It consists chiefly of two planks fastened together side by side, and bent upwards in front: precisely like the common stone-thresher of New England. Many holes are bored in the bottom underneath, and into these are fixed sharp fragments of hard stone. The machine is dragged by oxen as they are driven round upon the grain; sometimes a man or a boy sits upon it. The effect of it is to cut up the straw quite fine" (Researches, ii, 306).

2. Agdah (אָגוֹדָה), rendered "cart" or "wagon") was a threshing-sledge with wheels or rollers of wood, iron, or stone, made rough and joined together in the form of a sledge (Isa. xxviii, 27, 28). Mr. Lane found it still in use in Egypt, perhaps somewhat improved. He says, "For the purpose of separating the grain of wheat or barley, etc., and cutting the straw, which serves as fodder, the Egyptians use a machine called norag, in the form of a chair, which moves upon small iron wheels, or circular plates, generally eleven, fixed to three thick axle-trees; four to the foremost, the same number to the hindmost, and three to the intermediate axle-tree. This machine is drawn in a circle, by a pair of cows or bullocks, over the corn" (Mod. Egyptians, ii, 33).

Threshold is the rendering in the A. V. of three Heb. words.

1. Sapḥ (סָפָח), so called perhaps from the attrition there, Judg. xix, 27; 1 Kings xiv, 17; Ezek. xli, 6, 7; xliii, 8; Zeph. ii, 14; elsewhere "door" or "door-post," the sill, or bottom, of a door-way. See Gate.

2. Migdāḥ (מִגְדָּח), so called apparently from its firmness or stretch, obviously to be interpreted of the sill, or bottom beam, of a door (1 Sam. v, 4, 5; Zeph. i, 9; Ezek. xlviii, 1); but perhaps meaning sometimes, as the Targum points out, to stretch out, i.e., a projecting beam, or corbel, at a higher point than the threshold properly so called (Ezek. ix, 3; x, 4, 18). See Door.

3. Ašaph (אָשָׁפ), only in the plur. Assupim, מִשְׁפַּי, collections; Sept. συναγαγία; Vulg. vestibula; Neh. xii, 25), a storehouse or depository ("Assupim," 1 Chron. xxvi, 17), especially as connected with the western gates of the Temple, hence called betah-Assupim (ver. 15). See Assupim.

Throne (כָּסָא, kāsē; Spóvo, a seat; as often rendered; twice τάφος, kāsēth, 1 Kings x, 19; Job xxvi, 9; Chald. קָרֵד, korēd, Dan. v, 20; vii, 9, so called as being covered, i.e. either the seat itself or with a canopy) applies to any elevated seat occupied by a person in authority, whether a high-priest (1 Sam. i, 9), a judge (Psa. cxiii, 5), or a military chief (Jer. i, 15). In Neh. iii, 7 the term is applied to the official residence of the governor, which appears to have been either on or near the city wall. In the holy of holies, between the cherubim, was the throne of Jehovah, the invisible king of the Hebrews (Exod. xxv, 22). See PAVILION.

The use of a chair in a country where the usual postures were squatting and reclining was at all times regarded as a symbol of dignity (2 Kings iv, 10; Prov. ix, 14). In order to specify a throne in our sense of the term, it was necessary to add to kāsēth the notion of royalty; hence the frequent occurrence of such expressions as "the throne of the kingdom" (Deut. xvii, 18; 1 Kings i, 46; 2 Chron. vii, 19). The characteristic feature in the royal throne was its elevation: Solomon's throne was approached by six steps (1 Kings x, 19; 2 Chron. ix, 18); and Jehov'ah's throne is described as "high and lifted up" (Isa. vi, 1; comp. Hom. Odys., 130; iv, 136; Curtius, v, 2, 13). The materials and workmanship were costly: that of Solomon is described as a "throne of ivory" (i.e. inlaid with ivory), and overlaid with pure gold in all parts except where the ivory was apparent. It was furnished with arms or "saws," after the manner of an Assyrian chair of state (see Rawlinson, Herod. iv, 15). The steps were also lined with pairs of lions, the number of them being perhaps designed to correspond with that of the tribes of Israel. As to the form of the chair, we are only informed in 1 Kings x, 19 that "the top was round behind" (apparently meaning either that the back was rounded off at the top or that there was a circular canopy over it). In lieu of this particular, we are told in 2 Chron. ix, 18 that "there was a footstool of gold fastened to the throne," but the verbal agreement of the descriptions in other respects leads to the presumption that this variation arises out of a corrupted text (Themius, Comm. on 1 Kings, loc. cit.)—a presumption which is favored by the fact that the term ὑποθόνη and the Hophal form ὑποθόνιζεν occur nowhere else. The king sat on his throne on state occasions, as when granting audiences (1 Kings ii, 19; xxiii, 10; Esth. v, 1), receiving homage (2 Kings, xi, 19), or administering justice (Prov. xx, 8). At such times he appeared in his royal robes (1 Kings xxii, 10; Jonah iii, 6; Acts xii, 21). Archelaus addressed the multitudes from an elevated seat and a throne of gold (Jos, War, ii, 1, 1). A throne was generally placed upon a dais or platform, and under a canopy; and in the sublime description of the King of kings (Rev. iv), this latter is compared to the emerald hue of the rainbow. In Rev. iv, 4; x, 16 the elders who represent the Church as reigning with Christ are seated on thrones placed around his; and in ii, 13 Satan is represented as imitating the royal seat of Christ. For modern Oriental thrones, see Van Lennep, Bible Lands, p. 643.

Mr. Layard discovered in the mound at Nimroud, among other extraordinary relics, the throne on which the Assyrian monarchs sat three thousand years ago. It is composed of metal and of ivory, the metal being richly wrought and the ivory beautifully carved. The throne seems to have been separated from the state apartments by means of a large curtain, the rings by which it was drawn and undrawn having been preserved (Nim. and Bab. p. 198). The chair represented on the earliest monuments is without a back, the legs are tastefully carved, and the seat is adorned with the heads of rams.
The cushion appears to have been of some rich stuff, embroidered or painted. The legs were strengthened by a cross-bar, and frequently ended in the feet of a lion or the hoofs of a bull, either of gold, silver, or bronze (Nineteenth, ii, 225). The throne of the Egyptian monarchs is often exhibited on the ancient monuments. See Chair.

The throne was the symbol of supreme power and dignity (Gen. xlii, 40), and hence was attributed to Jehovah both in respect to his heavenly abode (Ps. xi, 4; cii, 19; Isa. lxvi, 1; Acts vii, 49; Rev. iv, 2) and to his earthly abode at Jerusalem (ser. iii, 17), and more particularly in the Temple (xxvii, 12; Ezek. xliii, 7). Similarly, "to sit upon the throne" implied the exercise of regal power (Deut. xvii, 18; 1 Kings xvi, 11; 2 Kings x, 30; Esth. i, 2), and "to sit upon the throne of another person" succession to the royal dignity (1 Kings i, 13). The term "throne" is sometimes equivalent to "kingdom" (2 Chron. lx, 8; Acts ii, 30; Heb. i, 8). So, also, "thrones" designate earthly potentates and celestial beings, archangels (Col. i, 16). See Seat.

THRONES, EPISCOPAL, the official seat placed in the cathedral, or chief seat of a diocese, and occupied by the bishop on public occasions. This was the common honor and privilege of all bishops from very early times. Thus Eusebius calls the bishop of Jerusalem's seat θρόνος Βασιλεύς, the apostle's throne, because James, bishop of Jerusalem, first sat in it. It was also called βασιλεία, βασιλεύοντας; and θρόνος Βασιλεύς, the high throne, because it was exalted somewhat higher than the seats of the presbyters, which were on each side of it, and were called the second thrones. It generally

stood at the east end of the choir or sanctuary; that is, in churches which were built in the form of basilicas, and were apsidal. This is still the case at Milan and Augsburg. In medieval times the bishop's seat was frequently the best and most exclusive stall on the south side, and almost invariably occupied by him dur-

ing the solemn recital of divine office. During mass, and on occasions when services took place at the altar, his throne was placed against the north wall within the sanctuary. Most of the English thrones are of wood, richly carved and gilded; and they are shown in the books. At St. Mark's, Venice, the Cathedral of Malta, and at the Cathedral of Verona the episcopal thrones are of marble. At Ravenna, Spalatro, and Torecello they are of alabaster; at St. Peter's, Rome, the throne is of bronze; and at Ravenna, St. Maximin's throne is of ivory.

In Portugal and Spain the episcopal throne is commonly that one which in England is occupied by the dean, on the first of the decani side. See Bingham, Christ. Antig. bk. ii, ch. ix, 7: Lee, Gloss. of Liturgy Terms, s. v.; Walcott, Sacred Archael. s. v.

Thrupp, Francis Joseph, an English clergyman, was born in 1827, and educated at Winchester School and Trinity College, Cambridge, where he obtained a fellowship. He took orders in the Church of England, travelled in the East, and became vicar of Barrington, Cambridgeshire, where he died, Sept. 24, 1867. He was the author of Ancient Jerusalem: a New Investigation into the History, Topography, and Plan of the City, etc. (Camb. 1865, 8vo); Introduction to the Study and Use of the Psalms (1860, 2 vols. 8vo):—The Song of Songs: a New Translation, Commentary, etc. (1862):—The Burden of Human Sin as Born by Christ (three sermons). He also furnished articles for Smith's Dict. of the Bible, and prepared part of the commentary on the Pentateuch for the Speaker's Commentary. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Thyrn, in Norse mythology, was a giant king of great strength, who, being a born enemy of Thor, sought to deprive him of his weapons in order to make him less dreadful for the giants. He succeeded in robbing Thor of his frightful hammer, Mjölnir, while Thor had fallen asleep. Loki discovered the thief and sought to negotiate with him; but Thyrn, assured Loki that he did not intend to deliver up the hammer until the beautiful Freia was given him as his wife. When this was told secretly to Freia, the goddess of love, she became so angry that everything shook, and her golden necklace broke in twain. Then it seemed as if there were no remedy. Loki, however, who was always ready with advice, proposed that Thor should dress himself as the bride. Although this plan seemed too womanish for the mighty Thor, he nevertheless decided to try it; and went veiled, laden with riches, and accompanied by Loki as his chambermaid, to Thyrn. There the tremendous beard, while the bride was in the foreground, was a strong point; but Loki knew how to excuse the goddess by the pretense of an eight days' fast, to which he said she had submitted herself from longing for Thyrn. So, also, her flaming eyes were excused from having been awake eight days. Thyrn's sister, more cautious than the fat giant, was suspicious of the matter, and would probably have detected the deception, as she had demanded to see the ring of Freia; but no sooner had Thyrn brought him the hammer of Thor, to dedicate it with the bride, than Thor, seeing his Mjölnir, grasped it, and destroyed all the giants.

Thugs (Hindi, thōrā, "to deceive"), a religious fraternity in India, professedly in honor of the goddess Kali, wife of Siva, who were addicted to the committal of murders, and lived chiefly upon the plunder obtained from their victims. They were also called Phanegors, or "stranglers," from the Hindustani phaṇa, a "noose." The Proceedings of the Thugs were generally these: banding together in gangs of from ten to fifty, and sometimes as high as three hundred, they assumed the appearance of ordinary traders; travelling, if able, on horseback with tents and other comfort; if not able to travel in this manner, they assumed more humble characters. Each gang had its jemadar, or leader; its guru, or teacher; its sarbaks, or interpreters; its bhikshus, or stranglers; and its laghazaas, or grave-diggers.
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Their mode of procedure was generally as follows: Some of the gang were employed to collect information respecting the movements of persons of means; and when they found one about to undertake a journey, endeavored to inanimate themselves into his confidence. The rest of the gang then followed him to travel in his company, under the plea of safety or for the sake of society, or else followed him, waiting for an opportunity to murder. This was generally accomplished by throwing a cloth around the neck of a victim, disabling him by strangulation, and then inflicting the fatal injury. After the murder was perpetrated, the body was mutilated by being thrown into a well or buried, so as to make detection the more difficult. The mode of dividing the plunder seems to have been to appropriate one third to their goddess Kali, one third to the widows and orphans of the sect, and the remainder to the partners in the assassination.

The Thugs had for their patron goddess Devi or Kali, in whose name they exercised their profession, and to whom they ascribed their origin. Formerly they believed Kali assisted them by devouring the bodies of their victims; but through the curiosity of one of the profession who pried into the proceedings of the goddess, she became displeased, and condemned them in future to the ways of the victims. Some stories reported that they presented her worshippers with one of her teeth for a pickaxe, a rib for a knife, and the hem of her lower garment for a noose. The pickaxe was regarded with the highest reverence by the Thugs: it was made with the greatest care, consecrated by many and minute rituals, and considered as one selected for the dignity on account of its shrewdness, caution, and sobriety; and was submitted to special purifications each time after it had been used in the preparation of a grave.

In honor of their guardian deity, there is a temple dedicated to Kali, in the town of Bindachuli, near Mirzapur, to the north of Bengal. When about to go on one of their murder expeditions, the Thugs betook themselves to the temple of the goddess, presented their prayers, supplications, and offerings there, and vowed, in the event of success, to consecrate to her service a large proportion of the booty. So implausible was their trust in Kali that not a moment of misfortune, even death, could make them waver in their faith in her. All the evil that befell them they attributed to a want of faithful observance of all the divinely appointed rules of their sanguinary craft. After every murder they performed a special solemnity called Tappini, the principal part of which consisted of a prayer to the goddess, and in making the murderer partake of gaur, or consecrated sugar, the effect of which was believed to be irresistible. Another feast observed by the Thugs throughout India is Kurkha Karma, or Kote. It is also in honor of Kali, and the requisites for its celebration are goats, rice, ghee (butter), spices, and spirits. The superstitions of the Thugs are all of Hindu origin; but they are also adopted by the Mohammedans, who, while stout adherents to the tenets of the Koran, yet pay divine honors to the Hindu goddess of destruction. This inconsistency they sometimes reconcile by identifying Kali, whose other name is Bhavani, with Fatima, the daughter of Mohammed, and wife of Ali, and by saying that Fatima invented the use of the noose to strangle the great demon Rukkubijiana.

At various periods steps have been taken by the natives and English governments to suppress the Thugs, but it is only since 1831 that energetic measures have been adopted by the British authorities to counteract the evil. This has been successfully accomplished by captain (afterwards Sir William) Sleeman, who secured the arrest of every known Thug, or relative of a Thug, in India. They were subjected to a variety of disciplinary and technical instruction was afforded them and their children. Their descendants are still under government supervision there, and the practice of Thuggee has become extinct. For a fuller account of the Thugs the reader is referred to Sleeman, Ramasseema, or a Vocabulary of the Peculiar Language used by the Thugs (1866); Taylor, The Confessions of a Thug (London, 1868); Thornden, Illustrations of the History and Practice of the Thugs (ibid. 1887).

Thumbastall, in ecclesiastical nomenclature, is a ring, set with pearls and rubies, or a rich ornament worn by the bishop over that part of the thumb of his right hand, and which is usually invested in the chrism, or holy oil. This was worn out of respect to the blood of Christ, to preserve his garments from stains. It was removed at that part of the service when he washed his hands. This ring was anciently called a "poacer."

Thum'mim. See URIM AND THUMMIM.

Thunder (prop. B'2, rdam, B'ortiv; occasionally [Exod. i, 28, 29, 33, 84; xix, 16; xx, 18; 1 Sam. vii, 10; xii, 17, 18; Job xxviii, 26; xxxvii, 25] B'2, kdl, voice, as an elliptical expression for Jehovah's voice [Psa. xxxix, 3 sq., etc.]; also in the plur. B'2, thun-

ners, Exod. ix, 28, etc.; which is likewise elliptical for the full voices of God [ix, 28]; once [Job xxxix, 19 (23)] erroneously in the A. V. for B'2, ramad3, a sladdering, i.e. probably the name of a horse as bristling and streaming in the wind). This sublimest of all the extra-binary phenomena of nature is poetically represented as the voice of God, which the waters obeyed at the Creation (Psa. civ, 7; comp. Gen. i, 9). For other instances see Job xxxvii, 4, 5; xii, 9; Psa. xviii, 18; and especially ch. xxix, which contains a magnificent description of a thunder-storm. Agree-

ably to the popular speech of ancient nations, the poet ascribes the effects of lightning to the thunder, "the voice of the Lord breaketh the cedars" (ver. 5; comp. 1 Sam. i, 19). In Jer. x, 13 the production of rain by lightning is referred to: "When he uttereth his voice, there is a multitude of waters in the heavens, he maketh lightnings with (or for) rain." See RAIN. Thunder is also introduced into the poetical allusion to the passage of the Red Sea in Psa. lxvii, 18. The plague of hail on the land of Egypt is very naturally repre-

sented as accompanied with "mighty thunderings," which would be literally incidental to the immense aggregate of the electric fluid on that occasion (Exod. ix, 22-29, 38, 84). It accompanied the lightnings at the giving of the law (xix, 16; xx, 18). See also Psa. lxxx, 7, which probably refers to the same occasion, "I answered thee in the secret place of thunder," liter-

ally, "in the covering of thunder," ilil3 nrtiy, i.e. the thunder-clouds. It was also one of the grandeur.

ting the divine interposition described in 2 Sam. xxii, 14; comp. Psa. xviii, 18. The enemies of Jehovah are threatened with destruction by thunder; perhaps, however, lightning is included in the mention of the more impressive phenomenon (1 Sam. i, 10). Such means are represented as used in the destruction of Sennacherib's army (Isa. xxxix, 5-7; comp. xxx, 30-38.). Bishop Lowth would understand the description as metaphorical, and regard the variety of expressive and sublime images, to illustrate the greatness, the suddenness, the horror of the event, rather than the manner by which it was effected (new transl., and notes ad loc.). Violent thunder was employed by Jehovah as a means of intimidating the Philistines in their at-

tack upon the Israelites (1 Sam. ii, 25), and while Jehovah is described as "causing his voice to be heard" in the battle (Isa. xxx, 30). Thunder was miraculously sent at the request of Samuel (1 Sam. xi, 17, 18). It is referred to as a natural phenomenon subject to laws originally appointed by the Creator (Job xxviii, 26; xxxviii, 25; Ecclus. xiiii, 1).
in the month of May, witnessed a thunder-storm in the mountains of Moab, near the Dead Sea. He says, "Before we had half ascended the pass, however, there came a shout of thunder from the dense cloud which had gathered at the summit of the gorge, followed by a rain, compared to which the gentle showers of our more favored clime are as dew-drops to the overflowing cistern. The black and threatening cloud soon enveloped the mountain-tops, the lightning playing across it in incessant flashes, while the loud thunder reverberated from side to side of the appalling chasm. Between the peals we soon heard a roaring and continuous sound. It was the torrent from the rain-cloud, sweeping in a long line of foam down the steep declivity, bearing along huge fragments of rock, which, striking against each other, sounded like mimic thunder" (Expedition, p. 533). See Lightning.

Thunderbolt (ט"ש, 'redekph, a name, or, "coal," Cant. viii, 6; hence lighting; fig. for arrow, Ps. lxxvi, 8; or fever, Deut. xxxii, 24). In accordance with the popular notion, "hot thunderbolts" (Ps. lxxvili, 48, ה"ש, Sept. ρυ πη, Vulg. sytax) means "lightnings." Then shall the right-aiming thunderbolts go abroad" (Wis. v, 21, בודיק כנף תעש, "flashes" or "strokes of lightning." "Threw stones like thunderbolts" (2 Macc. i, 18, συντριπτον εκτω). The word conveys an allusion to the mode in which lightning strikes the earth. See Lightning.

Thundering Legion. See Legion, Thundering.

Thuriral, a name given by Tertullian to those who sold frankincense to heathen temples, and whose business could not be free from the imputation of idolatry, because it furnished what was necessary to the worship of idols.

Thurible, a censer used in some of the services of the Roman Catholic Church, made of metal, usually in the form of a vase, with a cover perforated to allow the incense fumes of the burning incense to escape. It is usually carried by three chains which are attached to points around the lower portion, while a fourth is sometimes connected with the above, being united to the ring or handle, and is used at intervals to raise the upper portion or covering of the censer and allow the incense to escape
more freely. In the 8th century thuribles were commonly used and directions for their due adoption enjoined by the authority of the local synods. At Rome there are thuribles of gold in the treasury of the Church of St. John Lateran, reputed to have been given by the South Kensington and the British Museum and in private collections. The thurible is used at high mass, at vespers, at the benediction with the blessed sacrament, at funerals, public thanksgivings, etc. It has often been used in the Church of England since the Reformation. See Lee, Gloss. of Liturg. Terms, s. v.; Parker, Gloss. of Archtects, s. v.

Thurifer (incense-bearer), the ministering attendant in the Roman Catholic Church whose duty it is to carry the thurible or censer and swing it at the appointed time during service. He is ordinarily a chorister or acolyte, but on great occasions a subdeacon, deacon, or even a priest.

Thurificatori, or Thurificatores (incense-offerers), names for those who, during the pagan persecutions, consented to offer frankincense on an altar dedicated to an idol to avoid escape torture or death. This act of apostasy severed them from the Christian Church; and it was not till, by long penance, they had given satisfactory proof of sorrow for their crime that they were readmitted. See Lapsed; Libellatici.

Thuringia, Council of (Concilium Quattuorlicur- gens or Northumian, or Northuense), was held in 1105 by the emperor Henry, who had lately succeeded in reuniting Saxony to the Roman obedience. The council was held in the palace. The decrees of the preceding councils were confirmed, and the heresy of the Nicolaitans (meaning the concubinage of the clergy) was condemned.

Thuriferary (incense-bearer), a priest who bears the censer during the services of the Greek Church. He also assists the officiating priest to put on his sacred vestments, and, during the anthem, sprinkles a veil over the consecrated vessels.

Thursday (Anglo-Saxon Thor's-doeg, i. e. Thor's Day), the Dies Jovis of the Roman calendar, and sacred, in the Northern mythology, to Thor. It is called in German Donnerstag, thunder day. In the early Church, Augustine complained that some of the Christians persisted in keeping Thursday as a holiday in honor of Jupiter.

THURSDAY OF THE GREAT CANON, an Eastern phrase for the Thursday after Trinity Sunday.

Thurston, David, D.D., a Congregational minister, was born in Georgetown, Mass., Feb. 6, 1779. He was the uncle of the Rev. R. B. Thurston and half-brother of the Rev. Stephen Thurston, D.D. He graduated at Dartmouth College in 1804, and was ordained at Winthrop, Me., in 1807, where he remained pastor until 1851, with no intermission except the year in which he was agent for the American Anti-Slavery Society (1837), and the four months in 1850 when he attended the Peace Congress in Frankfort, Germany. During the remainder of his life, he labored four years each at Vassalborough, Searsmont, and Litchfield, Me. He died at the latter place, May 7, 1865. Dr. Thurston was a man of eminent piety, an earnest speaker, and no mean theologian. In 1819 he declined a professorship in Bangor Theological Seminary, and in 1833 wished to decline the degree of D.D. from Dartmouth College. He published twenty-two sermons, some in pamphlet form and some in periodicals—Growth in Grace—History of Winstrop (247 pp.); A Sermon of a Father to a Son;—and newspaper articles without number. See Cong. Quarterly, 1867, p. 813-329.

Thyatira (θαυατηρα), Vulg. civitas Thyatire- norum), a city in Asia Minor, the seat of one of the seven Apocalyptic churches (Rev. i, 11; ii, 18). It was situated on the confines of Myasia and Ionia, a little to the south of the river Hyllus, and at the northern extremity of the valley between Mount Tmolus and the southern ridge of Temeus. It was founded by Seleucus Nicator, and was regarded as a Macedonian colony (Strabo, xiii, 928), from the strong Macedonian element in its population, it being one of the many Macedonian colonies established in Asia Minor, in the sequel of the destruction of the Persian empire by Alexander. The original inhabitants had probably been distributed in hamlets round about when Thyatira was founded. Two of these, the inhabitants of which are termed Aremi and Nagdemi, are noticed in an inscription of the Roman times. According to Pliny, it was known in earlier times by the names Pelopia and Evhippia (Hist. Nat. v. 29). The Roman road from Pergamos to Sardis passed through it. The resources of the neighboring region may be inferred both from the name Evhippia and from the magnitude of the boot which was carried off in a foray, conducted jointly by Eumenes of Pergamos and a force detached by the Roman admiral from Canea, during the war against Antichus. During the campaign of B.C. 190, Thyatira formed the base of the king's operations; and after his defeat, which took place only a few miles to the south of the city, it submitted, at the same time with its neighbor Magnesia-on-Sipylos, to the Romans, and was included in the territory made over by them to their ally the Pergamene sovereign.

During the continuance of the Attalic dynasty, Thyatira nearly appears in history; and of the various inscriptions which have been found on the site, not one unequivocally belongs to earlier times than those of the Roman empire. The prosperity of the city seems to have received a new impulse under Vespasian, whose acquaintance with the East, previously to mounting
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the imperial throne, may have directed his attention to the development of the resources of the Asiatic cities. A bilingual inscription, in Greek and Latin, belonging to the latter part of his reign, shows him to have re
stored the roads in the domain of Thyatira. From others, besides the time and the name Cassantina, there is evidence of the existence of many corrupt guilds in the city. Bakers, potters, tanners, weavers, robemakers, and dyers (oi βαφείς) are specially mentioned. Of these last there is a notice in no less than three inscriptions, so that dyeing apparently formed an important part of the industrial activity of Thyatira, as it did on that of the other Asiatic cities. With this guild there can be no doubt that Lydia, the seller of purple stuffs (παραφύσσωμεν), from whom Paul met with so favorable a reception at Philippi (Acts xvi, 14), was connected. The country around this city is fertile and well watered, abounding in oaks and acacias, and in its numberless streams are found the leeches used in medicine throughout Austria and the east of Europe in general. The mode of taking them is curious: a number of children are sent to walk barefooted among the brooks, and come back to their employers with their feet covered with leeches. They are said to be so well adapted for dyeing that in no place can the scarlet cloth out of which these are made be so brilliantly or so permanently dyed as here. The place still maintains its reputation for this manufacture, and large quantities of scarlet cloth are sent weekly to Smyrna.

Thyatira is at present a populous and flourishing town; its inhabitants amount to seventeen thousand, and they are on the increase. Its modern name is Ab-ihisar, or "the white castle." The town consists of about two thousand houses, for which taxes are paid to the government, besides two or three hundred small huts; of the former, three hundred are inhabited by Greeks, thirty by Armenians, and the rest by Turks. The common language of all classes is the Turkish; but in writing it the Greeks use the Greek, and the Armenians the Armenian characters. There are nine mosques and one Greek church. It exhibits few re
 mains of antiquity, save fragments built into the walls of houses. There is, indeed, an ancient building in a very ruinous condition at a little distance from the city, to which tradition has given the name of the Palace of the Cessars; it is impossible to determine either its date or its purpose. But though this is difficult to be identified, yet for miles around Thyatira are precious relics in the form of sarcophagi, capitals of columns, and similar fragments, used as troweigh, coverings for wells, and such purposes.

Thyatira was never a place of paramount political importance, and hence her history is less interesting to the classical student than those of Ephesus, Sardis, and Pergamos, which were the capitals of great kingdoms. Her chief hold on our consideration is that at Thyatira was seated one of those churches to which the Spirit sent prophetic messages by the beloved apostle. The message is one of a peculiar nature, but it is one that can be identified, yet for miles around Thyatira are precious relics in the form of sarcophagi, capitals of columns, and similar fragments, used as troweigh, coverings for wells, and such purposes.

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evidence of a dedication of Rome, of Hadrian, and of the imperial family. Games were celebrated in honor of Tyrimnas, of Hercules, and of the reigning emperor. On the coins before the imperial times, the heads of Bacchus, of Athena, and of Cybele are also found; but the inscriptions only indicate a cult of the last of these.

Coin of Thyatira.

See Strabo, xiii, 4; Pliny, Hist. Nat. v, 31; Livy, xxxvii, 8, 21, 44; Polybius, xvi, 1; xxxii, 26; Zillan, Var. Hist. xii, 35; Böckh, Inscrip. Græc. Thyatir., especially Nos. 3484-3499; Jablonski, De Ecclesia Thyatiærensis (Francfort. ad V. 1739); Stoech, Antiq. Thyatir. (Zwoll. 1763); Hoffmann, Griechenland, ii, 1714; Svoroda, Seven Churches of Asia Minor, p. 48 sq.; Barber, Patmos and Seven Churches (Bridgeport, 1851), p. 187 sq.; and the works cited under Asia Minor and Revelation.

Thyine Wood (Ἐλλαὼ δίων; Vulg. lignum thy-šnum) occurs once in Rev. xvii, 12 (margin "sweet [wood]"); where it is mentioned as one of the valuable articles of commerce that should be found more in Babylon (Rome), whose fall is there predicted by John. Symmachus and the Vulg. also understand it to be meaner by the almug-trees of Kings x, 11. There can be little doubt that the wood here spoken of is that of the Thuya articulata, Des Font., the Callitris quadrivalvis of present botanists. Most of our readers are

familiar with the "arbor vitae," Thuya occidentalis, so common in our shrubberies. Closely allied to this—in the same cypress-like division of the Coniferae; indeed, until lately included in the genus Thuya—is the tree in question. This wood was in considerable demand by the Romans, being much employed by them in the or-
TIBERIAS

asiastical functions. It is composed of a high cap of gold cloth, encircled by three coronets, with a mound (and cross) of gold on the top. The tiara was originally a high cap, and was first used by pope Damasus II. A.D. 1948. Pope John XIII first girded it with a crown pope Bonifacius VII added a second crown in 1295; and pope Benedict XIII added the third in 1835, although some ascribe the latter to Urban V (1362-70). The tiara, when used as an imperial portion of dress, had at the bottom of it one golden circle of a crown-like shape. See Fig. 1.

TIBERIUM (New Test. and Josephus Tybospa, Talmud נִבְרִיאָס), the most important city on the Lake of Galilee in the time of Christ, and the only one that has survived to modern times, still retaining the same name.

1. Origin and Early Associations.—The place is first mentioned in the New Test. (John vi, 1, 28, xxxi, 1), and then by Josephus (Ant. xviii, 2, 8; War, ii, 9, 1), who states that it was built by Herod Antipas, and was named by him in honor of the emperor Tiberius. It was probably not a new town, but a restored or enlarged one merely; for Rez'kah (Jos. xix, 45), which is said in the Talmud (Jerusalem Megillah, fol. 701; comp. Oeth. Lec. Rabb. Meg. Tzemah) to have occupied the same position, lay in the tribe of Naphtali (if we follow the boundaries as indicated by the clearest passages), and Tiberias appears to have been within the limits of the same tribe (Matt. iv, 13). If the graves mentioned by Josephus (Ant. loc. cit.) are any objection, they must militate against this assumption likewise (Lightfoot, Choc. Cont. c. 72-74). The same remark may be made regarding the statement that Tiberias succeeded to the place of the earlier Chinnetret (Onomasticum, s. v.) but this latter town has been located by some farther north and by others farther south than the site of Tiberias. The tenacity with which its Roman name has adhered to the spot (see below) indicates its entire re-occupation. Moreover, generally speaking, foreign names in the East applied to towns previously known under names derived from the native dialect—as, e. g., Epiphania for Hammath (Jos. xix, 55), Palmymra for Tadmor (2 Chron. viii, 4), Ptolemains for Akko (Acts xxi, 7)—lost their foothold as soon as the foreign power passed away which had imposed them, and gave place again to the original appellations.

Tiberias was the capital of Galilee from the time of its origin until the reign of Herod Agrippa II, who changed the seat of power back again to Sepphoris, where it had been before the founding of the new city. Many of the inhabitants were Greeks and Romans, and foreign customs prevailed there to such an extent as to give offence to the stricter Jews. See HERODIAN.

Herod, the founder of Tiberias, had passed most of his early life in Italy, and had brought with him thence a taste for the amusements and magnificent buildings with which he had been familiar in that country. He built a stadium there, like that in which the Roman youth trained themselves for feats of rivalry and war. He erected a palace, which he adorned with figures of animals, "contrary," as Josephus says (Life, § 12, 13, 64), "to the law of our countrymen." The place was so much the less attractive to the Jews, because, as the same authority states (Ant. xviii, 2, 8), it stood on the site of an ancient burial-ground, and was viewed, therefore, by the more scrupulous among them almost as a polluted and forbidden locality. Tiberias was one of the forterices which Nero added to the kingdom of Agrippa (Josephus, War, xx, 13, 2). Coins of the city of Tiberias are still extant, which are referred to the times of Tiberius, Trajan, and Hadrian.

Herodian Coin of Tiberias.

Obverse.—Legend in Greek "of Herod the Tetrarch", palm-branch and the date 52 (A.D. 99). Reverse.—Wreath with legend "Tiberias.

2. Scriptural Mention.—It is remarkable that the Gospels give us no information that the Saviour, who spent so much of his public life in Galilee, ever visited Tiberias. The surer meaning of the expression, "He went away beyond the sea of Galilee of Tiberias," in John vi, 1 (πέραν τῆς δαλάσσης τῆς Γαλιλαίας τῆς Ἰοβιςαίας), is not that Jesus embarked from Tiberias, but, as Meyer remarks, that he crossed over the east side of the Galilean sea of Tiberias to the opposite side. A reason has been assigned for this singular fact, which may or may not account for it. As Herod, the murderer of John the Baptist, resided most of the time in this city, the Saviour may have kept purposely away from it, on account of the sanguinary and artistic (Luke xiii, 32) character of that ruler. It is certain, from Luke xxiii, 8, that though Herod had heard of the fame of Christ, he never saw him in person until they met at Jerusalem, and never witnessed any of his miracles. It is possible that the character of the place, so much like that of a Roman colony, may have been a reason why he who was sent to the lost sheep of the house of Israel performed so little labor in its vicinity. The head of the lake, and especially the Plain of Gennesaret, where the population was more dense and so thoroughly Jewish, formed the central point of his Galilean ministry. The feast of Herod his courtiers, before whom the daughter of Herodias danced, and, in fulfillment of the tetrarch's rash oath, demanded him the head of the dauntless reformer, was held in all probability at Tiberias, the capital of the province. If, as Josephus mentions (Ant. xviii, 5, 2), the Baptist was imprisoned at the time in the castle of Machaerus beyond the Jordan, the order for his execution could have been sent thither, and the bloody trophy forwarded to the implacable Herodias at the palace where she usually resided. Gams (Johannes der Täuf er im Gefängnis, p. 47, etc.) suggests that John, instead of being kept all the time in the same castle, may have been confined in different places at different times. The three passages already referred to are the only ones in the New Test. which mention Tiberias by name, viz. John vi, 1; xxi, 1 (in both instances designating the lake on which the town was situated), and vi, 28, where boats are said to have come from Tiberias near to the place where Jesus had miraculously supplied the wants of the multitude. Thus the lake in the time of Christ, among its other appellations, bore also that of the principal city in the neighborhood; and in like manner, at the present day, Both Tiberias, "Sea of Tiberias," is almost the only name under which it is known among the inhabitants of the country.

3. Later Jewish Importance.—Tiberias has an interesting history, apart from its strictly Biblical associations. It bore a conspicuous part in the wars between the Jews and the Romans, as its fortifications were an important military station (Josephus, War, ii, 20, 5; ill.
10, 1; *Life*, § 8 sq.). The Sanhedrin, subsequently to the fall of Jerusalem, after a temporary sojourn at Jannis and Sepphoris, became fixed there about the middle of the 2d century. Celebrated schools of Jewish learning flourished there through a succession of several centuries. The Mishna was compiled at this place by the great rabbi Judah ha-Kodesh (A.D. 190). The Mosorrah, or body of traditions, which has transmitted the readings of the Hebrew text of the Old Testament and preserved, by means of the vocalism, the pronunciation of the Hebrew, originated, in a great measure, at Tiberias. The place passed, under Constantine, into the power of the Christians; and during the period of the Crusades it was lost and won repeatedly by the different combatants. Since that time it has been possessed successively by Persians, Arabs, and Turks; and it contains now, under the Turkish rule, a mixed population of Mohammedans, Jews, and Christians, variously estimated at from two to four thousand. The Jews constitute, perhaps, one fourth of the entire number. They regard Tiberias as one of the four holy places (Jerusalem, Hebron, Safed, or the others), in which, as they say, prayer must be offered without ceasing, or the world would fall back instantly into chaos. One of their singular opinions is that the Messiah, when he appears, will emerge from the waters of the lake, and, landing at Tiberias, proceed to Safed, and there establish his throne on the highest 

summit in Galilee. In addition to the language of the particular country, as Poland, Germany, Spain, from which they or their families emigrated, most of the Jews here speak also the Rabbinic Hebrew and modern Arabic. They occupy a quarter in the middle of the town, adjacent to the lake; just north of which, near the shore, is a Latin convent and church, occupied by a solitary Italian monk. There is a place of interment near the cloister, in which a distinguished rabbi is said to be buried with 14,000 of his disciples around him. The grave of the Arabian philosopher Lokman, as Burchhardt states, was pointed out here in the 14th century.

4. Position and Present Condition. — As above intimated, the ancient name has survived in that of the modern *Tabarich*, which occupies unquestionably the and were employed for medicinal purposes. See HAMMAT.

It stood anciently, as now, on the western shore, about two thirds of the way between the northern and southern end of the Sea of Galilee. There is a margin or strip of land there between the water and the steep hills (which elsewhere in that quarter come down so boldly to the edge of the lake), about two miles long and a quarter of a mile broad. The tract in question is somewhat undulating, but approximates to the character of a plain. Tabarich, the modern town, occupies the northern end of this parallelogram, and the Warm Baths the southern extremity; so that the more extended city of the Roman age must have covered all, or nearly all, of the peculiar ground whose limits are thus clearly defined.
The present Tiberias has a rectangular form, is guarded by a strong wall on the land side, but is left entirely open towards the sea. A few palm-trees still remain as witnesses of the luxuriant vegetation which once clothed the land, and the great majority of its inhabitants, they are greatly inferior in size and beauty to those seen in Egypt. The oleander grows profusely here, almost rivalling that flower so much admired as found on the neighboring Plain of Gennesaret. The people, as of old, draw their subsistence in part from the adjacent lake. The spectator from his position here commands a view of almost the entire expanse of the sea, except the southern part, which is cut off by a slight projection of the coast. The precipices on the opposite side appear almost to overhang the water, but, on being approached, are found to stand back at some distance, so as to allow travellers to pass between them and the water. The lofty Hermon, the modern Jebel esh-Sheikh, with its glistening snow-heaps, forms a conspicuous object of the landscape in the north-east. Many rock-tombs exist in the sides of the hills, behind the town, some of them, no doubt, of great antiquity, and conjecturally in the best style of such monuments. The climate here in the warm season is very hot and unhealthy; but most of the tropical fruits, as in other parts of the valley of the Jordan, become ripe very early, and, with industry, might be cultivated in great abundance and perfection.

This place in common with many others in Galilee, suffered greatly by an earthquake on New-year's-day, 1837. Almost every building, with the exception of the walls and some parts of the castle, was levelled to the ground. The inhabitants were obliged to live for some time in wooden booths. It is supposed that but less than a hundred of the inhabitants were destroyed at that time. The place has even yet not fully recovered from the disaster.

Tiberias is fully described in Raumer's "Palastina, p. 125; Robinson's Biblical Researches, ii, 300 sq.; Porter's "Handbook, p. 421 sq.; Thompson's "Biblical Bible, ii, 71 sq.; and most books of travel in Palestine.

TIBERIUS, SEA OF (τῆς Θείρης, τῆς Θείρης; Vulg. mare Tiberiades). This term is found only in John xxi, 1, the other passage in which it occurs in the A. V. (vi, 1) being, if the original is accurately rendered, "the sea of Galilee, of Tiberias." John probably uses the name as more familiar to non-residents in Palestine than as the name of Tiberias, or of "these of Gennesaret," actuated, no doubt, by the same motive which has induced him so constantly to translate the Hebrew names and terms which he uses (such as Rabbi, Rabboni, Messias, Cephas, Siloam, etc.) into the language of the Gentiles. See Galilee, Sea of.

Tiberius (Tiberius), in full, Tiberius Claudius Nero Caesar, the Roman emperor, successor of Augustus, who began to reign A.D. 14, and reigned until 37. He was the son of Tiberius Claudius Nero and Livia, and hence a stepson of Augustus. He was born at Rome Nov. 16, B.C. 45. He became emperor in his fifty-fifth year, after having distinguished himself as a commander in various wars, and having evinced talents of a high order as a statesman and administrator of civil affairs. His military exploits and those of Drusus, his brother, were sung by Horace (Carmin. iv, 4, 14). He even gained the reputation of possessing the sterner virtues of the Roman character, and was regarded as entirely worthy of the imperial honors to which his birth and supposed piety had entitle him. He was placed on the throne and being raised to the supreme power, he suddenly became, or showed himself to be, a very different man. His subsequent life was one of inactivity, sloth, and self-indulgence. He was despot in his government, cruel and vindictive in his disposition. He gave up the affair of the St. in the comic vein, while he himself wallowed in the very kennel of all that was low and debasing. The only palliation of his monstrous crimes and vices which can be offered is that his disgust of life, occasioned by his early domestic troubles, may have driven him at last to despair and insanity. Tiberius died at the age of seventy-eight, after a reign of twenty-three years. The ancient writers who supply most of our knowledge respecting him are Suetonius, Tacitus (who describes his character as one of studied dissimulation and hypocrisy from the beginning), Annal. ch. i.-vi; Vell. Patern. ii, 84, etc.; and Dion Cass. ch. xvi.-xxiv. See Smith, Dictionary of Greek and Roman Biography, s. v.; and the monographs on Tiberius in German by Freytag (Bér. 1870) and Stahr (ibid. 1878), and in English by Beesley (Lond. 1878).

It will be seen that the Saviour's public life, and some of the introductory events of the apostolic age, must have fallen within the limits of his administration. The memorable passage in Tacitus (Annal. xvi, 44) respecting the origin of the Christian sect places the crucifixion of the Redeemer under Tiberius: "Ergo abolendo rumorit (that of his having set fire to Rome) Nero subdidi reos, et quiescitissima penis aequit, quos per flagitatia invasos vulgus Christianos appellat. Auctorominus ejus Christus Tiberio imperante per procuratorem Pontiensem Plautum supplex affectus est" (see the monographs cited by Volbeding, Index Programmatum, p. 95; see also Christus). In Luke iii, 1 he is termed Tiberius Caesar; John the Baptist, it is there said, began his ministry in the fifteenth year of his reign (μετατάξατο). This chronological notation is an important one in determining the year of Christ's birth and entrance on his public work. See Jesus Christ. Augustus admitted Tiberius to share in the imperial dignity for two or three years before his own death; and it is a question, therefore, whether the fifteenth year of which Luke speaks should be reckoned from the time of the copartnership or from that when Tiberius began to reign alone. The former is the computation justified by other data. See Chrono-

Cola of Antioch with the Head of Tiberius.

NOLOGY. The other passages in which he is mentioned under the title of Caesar offer no points of personal allusion, and refer to him simply as the emperor (Matt. xxii, 17 sq.; Mark xii, 14 sq.; Luke xx, 22 sq.; xxiii, 2 sq.; John xix, 12 sq.). See Cæsar.

Tibhath (Heb. תיבת, תיבת, daughter or [Furst] extension; Sept. [repeating the proposed], Marah; Vulg. Tibhath), a city of Hadadezer, king of Zobah (1 Chron. xviii, 8), which in 2 Sam. viii, 8 is called Bethah, probably by an accidental transposition of the first two letters. If Aram-Zobah be the country between the Euphrates and Coele-Syria, we must look for Tibhath on the eastern skirts of the Antilibanus, or of its continuation, the Jebel Shashabu and the Jebel Krie. But Furst (Heb. Lex. s. v.) thinks that the city Tibeitha, in the north-west of Mesopotamia (Phiny, Hist. Nat. vi, 30), or the place .fbzab of Arrian (in Steph. Byz.), which lay, according to the Panegyric Tables (xi, e), south of Niabis, may refer to this name.

Tibni (Heb. תבני, תבני, perhaps intelligent; Sept. τιβνηί, Josephus, Θαβναίος, Ant. viii, 12, 5; Vulg. Tobei, perhaps intelligent; Sept. τιβνηί, Josephus, Θαβναίος, Ant. viii, 12, 5; Vulg. Tobei, perhaps intelligent; Sept. τιβνηί, Josephus, Θαβναίος, Ant. viii, 12, 5; Vulg.)
TIGLATH-PILESER

Tiffin, Edward M.D., a local preacher in the Methodist Episcopal Church, was born in Carlisle, England, June 19, 1804; at an early age he commenced the study of medicine; removed to the United States in 1874, and settled in Charlestown, Jefferson Co., Va., where he became a practitioner. In 1790 he entered the Methodist Episcopal Church, and was ordained deacon by bishop Asbury, Nov. 19, 1792. In 1796 Dr. Tiffin took his residence in Chillicothe, in the territory north-west of the Ohio River, where he continued the practice of medicine, and preached regularly on Sundays. In the autumn of 1799, Dr. Tiffin was elected a member of the territorial legislature; in 1802 he was chosen a delegate from Ross County to the convention which adopted the first constitution of the state government for Ohio, of which convention he was elected president. In 1805 he was elected the first governor. At the session of the legislature in 1806-7, governor Tiffin was chosen United States senator, but resigned March 3, 1805, on account of the death of his wife. The same year he was elected to the legislature and chosen speaker of the House. The next year (1810) he was returned to the House of Representatives and elected speaker. He was selected by president Madison a commissioner of the General Land Office; but, not enjoying the society of Washington, he exchanged his office for one of the judicial circuit to which he was entitled. The circuit judges must not give tickets to those who have ceased to meet in class. All the financial questions are explained to those who are seeking to join the society, and notes of admission on trial, with a copy of the "rules," are given. If any member has walked disorderly, the minister has power to withholding his ticket until he has reversed privately with the offender; if not satisfied, he must inform the party that he may appeal to the leaders' meeting. But he must report the case first to the next weekly meeting of ministers in the circuit, and then to the leaders' meeting. See Simpson, Cyclop. of Methodists, a.v.

T'Idal (Heb. Tidal), צדָל, צַדָּל, if Shemtov=čěveš (Če-venius) or čěveš (Forest); but, according to Lenormant, Acanadian = great son; Sept., Točál; Vulg. Točál; Josephus, Θάδαλος, Ant. i, 9, 11; Vulg. Thadali), the last named (Gen. xiv. 1, 9) of the three subordinate "kings" who, in confederation with Chedorlaomer, attacked and defeated the rebellious princes of the Sodomitic pentarchy in the days of Abraham, B.C. cir. 2070. He is called "king of nations" (גּוֹר לֹא, goyim), which Symmachus interprets גּוֹר לֹא, and others Gallieus, both on very slender, if not inaccurate, grounds. Rawlinson suggests, for equally precarious reasons (Ancient Monarchies, i, 55, note), that the name is probably Turanian; but he justly remarks that, from the title given to Tidal, "it is reasonable to suppose that he was a chief over various nomadic tribes to whom no special tract of country could be assigned, since at different times of the year they inhabited different portions of Lower Mesopotamia. This is the case with the Arabs of these parts at the present day." See CHEDORLAOMER.

Tidhar. See PINE.

Tiedebeiak, in Chinese and Japanese mythology, was one of the head deities, who is said to be in the temple of Osaka. It is unknown what this deity represented, unless the description of the image permits a conjecture. Tiedebeiak, a powerful four-armed giant, with a crown upon his head, stands in splendidly ornamented dress upon a figure whose horned head and dragon tail charac-terize it as an evil deity.

Tierce, the service for the third hour, or nine o'clock in the morning, in the early Church. See MATIN; NONE; VESPERS.

Tircilita, the name given to the third order of Winimas (q. v.).

X.—CC
invasion cannot at present be fixed; but it was ap-parently many years afterwards that Tigrash-pileser made a second expedition to Damascus, which had more important results than his former one. It appears that after the date of his first expedition a close league was formed between Rezin, king of Syria, and Pekah, hav-ing for its special object the humiliation of Judaea, and intended to further generally the interests of the two allies. At first great successes were gained by Pekah and his confederate (2 Kings xv, 37; 2 Chron. xxviii., 6-8); but on their proceeding to attack Jerusalem it-self, and to threaten Ahaz, who was then king, with deposition from his throne, which they were about to give to a pretender, "the son of Tabae" (Isa. vii, 6), the Jewish monarch, instead of going to Damascus for assistance, sent messengers of Tigrash-pileser, consenting to aid him, again appeared at the head of an army in these regions. He first marched, naturally, against Damascus, which he took (2 Kings xvi, 9), razing it (according to his own state-ment) to the ground, and killing Rezin, the Damascusen monarch. After this, probably, he proceeded to chase Pekah, whose country he entered on the north-east, where it bordered upon "Syria of Damascus." Here he overran the whole district to the east of Jor-dan, no longer "lightly afflict[ing]" Samaria, but injur-ing her far more gravely, by the way of the sea, in Gallilee of the Gentiles (Isa. lx, 1), carrying into captivity "the Reubenites, the Gadites, and the half tribe of Manasseh" (1 Chron. v., 26), who had previously held this country, and placing them in Upper Mesopo-tamia from Harran to about Niabsis (ibid.). Thus the result of this expedition was the absorption of the kingdom of Damascus, and of an important por-tion of Samaria, into the Assyrian empire; and it fur-ther brought the kingdom of Judah into the condition of a mere tributary and vassal of the Assyrian mon-arch.

Before returning into his own land, Tigrash-pileser had an interview with Ahaz at Damascus (2 Kings xvi, 10). Here, doubtless, was settled the amount of trib-ute which Judaea was to pay annually; and it may be suspected that here, too, it was explained to Ahaz by his azaeran that a certain deference to the Assyrian gods was due on the part of all tributaries who were usually required to set up in their capital "the laws of Ashur," or "altars to the great gods." The "altar" which Ahaz "saw at Damascus," and of which he sent the pattern to Urijah the priest (ver. 10, 11), has been conjectured to have been such a badge of subjection; but it seems to have been adopted only out of love for a prevalent fashion.

This is all that Scripture tells us of Tigrash-pileser. He appears to have succeeded Pul, and to have been succeeded by Shalmaneser; to have been contemporary with Rezin, Pekah, and Ahaz; and therefore to have ruled Assyria during the latter half of the 8th century before our era. See Assyria.

2. Monumental Records.—From his own inscriptions we learn that his reign lasted at least seventeen years; that, besides warring in Syria and Samaria, he attacked Babylon, Media, Armenia, and the independent tribes in the subjoined region of Mesopotamia; and that, like other great Assyrian-monarchs, warring along the whole frontier of the e. and, finally, that he was (probably) not a legitimate prince, but a usurper and the founder of a dynasty. This last fact is gathered from the circumstance that, whereas the Assyrian kings generally glory in their ancestry, Tigrash-pileser, in all mention of his, not even recording his father's name upon his monu-ments. It accords remarkably with the statements of Berosus (in Euseb. Chron. Can. i, 4) and Herodotus (i, 95), that about this time, i. e. in the latter half of the 8th century B.C., there was a change of dynasty in As-syria, and that Tigrash-pileser belonged to a new family, although it was by no means an isolated occurrence, for within a few years, being superseded by another not long before the accession of Sennacherib. The authority of these two writers, combined with the monumental indications, justifies us in concluding that the founder of the lower dynasty or empire, the first monarch of the new king-doms, was the father of Tigrash-pileser, whose name must certainly be about this time, and whose monu-ments show him to have been a self-raised sovereign. The exact date of the change cannot be positively fixed; but it is probably marked by the sea of Nabo-nassar in Babylon, which synchronizes with B.C. 747.

According to this view, Tigrash-pileser reigned com-pletely from B.C. 747 to 730, and possibly a few years longer, being succeeded by Shalmaneser at least as early as 725. In the Assyrian Chronological Canon, of which there are four copies in the British Museum, all more or less fragmentary, the reign of Tigrash-pileser seems to be reckoned by a different method, the Babylonian "Athenaeum, No. 1813, p. 84." Rawlinson's latest computa-tion places his accession in 744 (ibid. Aug. 23, 1863).

See Shalmaneser.

The circumstances under which Tigrash-pileser ob-tained the crown have not come down to us from any good authority; but there is a tradition on the subject, which seems to deserve mention. Alexander Polyhis-tor, the friend of Sylla, who had access to the writings of Berosus, related that the first Assyrian dynasty con-tinued from Ninus, its founder, to a certain Beletas (Pul), and that he was succeeded by Belbalata, a man of low rank, a merchant-dresser, assigned to Cinder, a change of the gardens attached to the royal palace. Belbalata, he said, having acquired the sovereignty in an extraordinary way, fixed it in his own family, in which it continued to the time of the destruction of Nineveh (Fr. Hist. Gr. iii, 210). It can scarcely be doubted that Belbalata here is intended to represent Tigrash-pileser, Belbal being, in fact, another name of expressing the native Pal-ultra or Paltai-ul (Oppert), which the Hebrews represented by Pileser. Whether there is any truth in the tradition may, perhaps, be doubted. It bears too much resemblance to the Oriental stories of Cyrus, Gyges, Amasis, and others, to have in itself much claim to our acceptance. On the other hand, as above mentioned, it harmonizes with the remarkable fact—unparalleled in the rest of the Assyrian records—that Tigrash-pileser is absolutely silent on the subject of his ancestry, neither mentioning his father's name nor making any allusion whatever to his birth, descent, or parentage.

Tigrash-pileser's wars do not generally appear to have been of much importance. In Armenia he re-duced the rebel princes, and afterwards conquered the city of Arpad after a year's residence. He took Singara (Szeghain) and several places of less note in the northern portion of the country; but he does not seem to have penetrated far, or to have come into contact with Nabonassar, who reigned from B.C. 747 to 738 at Babylon. In Media and Upper Mesopo-tamia he obtained certain successes, but made no per-manent conquests. It was on his western frontier only that his victories advanced the limits of the empire. Among the conquered cities appear to be reckoned Meg-gido (Magdud) and Dor (Duru), both connected with Manasseh (Manassah). Before he left Syria, Tigrash-pileser's armies (?) submitted to King Merodach, a king from the kings of the neighboring countries. He re-cords his taking tribute from a king of Judah called Yahu-khaizi—a name which might represent Jehoahaz; but, as shown by the chronology, it probably stands for Ahaz, whose name may have been changed by his As-syrian successor in all mention of him. The matter has been quite patiently, and domestic troubles or dangers acted as a check upon his expeditions against foreign countries.
No palace or great building can be ascribed to this king. His slabs, which are tolerably numerous, show that he must have built or adorned a residence at Calah (? Nimrud), where they were found; but, as they were not discovered in situ, we cannot say anything of the original purpose of the oblong structure which was host to the first two princes of the Lower Kingdom, and the result of their hostility is that we have far less monumental knowledge of Shalmaneser and Tiglath-pileser than of various kings of the Upper Empire. See NINEVEH.


Tigré Version. Tigré is a language spoken throughout Eastern Abyssinia, from the eastern banks of the River Tachazze to the Shoho country, which separates Abyssinia from the Red Sea. Consequently, the Tigré is spoken throughout five months of the year, being three days' journey from the Red Sea, and by a population amounting to about three millions. The characters of the Tigré alphabet are, like the Amharic, of Ethiopian origin, and the Tigré language itself is more closely related to the Ethiopic than the Amharic or any other dialect of Abyssinia. The first attempt to translate the New Testament into this language was made by an Englishman named Nathanael Pearce about the year 1819. He had acquired varied and extensive information by numerous wanderings through various countries, and had resided for fourteen years in Abyssinia. He translated Mark and John; but, as, owing to his restless habits, he had never acquired skill in forming the Ethiopic characters, he was obliged to write his translation in Roman characters. His MS. is in the possession of the British and Foreign Bible Society; it has never been published, and its comparative value is still unascertained. In 1831 part of Luke was translated by Mr. Kugler, a missionary of the Church Missionary Society; and after his death the work was continued by Mr. Isenberg, of the same society, who, at his death, in 1863, left a revised manuscript copy of the four gospels. This MS. having been put into the hands of Dr. Krup, who collected the materials of Abyssinia, an application was made at once to the committee of the British and Foreign Bible Society to have this translation printed. Dr. Krup, who is well versed in the African languages, accompanied his application with a commentary of the character of Mr. Isenberg's translation. The committee consented to meet the expense of an edition of the four gospels, and thus for the first time a portion of the word of God was published in this vernacular in 1865. Since that time nothing further has been done towards completing the New Testament. See Bible of Every Land, p. 60. (B.F.)

Tigris (Tiryp; Vulg. Tigris, Tigris) is used in the Sept. as the Greek equivalent of the Hebrew Chebbishel (חֲבִישֶל) among the rivers of Eden (Gen. ii, 14), and is there described (so some render) as "running eastward to Assyria." After this we hear no more of it, if we except one doubtful allusion in Nahum (ii, 6), until the Captivity, when it becomes well known to the prophet Daniel, who had to cross it in his journeys to and from Susa (Shushan). With Daniel it is "the Great River" —�יָּרָשׁ אֶרֶץ—an expression commonly applied to the Euphrates; and by its side he sees some of his most important visions (Dan. x-xii). No other mention of the Tigris seems to occur except in the Apocryphal books, and there it is unconnected with any real history, as in Tobit (vi, 1), Judith (6, 9), and Ecclesiasticus (xxiv, 25). The meaning and various forms of the word have been considered under Hiddekel (q.v.). It only remains, therefore, in the present article, to describe more particularly the course, character, and historical relations of the eponymous river.

1. The Tigris, like the Euphrates, rises from two principal sources. The most distant, and therefore the true, source is the western one, which is in lat. 38° 10', long. 58° 20' nearly, a little to the south of the high mountain lake called Golijik, or Gülenjik, in the peninsula formed by the Euphrates, where it sweeps round between Palou and Telek. The Tigris's source is near the south-western angle of the lake, and cannot be more than two or three miles from the channel of the Euphrates. The course of the Tigris is somewhat north of east, but, after pursuing this direction for about twenty-five miles, it makes a sweep round to the south and descends by Arghani Maidan upon Diarbekir. Here it is already a river of considerable size, and is crossed by a bridge of ten arches a little below that city (Niebuhr, Voyage en Arabe, p. 286). It then turns suddenly to the east and flows in this direction past Osman Kieiu to Tigris; it thence more or less to the north-east, and then, taking a south-eastern direction which it pursues, with certain slight variations, to its final junction with the Euphrates. At Osman Kieiu it receives the second, or eastern, Tigris which descends from Nephtases (the modern Alas-Tagh) with a course almost due south, and, collecting all the water of the great system of streams, unites with the Tigris half-way between Diarbekir and Til, in long. 41° nearly. The courses of the two streams to the point of junction are respectively 150 and 100 miles. A little below the junction, and before any other tributary of importance is received, the Tigris is 150 yards wide and from three to four feet deep. Near Til a large stream flows into it from the north-east, bringing almost as much water as the main channel ordinarily holds (Layard, Nineteen and Babylon, p. 49). This branch rises near Bili, in northern Kurdistain, and runs at first to the north-east, but presently sweeps round to the north and proceeds through the districts of Shattak and Boktan with a general westerly course, crossing and recrossing the line of the 38th parallel, nearly to Sert, whence it flows south-west and south to Til. From Til the Tigris runs southward for 20 miles through a long, narrow, and deep gorge, at the end of which it rises up on the edge of the hills, but still billy, country of Mesopotamia, near Jershe. Through this it flows with a course which is south-east to Mouel, thence nearly south to Kileh-Sherghat, and again south-southeast to Samara, where the hills end and the river enters on the great alluvium. The course is now more irregular. Between Samara and Baghdad a considerable bend is made to the north; and, after the Shat el-Hie is thrown off in lat. 82° 40', a second bend is made to the north, the regular south-easterly course being only resumed a little above the 324 parallel, from which point the Tigris runs in a tolerably direct line to its junction with the Euphrates at Kurnah. The length of the whole stream, exclusive of meanders, is reckoned at 1146 miles. It can be descended on rafts during the flood season from Diarbekir, which is only 150 miles from its source; and it has been navigated by small boats rather nearly up to Mouel. From Diarbekir to the vicinity of Khorsabad navigation is much impeded by rapids, rocks, and shallows, as well as by artificial bunds, or dams, which in ancient times were thrown across the stream, probably for purposes of irrigation. Below Samara there are no obstructions; the river is deep, with a bottom of soft mud, the current on its course is rapid, and the navigation is tedious. The average width of the Tigris in this part of its course is 200 yards, while its depth is very considerable.

Besides the three head-streams of the Tigris which have already been described, the river receives, along
its middle and lower course, no fewer than five important tributaries. These are, the river of Zakko, or Eastern Khabur, the Great Zab (Zab Ala), the Lesser Zab (Zab Asfal), the Adhem, and the Diyaleh, or ancient Tynnes. All these rivers flow from the high range of Zagros, which take a little basin level; being watered by the melting snow of the east, and is able to sustain so large a number of great streams from its inexhaustible springs and abundant snows. From the west the Tigris obtains no tributary of the slightest importance, for the Thtarhar, which is said to have once reached it, now ends in a salt lake a little basin level. Its volume, however, is continually increasing as it descends in consequence of the great bulk of water brought into it from the east, particularly by the Great Zab and the Diyaleh; and in its lower course it is said to be a larger stream and to carry a greater body than the Euphrates (Chesney, Euphrates Expedition, i, 62).

2. The Tigris, like the Euphrates, has a flood season. Early in the month of March, in consequence of the melting of the snows on the southern flank of Niniveh, the river rises rapidly. Its breadth gradually increases at Diarbekr from 100 to 200 yards. The current is swift. The river continues through March and April, reaching its full height generally in the first or second week of May. At this time the country about Bagdad is often extensively flooded, not, however, so much from the Tigris as from the overflow of the Euphrates, which is here pouring through the city in a stream through a great inundation on both banks. About the middle of May the Tigris begins to fall, and by midsummer it has reached its natural level. In October and November there is another rise and fall in consequence of the autumn rains; but, compared with the spring flood, that of autumn is insignificant.

The water of the Tigris, in its lower course, is yellowish, and is regarded as unwholesome. The stream abounds with fish of many kinds, which are often of a large size (see Tohbi vi, 11, and comp. Strabo, xi, 14, 8). Abundant water-fowl float on the waters. The banks are fringed with palm-trees and pomegranates, or clothed with jungle and reeds, the haunt of the wild boar and the lion.

3. The Tigris, in its upper course, anciently ran through Armenia and Assyria. Lower down, from about the point where it enters on the alluvial plain, it separated Babylonia from Susiana. In the wars between the Romans and the Parthians we find it constituting for a short time (from A.D. 11 to 117) the boundary line between those two empires. Otherwise it has scarcely been of any political importance. The great chain of Zagros is the main natural boundary between Western and Central Asia; and beyond this the next defensible line is the Euphrates. Historically it is found that either the central power pushes itself westward to this river, or the power ruling the west advances eastward to the mountain barrier.

The Tigris is at present better fitted for purposes of traffic than the Euphrates (Layard, Nineveh and Baby- lon, p. 475); but in ancient times it does not seem to have been much used as a line of trade. The Assyrians, as they flooded down it the timber which they were in the habit of cutting in Amanus and Lebanon to be used for building purposes in their capital; but the general line of communication between the Mediterranean and the Persian Gulf was by the Euphrates. According to the historians of Alexander (Arrian, Exp. Alex. vi, 6; Strabo, xv, 8), the Persians purposely obstructed the navigation of the Lower Tigris by a series of dams which they threw across from bank to bank between the embouchure and the city of Opis, and such trade as there was along its course proceeded by land (Strabo, ibid.). It is probable that the dams were in reality made for another purpose, namely, to raise the level of the waters for the sake of irrigation; but they would undoubtedly have also the effect ascribed to them, unless in the spring flood-time, when they might have been shot by boats descending the river. Thus there may always have been a certain amount of traffic down the stream; but up it trade would scarcely have been practicable at any time farther than Samara or Tekrit, on account of the natural obstructions and of the great force of the stream. The lower part of the course was opened by Alexander (Arrian, viii, 7); and Opis, near the mouth of the Diyaleh, became thenceforth known as a mart (Jurjewoff), from which the neighboring districts drew the merchandise of India and Arabia (Strabo, xvi, i, 9). Seleucia, too, which grew up soon after Alexander, derived, no doubt, a good deal of its prosperity from the facilities for trade offered by this great stream.

4. The most important notices of the Tigris to be found in the classical writers are the following: Strabo, xi, 14, 8, and xvi, i, 9-18; Arrian, Exp. Alex. vii, 7; Pliny, Hist. Nat. vii, 27. See also Smith, Dict. of Gr. and Rom. Geog. v. Among modern writers may be mentioned Layard, Nineveh and Babylon, p. 45-51, 464-476; Layard, Chal. City and Temple, p. 1-63; Transactions of the Geog. Soc. of Bombay, vol. ix; Lynch, in Journ. of Geog. Soc. vol. ix; Rawlinson, Herodotus, i, 552, 553. See Euphrates.

Tikkun Sopherim (תיקון סופרים), or Emendations of the Scribes, refer to eighteen alterations which the scribes decreed should be introduced into the text, in order to remove anthropomorphisms and other in- delicate expressions. These eighteen emendations, or תיקון סופרים, are as follows, according to the order of the Hebrew Bible:

1. Gen. xvii, 28, where, for the original reading, וְזֶה בְּעָרָבָהָּ שֵׁה יִבְרָאָלָה שׁוֹלָחָה לְצָלָה לִשְׁלַחֵהּ אֵלֶּה, "and Jehovah still stood before Abraham," is now substituted, by the decree of the scribes שֵׁה יִבְרָאָלָה שׁוֹלָחָה לְצָלָה מִשְׁלֹחָה אֵלֶּה, "and Abraham still stood before Jehovah," because it appeared offensive to say that the Deity stood before Abra- ham.

2. Num. xi, 18, where Moses addresses God, "Kill me, I pray thee . . . that I may not see thy evil," לְאַל אֶלֶל מֵעַי, I.e. the punishment wherewith thou visitest Israel, is altered to "that I may not see my evil," אַל מֵעַי, because it might seem as if evil were ascribed to the Deity.

3. 1 Sam. ii, 18, where the original reading, "Let her not be as one dead who proceeded from the womb of our mother (בָּנָה), and half of our flesh (בָּנָה שְׁלָחָה) be consumed," is changed to "Let her not be as one dead-born, which when it proceeds from the womb of its mother (בָּנָה) has half of its flesh (בָּנָה) consumed." 1

4. 1 Sam. iii, 18, where the original, "for his sons cursed God!" (בָּנָה קֶסֶר לְאַל מֵעַי), the Sept. has it still שָׁלָח, is altered to "for his sons cursed themselve (בָּנָה בָּנָה), because it was too offensive to say that Eli's sons cursed God without being reprimanded by their father.

5. 6 Sam. xv, 19, where "will God see with his eye (בָּנָה), is made to read "will God look at my affliction (בָּנָה), The Seventyprobably read יִשְׁלַח, for they translate יִשְׁלַח

6. 1 Kings xii, 16, where "to his God (בָּנָה), O Israel . . . and Israel went to their God (בָּנָה) is given in" your tents (בָּנָה לְאִשָּׁת), . . . to your tents (בָּנָה לְאִשָּׁת), because the separation of Israel from the house of David was regarded as a necessary transition to idolatry; it was looked upon as leaving God and the sanctuary for the worship of idols in tents.

7. Chron. x, 16 concerns the parallel passage, which is similarly altered for the same reason.

8. Jer. ii, 11, where "my glory (בָּנָה) reads their glory (בָּנָה), because it was too offensive to say that God's glory was changed for an idol.

9. Ezek. vii, 11, where "my nose" (בָּנָה) is changed into "their nose" (בָּנָה)."
TIKVAH

11. Hos. iv, 7, where the same change is made as in 9.
12. Hab. 1, 12, where "thou diest not" (נֵבַע נַפְסֶךָ) is converted into "we shall not die" (אַל נִתְנֵּנָה נַפְסְךָ).
13. Zech. ii, 12, where "mine eye" (יִתְאוֹרְךָ) is varied by "his eye" (יִתְאוֹרְךָ), to avoid too gross an anthropomorphism.
14. Mal. 1, 13, where "you make me" (תָּאָרְךָ) is changed to "you make it" (תָּאָרְךָ); reason as in 12.
15. Psa. cxv, 20, where the same alteration is made as in 9 and 11.
16. Job vii, 20, where "a burden to thee" (יִשְׁפַּדְתִּי) is changed to "to myself" (יִשְׁפַּדְתִּי) as the original reading we see also from the Sept. εἰς αὐτόν σοι ποιεῖν.
17. Job xxxii, 9, where "they condemned God" (יִשְׁפַּדְתִּי) is altered to "they condemned Job" (יִשְׁפַּדְתִּי).
18. Lam. iii, 19, where "and thy soul will mourn over me" (יִשְׁפַּדְתִּי) reads "and my soul is humbled within me" (יִשְׁפַּדְתִּי), because of the remark that God will mourn.

These eighteen degrees of the Sopherim are enumerated in the Masorah Magna on Num. i, 1, and on Psa. cvi, 20; they are also given in the book Ochhah ve-Ochhah, p. 57, 119 (ed. Frensdorff, Hanover, 1864). The whole question on these Tikvah Sopherim is discussed by Pinesker in Kheren Chened, ix, 53 sq. (Berlin, 1856); Geiger, "Urschrift und Übersetzungen der Bibel," p. 808 sq. (Breslau, 1857); Wedell, "De Emendationibus a Sopherim in Libris Sacris Veteris Testamenti Propositis" (Frankfort, 1869). See OCLAH. (B. F.)

TIK'VAH (Heb. Tikvāh, תִּקְוָה, a cord [as in Josh. ii, 18, 21], or hope [as often]; the name of two Israelites.
1. (Sept. Oseuses v. r. Oseuses; Vulg. Thecua.) The son of Harhas and father of Shallum, which last was the husband of the prophetess Hulah (2 Kings xxii, 14). B.C. ante 632. He is elsewhere (2 Chron. xxxiv, 22) called Tikvah (q. v.).
2. (Sept. Oseuses v. r. Oseuses; Vulg. Thecua.) The father of Jahaziah, which latter was one of the "rulers appointed to carry out the divorce of the Gentile wives after the Captivity (Ezra x, 15). B.C. 458.

TIK'VATH (Heb. text Tōk'ath, תּוֹקָת, marg. Tōkath', תּוֹקָתֵה, assemblage [Gen.], or firmness [Furt.] Sept. Oseuses v. r. Oseuses and Koḥeṣu; Vulg. Thecua), the father of Shallum (2 Chron. xxxiv, 29); elsewhere (2 Kings xxiii, 14) called Tikvah (q. v.).

TIL. See VAN TIL.

TILE (תֵילֶה, lekenah, so called from the whitish clay), a brick (Ezek. iv, 1), as elsewhere rendered. See BRICK; TILING. The above passage illustrates the use of baked clay for the delineation of figures and written characters among the ancient nations, especially the Egyptians, Asyrians, and Babylonians. Not only were ordinary building bricks stamped with the name of the founder of the edifice, as well as with other devices, but clay (or stone) "cylinders," as they are now called, covered with the most minute writing, were deposited in the foundations of the buildings of Assyrian and Babylonian buildings, giving the history of the kings who erected the palaces. See Nineveh. But the most striking illustration of the prophet's delineations is afforded by the recent discovery of whole libraries of Assyrian literature in the form of small inscribed tablets of clay, which contain writing and pictorial representations of the most interesting character. When the clay was in a soft, moist state, in its mould or frame, the characters were put upon it, perhaps in some instances by a stamp, but usually by means of a sharp-edged bronze style about a foot long, each character being traced separately by hand, as we use a pen. After the completion of the writing or pictures, the clay was baked, and such was the perfection of the manufacture that many of these articles have been preserved from decay for three thousand years. They vary in color, owing, as some suppose, to the varying length of time they were in the kiln, while others think that some coloring matter must have been mixed with the clay. They are bright brown, pale yellow, pink, red, and a very dark tint nearly black. Usually the cylinders found are of a pale yellow, and the tablets a light red or pink. Some of them are unglazed, and others are coated with a hard white enamel. It is from these long-lost records that such details are in process of decipherment as are given in Smith's "Chaldæan Account of Genesis," and other works of recent Assyriology.

TILE, in Architecture, is a thin plate of baked clay used to cover roofs. In England there are but two kinds of tiles in ordinary use, plain tiles and pantiles. The former of these, which are by far the commonest, are perfectly flat; the latter are curved, so that when laid upon a roof each tile overlaps the edge of the next to it and protects the joint from the wet.

Pan-tiles.

The Romans used flat tiles turned up at the edges, with a row of inverted, semi-cylindrical ones over the joint to keep out the wet. In the Middle Ages tiles were extensively employed in England for covering buildings, though they seem always to have been considered an inferior material to lead. It does not appear that any but flat, plain tiles, with such others as were requisite for the ridges, hips, and valleys, were used. The ridge-tiles, or crest, formerly also called roof-tiles, were sometimes made ornamental. It is not unusual to find the backs of fireplaces formed of tiles, and in such situations they are sometimes laid in herring-bone courses, as in the great hall, Kenilworth: most of the fireplaces in Bodiam Castle, Sussex, are constructed.
in this manner, and the oven by the side of the larger fireplace in the hall is also built of tiles.

Glazed decorative tiles were anciently much used for paving sacred edifices. They are sometimes called Norman tiles, possibly from the supposition that they were originally made in Normandy; and, considering the age and variety of specimens that exist in Northern France, this idea may not be wholly erroneous. It is doubtful, however, whether any tiles have been discovered in England that present the features of the Norman style of architectural decoration, the most ancient being apparently of the 13th century. The name of encaustic has also been given to these tiles, and it would not be inappropriate were it not applied already to denote an antique process of art of a perfectly different nature; whereas a method wholly distinct, and peculiar to the glazed tiles of the Middle Ages, was commonly adopted in Northern Europe. The process of manufacture which, as it is supposed, was most commonly employed may be thus described: The thin squares of well-compacted clay having been fashioned, and probably dried in the sun to the requisite degree, their ordinary dimension being from four to six inches, with a thickness of one inch, a stamp which bore a design in relief was impressed upon them, so as to leave the ornamental pattern in cesso. Into the hollows thus left on the face of the tile clay of another color, most commonly white, or pipe-clay, was then inlaid or impressed. Nothing remained except to give a richer effect, and, at the same time, assure the permanence of the work by covering the whole in the furnace with a thin surface of metallic glaze, which, being of a slightly yellow color, tinged the white clay beneath it, and imparted to the red a more full and rich tone of color. In the success of this simple operation much depended upon this, that the quality of the two kinds of clay that were used should be as nearly similar as possible, or else, if the white was liable to shrink in the furnace more than the red, the whole work would be full of cracks; in the other case, the design would bulge and be thrown upward—imperfections, of which examples are not wanting. To facilitate the equal drying of the tile, deep scorings or hollows were sometimes made on the reverse, and by this means, when laid in cement, the pavement was more firmly held together. Occasionally, either from the deficiency of white clay of good quality, or perhaps for the sake of variety, glazed tiles occur which have the design left hollow, and not filled in, according to the usual process, with clay of a different color. A careful examination, however, of the disposition of the ornament will frequently show that the original intention was to fill these cavities, as in other specimens; but instances also present themselves where the ornamental design evidently was intended to remain in relief, the field, and not the pattern, being found in cesso. It must be observed that instances are very frequent where, the protecting glaze having been worn away, the white clay, which is of a less compact quality than the red, has fallen out and left the design hollow, so that an impression or rubbing may readily be taken. It appears probable that the origin of the fabrication of decorative pavements by the process which has been described is to be sought in the mediæval imitations of the Roman mosaïc-work by means of colored substances inlaid upon stone or marble. Of this kind of marquetry in stone, few examples have escaped the injuries of time; specimens may be seen on the eastern side of the altar-screen in Canterbury Cathedral, and at the abbey church of St. Denis and the cathedral of St. Omer.

Among the earliest specimens of glazed tiles may be mentioned the pavement discovered in the ruined priory church at Castle Acre, Norfolk, a portion of which is in the British Museum. These tiles are ornamented with scutcheons of arms, and on some appears the name "Thomas" they are coarsely executed, the cavities are left, and not filled in with any clay of different color. A profusion of good examples still exists of single tiles, and sets of four, nine, sixteen, or a greater number of tiles, forming by their combination a complete design, and presenting, for the most part the characteristic style of ornament which was in vogue at each successive period, but examples of general arrangement are very rare and imperfect. To this deficiency of authorities it seems to be due that modern imitations of these ancient pavements have generally proved unsatisfactory in the resemblance which they present to

Westleigh, Devon.

Pavement from St. Paul's in Worms.
Tiles from the Choir of Thame Church, Oxfordshire.

belonged to that portion of the structure which had been devoted to religious services. We often meet with the item "Flanders tiles" in building-accounts of castles, but these were for the fireplace only. The lower rooms were usually "earthed," the upper rooms boarded.—Parker, Gloss. of Architect. s. v.

Most of the tiles in England were made in the county of Worcester. Examples may be found in almost every parish church. Occasionally the patterns were alternately raised and sunk, so that the surface of the tiles was irregular. Examples of this sort were found at St. Alban's Abbey, and have been recently reproduced, and laid before the high-altar. From the 15th century to the 16th encasial tiles were commonly used for the floors of churches and religious houses. Tiles have been used for wall-decorations, and for the adornment of tombs on the Continent; and this custom has likewise been restored in England. Since the manufacture of tiles has been carried out so efficiently in Worcestershire, their use has been common for all restored churches in that county. Modern specimens in some cases are remarkably fine, though sometimes wanting in that grace and character which were so remarkable in the old examples.—Lee, Gloss. of Liturg. Terms. s. v.; Walcott, Soc. Archæol. s. v.

Tilenus, Daniel, a learned French divine, was born at Goldberg, in Lusinia, Feb. 4, 1563, and, going to France about 1590, was naturalized by Henry IV. First distinguishing himself as an opponent of the tenets of Arminianism, he afterwards enlisted on the side of the Remonstrants. His principal controversy was with Peter Du Moulin, which was carried on with so much zeal that their friends, among whom was James I of England, interposed to reconcile them. Tilenus had, before this, been appointed by Maréchal de Bouillon professor at the College of Sedan, but, about 1619 or 1620, was obliged to resign on account of his sentiments. He removed to Paris, where he lived on his property. He afterwards had a personal controversy with John Cameron, divinity professor at Saumur, concerning grace and free-will, which lasted five days. An account of this was published under the title of Collatio inter Tilenum et Cameronom, etc. Some time after, Tilenus addressed a letter to the Scotch nation, disapproving of the Presbyterians and commending the Episcopal form of the Reformed Church as established in England. This greatly pleased king James, who invited Tilenus to England, and offered him a pension. Tilenus accepted the offer, and returned to France in order to settle his affairs, but, becoming obnoxious to the people of Great Britain, he never returned. He died in Paris, Aug. 1, 1683. His latter days were spent in defending the Reformed Church of France, and he wrote several books, the titles of which are given in Brandt's Hist. of the Reformation and Quick's Synodicon. See Chamiers, Biog. Dict. s. v.; Huet, Nouv. Biog. Générale, s. v.
conscience was published in 1672, with a view to induce the papists, Tillotson and the clergy were directed by their bishops to preach against popery; and when and where the king and queen were present, they were to reply he should make to the king if his majesty should disapprove their course. Dr. Tillotson suggested this answer: “Since his majesty professed the Protestant religion, it would be a thing without precedent that he should forbid his clergy preaching in defence of it.” On April 2, 1672, the king was informed beforehand that there was to be a sermon on Josh. xxiv, 15, in which he expressed a sentiment of intolerance that exposed him to heavy censure. He was afterwards admitted into a high degree of confidence with king William and queen Mary; was appointed clerk of the close to the king, March 27, 1689; and was authorized, in August, by the chapter of his cathedral, to exercise archiepiscopall jurisdiction over the province of Canterbury, Sancroft having been suspended for refusing the new oath. His ambition had never extended further than to desire the exchange of his deanery of Canterbury for that of St. Paul’s, which was granted him in September. The king, however, nominated him to the archbishopric of Canterbury, April 28, 1691, and he was consecrated (May 31) in Bow Church. The rest of his life was spent in laboring for the good of the Church and the reformation of all abuses among the clergy. He died Nov. 24, 1694. He published, The Rule of Faith, a little quarto of 8 fols., of Sermons. A collective edition of his works, 254 Sermons, Rule of Faith, and Prayers, composed for his use, etc., was published in 1707 (8 vols. fol.). There have been later editions both of his complete works and of selections therefrom. His Works, with Life by Thomas Birch, D.D., were published by Raveen (1752, 8 vols. fol.). See Chalmers, Biog. Dict. a. v.; Allibone, Dict. of Brit. and Amer. Authors, a. v.

Tilton (Heb. marg. Tîlôn', תִּלְוָן; text, Tulôn', תולון; Syr.'Tûlon', Gk.'Τυλόν in Silomos or Tôon in Gesenius; Sept. Ἐβραϊς v. s. 'Tîlôn'; Vulg. Tîlon), the last named of the four “sons” of Shimón, a descendant of Judah (1 Chron. iv, 20). B.C. perhaps cir. 1618.

Tilton, Albert Freeman, a Baptist minister, was born in Deerfield, N. H., Oct. 15, 1809. He was a graduate of Waterville College in the class of 1885. He taught the next two years, first, in Townshend, Vt., where he was the principal of an academy in that place, and then in Boone County, Ky. For four years (1867-71) he was principal of a school at Princeton, Franklin, Ind., which became Franklin College in 1844. In 1841 he was ordained as an evangelist at Franklin, and preached in two or three places in Indiana. He was pastor of the Baptist Church in West Waterville for two years (1844-46), and for the next three years he supplied two or three churches. In 1849 he returned to Franklin, Ind., where he died Sept. 26, 1880. (J. C. S.)

Tilton, David, a Congregational minister, was born at Gilmanton, N. H., July 6, 1806. He studied theology one year in private, and one year at the Andover Theological Seminary, and was ordained, Oct. 14, 1855, over the Congregational Church in Edgartown (Martha’s Vineyard), Mass., where he remained three years. He was installed, Aug. 12, 1840, pastor of the Congregational Church in Laneville, Gloucester, Mass., but in the spring of 1850 he removed to North Chelsea, Mass., and was employed as a canvassing agent for the Congregationalist, and for various publishing houses. In 1892 he removed to Woburn, Mass., where he died, Feb. 10, 1933. See Unitarian Record, Yale College, 1880.

Tilton, Nathan, a Unitarian minister, was a graduate of Phillips (1664) College in 1734. He was ordained as pastor of the Church in Scarborough, Me., December, 1800, and died in 1851. See Sprague, Annals of the American Pulpit, viii, 209.

Time'us (Τηιμε'ς), father of the blind beggar cured by Christ (Mark x, 46), the son being thence called Bartimæus (q. v.). B.C. ante 29.

Timberlake, John W., a minister in the Methodist Episcopal Church, South, was transferred from the Tennessee to the Florida Conference in 1857, and was sent to Jacksonville, Fla., in 1858-59 and later to Fernandina. In 1861 he was appointed Sunday-school agent; but, on the breaking out of the war, he was appointed chaplain to the Second Florida Regiment, in which capacity he labored till his death, at West Point, Va., March 8, 1862. See Minutes of Annual Conferences of the M. E. Church South, 1861-1862, p. 253.

Timbrel (תִּמְרוּת, tâphâ, Exod. xv, 20; Judg. xi, 34; 2 Sam. vi, 5; 1 Chron. xxiii, 5; Job xxi, 12; Psa. lxxxi, 2; cxilix, 3; cl, 4; elsewhere rendered "tabor"); also the cognate verb הָתוּר, ṭâphûr, Psa. lxxviii, 25; rendered "tabor," Neh. ii, 7; רַ֖תוּר, Jud. iii, 7. The Heb. word is an imitative one occurring in many languages not immediately connected with each other. It is the same as the Arabic and Persian daf, which in the Spanish becomes adaf, a tambourine. The root, which signifies to beat or strike, is found in the Greek τόνναυρον or ρέμαυρον, Lat. tympanum, Ital. tamburo, Span. tambor, Fr. tambour, Prov. tabor, Eng. tabor, tabour; timbre, timbrel, tambourine, A. S. dubban, to strike, Eng. tap, and many others. It is usual for etymologists to quote like words in Semitic, as tafr, tâifr, tâfur, tâfur, a drum, as Arab. tâbur and tâbir, tâbûr and tâbûr; but, unfortunately, the tâbur is a guitar, and not a drum (Russell, Appe [2d ed.], i, 152). The parallel Arabic word is tâbî, which denotes a kind of drum, and is the same with the Rabb. Heb. tabâd and Span. tabal, a kettle-drum. The instrument and the word may have come to us through the Saracens. In old Eng. tabor was used for any drum. Thus Rob. of Gloucester (ed. Hearne, 1810), p. 896: "Yor of trompes and of tabors the Saracens made there. So great noises that Christenmen ai disturbed were." In Shakespeare’s time it seems to have become an instrument of peace, and is thus contrasted with the drum: "I have known when there was no music with him but the drum and the fife; and now had he rather hear the tabor and the pipe" (Much Abo about Nothing, act ii, sc. 3). Tabour et tabarine are diminutives of tabor, and denote the instrument now known as the tambourine: "Or Minnie’s whispering to his tabouris, Selling a laughter for a coin, as they meet" (Hall, Sat. iv, 1, 78).

Tabret is a contraction of taboureret. The word is retained in the A. V. from Coverdale’s translation in all passages except Isa. xxx, 32, where it is omitted in Coverdale and Ezek. xxviii, 18, where it is rendered "beauty." The Heb. tôph is undoubtedly the instrument described by travellers as the dyf or dis of the Arabs. It was used in very early times by the Syrians of Padaram at their merry-makings (Gen. xxxi, 27). It was played principally by the Arabs (Exod. xv, 20; Judg. xi, 34; 1 Sam. xviii, 6; Psa. lxvii, 25 [26]) as an accompaniment to the song and dance (comp. Judg. iii, 7), and appears to have been worn by them as an ornament (Jer. xxxi, 4). The tôph was one of the instruments played by the young prophets whom Saul met on his return from the campaign (1 Sam. xiv, 11). It accompanied the merriment of feasts (Isa. v, 12; xxiv, 8), and the joy of triumphal processions (Judg. xi, 34; 1 Sam. xviii, 6), when the women came out to meet the warriors returning from victory, and is everywhere a sign of hazard and peace. A great deal is made of it in the Temple-band (2 Sam. vi, 5; 1 Chron. xiii, 8). It accompanied the lamentation of festas (Isa. v, 12; xxiv, 8), and the joy of triumphal processions (Judg. xi, 34; 1 Sam. xviii, 6), when the women came out to meet the warriors returning from victory, and is everywhere a sign of hazard and peace. A great deal is made of it in the Temple-band (2 Sam. vi, 5; 1 Chron. xiii, 8).
The passage of Ezekiel, xxxviii, 13, is obscure, and appears to have been early corrupted. Instead of ἡ τῆς, "thy tabrets," the Vulg. and Targ. read τῆς, "thy beauty," which is the rendering adopted in Coverdale's and Cranmer's Bible. The Sept. seems to have read τῆς, as in ver. 16. If the ordinary text be adopted, there is no reason for taking ἐφή, as Jerome suggests, in the sense of the setting of a gem, "pala qua gemma continenter." See TABRET.

The tympanum was used in the feasts of Cybele (Herod. iv, 76), and is said to have been the invention of Dionysus and Rhea (Entr. Bacch. 59). It was played by women, who beat it with the palms of their hands (Ovid, Met. iv, 29), and Juvenal (Sat. iii, 64) attributes to it a Syrian origin: "Jam pridem Syrus in Tiberim defunctus Orontes Et linguis, et mores et cum tibiscus chordas Oblinguos, necon gentilis tympanum secum Vexit.

In the same way the tabor is said to have been introduced into Europe by the Crusaders, who adopted it from the Saracens, to whom it was peculiar (see Du Cange's note on De Joinville's Hist. du Roi Saint Louis, p. 61).

The author of Shute Hagybdorim (c. 2) gives the Greek κύμβαλος as the equivalent of ‛ĕph, and says it was a hollow basin of metal, beaten with a stick of brass or iron. The dif of the Arabs is described by Russell (Aleppo [1st ed.], p. 94) as "a hoop (sometimes with pieces of brass fixed in it to make a jangling) over which a piece of percussion is distended. It is beaten with the fingers, and is the true tympanum of the ancients, as appears from its figure in several reliefs, representing the orgies of Bacchus and rites of Cybele." The same instrument was used by the Egyptian dancing-women whom Hasaelquist saw (Traveela [ed. 1766], p. 59). In Barbary it is called tar, and is "made like a sieve, consisting (as Iaidore [Orig. iii, 31] describes the tympanum) of a rim or thin hoop of wood with a skin of percussion stretched over the top of it. This serves for the bass in all their concerts, which they accordingly touch very artfully with their fingers, or with the knuckles or palms of their hands, as the time and measure require, or as force and softness are to be communicated to the several parts of the performance" (Shaw, Travela, p. 202).

The Tar, or Modern Egyptian Tambourine.

Ancient Oriental Tympanum, or Tambourine.

Time (the proper and usual rendering of ἡ ἡμέρα, [later ἡμέρα, semidem], a general word, Gr. χρόνος, space of duration; while ἡμέρα, χρόνος, κας, χρόνος, signifies a fixed time, either by human or divine appointment, or the natural seasons). A peculiar use of the term occurs in the phrase "a time, times, and a half" ( Heb. בַּעֲשָׂרָה חָמֶשְׁנָה, Dan. xii, 7; Chald. בַּעֲשָׂרָה חָמֶשְׁנָה, vii, 25; Gr. ἡμέρα καὶ κας καὶ ἡμέρα, Rev. xii, 14), in the conventional sense of three years and a half (see Josephus, War, i, 1, 1). The following are the regular divisions of time among the Hebrews, each of which is invariably observed in the strict literal sense, except when explicitly modified by the immediate context. We here treat them severally but together, in the order of their extension, and refer to the several articles for more detailed information. See CHRONOLOGY.

1. Year (ipple), so called from the change of the seasons. The years of the Israelis, like those of the modern Jews, were lunar (Rabbinical יָמִי, of 554 d. 8 h. 48 min. 58 sec., consisting of twelve (unequal) lunar months; and as this falls short of the true year (an astronomical month having 29 d. 13 h. 44 min. 2.84 sec.), they were obliged, in order to preserve the regularity of harvest and vintage (Exod. xxix, 16), to add a month occasionally, so as to make it on the average coincide with the solar year (Rabbinical יָמִי), which has 365 d. 5 h. 48 min. 45.4 sec. The method of doing this among the very ancient Hebrews is entirely unknown (see a conjecture in Ideler, Chronol. i, 490; another in Greiner, Joed. p. 216). The Talmudists find mention of an intercalation under Hezekiah (2 Chron. xxx, ii; see also Mishna, Pesach, iv, 9), but without foundation (see, however, on the reconcilement of the lunar with the solar year, Galen, Comment. i, in Hippocr. Epidem. [Opp. ed. Kühn. xiii, 23]). Among the later Jews (who called an intercalated year יָמִי יָמִי, or יָמִי יָמִי, in distinction from a common year, or יָמִי יָמִי), an intercalary month was inserted after Adar, and was hence called Ye-daer (יֵדָא), or second Adar (יֵדָא יֵדָא) (Mishna, Edayoth, vii, 7; see the distinctions of the Gemarists in Reland, Antiq. Sacra, iv, 1; comp. Benjamin, Zuer Berechn. u. Gesch. d. jiid. Kalend. [Berl. 1817]; Ideler, ut sup. p. 587 sqq.; Anger, De Temp. in Act. Ap. Ratione, i, 31 sqq.). The intercalation (יֵדָא יֵדָא) was regularly decreed by the Sanhedrim, which observed the rule never to add a month to the sabbatical year. It usually was obliged to intercalate every third year, but occasionally had to do so in two consecutive years.

The Israelitish year began, as the usual enumeration of the months shows ( Lev. xxvii, 34; xxviii, 9; Num. ix, 11; 2 Kings xxv, 8; Jer. xxxix, 2; comp. 1 Macc. iv, 52; x, 21), with Abib or Nisan (see Esth. iii, 7), subseuent to and in accordance with the Mosaic arrangement (Exod. xii, 2), which had a retrospective reference to the departure out of Egypt (Ex. xii, 2; see Bähr, Synbolik, ii, 659). Yet as we constantly find this arrangement spoken of as a festal calendar, most Rabbinical and many Christian scholars understand that the civil year began, as with the modern Jews, with Tisri (October), but the ecclesiastical year with Nisan (Mishna, Rosh Ḥesh-banach, i, 3; Josephus, Ant. i, 9, 3. See also Rosenmüller, on Exod. xii, 2; Hitzig, Jekuth. p. 385; Seyffarth, Chronol. Sacra, p. 84 sqq.). But this distinction is probably a post-exilian reckoning (Hävernick argues against its inference from Ez 3, 1), which was an accommodation to the time of the arrival of returned exiles in Palestine (Ezra iii, 1 sqq.; Neh. vii, 72; viii, 1 sqq.), and later fell into harmony with the Seleucid era, which dated from October (see Beney, Monatsnam. p. 217; and comp. 1 Macc. iv, 52, x, 21; 2 Macc. xv, 87). Yet this has little countenance from the enactment of the festival of the seventh new moon ( Lev. xxiii, 34; Num. xxix, 1-6), which has in the
Mosaic legislation certainly a different import from the Rabbinical ordinance (see Vriemote, Observ. Misc. p. 284 sq.; Gersdes, De Festo Clongras [Daizb. 1700; also in his Exercit. Acad.]) See New Moon. Nor does the expression "in the end of the year" (יָמִּים תִּמְנָא) with reference to the Feast of Tabernacles (Exod. xxviii, 10), favor this assumption (see Iger, De sabb. p. 182, n. 2.); the preceding verse (Exod. xxviii, 7, 9) physicians (Job xxi, 25, as well as the custom of many other nations (Credner, et sup. p. 209 sq.), are very precarious argument. Nevertheless, it is clear that even in the pre-exilic period of the theocracy, the autumn, as being the close of the year's labor, was often regarded in the agrarian portion of Palestine (Isaiah lxxiv, 1; 458 sq.; see Dresde, Amas. Juda. ex Antiqu. Illust. [Lipa. 1766; merely Rabinic]; Selden, De Ame Civit. Vett. Heb. [Lond. 1644; also in Ugolino, Thesaur. xvii]; Nagel, De Calendario Vett. Ebr. [Aldinga, 1746]). Seyfarth maintains that even prior to the destruction of Jerusalem in the first year of the first moon (Zelebrahim, d. deutsch. morgend. Gelechisc. ii, 244 sq.). The prevailing belief, however, that they had from the first such a year has been of late combated by Böttcher, Probl. alt. Geschriftk. p. 283; De Infernus, i, 125 and Credner (Joni, i, 20, sq.) most stoutly by Seyfarth (Chronol. Sacra, p. 36 sq.) Credner holds that the Israelites originally had a solar year of thirty-day months and that this was exchanged for the lunar year when the three great festivals were accurately determined, i.e., about the time of king Hezekiah and Josiah (on the contrary, see Von Bohlen, Genesis, p. 105 sq.; Benley and Stern, Uber die Monatennamen, p. 5 sq.). Seyfarth, however, ascribes the solar year to the Jews down to about 200 B.C.

A well-defined and universal era was unknown among the ancient Hebrews. National events are sometimes dated from the departure of the Israelites from Egypt (Exod. x, 1; Numb. xxxii, 38; 1 Kings vii, 1), usually from the accession of the kings (as in Kings, Chron., and Jer.), later from the beginning of the exile (Ezek. xxxiii, 21; xi, 1), Jeremiah reckons the Captivity according to the years of Nebuchadnezzar (xxxv, 1; iii, 12; 26 sq.; but the 20th lunar month in the post-exilic books date according to the regnal years of the Persian masters of Palestine (Ezra iv, 26; vi, 15; viii, 7 sq.; Neh. ii, 1; v, 4; xiii, 6; Hag. i, 2, 11; Zech. vii, 1). But as Syrian vassals the Jews adopted the Greek (1 Macc. i, 10) or Seleucid era (רומא לְשׁוֹן, era contractum, since it was used in contracts generally, Arab. karkarykh dha-kerfis), which dated from the overthrow of Antiochus Nicana (Ant. xvi, 2; Bar. xxv, 1), and began with the autumn of B.C. 312 (see Ideler, Handb. d. Chronol., i, 448). This reckoning is employed in the books of the Macabees, which, however, singularly differ by one year between themselves, the second book being about one year behind the first in its dates (comp. 1 Macc. vi, 16 with 2 Macc. vi, 21; 1 Macc. vi, 20 with 2 Macc. xiii, 1), from which it would seem that the author of 2 Macc. had a different epoch for the era. Seleuc, from the author of 1 Macc., with the latter of whom Josephus agrees in his chronology. Inasmuch as 1 Macc. always counts by Jewish months in the Seleucid era (i, 57; iv, 52, 59; vii, 45; xiv, 27, xvi, 14), and these are computed from Nisan (x, 21; xvi, 14)—the second book likewise counts by Jewish months (i, 18; x, 5, xv; xvi, 57; on the contrary x, 21)—we might suppose that the former begins the Seleucid era with the spring of B.C. 312, while the latter begins it with the autumn of B.C. 311 (Seyfarth, Chronol. Sacra, p. 20).

Hermann, De Aera Seleucid. et Regum Syriae Successione (Kil. 1732). Still another national reckoning is given in 1 Macc. xiii, 41 sq., namely, from the year of the deliverance of the Jews from the Syrian yoke, i.e., seven years after Seleucus I Nicator (Ant. B.C. 145). Josephus, Ant. iii, 6, 6), and this era appears upon Parthian coins (Eckhel, Doctrina Numm. Vett. i, 483 sq.). On other Jewish eras see the Mishna (Gittin, viii, 5). See Year.

2. Month (יָמִּים), lit. new, sc. moon; seldom and more Aramaic יִשְׁמָעֵל, the moon). The months of the Hebrews, as stated above, were lunar (as appears from the foregoing names), and from the new moon as ocularly observed by the synodic lunar months had to be reckoned to the 14th min. 3 [strictly 282] sec. (Ideler, Chronol., 485). This is certain from the post-exilic period (Mishna, Rosh Hashanah, i, 5 sq.), but for pre-exilic times various conjectures have been hazarded (see above). The length of the lunar month in the later period depended upon the day when the appearance of the new moon was announced by the Sanhedrim (see a similar reckoning in Macrobr. Sat. i, 15, p. 273 ed. Bip.), which thus made the month either twenty-nine days (יִשְׁמָעֵל, i.e. short) or thirty days (יִשְׁמָעֵל, i.e. full), according as the day was included in the following or the preceding month. The general rule was that in one year not less than four nor more than eight full months would occur (Macrobr. Sat. i, 18; Arb. i, 20; Bar. xxv, 1), and the appearance of the lunar to the solar year was by intercalation (יִשְׁמָעֵל), so that whenever in the last month, Adar, it became evident that the Passover, which must be held in the following month, Nisan, would occur before harvest, i.e. not at the time when the sun would be in Aries (Josephus, Ant. iii, 10, 5), an entire month (Va. dar) was skipped. But when Adar was the first month the intercalary year (יִשְׁמָעֵל, which, however, according to the Gemara, did not take place in a sabbatic year, but always in that which preceded it; nor in two successive years, nor yet more than three years apart). See Anger, De Temp. in Act. Ap. Ratione, p. 80 sq.

Prior to the exile the individual months were usually designated by numbers (the twelfth month occurs in 2 Kings xxvii, 27; Jer. iii, 8; Ezek. xxviii, 1; comp. 1 Kings iv, 7); yet we find also the following names: Ear-month (יָמִּים), Exod. xiii, 4; xxviii, 15; Deut. xvi, 1, etc.), corresponding to the later Nisan; Bloom-month (יִשְׁמָעֵל) 1 Kings vi, 57, the second month; Rain-month (יִשְׁמָעֵל), vi, 38, the eighth (connected by Benley, p. 182, with the word יִשְׁמָא, see the Talmudic interpretation cited by him, p. 16); Fresh-month (יִשְׁמָא, vii, 2), the seventh; all of which seem to be more appellatives (see Benley and Stern, Uber die Monatennamen einiger alten Volker [Ber. 1860], p. 2). After the exile the months received the following names (Gemara, Pesach, xiv, 2; Targ. Sheni on Esth. iii, 7 sq.; comp. Mishna, Shekal. iii, 2; 1. Nisan (יִשְׁמָא), Neh. ii, 1; Esth. iii, 7), the first month, in which the Passover (ו. ו) was held (and in which the vernal equinox fell, Josephus, Ant. iii, 10, 5), corresponding, in general to our April (Ideler, Chronol. 1, 491), and answering (Josephus, Ant. iii, 10, 5; War, v, 3, 1) to the Macedonian-Syrian Xanthicus, also (Ant. ii, 14, 6) to the Egyptian month Pharnautius, which last, however, was March 27-April 26 of the Julian calendar (Ideler, ut sup. p. 143); 2. Tyros (יִשְׁמָא) Chronon. x, 22; 3. Strons (יִשְׁמָא), Esth. viii, 9; Sozou, Bar. i, 8; 4. Tamudis (יוֹנָת), 5. Ab (יוֹנָת), 6. Elah (יוֹנָת), Neh. vi, 15; Elad, i, 14; Macc. xiv, 27), the last month of the civil year in the post-exilic age (Mishna, She'beth, x, 2; Erebain, iii, 7); 7. Tishri (יוֹנָת), in which the festivals of Atonement and Tabernacles fell
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TIME

(also the autumnal equinox): 8. Marchehadn (מרחשון יב), Maaseywan or Maaseywan, Josephus, Ant. i, 3, 8; 9. Kislev (כסל), Neh. i, 1; Zech. vii, 1; Xaol, 1 Mac. i, 54); 10. Tebet (תבêt, Esth. ii, 16); 11. Shabbat (שבת), Zech. i, 7; S. ßêrêr (סערה, Mac. xvi, 14); 12. Adar (אדר), Esth. iii, 7; vii, 12; Adar, 2 Mac. xcv, 37); 13. Vê-Adar (ו-אדר), or second Adar (שׁוֹדֵי אַדָּר or שׁוֹדֵי אַדָּר). Occasionally, however, the months were newly numbered in the post-exilic period likewise (Hag. i, 1; ii, 1 sq.; Zech. i, 11; vii, 19; Neh. vii, 72; viii, 3, 14; Dan. x, 4; 1 Mac. ix, 3, 54; x, 21; xii, 51). On the origin and signification of those names, see Gesenius, p. 946; Gessner, p. 947. From the fact that the second book of Maccabees and Josephus reckon according to the Syro-Macedonian months (Diocarsus, Xanthicus, etc.) it does not follow that the Jews adopted this calendar in the Seleucid era. In 2 Mac. the Egyptian months (Ephra, Pochon) are named. See Potts in the Hal. Lit.-Zent. 1889, No. 46-50; Carpozov, Appar. p. 356 sq.; Michaelis, Comment. 1768-68, Oblat. p. 16 sq.; Langhausen, De Memvi Vett. Hebr. Lunarii (Jen. 1718; also in Ugelino, Theaur. xvii); Ideler, Chronol. i, 448 sq., 509 sq. See Month.

3. Week (שבת, lit. seven). This division of the synodal lunar month into seven days (whereas the Hebrews reckoned the week in the Solar cycle of seven days among other Semitic peoples and the Egyptians, Ideler, Chronol. i, 178; ii, 473); but only among the Israelites was this arrangement associated with cosmogony, with law, and with religion itself, so as to enter into real civil life and form the basis of the whole cycle of festivals. See Sabbath. But ordinarily, days rather than weeks (as also among the Greeks and Romans) constituted the conventional mode of computing time (but see Lev. xii, 5; Dan. x, 2 sq.). In the post-exilic period the reckoning by weeks became more customary, and at length special names for particular week-days came into use, enumerated after the formula יָמִי, or יָמָוָי, יָמָוָי, or יָמָוָי, etc. (Mark x, 2, 9; Luke xiv, 1; Acts xx, 7; 1 Cor. vii, 2; see also, Eppian. Her. lvii, 12, 2; also in Chal. with יָמִי or יָמָוָי; see also Otho, Lex. Robb. p. 273. The word יָמִי does not occur in the New Test.; see also Ideler, Chronol, i, 481). The astronomical derivation of the week naturally grows out of the obvious fact (Chronol. i, 60) that the moon changes about every seven (properly seven and three eighth) days, so that the lunar month divides itself into four quarters. Hence nations which have no historical relation in this respect nevertheless agree in the observance (Chronol. i, 88). The days of the week were named long before the Christian era on regular astrological principles from the seven planets (Lubbe, Apsiph. p. 393 sq.), which (according to Dion Cass. xxxviii, 18) was an Egyptian invention. They began with Sat-urn's day (Saturday), inasmuch as Saturn was the outermost planet, but among the Jews this day (the Sabbath) was the last of the week, and so the Jewish or Christian week commences with Sunday. But these heathenish names were never in general use among the Jews (see Buh, Symbolii, 158 sq.). Weeks or heptads of years belong, among the Jews, to the prophetic poetry; but in one instance they occur in a literal sense in prose (Dan. vii, 24-27) as was also among the Romans such annum hediomades were known (Gell. iii, 10; Censorin. De Die Nat. xiv). See Week.

4. Day (יָמִי, so called from its heat; יָמָוָי). The civil day (יָמִי, 2 Cor. xi, 25) was reckoned by the Hebrews from sundown to sundown (Lev. xxvii, 92); most other ancient nations computed time according to the month's course (Yllny, ii, 79; Tacit. Germ. c. xi; Cæs. B.G. i, 62; 18); also among the Romans such annum hediomades were known (Gell. iii, 10; Censorin. De Die Nat. xxiii); but before the exile they seem to have not divided the day into special or well-defined portions beyond the natural divisions of morning (יָמִי; see the definition for the Temple-service in the Mishna, Timid, iii, 2), noon (יָמִי, Gen. xliii, 16; Deut. xxviii, 29; comp. דֹּלֶה, Gen. xviii, 1; 1 Sam. xi, 11; and יָמִי, Prov. iv, 18), and evening (יָמִי, comp. also יָמָוָי, the morning and evening breeze), which were in general use, as among the modern Arabs (Nisibeir, Bedouin, p. 108 sq.). During the exile the Jews appear to have adopted the division into regular hours (Chal. יָמִי) (Dan. iv, 16; v, 5; 2 Esdr. vi, 24), as (according to Herod. ii, 109) the twelve hours of the day originated among the Babylonians; and in the New Test., the hours are frequently enumerated. As, however, every natural day was divided into twelve hours (John xi, 9; see Ideler, Chronol. i, 84 sq.), they must have been unequal at different seasons of the year, since in the latitude of Palestine the longest summer day lasts from about four A.M. to eight P.M. (Mayr, Res. iii, 15), being about four hours longer than the shortest. The hours of the day (for those of the night, see Night-watch) were naturally counted from sunrise (cock-crowing, בקיעת הַנַּחַל) was a designation of time observed in the Temple, Mishna, Timid, i, 2; whence the third hour (Matt. xx, 3; Acts ii, 15) corresponds about to our nine o'clock A.M. the time when the market-place was full of men, תֶּלֶת, Tobit iv, 15; see Epsiphan. Her. lvii, 12; see also Epsiphan. Her. lvii, 12; see also, Epsiphan. Her. lvii, 12; see also Otho, Lex. Robb. p. 273. The word יָמִי does not occur in the New Test.; see also Ideler, Chronol, i, 481). The Oriental Asiaties, especially the Babylonians (Herod. ii, 109, Vitruv. ix, 9), had from early times sundials (horologia solaria) or shadow-measures (Pliny, xxxvi, 15); and hence, from the intercourse with Babylon, this useful contrivance may have been introduced into Palestine even before the exile. At all events, something of the kind seems to be meant by the "degrees of Ahaz (אַהַּז, Isa. xxxviii, 8; comp. 2 Kings xx, 9), either an obelisk which cast its shade upon the steps of the palace, or perhaps a regular gnomon with degrees marked on it (Targ. Jonath. נִצָּת אַהַּז; Symmachus, ἁρματον; Jerome, horologium; see Salmas. Ad Soln. p. 447 sq.; Martini, Abhandl., e.d. Sonnenuhr der Alteren Welt. Leipz. 1772); also De Horologio Vet. Sciocris (Amst. 1777). The Romans after U.C. 595 used water-clocks (clepsydras, Vitruv. ix, 9; Pliny, vii, 60) for the watch-room of post-courses (Veget. Mil. iii, 8) and for regulating the continuity of speaking (Philo, Opp. ii, 597; Becker, Gallus, 187). Whether this derived among the Jews in the time of Christ, we know not (Zellert, De Horologio Caesaris [Altoldf. 1721], does not touch the point); but they could not have been ignorant of some means of measuring time, whether dials or water-clocks, since the latter are in frequent use in the modern East (Catt. 1788). Flinders, Ancient Egyptian Life and Manners (Lond. 1865); id. Assyri.-Babylonian Measures of Time (ibid. eod). See Calendar.
TIMNATH-HERES

TIMNATH (Heb. Tímán, Tímánath, Tímánath-sérah; Gen. xxxvi. 22; 1 Chron. i. 89), the name of a woman and also of a man.

1. (Sept. Qôcupna.) A concubine of Eliphas, son of Esau, and by him mother of Amalek (Gen. xxxvi. 12; named [apparently only] in 1 Chron. i. 86 [by an ellipsis] as a son of Eliphas); probably the same as the sister of Lot; and daughter of Seir the Horite (Gen. xxxvi. 22; 1 Chron. i. 89). B.C. considerably post 1683.

2. (Sept. Ṭwamāv; A. V. "Timnah"). The first named of the Esauite "dukes" or sheiks in Mount Seir (Gen. xxxvi. 40; 1 Chron. i. 51). B.C. long post 1683.

TIMNÁH (Heb. Tímánáh, Tímánah, portion), the name of several places in Palestine, which appears in the original, either simple or compounded, in several forms, not always accurately represented in the A. V. We treat under this head only the simple name, reserving the compounds for a separate article. See also TIMNA.

1. The place near which Tamar entreated Judah in the field (Gen. xxxviii. 13; 16, 17; 2 Sam. xi. 4, 5; Heb. with נ directive, Tímâtkah, según; Sept. Qôcupna; Vulg. Thamathuah; A. V. "to Timnah"). It had a road leading to it (ver. 14), and as it lay on high ground (ver. 12), it probably was the same with the Timnah in the mountain district of the tribe of Judah (Jos. xv. 57; Sept. Ṭwamāv v. r. Ṭwamāvā; Vulg. Thamana). As it lay in the same group with Ziph, Ziphon, and Carmel, south of Seir the Horite (Num. xxvii. 2, 7; 1 Chron. vi. 26, 27; Num. Comment, ad loc.), it may perhaps be identical with a ruined site upon a low hill on the west of the road between Ziph and Carmel, "called Üm el-áMOD ('mother of the pillar'). Foundations and heaps of stones, with some cisterns, cover a small tract of ground, while two or three ruined houses mark the site probably of a village church, and give occasion for the name" (Robinson, Bibl. Res. ii., 192; comp. p. 629).

2. A town near the north-west border of Judah, between Beth-hemesh and Ekron (Josh. xv. 10; Sept. Ayí v. r. Nôzq; Vulg. Thamana). It is doubtless the same with the same name in Dan (Josh. xix. 43, 48; Heb. with מ paragogy, Tímâtkah, según; Sept. Qôcupna; Vulg. Thamana; A. V. "Timnah"). "In the vicinity of Ekron; and likewise with the residence of Samson's first wife (Judg. xiv. 1, 2, 5; Heb. likewise with מ appended; Sept. Qôcupna; Vulg. Thamana; A. V. "Timnath"); Josephus, Ṭwamâvá, Ant. v. 8, 5), which lay on the Philistine edge of the Shephelah (Judg. xiv. 1); and both are therefore the same place, and not the towns of the tribe of Abash (2 Chron. xxviii. 18; Sept. Qôcupna; Vulg. Thamana). At this last date it had suburbs adjoining ('villages'); and in Samson's day it contained vineyards, haunted, however, by such savage animals as indicate that the population was but sparse. It was on higher ground than Ashkelon (Judg. xiv. 19), but lower than Zorah, which we may presume was Samson's starting-point (xiii. 25). After the Danites had deserted their original allotment for the north, their towns would naturally fall into the hands of Judah, or of the Philistines, as the continual struggle between them might happen to fluctuate. In the later history of the Jews, Timnah must have been a conspicuous place. It was fortified by Bacchides as one of the most important military posts of Judea (Ṭwamâvā, 1 Mac. ix. 50), and it became the head of a district or topharchy, which was called after its name, and was reckoned the fourth in order of importance among the fourteen into which the whole country was divided at the time of Vespasian's invasion (Ṭwamâvá, Josephus, War, iii. 3, 5; see Pliny, v. 14). Eusebius and Jerome (Onomast. s. v. Ṭwamâvā, "Timnath") confounded it with the Timnah of Judah's adventure with Tamar, but say that it still existed as a large village near Diospolis on the road to Jerusalem.

According to Schwartz (Palest. p. 106), it is likewise mentioned in the Talmud (Sotah, fol. 10 b). The modern representative of all these various forms of the same name is probably Timneh, a deserted village about two miles west of Beth-shean (Beth-shan), but in the broken undulating country by which the central mountains of this part of Palestine descend to the maritime plain (Robinson, Bibl. Res. ii. 842; Thomson, Land and Book, ii. 861).

Tîmnâth-îhères (Heb. Tîmnâth Chêres, Chêresh; Gen. xxviii. 7, 8; 1 Chron. ii. 53; Thumachat; Judg. ii. 9), or Tîmnâth-sûrah (Heb. Tîmnâth-Sûrah, Sûra, Sûrah; Gen. xxviii. 7, 15; 1 Chron. ii. 53; Thumachat Suara; Tûram ch'ere; Vulg. Thamathuath Saura et Tûram ch'ere; Jos. xix. 5; xxiv. 30; Josephus, Ṭwamâvá, Ant. v. i. 29), the name (varied only by the transposition of the last two consonants of the latter part) by which the city and burial-place of Joshua was known. The Jews adopt Heres as the real name; interpret it to mean "the sun," and see in it the name of the sun-god. Joshua and his people stood still, which is to them the greatest exploit of Joshua's life, as they state that the figure of the sun (temunath ha-chere) was carved upon the sepulchre (Rashi, Comment, ad loc.). Others (as Fürst, i. 442), while accepting Heres as the original form, interpret that word only as a "sun," and the word "Heres" as an original word of the soil. Others, again, like Ewald (Gesch. ii. 347, 8) and Bertheau (On Judges), take Sûrah to be the original form, and Heres an ancient but unintentional error. It was the spot which at his own request was presented to Joshua after the partition of the country was completed (Josh. xix. 30), and in "the border of which he was buried" (xxiv. 30). It is specified as "in Mount Ephraim on the north side of Mount Gaash." Timnath-sûrah and the tomb of its illustrious owner were shown in the time of Jerome, who mentions them in the Epitaphium Paula (§ 15). Beyond its being south of Shechem, he gives no indication of its position, but he dismisses it with the following characteristic remark, a fitting tribute to the simple self-defender of the great soldier of Israel: "Satisque mirata est, quod possidetor possessi- sionum sibi montana et aspera delegit." Hebrew tradition, in accordance with the above Rabbinical interpretation, tells that the city of which Sûrah was the seat is said by rabbi Jacob (Carmoly, Itinéraires, p. 186), Hap-Parchi (Asher, Benj. of Tudela, p. 434), and other Jewish travellers down to Schwarzer in our own day (Palest. p. 151), to be about five miles south of Shechem (Nabül). This is doubtless the present Keft-Hârût, or Keft-Hârût, which is about four miles east of the distance S.S.W. of Nablûs. The modern village has three sacred places—one of Nebî Nûn, i.e. the tomb of Nun; the second, Nebi Lusha, i.e. the tomb of Joshua; and the third, Nebi Kif, i.e. the tomb of the "division by lot" (Conder, Tent-Work in Palestine, i. 78). Another and more promising identification has, however, been suggested in our own day by Dr. Smith (Bibl. Sacra [1848], p. 478 sqq.). In his journey from Jïfina to Mejdel-Yaba, about six miles from the former, he discovered the ruins of a considerable town by the name of Tîmneh on a gentle hill on the left (south) of the road. Opposite the town (apparently to the south) was a much higher hill, in the north side of which are several excavated sepulchres, which in size and in the richness and character of their decorations resemble the so-called "Tombs of the Kings" at Jerusalem. The mound or tell stands on the south bank of a deep valley, surrounded by desolate hills, and reached only by a cleft in a sheer cliff, by a cave; to the south-west is a beautiful and immense oak-tree, called by the natives Sheik et-Teim, "the chief, the servant of God." South of the tell the hillside is hollowed out with many tombs, most of which are choked up. One of these has a porch with two rude pilasters, and along the façade are over two hundred
niches for lamps; the trailing boughs of the bushes above hang down picturesque ly, and half cover the entrance. Within are three kokim, or cells, and through the central one it is possible to creep into a second chamber with only a single grave. Other tombs exist farther east, one having a sculptured façade; but the tomb described is the one popularly supposed to be that of Joshua (Conder, _sup. c. 228). See _Joshua_.

_Tim'nite_ (Heb. ḫimmî, ḫimmî; Sept. ΘημεïaΣευκ v. r. Θημουï), a designation of Samson's son's father-in-law, from his residence in Timnah (Judg. xv, 6).

_Tīm'oon_ (Tīmōw', a common Greek name), the fourth named of the seven, commonly called "deacons" [see _Deacons_], who were appointed to act as almoners on the occasion of complaints of partiality being raised by the Hellenistic Jews at Jerusalem (Acts vi, 5). A.D. 29. Like his colleagues, Timon bears a Greek name, from which, taken together with the occasion of their appointment, it has been inferred with much probability that the seven were themselves Hellenists. Nothing further is known of him with certainty; but in the _Synopsis de Vida et Morte Propheta rum, Apostolorum, et Discipulorum Domini_, ascribed to Dorotheus of Tyre (Bibl. Mat. Patram. iii, 149), we are informed that he was one of the "seven-and-twenty" disciples (the catalogue of whom is a mere collection of four New Testament names), and that he was regarded as bishop of Bost ra ("Bostra Arabum"), where he suffered martyrdom by fire.

Timoteans, a section of the Alexandrian Monophysites (q. v.), so named from Timoteus _Aphurius_, a bitter opponent of the canons of Chalcedon. During the patriarchate of Proterius, Timoteus established schismatical assemblies in Alexandria, having persuaded a few bishops and monks to join him in his secession from the communion of the patriarch. On the death of the emperor Marcian, he succeeded in obtaining consecration from two heretical and exiled bishops, and Proterius was murdered by the partisans of the usurping patriarch on Good-Friday, A.D. 457. After maintaining his position for three years, he was banished to the ancient Cherson, near Sebastopol, but was recalled by the emperor Basiliscus, and took possession of the patriarchal throne of Alexandria in 470. The opinions of Timoteus and his party went the full length of extreme Eutychianism, and in some of his writings he seems to write as if he himself did not exist (May, _Nova Collect. vii_, 257, 304, 305), he is found saying that the nature of Christ is one only—that is, divine; that in the first starting-point of conception by his mother he had one substance with human nature, but that he was not born of the Blessed Virgin in the ordinary way of a human virgin, but could not have been preserved. This form of Eutychianism thus repudiated the reality of Christ's human nature, and was practically identical with the opinion of the Docetists.

_Timoth'ees_ (Τιμόθεος, honoring God, a frequent name in Greek and Roman history; see Athen. x, 419; xiv, 626; Livy, xlii, 67; Pliny, vii, 57; xxxiv, 19, 94; xxxvi, 4, 9), the name of three Jews (such, at least, by assumption), who occupied the central place in the Ammonites (1 Macc. vi, 9), who was defeated on several occasions by Judas Maccabaeus (ver. 6, 11, 34-44). B.C. 164. He was probably a Greek adventurer (comp. Josephus, _Ant. xii_, 8, 1) who had gained the leadership of the tribe. Thus Josephus (_Ant. xii_, 8, 1) identifies him with "Tim'mon, a son of Aaro n," mentions one "Zeno, surnamed Cotyias, who was despot of Rabbah" in the time of Hyrcanus (I).

2. In 2 Macc. a leader named Timoteus is mentioned as having taken part in the invasion of Nicanaor (vii, 30; ix, 5). B.C. 166. At a later time he made preparations for a second attack on Judas, but was driven to a stronghold, Gaza, which was stormed by Judas, and there Timoteus was taken and slain (2 Macc. 4-57). It has been supposed that the events recorded in this latter narrative are identical with those in 1 Macc. vi, 5-8, an idea rendered more plausible by the similarity of the names of Jazer and Gazara (in Lat. _Ga zaser, Jazare, Gazara_). But the name Timoteus was very common, and it is evident that Timoteus the Ammonitic leader was not slain at Jazer (1 Macc. v, 34); and Jazer was on the east side of Jordan, while Gaza was almost certainly the city as Gaza (1 Macc. ii, 23; Gazara; Jazzer). It may be urged further, in support of the substantial accuracy of 2 Macc., that the second campaign of Judas against the first-named Timoteus (1 Macc. v, 27-44) is given in 2 Macc. xii, 2-24 after the account of the capture of Gaza and the death of the satrap of Egypt. We may add that all the differences in the narratives are blunders in 2 Macc. (De _Fide Liber. Macc. _§_xxxix.), and this in he is followed by Grimm (On _2 Macc. _xx, 24, 32). But, if any reliance is to be placed on 2 Macc., the differences of place and circumstances are rightly taken by Patri cius to mark different events (De _Liber. Macc. _§_xxxii., p. 259).

3. The Greek form of the name of TIMOTHEUS (q. v.), the special follower of Paul (Acts xvi, 1; xviii, 14, etc.). He is called by this name in the A.V. in every case except 2 Cor. i, 1; Phil. i, Heb. xiii, 25, and the episa cles addressed to him (1 Tim. i, 2, 18; vi, 20; 2 Tim. i, 2).

_Tim'othy_ (Τιμόθεος, i. e. TIMOTHEUS [q. v.], as the name is given in the A. V. Acts xvi, 1; xvii, 14, 15; xviii, 3; xix, 22; xx, 4; Rom. xvi, 21; 1 Cor. iv, 17; xvi, 10; 2 Cor. i, 19; Phil. i, ii; ii, 19; Col. i, 1; 1 Thess. i, 1; iii, 26; 2 Thess. i, 1), one of the most interesting of Paul's converts of whom we have an account in the New Testament. Finally we have tolerably copious details of his life and relations in the frequent references to him in that apostle's letters to the various churches, as well as in those addressed to him personally.

1. _Hes. Hier._, 1. 67, the disciple of Paul, and son of one of those mixed marriages which, though condemned by stricter Jewish opinion, and placing their offspring on all but the lowest step in the Jewish scale of precedence, were yet not uncommon in the later periods of Jewish history. The children of these marriages were known as _mesokleres_ ("bastards"), and stood just above the Nethinim. This was, however, _cateris paribus_. A bastard who was a wise student of the law was, in theory, above an ignorant high-priest (Gem. _Heros. Horayoth_, fol. 84, in Lightfoot, _Hor. Heb._ in _Matt. xxiii, 14_; and the education of Timothy (2 Tim. iii, 15) may have helped to overcome the prejudice which the Jews would naturally have against him on this ground. The mother was a Jewess, but the father's name is unknown; he was a Greek, i. e. a Gentile, by descent (Acts xvi, 1, 5). If in any sense a proselyte, the fact that the issue of the marriage did not receive the sign of the covenant would render it probable that he belonged to the class of half-converts, the so-called _Prosleities_ of the _Scape_, not those of Righteousness, if such a class as the former existed. See _Prosleity._

The absence of any personal allusion to the father in the Acts or Epistles suggests the inference that he must have died or disappeared during his son's infancy. The care of the boy thus devolved upon his mother, Eunice, and her mother, Lois, who are both mentioned as sincere believers (2 Tim. i, 5). Under their training his education was emphatically Jewish.

From a child he learned (probably in the Sept. version) to read the _LXX_. The language of the Acts leaves it uncertain whether Lystra or Derbe was the residence of the devout family. The latter has been inferred, but without much likelihood, from a possible construction of Acts xx, 4, the former from xvi, 2, (see Neander, _Fluss_ and _Leit._ i, 298; Alford and Walford, _Comment._ p. 291). The absence of any indication of the existence of a synagogue makes this devout consistency more noticeable. We may
think here, as at Philippi, of the few devout women going from the synagogue of a noisy river-side oratory (Conybeare and Howson, i, 211). The reading ἐφ' ἱνα in 2 Tim. iii, 14, adopted by Lachmann and Tischendorf, indicates that it was from them as well as from the apostle that the young disciple received his first impression of Christian truth. It would be natural that a character thus fashionably brought together would find its epitaph in a female pen. A continuation far from robust (1 Tim. v, 28), a morbid shrinking from opposition and responsibility (iv, 12-16; v, 20, 21; vi, 11-14; 2 Tim. ii, 1-7), a sensitiveness even to tears (i, 4), a tendency to an ascetic rite which he had not strength to bear (1 Tim. v, 28), united, as it often is, with lowliness, even to the point of what Routh calls a "feminine" despair, is like the editor's dissertation De Neokrateis, Ἠπισκόπους, by Bonius, in Hase, Thessalonicis, vol. ii) from "youthful lusts" (2 Tim. ii, 22) and the softer emotions (1 Tim. v, 2)—these we may well think of as characterizing the youth as they afterwards characterized the man.

2. His Conversion and Ordination.—The arrival of Paul and Barnabas in Lycaonia (Acts xiv, 6) brought the message of glad tidings to Timothy and his mother, and they received it with "unfeigned faith" (2 Tim. i, 5). A.D. 44. If at Lystra, as seems probable from 2 Tim. i, 4, may be the "short circuit prepared for him a life of suffering" (ver. 22). From that time his life and education must have been under the direct superintendence of the body of elders (ver. 23). During the interval of three years between the apostle's first and second journeys, the youth had greatly matured. His zeal, probably his asceticism, became known both at Lystra and Iconium. The mention of the two churches as united in testifying to his character (xvi, 2) leads us to believe that the events after his apostleship of Corinth, to the extent that he had already been employed in what was afterwards to be the great labor of his life, as "the messenger of the church," and that it was his tried fitness for that office which determined Paul's choice. Those who had the deepest insight into character and spoke with a prophetic utterance pointed out to him (1 Tim. i, 18; iv, 14), as others had pointed before to Paul and Barnabas (Acts xiii, 2), as specially fit for the missionary work in which the apostle was engaged. Personal feeling led Paul to the same conclusion (xvi, 3), and he was solemnly set apart (the whole assembly of the elders laid their hands upon him) to do the work, and possibly to bear the title, of evangelist (1 Tim. iv, 14; 2 Tim. i, 6; iv, 5). Iconium has been suggested by Conybeare and Howson (i, 289) as the probable scene of the ordination.

A great obstacle, however, presented itself. Timothy, though inheriting, as it were, from the noble side (Wattstein, ad loc.), and therefore reckoned as one of the seed of Abraham, had been allowed to grow up to the age of manhood without the sign of circumcision, and in this point he might seem to be disclaiming the Jewish blood that was in him and choosing to take up his present nature (ver. 4). Had he, by reason of his position, it would have been utterly inconsistent with Paul's principle of action to urge on him the necessity of circumcision (1 Cor. vii, 18; Gal. ii, 3; v, 2). As it was, his condition was that of a negligent, almost of an apostate, Israelite; and, though circumcision was nothing, and uncircumcision was nothing, it was a serious question whether the scandal of such a position should be allowed to frustrate all his efforts as an evangelist. The fact that no offence seems to have been felt hitherto is explained by the predominance of the Gentile element in the churches of Lycaonia (Acts xiv, 27). For many years, therefore, the Jews, who had already shown themselves so ready to attack, and then the scandal would come out. They might tolerate a heathen, as such, in the synagogue or the church, but an uncircumcised Israelite would be to them a horror and a portent. With a special view to their feelings, much less to any sacrifice which little, who had refused to permit the circumcision of Titus, "took and circumcised" Timothy (xvi, 8); and then, as conscious of no inconsistency, went on his way distributing the decrees of the council of Jerusalem, the great charter of the freedom of the Gentiles (ver. 4).

Henceforth, one may suppose, to be the constant companion. Not since he parted from Barnabas had he found one whose heart so answered to his own. If Barnabas had been as the brother and friend of early days, he had now found one whom he could claim as his own by a spiritual passage (2 Tim. i, 2). He calls him "son" (2 Tim. i, 6); the great name of "faith" (ver. 2): "my beloved son" (1 Cor. iv, 17); "my workfellow" (Rom. xvi, 21); "my brother" (which is probably the sense of Υςταμενον ο δοκιμος in 2 Cor. i, 1).

3. His Evangelistic Labors and Journeys.—Continuing his second missionary tour, Paul now took Timothy with him, and, accompanied by Silvanus, and probably Luke also, journeyed at length to Philippi (Acts xvi, 12), where the young evangelist became conspicuous at once for his filial devotion and his zeal (Phil. ii, 22). His name does not appear in the account of Paul's work at Thessalonica, and it may be that he remained some time at Philippi, and then acted as the representative of the members of that church sent what they were able to give for the apostle's wants (iv, 15). He appears, however, at Berea, and remains there when Paul and Silas are obliged to leave (Acts xvi, 14), going on afterwards to join his master in Greece (Acts xvi, 21; iv, 22). Meanwhile he is sent back to Thessalonica (ibid.), as having special gifts for comforting and teaching. He returns from Thessalonica, not to Athens, but to Corinth, and his name appears united with Paul's in the opening words of both the letters written from that city to the Corinthians (1 Thess. i, 1; 2 Thess. i, 1). Dr. Wordsworth infers from 2 Cor. ix, 11 and Acts xviii, 5 that Timothy brought contributions to the support of the apostle from the Macedonian churches, and thus released him from his constant labor as a tent-maker. Here, also, he was apparently active as an evangelist (2 Cor. i, 19), and on Paul's probable proconsular and娶象, devoted the duty of baptizing the new converts (1 Cor. i, 14). Of the next four or five years of his life we have no record, and can infer nothing beyond a continuance of his active service as Paul's companion.

When we again meet with him, it is as being sent on his missionary work (Acts xix, 21-24). We hear of his troubles and sufferings even at this early stage of his life. It is probably in the period of his first work that, after accomplishing the special work assigned to him, he returned by the same route and met Paul according to a previous arrangement (ver. 11), and was with him when the second epistle was written to the Church of Corinth (2 Cor. i, 1). He returns with the apostle to that city, and joins in messages of greeting to the disciples whom he had known personally at Corinth and who had since found their way to Rome (Rom. xvi, 21). He forms one of the company of friends who go with Paul to Philippi and then sail by themselves, waiting for his arrival by a different ship (Acts xx, 2). He accompanies Paul in the latter's second visit to Jerusalem, and what became of him during Paul's imprisonment at Caesarea, are points on which we must remain uncertain. The language of Paul's address to the
elders of Ephesus (ver. 17–25) renders it unlikely that he was then left there with authority. The absence of his name from ch. xxvii in like manner leads to the conclusion that he did not share in the perilous voyage to Rome in 62 (ver. 13), and became sick shortly, soon after his arrival in Rome, and was with him when the epistles to the Philippians, to the Colossians, and to Philemon were written (Phil. i, 1; ii, 19; Col. i, 1; Philem. 1). All the indications of this period point to incessant missionary activity. As before, so now, he is to precede the personal grace of the apostle, inspecting, advising, reporting (Phil. ii, 19–28), caring especially for the Macedonian churches as no one else could care. The special messages of greeting sent to him at a later date (2 Tim. iv, 21) show that at Rome also, as elsewhere, he had gained the warm affection of those among whom he ministered. Among those most eager to be thus remembered to him we find, according to a fairly supported hypothesis, the names of a Roman noble, Pudens (q.v.), of a future bishop of Rome, Linus (q.v.), and of the daughter of a British king, Claudia (Williamson, Claudius and Pudens; Conybeare and Howson, ii, 59; Alford, Encyc. in Greek Test. iii, 104). It is interesting to think of the young evangelist as having been the instrument by which one who was surrounded by the fathomless impurity of the Roman world was called to a higher life, and the names which would otherwise have been lost in the mists of time (Martial, i, 82; iv, 18; v, 14; vi, 53; raised to a perpetual honor in the salutations of an apostolic epistle. An article (They of Caesar's Household in Journ. of Class. and Sacred Philology, No. x, questions this hypothesis, on the ground that the epigrams are later than the epistles, and that they cannot have joined the name of Pudens with heathen customs and vices. On the other hand, it may be urged that the bantering tone of the epigrams forbids us to take them as evidences of character. Pudens tells Martial that he does not like his poems.” "Oh, that is because you read too many at a time” (iv, 29). He begins by saying that the person addressed has joined him, however, in an autograph copy, then, do you?” (vii, 11). The slave En-or Eucloupolus (the name is possibly a wilful distortion of Eubulus) does what might be the fulfillment of a Christian vow (Acts xviii, 18), and this is the occasion of the suggestion which seems most damnable (Martial, v, 49). Martial gives this interpreters a language in iv, 52; vi, 58, the language of a more real estate than is common in Martial (comp. some good remarks in Galloway, A Clergyman’s Holidays, p. 34–49).

To the close of this period of Timothy’s life we may probably refer the imprisonment of Heb. xiii, 25, and the stoning of his “companion” the “worthless” and “unworthy to be likened to that of the Great Confessor before Pilate (1 Tim. vi, 13). Assuming the genuine- ness and the later date of the two epistles addressed to him (see below), we are able to put together a few notices as to his later life. It follows from 1 Tim. i, 8 that he and his master, after the release of the latter from his imprisonment, revisited the proconuscal Asia; that the apostle then continued his journey to Macedonia, while the disciple remained, half reluctantly, even weeping at the separation (2 Tim. i, 4), at Ephesus, to check, if possible, the outgrowth of heresy and licentiousness which had sprung up there. The time during which he was thus to exercise authority as the delegate of an apostle—a vicar apostolic rather than a bishop—was of uncertain duration (1 Tim. iii, 14). The position in which he found himself might well make him anxious. He had to rule presbyters, most of whom were older than himself, and perhaps not on equal terms with him. If he were to exercise the functions of a bishop, he must in proportion to his work (v, 17), to receive and decide on charges that might be brought against them (ver. I, 19, 20), to regulate the almsgiving and the sisterhoods of the Church (ver. 3–10), to ordain presbyters and deac- cons (iii, 1–19). There was the risk of being entangled in the political and civil strife which was rife in the great city. There was the risk of injuring health and strength by an overstrained asceticism (iv, 4; v, 23). Leaders of rival sects were there—Hymenaeus, Philetus, Alexander—to oppose and thwart him (i, 20; 2 Tim. ii, 17; iv, 14, 15). The name of his beloved teacher was no longer honored. The day of death and judgment of former days had vanished, and “Paul the aged” had become unpopular, the object of suspicion and diatike (comp. Acts xx, 37; 2 Tim. i, 15). Only in the narrow circle of the faithful few—Aquila, Priscilla, Mark, and others—who were still with him was he likely to find sympathy of a kind to which he was accustomed. He who had known how to throw open new paths in the past, knew that the apostle, knowing these trials, and with his marvellous power of bearing another’s burdens, making them his own, should be full of anxiety and fear for his disciple’s steadfastness; that admonitions, appeals, warnings, should be repeated and repeated; and other in rapid and vehement succession (1 Tim. i, 18; iii, 11; iv, 14; iv, 21; 2 Tim. i, 11). In the second epistle to him this deep personal feeling utters itself yet more fully. The friendship of twenty years was drawing to a close, and all memories connected with it throng upon the mind of the old man, now ready to be offered: the blameless youth (2 Tim. iii, 15), the holy household (i, 5), the sole son and heir to whom there was need (ver. 13). We may hazard the conjecture that he reached him in time, and that the last hours of the teacher were soothed by the presence of the disciple whom he loved so truly. Some writers have even seen in Heb. xiii, 23 a sign that he shared Paul’s imprisonment, and was released from it by the death of Nero (Conybeare and Howson, ii, 502; Neander, Pflanz. und Leit. i, 502). Beyond this all is apocryphal and uncertain.

4. Legendary Notices.—Timothy continued, according to the old traditions, to act as bishop of Ephesus (Euseb. Hist. Eccles. i, 4; 2; Carp. in waif. 1; 2 Tim. ii, 2, 3); his seat was probably the great city itself, and the so-called Tim. Episcopo Ephes. (Lips. 1755), and died a martyr’s death under Domitian or Nerva (Nicipp. Hist. Eccles. iii, 11; Photius, Cod. 254). The great festival of Artemis (the karyagwv of that goddess) led him to protest against the license and frenzy which accompanied it. The mountains were his, and he was a slave to death with clubs (comp. Polycrates and Simeon Metaphr. in Henschens Aca. Sanctorum, Jan. 24). Some later critics—Schleiermacher, Mayerhoff—have seen in him the author of the whole or part of the Acts (Olahausen, Commentar., ii, 612).

A somewhat startling theory as to the intervening period of his life has found favor with Calmet (s.v. "Timothée"), Tillemon (ii, 147), and others. If he continued, according to the received tradition, to be bishop of Ephesus, then he, and no other, must have been the "angel" of that Church to whom the message of Rev. ii, 1–7 was addressed, it may be argued, as in some degree confirming this view, that both the praise and the blame of that message are thus harmonize with the impressions as to the character of Timothy derived from the Acts and the Epistles. The refusal to acknowledge the self-styled apostles, the abhorrence of the deeds of the Nicolaitans, the unwearied labor, all this belongs to "the man of God" of the Pastoral Epistles. Nor is the fault less characteristic. The strong language of Paul's entreaty would lead us to expect that the temptation of such a man would be to fall away from the glow of his "first love," the zeal of his first faith. The promise of the new beginning that Paul "has laid up for him, as an inheritance, as that implied in the language of the apostle (2 Tim. ii, 4–6). This conjecture, it should be added, has been passed over unnoticed by most of the recent commentators on the Apocryph (comp. Alford and Wordsworth, ad loc.). The French "Neron Churchs of Asia," p. 64, connects the "angel" of Rev. ii, 1–7 with the "higher angel" who, with the generation to which he be-
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longed, had passed away when the Apocalypse was
written. It must be remembered, however, that, at the
timothy, the bishop of any single diocese, but the superintendent
of many churches. This, however, may in its turn be
traversed by the answer that the death of Paul may have
made a great difference in the work of one who had hitherto been
employed in travelling as his representative. The special charge committed to him in the
Pastoral Epistles is a unique event in the history of the
Church, and unusually important. The Pauline authorship of
the letters is attested by a great many of the fathers and
clerics, as well as by a number of other ancient writers.

An additional fact connected with the name of Timo-
thy is that two of the treatises of the Pseudo-Dionysius
the Areopagite are addressed to him (De Hierarch.
Cael. i. 1; comp. Le Nourry, Disser. c. ix, and Halioix,
Quisiv. iv in Migene’s edition).

5. Literature.—In addition to the works above cited,
see Klauck, De Timo. Moprop. (Vittemburg, 1718); Zeelen,
De Timo. Confessore (Lubeck, 1783); Hausdorf, De Ordina-
tione Timo. (Vittemburg, 1745); Witsius, Miscell. Spec., ii,
498; also his Exercit. Acad. p. 316 sq.; Mosheim, Einleit.
loc. in P. Cas. (Hamburg, 1758); Lessing, Einleit.
vi, 349 sq.; Heydenreich, Leben d. Timotheus, in
Tischherr’s Memoria, VIII, ii, 19-76; Evans, Script.
Bibl. vol. I; Lewin, St. Paul (see Index); Plumptre, Bi-
ble Educator (see Index); and especially Howson, Com-
panions of St. Paul (Lond. 1861). See Paul.

TIMOTHY, FIRST EPISTLE TO. This is the first
of the so-called Pastoral Epistles of Paul, and therefore
in treating it we shall adduce many points, especially those
relating to its authenticity, etc., which are applicable to
two, and indeed to all three, of them. See Paul.

1. Authorship.—The question whether these epistles
were written to Timothy alone or to two, or three, within
the last half-century, hardly any answer but an affirmative
one was thought possible. They are found ascribed to
Paul in the Peshito version (2d century), in the
Muratorian fragment, and in the catalogue of Eusebius, who
places them among the ὑμηταιογείματα. The cata-
louges of Athanasian, of the Laodicean Council (364), of Cyril,
of Epiphanius, and of Jerome contain them, and ascribe
them to the apostle. Reminiscences of 1 Tim. occur in
Clem. Rom. (Epist. 1 Cor. xxii): “Let us draw nigh to
him: ... lifting up pure and undefiled hands” (comp.
1 Tim. i, 8); in Polycarp (Ad Philippien, c. 4): “The
vow which we have made to God, that is, that we
brought nothing into this world, and can carry nothing
out, let us put on the armor of righteousness” (comp.
1 Tim. vi, 7, 10); and in the letter of the Church at
Vienne and Lyons: “But the fury of the enemy chiefly
fell on Attalus, a pillar and ground of our Church” (Eusebius, Hist. Eccle., v. 1; comp. 1 Tim. iii, 15). To
2 Tim. Ignatius seems to allude when he writes to Poly-
carp (c. 6): “Please him whose soldiers ye are, and from
whom you receive pay” (comp. 2 Tim. ii, 4); and Poly-
carp (Ad Philippien, c. 5): “He has promised us that if
we walk worthy of him, we shall reign with him” (comp.
2 Tim. ii, 11, 15). The apostle to Titus Ignatius
alludes (Ad Troll. c. 8): “Whose behavior is itself a
great lesson of instruction.” (The word for “be-
havior,” καρδιάννα, occurs in the New Test. only in Tit.
i, 3). Likewise Clem. Rom. (Ep. i, 2): “Ye were ready
for every good work” (comp. Tit. iii, 8). In 2 Tim. we
have Ignatius again (Ad Herr. i, 1): “They introduce vain genealogies, which, as the apo-
stle says, ‘minister questions, rather than godly edify-
ing, which is in faith’” (comp. 1 Tim. i, 4); in Clem.
Alex. (Strom. ii, 383): “Concerning which the apostle
writes, ‘let them keep the deposit’” (comp. 2 Tim. iv, 20, 21); and in Tertull. (De Præscript., Hær., c. 25): “And this word Paul has used to Timothy, ‘to Timothy, keep the deposit’” (comp.

bid). To 2 Tim. in Ireneus (Ad. Herr. iii, 3, 8): “The
apostles delivered the episcopate to Linus; ... of which
there are many testimonies still preserved” (comp. 2 Tim. iv, 21); and in Tertul.
(Scopp. c. 18): “Exulting (i. e. Paul) in the prospect of it, he writes to Timothy, ‘I am poured out as a drink-
offering; and the time of my departure is at hand’”
(comp. 2 Tim. iv, 6). To the epistle to Titus in Ire-
neus (Ad. Herr. iii, 3, 4): “The apostles would not even in word communicate with those who adnurated
the truth, as Paul says, ‘A heretic after the first
admonition reject, knowing that such a one is perverse’
etc. (comp. Tit. iii, 10, 11); in Clem. Alex. (Admon. ad Gen.
p. 6): “For as that divine apostle of the Lord says,
‘The servant who is not faithful, shall be thrown into
tomorrow’s darkness’” (comp. Tit. ii, 11-13); and in Tertull. (De Praes. c.
6): “Paul, ... who suggests that ‘a heretic after the
first admonition is to be rejected as perverse’” (comp.
Tit. iii, 10). See also Terrull. (Ad Ussorem, i, 7), Irene-
eus (Ad. Herr. iv, 16, 3; ii, 14, 8). Parallelisms, im-
plying quotation, in one or two cases of this kind,
are found likewise in Ignatius, Ad Magm. c. 8 (1 Tim.
i, 4); Polycarp, c. 4 (comp. 1 Tim. vi, 7, 8); Theoph-
ilius of Antioch, Ad Autol. iii, 126 (comp. 1 Tim. ii, 1,
2). Later testimony is so abundant that it is needless
to adduce it. Thus the external testimony, indirect
and direct, points to the continuous authorship of the
epistles, as the apostolic teaching, or of letters written by him, on
the hypothesis that they had been sent forth after his death
by some over-zealous disciple, who wished, under the
shadow of his name, to attack the prevailing error of the
time (Eichhorn, ibid.). One writer (Schott, Itaale.
Hist.-crit., p. 284) ventures on the hypothesis that Luke
was the writer. Beur (Die Kogeniæm Pastoral-Briefe,
here as elsewhere more daring than others, assigns them
to no earlier period than the latter half of the 2d
century, after the death of Polycarp in A.D. 167 (p. 188).
On this hypothesis 2 Tim. was the earliest, 1 Tim.
the latest of the three, each probably by a different writer
(p. 72-76). They grew out of the state of parties in the
Church of Rome, and, like the Gospel of Luke and the
Acts, were intended to mediate between the extreme
Pauline and the extreme Petrine sections of the
Church (p. 38). Writing from the data supplied by the Epistle
to the Philippians (the earliest of the Pastoral letters),
to the Ephesians, and to the Hebrews, 1 Tim.
attests the divinity of Christ, and 2 Tim. speaks
names of Titus, and lastly of 1 Tim, aimed, by the insertion
of personal incidents, messages, and the like, at giving to
their compilations an air of version (p. 70). It
will be seen from the above statement that the ques-
tion of the authorship is more than usually important.
There can be no solution as regards the epistles
like that of an obviously dramatic and therefore legitimate
personation of character, such as is possible in rela-

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ation to the authorship of Ecclesiastes. If the Pastoral Epistles are not Pauline, the writer clearly meant them to pass as such, and the animus decipendi would be there in its most flagrant form. They would have to take their place with the Pseudo-Clementine Homilies, or the Pseudo-Ignatian Epistles. Where we now see the traces, full of life and interest, of the character of "Paul," we should be more ready to recognize only the tricks, sometimes skilful, sometimes clumsy, of some unknown and dishonest controversialist. Consequences such as these ought not, it is true, to lead us to suppress or distort one iota of evidence. They may well make us cautious, however, in examining things that admit of wider the premises, not to take the premises themselves for granted. The task of examining is rendered in some measure easier by the fact that, in the judgment of most critics, hostile as well as friendly, the three Pastoral Epistles stand on the same ground. The intermediate hypotheses of Schleiermacher (erst) and Credé (Eisele, in N. T.), who looks on Titus as genuine, 2 Tim. as made up out of two genuine letters, and 1 Tim. as altogether spurious, may be dismissed as individual eccentricities, hardly requiring a separate notice. In dealing with objections which take a wider range, we are meeting those also which are confined to one or two out of the three epistles.

(1) Objections to these Epistles in General.—The chief elements of the alleged evidence of spuriousness in the three Pastoral Epistles may be arranged as follows.

1. Language. — The style, it is urged, is different from that of other Pauline Epistles. There is less logical continuity, a want of order and plan, subjects brought up, one after the other, abruptly (Schleiermacher). Not less than fifty words, most of them striking and characteristic, are found in these epistles which are not found in Paul's writings. (See on these Gegensätze by Conzmann and Schleiermacher, Eisele.) The formula of salutation (χαίρε, λυπέω, εὐφρονία), half-technical words and phrases like ύπατεία and its cognates (1 Tim. ii, 2; iii, 16; vi, 6 et al), παρακαταθέναι, εὐθυμία, ζωή, δόξα, λόγος (1 Tim. i., 11, 13, ii. 3, 11, 14; 2 Tim. iii., 11, 16), the use of ηὐκολοιos, as the distinctive epithet of a true teaching—these and others like them appear here for the first time (Schleiermacher and Baur). Some of these words, it is urged, χαύρων, ἔκτισθαι, σωφρ., φῶς ἀπόστολον, belong to the Gnostic terminology of the century.

On the other side it may be said (1) that there is no test so uncertain as that of language and style thus applied; how uncertain we may judge from the fact that Schleiermacher and Neander find no stumbling-blocks in 2 Tim. and Titus, while they detect an un-Pauline character in 1 Tim. A difference like that which marks the speech of men divided from each other by a century may be conclusive against the identity of authorship; but, short of that, there is hardly any conceivable diversity which may not coexist with it. The style of one man is stereotyped, formed early, and enduring long. The authorship on first sight, an unknown name, the same words recur. That of another changes, more or less, from year to year. As his thoughts expand, they call for a new vocabulary. The last works of such a writer, as those of Bacon and of Burke, may be florid, redundant, figurative, while the earlier were almost meagre. The Pastoral Epistles, so far as we understand them, are not a solitary thinker, or a strong assertor of his own will, will he tend to the former state. In proportion to his power of receiving impressions from without, of sympathizing with others, will be his tendency to the latter. Apart from all knowledge of Paul's character, the alleged peculiarities are too slight in proportion as the man is a solitary thinker. With that knowledge we may see in them the natural result of the intercourse with men in many lands, of that readiness to become all things to all men, which could hardly fail to show itself in speech as well as in action. Each group of his epistles has, in like manner, its characteristic words and phrases. (2) If this is true generally, it is so yet more emphatically when the circumstances of authorship are different. The language of a bishop's charge is not that of his letters to his private friends. The epistles which Paul wrote to the churches as societies might well differ from those which he wrote to individuals. The bishop and his influential friend, to his own "true son." It is not strange that we should find in the latter a Luther-like vehemence of expression (e.g. εἰκαστημερισμοί, 1 Tim. iv., 2; διαπαρακηρυσσεῖτο δι' ἐνεπηρτήματος τῶν νοιῶν, vi., 5; σωφρονίσαι ἐμφανίζεται, 2 Tim. iii., 6), mixed sometimes with words and phrases that are not without a keen sense of humor, and the capacity, at least, for satire (e.g. γραφοῦσι μὴδένου, 1 Tim. iv., 7; φιλαράκι καὶ πιεριγος, v., 18; τυφώσκως, vi., 4; γαστεῖρες ἀρταί, Tit. i., 12). (3) Other letters, again, were dictated to an amanuensis. These have every appearance of having been written by his own hand, and this can hardly have been without its influence on their style, rendering it less diffuse, the transitions more abrupt, the treatment of each subject more concise. In this respect it may be compared with the other two autograph epistles, these of Galatians and Ephesians. A list of words given by Alford (vol. iii. Proleg., vii.) shows considerable resemblance between the first of these two and the Pastoral Epistles. (4) It may be added that to whatever extent a forger of spurious epistles would be likely to form his style after the pattern of the recognized ones, so much might not be able to distinguish the genuine from the spurious, or even to extend the diversity which has been dwelt on is, within the limits that have been above stated, not against, but for, the genuineness of these epistles. (5) Lastly, there is the positive argument that there is a large common element, both in the ideas and words, between these epistles and the others. The grounds of faith, the law of life, the tendency to digress and go off at a word, the personal, individualizing affection, the free reference to his own sufferings for the truth, all these are in both, and by them we recognize the identity of the writer. The coincidence can hardly be true within the limits of this article, but its weight will be felt by any careful student. The coincidences are precisely those, in most instances, which the forger of a document would have been unlikely to think of, and give but scanty support to the perverse ingenuity which sees in these resemblances a proof of compilation, and therefore of spuriousness.

2. Anacronism.—It has been urged (chiefly by Eichhorn, Eisele, p. 315) against the reception of the Pastoral Epistles that they cannot be fitted into the records of Paul's life in the Acts. To this there is a threefold answer. (1.) The difficulty has been enormously exaggerated. If the dates assigned to them must, to some extent, be conjectural, there are, at least, two hypotheses in each case (infra) which rest on reasonably good grounds. (2.) If the difficulty were as great as it is said to be, the mere fact that we cannot fix the precise date of three or one of the Epistles, or that the author's travels and journeys we have, after all, but fragmentary records, ought not to be a stumbling-block. The hypothesis of a release from the imprisonment with which the history of the Acts ends removes all difficulties; and if this be rejected (Baur, p. 67), as itself not resting on sufficient evidence, one of these critics, in a wide gap of which we know nothing. It may at least claim to be a theory which explains phenomena. (3.) Here, as before, the reply is obvious, that a man composing counterfeit epistles would have been likely to make them square with the acknowledged records of the life.

3. Ecclesiasticism.—The three epistles present, it is said, a more developed state of Church organization and doctrine than that belonging to the lifetime of Paul. (1.) The rule that the bishop is to be "the husband of
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one wife" (1 Tim. iii, 2; Tit. i, 6) indicates the strong opposition to second marriages which characterized the 2d century (Baur, p. 118-120). (2) The "younger widows" of 1 Tim. v, 11 cannot possibly be literally widows. If they were, Paul, in advising them to marry, would be excluding them from the society of other widows, and from all chance of sharing in the Church's bounty. It follows, therefore, that the word χήρα is used, as it was in the 2d century, in a wider sense, as denoting a consecrated life (Baur, p. 42-49). (3) The rules affecting the relation of the bishops and elders indicate a hierarchical distribution of the churches, in which one Roman bishop became dominant in the Church of Rome in the post-apostolic period, but foreign altogether to the genuine epistles of Paul (Baur, p. 80-89). (4) The term οἰκονόμους is used in its later sense, and a formal procedure against the heretic is recognised, which belongs to the 2d century rather than the first. (5) The upward progress from the office of deacon to that of presbyter, implied in 1 Tim. iii, 13, belongs to a later period (Baur, loc. cit.). (6) On 2 Tim. i, 6; ii, 2, see below.

"It is not difficult to meet objections which contain so large an element of mere arbitrary assumption. (1) Arguments that there are slight omissions and elisions in the rule which should not be put to the right one, the rule which makes monogamy a condition of the episcopal office is very far removed from the harsh, sweeping censures of two other second marriages which we find in Athenagoras and Tertullian. (2) There is no shadow of proof that the "younger widows" of 1 Tim. v, 10 are assimilated to the "second epistles of Paul" in the middle of the 2d century. (3) There are no lateral developments of the Ignatian Epistles and other writings of the 2d century. They are in entire agreement with the language of Paul (Acts xx, 17, 28; Phil. i, 4). Few features of these epistles are more striking than the absence of any high hierarchical system. (4) The word οἰκονόμους has its counterpart in the αὐτοκράτορος of 1 Cor. xv, 19. The sentence upon Hymenaeus and Alexander (1 Tim. i, 20) has a precedent in that of 1 Cor. v, 5. (5) The best interpreters do not see in 1 Tim. iii, 13, 15, the "second" epistles of Paul (comp. Elliptic, ad loc., and see Deacon). If it is there, the assumption that such a change is foreign to the apostolic age is entirely an arbitrary one. 4. Hesarrhology.—Still greater stress is laid on the indications of a later date in the descriptions of the false teachers noticed in the Pastoral Epistles. These point, it is said, unmistakably to Marcion and his followers. In the ἀντίδειας τῆς ἁγιάζουσας γυναῖκος (1 Tim. vi, 20) there is a direct reference to the treatise which he wrote under the title of ἀντιτιθέμενος, setting forth the contrast between the Old and New Test. (Baurn, 261). The "genealogies" of 1 Tim. i, 4; Tit. iii, 9 in like manner point to the sons of the Valentinians and Ophites (ibid., p. 12). The "forbidding to marry, and commanding to abstain from meats," fits in to Marcion's system, not to that of the Judaizing teachers of Paul's time. The καταλόγος of 1 Tim. i, 8 implies a denial, like that of Marcion, of its divine authority. The doctrine that the "resurrection was past already" (2 Tim. ii, 18) was thoroughly Gnostic in its character. In his eagerness to find tokens of a later date everywhere, Baur sees in the writer of the Pastoral Epistles a false accretion of a Gnostic character, but does not in part infected with their teaching, and appeals to the doxologies of 1 Tim. i, 17; vi, 15, and their Chrisology throughout, as having a Gnostic stamp on them (p. 28-33).

Carefully elaborated as this part of Baur's attack has been, it is, perhaps, the weakest and most capricious of all. The false teachers of the Pastoral Epistles are predominantly Jewish, οὐκοδιδοκαλοι (1 Tim. i, 7), belonging altogether to a different school from that of Marcion, giving heed to "Jewish fables" (Tit. i, 4) and "disputes connected with the law" (iii, 9). Of all monotheists of the first few centuries, it is more difficult to say than that which finds in οὐκοδιδοκαλοι Antinomian teachers, and in οὐκ αντιστατον Antinomian doctrine (Baur, p. 17). The natural suggestion that in Acts xx, 39, 41 Paul contemplates the rise and progress of a like perverse teaching; that in Col. ii, 8-23 we have the same combination of Judaism and Gnosticism which in a self-styled way was discovered in the 2d century (1 Tim. vi, 20) or φιλοσοφία (Col. ii, 8), leading to a like false asceticism, is set aside summarily by the rejection both of the speech and the epistle as spurious. Even the denial of the resurrection, we may remark, belongs as naturally to the mingling of a Sadducee element with an Eastern mysticism as to the teaching of Marcion. The self-contradictory hypothesis that the writer of 1 Tim. is at once the strongest opponent of the Gnostics, and that he adopts their language, need hardly be refuted. The whole line of argument, indeed, first misrepresents the language of Paul in these epistles, and then, when it has been shown that all the language from the 1st century of even the germ of the teaching which characterized the 2d (comp. Neander, Ἰησοῦν καὶ ἴησους, i, 401; Heydenreich, p. 64).

(II.) Special Objections to the First Epistle.—The most prominent of these are the following: 1. That it represents the Church as a light in the darkness of the 2d century, with other notices of him in Paul's epistles to regard him. Here he appears as little better than a novice, needing instruction as to the simplest affairs of ecclesiastical order; whereas in the First Epistle to the Corinthians, written earlier than this, we find him (iv, 17) described by Paul as a "beloved son and faithful in the Lord, whom shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every Church:" and in 1 Thess. i, 1-8 we are told that the apostle had sent him to Thessalonica to establish the believers there, and to comfort them concerning their faith. If Timothy was so well able to regulate the churches at Corinth and Thessalonica, how, it is asked, can it be supposed that a short while afterwards he should require such minute instructions for his conduct as this epistle contains? To this it may be replied, (1) that in visiting Corinth and Thessalonica Timothy presided in the absence of Apostles, and received, ill or well, received from him minute instructions as to how he should proceed among those to whom he was sent; so that the alleged difference in the circumstances of Timothy when sent to Corinth and when left in Ephesus disappears; (2) it does not necessarily follow from the injunctions given to Timothy in this epistle that the writer regarded him as a novice, for they rather respect the application of general principles to peculiar local circumstances than set forth instructions such as a novice would require: and (3) it is not to be forgotten that the Apostle designed through Timothy to present to the Church a large body of truth, which should be useful to it in all ages of its existence.

2. It is objected that after the Church at Ephesus had enjoyed the apostle's instructions and presidency for three years it could not have been, at the time this epistle is supposed to have been written by Paul, in such ignorance of ecclesiastical arrangements as the injunctions here given would lead us to suppose. But what is there in the epistle that necessitates such a supposition? It contains many directions to Timothy how he should conduct himself in a church, some of which are applicable to an apostle of the first rank, but there is nothing that leads to the conclusion that they were all intended for the benefit of the Church at Ephesus, or that the state of that Church was such as to require that injunctions of this kind should be given for its sake alone. Timothy's sphere of evangelistic effort extended greatly beyond Ephesus; and this epistle was
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designed at once to guide him as to what he was to do in the churches which he might be called to regu-
late, and to supply his authority for so doing. Be-

sides, does it not naturally occur that such minute in-
junctions are just as such a person forgiving this epistle at a later period in Paul's name would be most likely to avoid?

3. The absence of allusions to events in Timothy's history has been alleged against the Pauline origin of this epistle. A strange objection—and as untenable as strange—can be seen by a reference to the fol-

lowing passages: i. 18; iv. 14; v. 23; vi. 12.

4. It is alleged that the writer of this epistle has made such a mistake as Paul could not have made when he classes Alexander with Hymenæus (1 Tim. i. 20) as a false Christian, whereas we know from 2 Tim. iv. 14 that he was not a Christian at all. But where is the shadow of evidence that the Alexander mentioned in 1 Tim. i. 20 is the same person with the Alexander mentioned in 2 Tim. iv. 14? Was this name so uncommon in Ephesus that we must needs suppose a blunder where a writer speaks of one so called as a heretic simply because, in other passages, mention is made of one so called who was not a heretic? Nothing can be more ob-

vious than that there were two Alexanders, just as there might have been twenty, known to the apostle and Timothy; and that of these two one was a heretic and troubler of the Church at Ephesus, and the other prob-

ably a member of this church. The view of the Test.

ates is not warranted by the evidence given.

5. In 1 Tim. i. 20 mention is made of Hymenæus as a heretic whom the writer makes Paul say he had ex-

communicated; but this is a mistake, for in 2 Tim. ii.

17 we find Hymenæus still a member of the Church at Ephesus, and such a mistake could not have been made by Paul. Here, however, it is assumed without proof (1) that the Hymenæus of the one epistle is the same as the Hymenæus of the other; 

(2) that, being the same, he was still a member of the same Church; and 

(3) that it was impossible for him, though excommu-
nicated, to have returned as a penitent to the Church and to have become prominent in it. Here are three hypotheses on which we may account for the fact referred to, and, until they be all excluded, it will not follow that any blunder is chargeable upon the writer of this epistle.

6. In 1 Tim. vi. 18 the writer refers to our Lord's good companions at Pontus, Philetæ. Now of this we have a record in John's Gospel; but, as this was not written in Paul's time, it is urged that this epistle must be as-

cribed to a later writer. It is easy to obviate any force that may appear to be in this remark by the consider-

ation that all the prominent facts of our Lord's life, and especially his family, are familiarly known by oral communication to all the Christians before the gospels were written. Though, then, John's gospel was not extant in Paul's time, the facts recorded by John were well known, and might therefore be very naturally referred to in an epistle from one Christian to another. Of our Lord's confession before Pilate we may readily suppose that Paul, the great advocate of the spirituality of the Messiah's kingdom, was especial-

ly fond of making use of.

7. The writer of this epistle, it is affirmed, utters sen-

timents in favor of the law which are not Pauline, and teaches the office of good works in such a way as to be incompatible with Paul's doctrine of salvation by grace. This assertion we may safely meet with a point-

ed denial. The doctrine of this epistle concerning the law is that it is good if it be used προς κατάλογον, as a law, for the purposes which a moral law is designed to serve; and that, therefore, it is not contrary to apostolic doctrine and practice. Romans and Galatians, where the apostle maintains that it is a law in itself and for its own ends the divine law is holy, just, and good, and becomes evil only when put out of its proper place and used for purposes it was nev-

er designed to serve (Rom. vii. 7-12; Gal. iii. 21, etc.). What the writer here teaches concerning good works is also in full harmony with the apostle Paul's teaching in his acknowledged epistles (comp. Rom. xii.; Eph. v.

and vi, etc.); and if in this epistle there is not formal exposition of the Gospel scheme, but rather a dwelling upon personal duties, the reason may easily be found in the peculiar character of this pastoral epistle—an epistle of official councils and exhortations to a minister of Christ.

8. De Wette asserts that 1 Tim. iii, 16 bears marks of being a quotation from a confession or symbol of the Church, introduced by the usual formula "For in the Church..." But what marks of this does the passage possess? The be-

ower is, the use of the word ἐφάπαξ καθήκονται, a technical word, and the word used by the ecclesiastical writers to designate something in accordance with orthodox doctrine. This is true; but, as technical words are first used in their proper sense, and as the proper sense of ἐφάπαξ καθήκονται perfectly suits the passage in question, there is no reason for supposing any such later usage as De Wette suggests. Besides, his argument tells both ways, for one may as well assert that the ecclesiastical usage arose from the terms of this passage as affirm that the passage was borrowed from ecclesiastical usage.

9. The writer of this epistle quotes as a part of Scripture a passage which occurs only in Luke x, 7; but as Luke had not written his gospel at the time Paul is supposed to have written this epistle, and as it is not found in any of the Old Testament, the writers to quote from each other in the way they quote from the Old Testament, we are bound to suppose that this epistle is the produc-

tion of a later writer. But does this writer quote Luke x, 7 in the manner alleged? The passage referred to is iv. 18, where we have first a citation from Deut.

xxv. 4, introduced by the usual formula "For in the Scrip-
ture saith," and then the writer adds, as further con-

firmatory of his position, the saying of our Lord which is supposed to be quoted from Luke's gospel. Now we are not bound to conclude that this latter was added by the writer as a part of Scripture. It may be re-
garded as a remark of his own, or some such proposi-
tion, expression, or as a well-known saying of Christ's, by which he confirms the doctrine he is establishing. We are under no necessity to extend the formula with which the verse is commenced so as to include in it all that the verse contains. The τὰν αὐτή, by itself will not jus-
tify this addition. It is very possible that they got the use of sain alone rather leads to an opposite conclu-

sion, for had the writer intended the latter clause to be regarded as a quotation from Scripture as well as the former, he would probably have used some such formula as τὰν αὐτήν ἐν ἡμεῖς (comp. Heb. ii. 13).

10. It is affirmed that the injunction in v. 23 is so much beneath the dignity of an apostle that we cannot suppose it to have proceeded from such a writer as Paul. But what is there in such an injunction less dignified than in many injunctions of an equally famil-

iar nature scattered through Paul's epistles? And in what is it incompatible with the apostolic character of one sustaining it should enjoin upon a young, zealous, and active preacher, whom he esteemed as his own son, a careful regard to his health; the more espe-

cially when, by acting as is here enjoined, he would vindi-
cate Christian liberty from those ascetic restraints by which the false teachers sought to bind men, and so occup-

y space with any remarks upon them. We may leave unnoticed also those objections to this epistle which are mere repetitions of those urged against the first, and which admit of similar replies.

1. In iii, 11, the writer enumerates a series of per-

secutions and afflictions which befell him at Antioch.
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Iconium, and Lystra, of which he says Timothy knew. Would Paul, it is asked, in making such an enumeration, have committed the mistake of referring to persecutions before his connection with Timothy, and have said nothing of those which he endured subsequently, and of which Timothy must have known, while of the former he might be ignorant? But there is no mistake in the matter. Paul has occasion to refer to the knowledge Timothy had of his sufferings for the Gospel. Of some of these he had occurred before Timothy's connection with him, while others had occurred while Timothy was his companion and fellow-sufferer. Of the latter, therefore, Paul makes no specific mention, feeling that to be unnecessary; but of the former, of which Timothy could know only by hearsay, but which might be of down to him into the heart, he has not omitted to perceive that any interesting point in Paul's previous history would be unknown to his "dear son in the faith," he makes specific enumeration. This fully accounts for his stopping short at the point where Timothy's personal experience could supply the remainder.

2. The declaration in iv, 7, etc., is incompatible with what Paul says of himself in Phil. iii., 12, etc. But respect must be had to the very different circumstances in which the apostle was when he wrote these two passages. In the one case he viewed himself as still engaged in active work, and having the prospect of service in the future, as well as the immediate present, very near to death, and shortly about to enter into the presence of his master. Surely the same individual might in the former of these cases speak of work yet to do, and in the latter of his work as done, without any contradiction.

3. In i, 6 and ii, 2 there are pointed allusions to ecclesiastical ceremonies which betray a later age than that of Paul. This is said without reason. The laying-on of hands in the conferring of a ἱεραρχία was altogether an apostolic usage; and the hearing of Paul's doctrines was what Timothy, as his companion in travel, could easily enjoy, without our needing to suppose that the apostle is here represented as acting the part of a professor in a school of theology.

Full particulars on this discussion will be found in the introductions of Alford, Wordsworth, Huther, Davidson, Wiesinger, and Hug. Conybeare and Howson (Acts i. 6). I have inserted a table to summarize both of the objections to the genuineness of the epistles and of the answers to them, and a clear statement in favor of the later date. The most elaborate argument in favor of the earlier date is to be found in Lardner, History of Apost. and Evangel. (Works, vi, 315-372). See also the introduction to this volume, especially the words of the learned man, Bertholdt, Guericke, Schott, etc.; Schleiermacher, Uebcr den sogenannten ersten Brief des Paulus an den Timothes, ein kritisches Sendeschreiben an J. C. Gass (Berl. 1867, 12mo); Plane, Bemerkungen über d. ersten Paulin. Brief an d. Tim. (Göt. 1886, 8vo); Beckhaus, Spekimen zum Oeuv.-lexicon, de Vocabula Literal. Ἱεραρχίας in I. ad Tim. Ep. Paulinum obvista, ut et in ejus nihilo detractuslibris (Lingeis, 1810, 8vo); Curtius, De Tempore quo prior Pauli ad Tim. Epist. exarata sit (Berol. 1828, 8vo); Otto, Die geschicht. Verhältnisse der Past.-Briefe (Leips. 1880, 8vo).

II. Date.—The direct evidence on this point is very slight. (a.) 1, 3 implies a journey of Paul from Ephesus to Macedonia, Timothy remaining behind. (b.) The age of Timothy is described as νεότυς (iv, 12). (c.) The general resemblance between the two epistles indicates that they were written at or about the same time. (d.) They have been maintained as fulfilling these conditions.

1. The journey in question has been looked upon as an unrecorded episode in the two years' work at Ephesus (Acts xix, 10). This conjecture has the merit of bringing the episode within the limit of the authentic records of the apostles' ministry. It has been maintained as fulfilling these conditions.

2. This journey has been identified with the journey after the tumult at Ephesus (Acts xx, 1). Against this conjecture is the palpable fact that Timothy, instead of remaining at Ephesus when the apostle left, had gone on to Macedonia again (Acts xix, 29). The hypothesis of a possible return is traversed by the fact that he was with Paul in Macedonia at the time when 2 Cor. was written and sent off. To obviate this objection, it has been suggested that Paul might have written this epistle immediately after leaving Ephesus, and the second to the Corinthians not before the concluding period of his stay in Macedonia; so that Timothy might have visited him in the interval. This appears to remove the difficulty, but it does so by suggesting a new one; for, how, on this supposition, are we to account for the apostle's delaying so long to write to the Corinthians if the former letter had been written a few weeks before? Concerning the state of the Corinthian church, Paul was led to address them? It may be asked, also, if it be likely that Timothy, after receiving such a charge as Paul gives him in this epistle, would so soon have left Ephesus and followed the apostle.

An attempt has been made by Otto (Die geschichtl. Verhältnisse, p. 23 sqq.) to avoid the difficulty in 1 Tim. i by translating it thus, "As I in Ephesus exhorted thee to stand fast, so do thou, as thou goest to Macedonia, enjoin on some not to adhere to strange doctrines," etc. The passage is thus made to refer to Timothy's going to Macedonia, not to the apostle's, and the occasion of his going is referred to the journey mentioned (Acts xix, 21, 22), with which the visit to Corinth mentioned (1 Cor. iv. 17; xvi. 10), is made to synchronize. The date of 1 Tim. is thus placed before that of 1 Cor. All this, however, rests on a rendering of 1 Tim. 3, which, in spite of all that has been learned disquisition, its author has failed to vindicate.

3. The journey in question has been placed in the interval between Paul's first and second imprisonments at Rome. In favor of this conjecture as compared with the preceding is the internal evidence of the contents, which, on the whole, is unfavorable to the later date. The circumstances warned are present, dangerous, portentous. At the time of Paul's visit to Miletus in Acts xx, i.e., according to those hypotheses, subsequent to the epistle, they are still only looming in the distance (ver. 30). All the circumstances referred to, moreover, imply the prolonged absence of the apostle. The truth of the matter has become lax, heresies rife, the economy of the Church disordercd. It was necessary to check the chief offenders by the sharp sentence of excommunication (1 Tim. i, 20). Other churches called for his counsel and directions, or a sharp necessity took him away, and he hastens on, leaving behind him, with full delegated authority, the disciple in whom he must confide. The language of the epistle also has a bearing on the date. According to the two preceding hypotheses, it belongs to the same periods as 1 and 2 Cor. and the Epistle to the Romans, or, at the latest, to the same group as Philippians and Ephesians. In that case the divisions of the language are somewhat difficult to explain. Assume a later date, and then there is room for the changes in thought and expression which, in a character like Paul's, were to be expected as the years went by.

The objection that the position thus assigned are the following (1 Tim. i. 1). Against this the epistle itself is not a matter of history. We have elsewhere, however,
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added the evidence as being entirely satisfactory.
See PAUL. (2) As the evidence that the apostle took such a journey between his first and second imprisonments is not conclusive, and must be admitted that the hypothesis built upon it as to the date of this epistle rests at the best on somewhat precarious grounds. On the other hand, we know that the apostle did purpose extended tours on his contemplated release from the first imprisonment (Rom. xv, 20, 28), and that a. travelling to Asia. Of all this Paul was not infallible in his anticipations, and we have positive evidence that he did revisit Ephesus (2 Tim. iv, 12; comp. 15, 20). (4) It is opposed by what Paul says (ver. 12), from which we learn that at the time this epistle was written Timo-
thy was in danger of being despised as a youth; but this would hardly be said of him after Paul's first imprison-
ment, when he must, on the lowest computation, have been thirty years of age. In reply to this, it is sufficient to say that this was young enough for one who was to exercise authority over a whole body of brothers, many of them in the same position in the church. (5) This hypothesis seems to assume the possibility of churches remaining in and around Ephesus in a state of defective arrangement and order for a greater length of time than we can believe to have been the case. But arguments of this kind are highly insecure, and cannot weigh against historical statements and in-
ferences. On the whole, therefore, we decidedly incline to this position for the journey in question.
The precise date of the first epistle we have, never-
theless, no means of fixing. In Phil. ii, 24 the apostle expresses a hope of visiting that Church shortly. Car-
ry on the next verse, he would proceed to Macedonia, whence we must suppose him passing into Asia, and visiting Ephesus (A.D. 60). Thence he may have taken his proposed journey to Spain (Rom. xv, 24, 28), unless he took advantage of his proximity to the West to do so direct from Rome. After this, and not before his martyrdom (A.D. 64), this epistle seems to have been written.
III. Place.—In this respect, as in regard to time, 1 Tim. leaves much to conjecture. The absence of any local reference but that in i, 3 suggests Macedonia or some neighboring district. In A and other MSS. in the Peschi, Ethi-
opic, bohemian, and syriac, it is in ref. 34, [s]. In the
station as the place whence it was sent: but this appears to have grown out of a traditional belief resting on very insufficient grounds (and incompatible with the conclusion which has been adopted above) that this is the epistle re-
ferred to in Col. iv, 16 as that from Laodicea (Theophyl.
ac loc.). The Copitic version, with as little likelihood, states that it was written from Athens (Huther, Einl. etc.).
IV. Object and Contents.—The design of the first epistle is partly to instruct Timothy in the duties of that office with which he had been intrusted, partly to supply him with credentials to the churches which he might visit, and partly to furnish him guidance to the churches themselves.
It may be divided into three parts, exclusive of the introduction (i, 1, 2) and the conclusion (vi, 20, 21).
In the first of these parts (i, 3—20) the apostle reminds Timo-
thy generally of his functions, and especially of the duties of the office in reference to the teachers, who were anxious to bring the believers under the yoke of the law. In the second (ii—vi, 2) he gives Timothy particular instructions concerning the orderly conducting of divine worship, the qualifications of bishops and deacons, and the proper mode of behaving him-
self, with a view to the duties (v, 23) of the apostolate.
Discourses against some vices to which the Christians at Ephesus seem to have been prone.
V. Structure and Characteristics.—The peculiarities of language, so far as they affect the question of author-
ship, have already been noticed. Assuming the genu-
ineness of the epistle, some characteristic features com-
on to them both remain to be noticed.
1. The ever-deepening sense in Paul's heart of the Divine Mercy, of which he was the object, as shown in the insertion of λόγος in the salutations of both epistles, and in the γὰυςσυν of 1 Tim. i, 16.
2. The abruptness of the thought in the second epistle. From first to last there is no plan, no treatment of sub-
jects carefully thought out. All speaks of strong flow-
ing emotion, memories of the past, anxieties about the future.
3. The abundance, as compared with Paul's other epis-
tles, of Old-Test. references. This may connect itself with the fact just noticed, that these epistles are not argumentative, possibly also with the request for the "books and parchments" which had been left behind (2 Tim. iv, 15). He may have been separated for a time from the βιβλία παραμένεσα, which were commonly his companions.
4. The conspicuous position of the "faithful sayings" as taking the place occupied in other epistles by the Old-Test. Scriptures. The way in which these are cited as authoritative, the variety of subjects which they cover, is a peculiarity; and the same is true of the prophecies of the Apostolic Church which had most impressed themselves on the mind of the apostle, and of the disciples generally. 1 Cor. xiv shows how deep a reverence he was likely to feel for such spiritual utterances. In 1 Tim. iv, 1 we have a distinct reference to them.
5. The tendency of the apostle's mind to dwell more extensively on the universality of the redemptive work of Christ (1 Tim. ii, 3—6; iv, 10); his strong desire that all the teaching of his disciples should be "sound" (εὐαισθητή), commending itself to minds in a healthy state; his fear of the corruption of the church by heretical sub-
version.
6. The importance attached by him to the practical details of administration. The gathered experience of a long life had taught him that the life and well-being of the Church required these for its safeguards.
7. The recurrence of doxologies (1 Tim. i, 17; vi, 15, 16; 2 Tim. iv, 18), as from one living perpetually in the presence of God, to whom the language of adoration was as his natural speech.
VI. Commentaries.—The following are the exegetical helps on both epistles to Timothy exclusively; to a few of the most important of which we prefix an asterisk: *J. Reynolds, Expositors Megandis, Expositionis Coniunctionis: Wittich, Expositio (Argent. 1549, 8vo); Artocrates, Schola-
(Stuttg. 1545; Basle, 1546, 8vo); Calvin, Commenta-
rius (Genev. 1548, 4to; in French, ibid. 1563, fol.; in English by Tomson, Lond. 1579, 4to; by Pringle, Edinb. 1686, 8vo); Aleiost, Disputatio (Lips. 1550—51, 2 vols. 8vo); D'Espence [Rom. Cath.]; Commentarius (1st Ed. Lutet. 1561, fol.; 1568, 8vo; 2d Ed. Par. 1564, fol.); Maj-
or, Expositiones (Vittemb. 1563—64, 2 vols. 8vo); Hyper, Commentarius [includ. Tit. and Phil.]. (Tigr. 1582, fol.); Magalani [R. C.]; Commentarius [includ. Tit.]: (Lugd. 1609, 4to); Soto [R. C.]; Commentarius (includ. Tit.): (Par. 1610, fol.); Stewart [R. C.]; Commentarius (Ingol. 1610—12, 2 vols. 4to); Weinrich, Commentarius (Lips. 1618, 4to); Schleutets, Observationes [includ. Tit. and Philh.]. (Francof. 1624; Vittemb. 1630, 4to); Ger-
hard, Adnotationes (Gen. 1648, 1666; Lips. 1712, 4to); Natten, Disputatio (Utræb. 1655, 4to); Habert [R. C.]; Expositio (Utræb. 1655, 4to; 2d Ed. 1667, 4to); Daillé, Exposition [French] (Gen. 1659—61, 3 vols. 8vo); Cocceius, Commentarius (L. B. 1667, 4to); Gar-
gon, Openinge (Leyden 1706, 1719, 4to); Hulse, Openinge (Rotterdam 1727, 4to); *Mosheim, Erklärung (Hamb. 1756, 4to); Zacherius, Erklär. (Leips. 1755, 8vo); Hesse, Er-
läuter. (Göttinger Expositio an apost. Tit.); Hesse, Erklär. (Göttinger Expositio an apost. Tit.); Hesse, Erklärt. (Leips. 1785, 8vo); Tit.: (Hamb. 1826—28, 2 vols. 8vo); Flatt, Vorles. [includ. Tit.]: (Tib. 1831, 8vo); Baumgarten, Aeschel.,
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to. (Berl. 1837, 8vo); Leo, Commentarius (Lipa. 1837-49, 2 vols. 8vo); Matthies, Erklär. [includ. Tit. (Greifsw. 1846, 8vo); Mack [R. C.], Commentarius [includ. Tit.] (Tübing. 1841, 4to); *Schmoller, Untertruch, etc. (from the Danish, Jen. 1846, 8vo); Paternina, Commentarius [includ. Tit.] (London. 1848, 18mo); Rudolph, De Origine, etc. (Gotting. 1852, 8vo); *Elliott, Commentary [includ. Tit.] (London. 1856; Bost. 1866, 8vo); Mangold, Die Irräther, etc. (Marbo, 1856, 8vo); Ynke, Aasmeerlingen (Utr. 1859, 8vo); *Otten, Die Verhältnisse, etc. (Leipa. 1866, 8vo); Beck, Erklär. (Leipa. 1879, 8vo).

On the first epistle alone there are the following: Cruciger, Commentarius (Argent. 1854, 8vo); Physico, Explanatio [includ. Leviti.] (Basil. 1854, 4to; 1896, 8vo); Venator, Distributions (ibid. 1855; Lip. 1818, 8vo); Melanchton, Exeget. [includ. Tit. in I and II (Vie. 1757, 4to); Hessels [R. C.], Commentarius ( Lipsan. 1568, 8vo); Chytymus, Exegetico (Franco. 1569, 8vo); Denues, Commentarius (Genev. 1768, 8vo); Dibudd, Commentarius (Hanov. 1898, 8vo); Meeltheer, Commentarius [includ. Eph. and Phil.] (Norib. 1828, 4to); Schmid, Paraphrasis (Hamb. 1851, 1894, 4to); Fleischmann, Commentarius (Tub. 1750); Pius, De Tempore, etc. (Jean. 1797, 4to); Schieriemacker, Sondereh. [etc. Berl. 1807, 8vo]; Planck, Bemerk. etc. (Götting. 1808, 8vo); Beckhaus, De fries Agyeog. etc. (Ling. 1810, 8vo); Wegscheider, Erklär. (Götting. 1810, 8vo); Curtius, De Tempore, etc. (Berol. 1828, 8vo). See Erisius.

TIMOTHY, SECOND EPISTLE TO. This follows immediately the first in the New Test. The questions of genuineness and style have already been considered there. As in the case of the first epistle, the chronological questions are the most difficult to answer satisfactorily.

1. Date.—It is certain that the second epistle was written while the author was a prisoner (i, 8, 16, 17; ii, 9; iv, 21), at Rome, we may (for the present) assume; but the question arises, was it during his first or his second imprisonment? The latter.

In favor of the first, the most weighty consideration arises out of the fact that the apostle appears to have had the same individuals as his companions when he wrote this epistle as he had when he wrote the epistles to the Ephesians, Philippians, and Colossians, and that he still addresses the churches as the leaders of the links in the chain of his imprisonment at Rome. "At the beginning of the imprisonment," says Hug, who has very forcibly stated this argument in favor of the earlier hypothesis, "when the Epistle to the Ephesians was written, Timothy, who was not one of Paul's companions on the voyage to Italy (Acts xxvii, 2), was with him at Rome." If Paul had his name in the address with which the epistle commences, as he always did when Timothy was at his side. Timothy afterwards arrived; and, accordingly, at the outset of the epistles to the Colossians and Philemon, his name appears with the apostle's (Col. i, 1; Philem. 1); secondly, Luke was Paul's companion (Col. iv, 14; Philem. 24); thirdly, Mark was likewise with him (Col. iv, 10; Philem. 24); fourthly, Timothy was then Paul's διάκονος and letter-bearer, and, in particular, was sent to Asia (Eph. iv, 21; Col. iv, 7, 8). All these circumstances are presented in the Second Epistle to Timothy. (1) Timothy was not with Paul at first, but was summoned to his side (2 Tim. iv, 21); (2) Luke was with him (ver. 11); (3) he wishes Mark to come with Timothy, so that he must have been with him in the course of his imprisonment (ver. 11); (4) Timothy was with him in the course of his imprisonment and was sent to Asia (ver. 12). Now, in order to suppose that Paul wrote this epistle to Timothy during a second imprisonment at Rome, we must assume that the circumstances of both were exactly the same, etc. We must also assume that Paul at both times, even in the latter part of Nero's reign, was permitted to receive friends during his confinement, to write letters, dispatch mes-sengers, and, in general, to have free intercourse with everybody* (Introduction [Fosdick's transl.], p. 556, etc.).

2. On the other hand, the difficulties lying in the way of this seem insuperable. Hug's reasoning assumes that the epistle must have been written in the early part of the apostle's imprisonment, else Timothy could not have been absent at the time of its composition. But that this is utterly inadmissible the following considerations show: (1) When Paul wrote to the Colossians, the Philippians, and the Ephesians, Demas was with him; but he wrote this epistle to Timothy, Demas had forsaken him, having loved this present world and gone to Thessalonica (iv, 10). (2) When Paul wrote to the Ephesians, Colossians, Philippians, and Philemon, he was in good hopes of a speedy liberation from his imprisonment; when he wrote this epistle to Timothy, he had lost all these hopes, and was anticipating death as near at hand (ver. 6-8). (3) At the time this epistle was written Paul had been, if not oftener, at least once, before the bar of the emperor, when he had offered his apology (ver. 16). (4) Tychicus, the bearer of the letters to the Colossians, had been at Rome before this epistle to Timothy was written (ver. 12). (5) At the time the epistles to the Colossians and Philemon were written, Aristarchus was with Paul; by the time this was written, Aristarchus had left Paul (ver. 11). All these circumstances forbid our supposing that this Second Epistle to Timothy was written when the apostles in epistles above named; that is, in the early part of Paul's first imprisonment at Rome.

Shall we then, assign the epistle to a later period of that same imprisonment? Against this also lie difficulties. Before we can admit it, we must suppose that Timothy and Mark, who did not accompany Paul to Rome, had shortly after followed him thither, and, after remaining awhile, left Paul, and were again requested by him in this epistle to return; that during the interval of their absence from Rome, Paul's first trial had occurred; and that, ye, as before, he not only, as appeared before his judges, he had written to his friends in terms intimating his full confidence of a speedy release (Phil. i, 25; ii, 24; Philen. 22). These circumstances may perhaps admit of explanation; but there are others which seem to present insuperable difficulties in the way of the supposition that Paul wrote this epistle during the second period of Paul's first imprisonment at Rome. (1) Paul's imprisonment, of which we have an account in the Acts, was of a much milder kind than that in which he was at the time he wrote this epistle. In the former case, he was permitted to lodge in his own hired house, and guard by soldiers; in the latter, he was in such close confinement that Onesiphorus had no small difficulty in finding him; he was chained, he suffered evil even unto bonds as a malefactor, his friends had mostly deserted him, and he had narrowly escaped destruction from the Roman tyrant (Acts 16, 6-18; ii, 1-5, 7, 8, 18). (2) In iv, 18 he requests Timothy to bring with him from Troas some books, parchments, etc. which he had left at that place. If we suppose the visit here referred to the same as that mentioned in Acts xx, 5-7, we must conclude that these documents had been allowed to be sent to the apostle to lie at Troas for a space of at least years, as that length of time elapsed between the visit to Troas, mentioned by Luke, and Paul's first imprisonment at Rome. This is surely very unlikely, as the documents were plainly of value to the apostle; and if by ἐνδέχεται in this passage, he meant a cloak or other garment, it certainly could not have been sent when it might have been of service, and the sending so anxiously for it when it could be of little or none, as the apostle's time of departure was at hand, must be allowed to be not a little impossible. (3) In iv, 2 Paul speaks of having left Trophimus sick at Miletus. Now this could not have been on the occasion referred to in the Acts xx, 15, for subsequent to that Trophimus was with the
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Paul at Jerusalem (Acts xxii, 29). It follows that Paul must have visited Miletus at a subsequent period; but he did not visit it on his way from Jerusalem to Rome on the occasion of his first imprisonment, and this, therefore, strongly favors Demas hypothesis foretold, consequently, to be corrected, and immediately antecedent to the writing of this epistle. The attempt to enfeebles the force of this by translating αὐτοὶ τῶν ἅγ. ν. "they left," etc., and understanding it of messengers from Ephesus coming to visit Paul, is ingenious, but can hardly be admitted, as not being at all answerable to the sense, but subject to a verb where the context itself naturally supplies one. (4.) In iv, 20, the apostle says "Erasatus abode in Corinth." Such language implies that shortly before writing this epistle the apostle had been at Corinth, where he left Erasatus. But before his first imprisonment Paul had been at Corinth for several years, and during the interval Timothy had been with him, so that he did not need to write to him at a later period about that visit (Acts xxi, 4). Hug contends that ἡμεῖς simply expresses the fact that Erasatus was then residing at Corinth, without necessarily implying that Paul had left him, but would the apostle in this case have used the aorist? 3. It thus appears that the number of special names and incidents in the second epistle make the chronologi- cal data more numerous. We propose here, by way of summary, and in part recaptulation, to bring together, as far as possible, the doctrines in this epistle, and to see whether other facts each connects itself, and to what conclusion it leads as to the conflicting theories of an earlier and later date, (A) during the imprisonment of Acts xxviii, 90, and (B) during the second imprisonment already spoken of.

(1.) A parting apparently recent, under circumstances of special sorrow (i, 4)—not decisive. The scene at Miletus (Acts xxi, 8) suggests itself, Acts xvi, 5. The parting referred to in Tim. 1, 3 might meet B. (2.) A general description of the apostle even by the dis- creet Athenaeus. Nothing in this Epistle relates to anything like this before the imprisonment of Acts xxviii, 90. Everything in Acts xix, x and xx, and not less the language of the Epistle to the Ephesians, speaks of general and strong affection. This, therefore, so far as it goes, must be placed on the side of B. (3.) The position of Paul as suffering (i, 12), in bonds (i, 9), expecting "the time of his departure" (iv, 6), and Paul himself (i, 15, 6). Epil in all cases of the apostle surrounded by many friends, and is hopeful and confident of release (Phil. 1, 22; Phil. 32). (4.) Onesiphorus, and of services rendered by him both at Rome and Ephesus (i, 16-18), not decisive again, but the tone is rather for man long absence, and not the habitual mode of his life, and the order of the names suggests the thought of the ministrations at Ephes- sus being what Onesiphorus was to them. It is true, too, the mention of the "household," instead of Onesiphorus himself, may imply his death in the interval. This, therefore, tends to B rather than A. (5.) The abandonment of Paul by Demas (iv, 10)—strongly in favor of B. Demas was with the apostle when the epistle to the Colossians (iv, 14) and Philemon (v, 24) were written. Tim. 3 must therefore, in all probability, have been written after them; but the place is as we have been all compiled by the mention of Mark, for whose coming the apostle is anxious and while he is at Col. iv, 13, to place it at an earlier age. The above qualifying words ("all but") might have been omitted but for the fact that in Paul's possession that Demas, of Demas's forsaken Paul repented (and returned (Lad. v, 368). (6.) The presence of Luke (iv, 11) agrees well enough with B. Luke is most perfectly compatible with B. (7.) The request that Timothy would bring Mark (iv, 11) seems at first, compared as above with Col. iv, 14, to sup- port the supposition with the mention of Demas, tends decidedly to B. (8.) Mention of Titus as sent to Ephesus (iv, 12), as connected with Eph. vi, 21; 22; Col. iv, 7, in favor of A, yet, as Tychicus was continually employed on special missions, Paul may have sent Titus away in either. (9.) The request that Timothy would bring the cloak and books left at Troas (iv, 13). On the assumption of A, Paul would have written to Troas in the winter; if in the spring four or five years before, during which there would probably have been opportunities enough for his receiving it where he had left it. In this case, too, the circumstances of the journey present no trace of the haste and suddenness which this implies, if Paul had left Ephesus in the whole, then, this must be reckoned as in favor of B. (10.) "Alexander the coppersmith did me much evil," "greatly forward," not a "blasphemer." The words (iv, 16) are taken by a Jew of this name in the upper part of Acts xix, and the natural connection of the ἀρέτια, alung with the arti- cles: (11.) The change of the speech by the apostle, to make us answer the question as to the identity; and if it were the same, the hypothesis of a later date only requires us to assume what was possible enough, a renewal of communication with Demas and the friends of Christ. (12.) The abandonment of the apostle in his first defence (Acts xx, 1), and his deliverance "from the mouth of the lion" (Acts xx, 31), not decisively a positive argument against either hypothesis, but, like the mention of Demas in (iv, 10), must belong, at any rate, to a time much later than any of the other facts written from Rome (Acts xix, 1). (12.) "Erasatus abode at Corinth, but Trophimus I left at Miletus sick" (iv, 20) old language, as in Acts xxvi, 20. This implies a comparatively recent visit to both places. If, however, the letter were written during the first imprisonment, then Trophimus had not been left at Miletus, but had gone on with Paul to Jerusalem (Acts xx, 29), and the mention of Erasatus as remaining at Corinth would have been unnecessary to the addressee who had left that city at the same time as the apostle (ibid. xx, 4). The conjecture that the "leaving" referred to took place during the voyage of Acts xxvi is purely arbitrary, and at variance with verses 5 and 6 of that chapter. (13.) "Hasten some to come before winter." Assuming A, the presence of Timothy in Phil. 1, 18; Col. 1, 1; Phil. 1 might be regarded as the consequence of this; but then, as the Epistles show, there are also serious difficulties in supposing this epistle to have been written be- fore those three. (14.) The quotations from Esbuls, Pudens, Linus, and Claudius. Without laying much stress on this, it may be said that the absence of these names from all the epistles which, which, were written after the one to Corinth, would be difficult to explain. B leaves it open to conjecture that they were converts of some meaner sort. They are mentioned, too, as knowing Timothy, and this implies, as at least probable, that he had already been at Rome, and that this letter was consequently later than those to the Philippians and Colossians.

On the whole, it is believed that the evidence pre-ponderates strongly in favor of the later date, and that the epistle, if we admit its genuineness, is therefore a strong argument for believing that the imprisonment of Acts xxviii was followed by a period, first of renewed activity, and then of suffering.

II. Place.—On this point the second epistle is free from the conflict of conjectures. With the solitary ex- ception of Böttger, who suggests Cesarea, there is a consensum in favor of Rome, and everything in the cir- cumstances and names of the epistle leads to the same conclusion. The name of Paul as"hended to Nicopolis (1 Th. iii, 12), and thence convey- ed to Rome, where this epistle was written, shortly be- fore his death. Where Timothy was at the time it is impossible to say; most probably at Ephesus.

II. Object and Contents.—The design of the second epistle is partly to inform Timothy of the apostle's try- ing circumstances at Rome, and partly to utter a last warning voice against the errors and delusions which were corrupting and disturbing the church. It consists of an inscription (i, 1-5); of a series of exhortations to Timothy, to be faithful in his zeal for sound doctrine, patient under affliction and persecution, careful to maintain a deportment becoming his office, and diligent in his endeavors to counteract the unhal- lowed efforts of the false teachers (i, 6; iv, 8); and a conclusion in which Paul requests Timothy to visit him, and sends the salutations of certain Christians at Rome to the bishop and presbytery of the apostle himself to some believers in Asia Minor.

IV. Commentaries.—The following are the special exegetical helps on the whole of the second epistle ex- clusively: Barlow, Exposition (Lond. 1624, 4to; 1632, fol.); Hall, Commentary [on ch. iii and iv] (ibid. 1656, fol.); Bridgman, Commentaries; Tr-star of John (1760, fol.); Frisch, Commentary (1828, 8vo). See Epistle.

Tin (טינ, bedil, from.CONFIG, to divide; so called ap- parently from its separation as an alloy [Isa. ii, 25]; Sept.
TIN

Among the various metals found among the spoils of the Midianites, tin is enumerated (Num. xxxi. 22). It was known to the Hebrews, and was abundant in Judah (Isa. vi. 10). In ancient times, tin was used for making vessels and other objects of value. The Hebrews knew how to smelt it, and were skilled in making tin vessels. The use of tin as a metal is mentioned in the Bible (Isa. xlv. 11).

TINDEL

In Homer's time, the Greeks were familiar with it. Twenty layers of tin were in Agamemnon's cuirass given him by Cinyres (Homer, Ili. xx. 20), and twenty layers of tin were used to plate the shield (Ili. xxv. 26; Ezek. xxvii. 20). The metals of Tyre were supplied with it by the ships of Tarshish (Ezek. xxvii. 12). It was used for plumbata (Zech. iv. 10, margin—"stone of tin"). In the Hebr. it, and was so plentiful as to furnish the writer of Ecclesiastes (xlvii. 16) with a figure by which to express the value of Solomon, whom he despises: thus: "Thou didst gather gold as tin, and didst multiply silver as lead."

In the Homeric times the Greeks were familiar with it. Twenty layers of tin were in Agamemnon's cuirass given him by Cinyres (Homer, Ili. xx. 20), and twenty layers of tin were used to plate the shield (Ili. xxv. 26; Ezek. xxvii. 20). Copper, tin, and gold were used by Hephastus in welding the famous shield of Achilles (Ody. xviii. 474). The fence round the vineyard in the device upon it was of tin (Ody. 564), and the ozen were wrought of tin and gold (Ody. 574). The greaves of Achilles, made by Hephastus, were of tin beaten fine, close-fitting to the limb (Ody. 612; xxii. 592). His shield had two folds or layers, of tin between two outer layers of bronze and an inner layer of gold (Ody. xx. 271). Tin was used in ornamenting chariots (Ody. xiii. 508), and a cuirass of bronze overlaid with bronze and tin is mentioned in Ody. xxiv. 325. No allusion to it is found in the Odyssey. The coating of tin in a swelling-pot is mentioned by Hesiod (Theog. 862).

Tin is not found in Palestine (Kitto, Phys. Hist. of Palest. iii. p. lxxiii). Whence, then, did the ancient Hebrews obtain their supply? Only three countries are known to possess any considerable quantity of it: Spain and Portugal, Cornwall and the adjacent parts of Devonshire, and the islands of Junk, Ceylon, and Banca, in the Straits of Malacca" (Kenrick, Phoenicia, p. 212). According to Diodorus Siculus (v. 46), there were timbers of tin in the territory of Phoenicia, on the coast of Syria, and to the east of Arabia, but the metal was not exported. There can be little doubt that the mines of Britain were the chief source of supply to the ancient world. Mr. Cooley, indeed, writes very positively (Maritime and Island Discovery, i. 181), "There can be no difficulty in determining the country from which tin first came into Egypt. Tin is in itself a material principal export of India: it is enumerated as such by Arrian, who found it abundant in the ports of Arabia at a time when the supplies of Rome flowed chiefly through that channel. The tin-mines of Banca are probably the richest in the world; but tin was undoubtedly brought from the British rocks for the West at a later period." But it has been shown conclusively by Dr. George Smith (The Casketries, Lond. 1868) that, so far from such a statement being justified by the authority of Arrian, the facts are all the other way. After examining the commerce of the ports of Abyssinia, Arabia, and India, it is abundantly evident that, "Instead of its coming from the East to Egypt, it has invariably been exported from Egypt to the East" (p. 23).

With regard to the tin obtained from Spain, although the metal was found there, it does not appear to have been produced in sufficient quantities to supply the Phoenician markets. Position (in Strabo, iii. 147) relates that in the country of the Artabri, in the extreme north-west of the peninsula, the ground was bright with silver, tin, and white gold (mixed with silver), which were brought down by the rivers; but the quantity thus obtained could not have been adequate to the demand of the Phoenicians. The tin, therefore, was much more secured for mining in Spain is little more than a square mile (Smith, Casketries, p. 46). We are therefore driven to conclude that it was from the Casketries, or tin districts of Britain, that the Phoenicians obtained the great bulk of this commodity. Lewis, Hist. Surinam, 2nd ed., 1786, and Strachey, Anon. Act. of the Anc. p. 451), and that this was done by the direct voyage from Spain. It is true that at a later period (Strabo, iii. 147) tin was conveyed over

land to Marseilles by a thirty days' journey (Diod. Sic. v. 9); but Strabo (iii. 175) tells us that the Phoenicians alone carried on this traffic in former times from Gades, concealing the passage from Spain on the occasion, when the Romans followed one of their vessels in order to discover the source of supply, the master of the ship ran upon a shoal, leading those who followed him to destruction. In course of time, however, the Romans discovered the passage. In Ezekiel, "the trade of tin in is spoken of as to Tarshish, as 'the merchant for the commodity, without any mention of the place whence it was procured' (Cassierides, p. 74); and it is after the time of Julius Caesar that we first hear of the ancient trade in Marseilles.

Pliny (vi. 36) identifies the cassiteres of the Greeks with the plumas album or condicium of the Romans, which is our tin. Sambucus, he says, is obtained from an ore containing lead and silver, and is first to become melted in the furnace. The etymology of cassiteres is uncertain; but it is doubtless the same as the Arabic term kasir. From the fact that in Sanscrit kasitra signifies "tin," an argument has been derived in favor of India being the source of the ancient supply of this metal, but too much stress must not be laid upon it. See Lead. The name of some metal has been read in the Egyptian sculptures as khasis, which may refer to it as the metal of the gods. The Hebrew word refers to its principal use in making brass, which is a well-known feature of the art at a very remote period of Egyptian history. A bronze, apparently cast, has been found bearing the name of Pharaoh Pepi of the sixth dynasty, who reigned certainly five centuries before the Exode. In Egypt and Assyria bronze was generally made of tin, and that on the west of Egypt, and not with the principal exports of India: it is enumerated as such by Arrian, who found it abundant in the ports of Arabia at a time when the supplies of Rome flowed chiefly through that channel. The tin-mines of Banca are probably the richest in the world; but tin was undoubtedly brought from the British rocks for the West at a later period. But it has been shown conclusively by Dr. George Smith (The Casketries, Lond. 1868) that, so far from such a statement being justified by the authority of Arrian, the facts are all the other way. After examining the commerce of the ports of Abyssinia, Arabia, and India, it is abundantly evident that, "Instead of its coming from the East to Egypt, it has invariably been exported from Egypt to the East" (p. 23). With regard to the tin obtained from Spain, although the metal was found there, it does not appear to have been produced in sufficient quantities to supply the Phoenician markets. Position (in Strabo, iii. 147) relates that in the country of the Artabri, in the extreme north-west of the peninsula, the ground was bright with silver, tin, and white gold (mixed with silver), which were brought down by the rivers; but the quantity thus obtained could not have been adequate to the demand of the Phoenicians. The tin, therefore, was much more secured.

TINDEL(1), Matthew, one of the successors of To
tand Shaftesbury in the school of English divines or freethinkers, was born at Devonshire, in Devonshire, about 1657. He was educated at Lincoln and Exeter colleges, Oxford; took his A.B. in 1676; shortly after was elected fellow of All-Souls', and was admitted doctor of laws at Oxford in 1686. He retained his fellowship during the reign of James II by professing the Roman Catholic faith; he afterwards recanted, however, and, adopting revolutionary principles, went to the other extreme, and wrote against the nonjurors. He now became an advocate, and sat as judge in the court of delegates, with a pension from the crown of £200 per annum. Some time afterwards, considerable attention was drawn to him by his work entitled The Rights of the Christian Church (1706-7, 8vo), and the ensuing controversy; but the production which has rendered his name a memorable one was his Christianity as Old as the Creation (1730), which provoked replies from Mr. Warburton, Leland, Foster, and Conybeare. Dr. Middleton in his annual edition of this controversy, as may be seen in that article, but the most effective answer, though its very existence seems to have been forgotten, was that embodied in the Appeal of William Law, published in 1740. Tindal's line of argument was mainly coincident with Shaftesbury's, that the immutables of the Bible were evolved at the breast, and that no external revelation can have any authority equal to the internal: this he supported.
by much learning and show of argument, to which War-
burnt thought he had replied by the mass of learned
 evidence contained in his Legation. William Law,
 making no account of literary evidence, replied by
 his strong proofs of the infallibility of the popes and
 the final recovery of mankind; a book remarkable for
 close argument and for its many fine illustrations, but now
 obsolete in certain fundamental principles. Tindal died
 in London, Aug. 16, 1738, and was interred in Clerken-
 well Church. Mr. Tindal also wrote, An Answer concern-
ing the Power of the Magistrates and the Rights of Man
 Kind in Matters of Religion (Lond. 1697, 8vo) :— A
 Defence of the Rights of the Christian Church (ibid. 1709, 2
 pts. 8vo) :—The Nation Vindicated (ibid. 1711; pt. ii,
 1712) :—War with Priestcraft, or the Freethinker's Islet
 (ibid. 1792, 8vo), a burlesque poem.

Tindal, Nicholas, nephew of the preceding, was
 born in Devonshire in 1667 ; graduated A.M. from
 Exeter College in 1718, and was chosen fellow of Trinity
 College. He entered holy orders and became vicar of
 Great Waltham, Essex, and rector of Alverstoke, Hamp-
 shire. In 1740 he obtained the living of Colbourne,
 Isle of Wight, and soon after became chaplain of Green-
 wich Hospital. He died in 1744. Among his works are
 A Relation of the Death of the Clock (Lond. 1765, 12mo) ;
 a translation of Rapin's History of England, with a
 Continuation from 1688 to the Accession of George II
 (1744-47, in weekly Nos.) :—Antiquities, Sacred and
 Profane (Lond. 1727, 4to; in Nos., never completed,
 vol. i. See Allibone, Dict. of Brit. and Amer. Authors,

Tingstäd, Johan Adolph, a Protestant divine, doc-
 tor of theology, and bishop of Strängnäs, in Sweden,
 where he died Dec. 10, 1837, is the author of De Ortu et
 Cognitione Linguarum Orientalium (Greifswalde, 1788),
 and many other works in his own language;
—A miniborder of Philologiens und Criticos ad Vaticinium
 Habacucii (Upsala, 1795) :—Supplementum ad Lexicon
 Hebr. Specimina Academica (ibid. 1808):—De tolfamrâvet
 Skrifter af gamla Testamentets Propheter (Strängnäs, 1815);
—Klugalinger af Prophet Jeremiah (ibid. 1826) ;
—Gudsverdforsvaller (3d ed. Ibid. 1818) :—Philok.
 Amárkningar óver strödda Ställen i gamla Test. Grund.
 spruk (ibid. 1824). See Winer, Handbuch der theol. Li-
 teratur, i, 123, 225; ii, 804; Fürst, BBL, Judi. iii, 482;
 1859). Tinker, Reuben, a missionary of the Presbyterian
 Church, was born at Chester, Mass., Aug. 6, 1799. He
 received a theological education at Amherst College in
 1827, and at the Auburn Theological
 Seminary in 1830; and in November of the same
 year was ordained by the Mountain Association, with a
 view to his becoming a missionary of the American
 Board at the Sandwich Islands. He reached the islands
 at a somewhat critical period, being, in spite of all exist-
 ing difficulties, the cause of the Gospel was rapidly ad-
 vancing. In 1834 it was resolved to publish, in the na-
 tive language, a semi-monthly newspaper devoted to
 the interests of religion, and he was appointed to con-
duct it. In 1838 he dissolved his relations with the
 board, and established himself, with the approval of his
 brethren, at Koloa, on the island of Kani, where he
 labored until he departed for his own country in 1840. In
 September, 1845, he was installed pastor of the First
 Presbyterian Church in Westfield, Chautauqua Co., N.Y.,
 where he continued to labor till near the close of his
 life. He died June 25, 1854. Mr. Tinker was an elabo-
 rative preacher, a self-sacrificing missionary, and a fast
 and firm friend. After his death appeared Sermon by
 Rev. Reuben Tinker, Missionary at the Sandwich Islands;
 with a Biographical Sketch by M. L. P. Thompson, D.D.
 (Buffalo, 1856, 12mo). See Sprague, Annales of the Amer.
Pulpit, iv, 770; Allibone, Dict. of Brit. and Amer. Au-
 thors, s. v. (J. L. S.)

TIPPSAH

Time (or Chippeawayan) Version. This lan-
guage is quite different from that which is called Chip-
peway or Ojibbeway; it is spoken in the Hudson's Bay
 Territory, near Fort Simpson, and over a vast tract of
 country, probably the better part of the Okanogan
. The Rev. W. W. Kirkby, of the Church Missionary Society, has
 translated the gospels according to Mark and John,
 which have been printed in the syllabic character, and
 circulated among those for whom they were designed
 since 1870. (B. P.)

Tinnehmeth. See Molk ; Swan.

Tintoretto, Il, or Giacomo Robusti, a distin-
guished painter, was born at Venice in 1518, and died
 to Ridolfo, in 1554. After being instructed in the rud-
iments of design, he became a pupil of Titian, with whom
 he studied for a short time only; it being generally
 stated that Titian dismissed him, being jealous of his
 talents and progress. He was not discouragcd, but re-
solved to become the head of a new school. Over his
 door he wrote, " Michael Angelo's design, and the color-
ing of Titian." He made a special study of light and
 shade, and of the human form both by living models
 and by anatomy. Though he possessed many ex-
cellences, his sovereign merit consisted in the animation
 of his figures, and he maintained his powers to a great age,
 dying at Venice in 1594. His three greatest pictures, according to his own
 estimate and that of others, are, The Crucifixion, in the
 Church of San Rocco; The Last Supper, now in the
 Church of Santa Maria della Salute; and Il Serio, or
 the Venetian Slave, condemned to martyrdom by the
 Turks, invoking the protection of St. Mark. Some of
 his works are of enormous size, the Crucifixion being
 forty feet long, the Israelites worshipping the Golden
 Calf and The Last Judgment each about sixty feet
 high. One of his last productions was his Paradise,
 in the hall of the great palace-chamber of San Marco.
 Tintoretto wroUc so fast, and at so low a price, that
 few of the other painters in Venice could secure em-
 ployment. The churches and halls of the different
 communities are overloaded with his productions. See
 Spooner, Biog. Dict. of the Fine Arts, s. v.

Tiph'ahah (Heb. Tiph'ahah, Θηφαάς, from θηφ, to
 ford, this being the usual crossing-place of the Eu-
 phrates [Strabo, xv, 1, 20]; Sept., Θηφάς, v. S. Sap.,
 Vulg., Thapsai, Θαψαί) is mentioned in 1 Kings
 xvi, 24 as the limit of Solomon's empire towards the
 Euphrates, and in 2 Kings xv, 16 it is said to have
 been attacked by Menahem, king of Israel, who "smote
 Tiphahah and all that were therein, and all the coasts
 thereunto were subdued:" the word is almost un-
tended, at any rate in the former passage, is that the
 Greeks and Romans knew under the name of Taps-
cus (Θαψαχος), situated in Northern Syria, on
 the western bank of the Euphrates, not far above Carche-
 mish. Taphusac was a town of considerable im-
 portance in the ancient world, Xenophon, who saw it in
 the time of Cyrus the younger, calls it " great and pros-
 perous" (μεγάλαι και εὐσωμην, Anab. i, 4, 11). It
 must have been a place of considerable trade, the land
 traffic between East and West passing through it, first
 on account of its ford-way (which was the lowest upon
 the Euphrates), and then on account of its bridge
 (Strabo, xvi, 1, 20); while it was likewise the post
 where goods were both embarked for transport down
 the stream (Q. Curt. x, 1), and also disembarked from
 boats which had come up it, to be conveyed on to their
 final destination by land (Strabo, xvi, 3, 4). It is
 a fair conclusion that Solomon's colonisation of the place
 was connected with his efforts to establish a line of
 trade with Central Asia directly across the continent,
 and that Tadmor was intended as a resting-place on
 the journey to Taphusac. Taphusac was the place at
 which armies marching east or west usually crossed the
 "Great River." It was there that the Ten Thousand
 first learned the real intentions of Cyrus, and, consent-
Tippelskirch, Frederick von, a Protestant theologian, was born at Königsberg, March 5, 1802. For a number of years chaplain to the Prussian ambassador in Rome, was in 1837 called to Giebichenstein, near Halle, and died in the year 1866. He published sermons and other writings, for which see Zuchold, Biblioth. Thol. ii, 1841; Winer, Handbuch der theol. Literatur, ii, 196, 804; Hauck, Theol. Jahrbücher, iii, 602. (B. P.)

Tippett (Lat. Lirippium), a narrow garment or covering for the neck and shoulders; a kind of hood woven over the shoulders, which was fastened round the neck by a long pendant appendage called the lirippo. This latter portion was generally dropped during the 16th century, and only the hood was worn. The lirippo lingered in the hat-band, and is used at funerals. The tippets of this lirippo had rounded necks by sliplines, connected to distinguish it from the squared terminations of the stole; they were worn hanging down in front by canons, but by monks behind, by way of distinction. The tippets disappeared from the hood in the time of Henry VII. The manner of wearing the modern hood or the liturate's tippet is obliterated, but it is supposed by some that the coat of ribbon on the crest of the hood is, in imitation of the tippet, and in the same position. See Lee, Gloss. of Liturgy. Terms, s. v.; Walcott, Sacred Archaelog. s. v.

Tippstaff, an officer of the Court of Queen's Bench, attending the judges, with a wand or staff of office tipped with silver, to take prisoners into custody. A similar officer was attached to the ancient Star-chamber Court.

Tira (Heb. Tira', תירה, Sept. Θηρας; Vulg. Thiras), the youngest son of Japheth (Gen. x. 2). B.C. 2564. Among the Zemarites only (see Gen. x. 2, Targum Pseudo-Jon. and Jerna. on Gen. loc. cit.; Targ. on 1 Chron. i. 5), the occasional rendering Persia probably originated in a corruption of the original text. The correspondence between Thrace and Tiras is not so complete as to be convincing; the gentile form ὤπερ, however, brings them nearer together. There is no direct evidence on ethnological grounds to placing the Thraciaces among the Japhetic races (Bochart, Phalex, iii. 2; Michaelis, Spicileg. i. 55 sq.). Their precise ethnic position is, indeed, involved in great uncertainty; but all authorities agree in their general Indo-European character. The evidence of this is circumstantial rather than direct. The language has disappeared, with the exception of the ancient names and the single word bricā, which forms the termination of Mesebramia, Selymbria, etc., and is said to signify "town" (Strabo, vii. 319). The Thratic stock was represented in later times by the Gete, and these, still later, by the Daecani, each of whom inherited the old Thratic tongue (ibid. 308). This circumstance throws light on the subject; for the Dacian language has also disappeared, though fragments of its vocabulary may possibly exist either in Wallachian dialects or perhaps in the Albanian language (Diefenbach, Or. Eur. p. 68). If Grimm's identification of the Gete with the Goths was established, the Teutonic affinities of the Thraciaces would be placed beyond question (Geach. d. deutsch. Spr. i. 178); but this view does not meet with general acceptance. The Thraciaces are associated in ancient history with the Pelasgians (Strabo, ix. 401), and are said to stand in connexion with the names in common (ibid. xiii. 590); in Asia Minor they were represented by the Bithynians (Herod. i. 28; vii. 75). These circumstances lead to the conclusion that they belonged to the Indo-European family, but do not warrant us in assigning them to any particular branch of it. Other explanations have been offered of the name Tiras, of which we may notice the Agathayreii, the first part of the name (Agayre) being treated as a prefix (Knobel, Volkertafel. p. 129); Taurus and the various tribes occupying that range (Kalisch, Comm. p. 246); the river Tyrrhus (Dioscoris), with its cognominal inhabitants the Tyrrhenians (Euseb. Hist. Eep. ii. 29, 48; Comm. p. 194); and, lastly, the maritime Tyrrheni (Tuch, in Gen. loc. cit.). See Ethnography.

Tiratha (Heb. Tiraṭi, תִּרְחַת, partial from some unknown Pēr, Tirath [a gate (Genesius) or fissure (Furtw.)]; Sept. Ἀποσαβίας v. r. Ἀπασαβίας and Τασαβία; Vulg. conventes), the designation of one of the three families of Sibbes residing at Jabez (1 Chron. ii. 55), the others being the Shimeathites and Suchathites. The passage is hopelessly obscure, and it is perhaps impossible to discover whence these three families derived their names. The Jewish commentators, playing with the names, have given various fanciful interpretations; but thus, "They called them Tirtham, because their voices when they sang resounded loud (בַּשׁ; and Shimeathites
because they made themselves heard (יוֹדָה) in the law.

TIRE (an old English word for dressing the head, see Plumptre, Bible Educator, iv, 211) is used (both as a verb and a noun) to translate, in the A.V., three Hebrew words and one Greek: בִּרְיָה (in Hiph.), to make good, i. e. ornament, sc. the head (2 Kings ix, 90); בְּרִיָּה, ped (Ezek. xxxiv, 20), a turban (בִּנְכָּת, etc.); כְּהלַר (Isa. iii, 18), creases (ornament; Judg. vii, 21, 36); περία (Jude, 8; xvi, 8), a miter or head-band. See HEAD-DRESS. The third of these terms probably represents a pendent diak, worn by women on the head, and similar articles are still hung on camels′ necks among the Arabs. "The kumaraḥ (noon) is an ornament formed of a thin plate of gold, embossed with fanciful work or Arabic words, and having about seven little flat pieces of gold called barak attached to the lower part; or it is composed of gold with diamonds, rubies," etc. (Lane, Mod. Egypt, ii, 401). Lieut. Cooker thinks that the "round tires like the bosom of Jazan were like the strings of coin which form part of the head-dress of the modern Samaritan women (Ten-Talk in Palestine, ii, 244). See ORNAMENT.

Tirhakah [many Tir'kakah] (Heb. Tir'kakah, Τίρκαχ, of Ethiopian derivation; Sept. θαραξίν v. r. θαραξίτα and θαράξ; Vulg. Tharcus), a king of Cush (Sept. βασιλέας Αἰγύπτων, A.V. "king of Ethiopia"), the opponent of Sennacherib (2 Kings xix, 9; Isa. xxxvii, 9). While the king of Assyria was "warring against Libnah," in the south of Palestine, he heard of Tirhakah's advance to fight him, and sent a second time to demand the surrender of Jerusalem. This was near the close of B.C. 713, unless we suppose that the expedition took place in the twenty-fourth instead of the fourteenth year of Sennacherib, which would bring it to B.C. 706. If it were an expedition later than that of which the date is mentioned, it must have been before B.C. 697, Hezekiah's last year. But, if the reign of Manasseh is reduced to thirty-five years, these dates would be respectively B.C. cix, 658, and 678, and these numbers might have to be slightly modified if the fixed date of the capture of Samaria, B.C. 720, be abandoned. See HEZEKIAH. Wilkinson supposes (i, 138) that Tirhakah occupied the throne of Egypt from B.C. 710 to 688. Rawlinson gives the date B.C. 690 (Herod. i, 392). Dr. Hineks, in an elaborate article, argues for this latter date, and supposes Tirhakah, after a reign over Egypt of twenty-six years, to have retired to Ethiopia B.C. 664 (Journal of Sci. Lit. Jan. 1864). See CHRONOLOGY. According to Manetho's epitomist, Turaos (Tapa-koç), or Taruos (Tapece), this was the third and last king of the XXXVth dynasty, which was of Ethiopians, and reigned eighteen (Afr.), or twenty (Eux.) years. From one of the Apis-Tables we learn that a bull Apis was born in his twenty-sixth year and died at the end of the twentieth of Pammetchus I of the XXVith dynasty. Its life exceeded twenty years, and no Apis is stated to have lived longer than twenty-six. Taking that as the standard of age, the Tirhakah's accession B.C. 695, and assign him a reign of twenty-six years. In this case we should be obliged to take the later reckoning of the Biblical events, were it not for the possibility that Tirhakah ruled over Ethiopia before becoming king of Egypt. In connection with this it should be observed that as earlier Ethiopian of the same dynasty is called in the Bible "So, king of Egypt," while this ruler is called "Tirhakah, king of Ethiopia," and that a Pharaoh is spoken of in Scripture at the period of the latter, and also that Herodotus (iii, 141) represents the Egyptian opponent of Sennacherib as Sethos, a native king, who has however, been a vassal under the Ethiopian. See So. It is deserving of remark, and strongly favors the view of those writers who maintain that during considerable periods Ethiopian dynasties ruled in Egypt, that from the time of Shishak to that of Tirhakah and it is of Ethiopians that we read in Scripture as having hastily furnished the hosts which marched to battle out of Egypt. While Shishak is called king of Egypt, his army is declared to have been composed, not of Egyptians, but of Libims and Sukkim and Ethiopians (2 Chron. xii, 8). We subsequently read of Zerah the Ethiopian leading an army of Ethiopians and L. Pams against Asa (xvi, 8). We now find that while Pharaoh of Egypt may have made great promises, it is the Ethiopian king Tirhakah who alone brings an army into the field. In the reign of Pharaoh-necho, the Egyptian army seems to have been made up of Ethiopians and Libyans (Jer. xlv, 9). The natural inference is that, during this long period, the military power of Egypt was at a low ebb. At the time we are now speaking of, Rawlinson supposes Egypt to have been subject to Ethiopia (Herod. i, 391). In this he is not quite correct, however, because it is more inferior to it in strength and spirit, but it was, at least, nominally independent at this time, though it may have fallen soon after under the power of the Ethiopian king. That Tirhakah was actually king of Egypt at some time is strongly maintained. There is nothing in Scripture to prevent our supposing that he became so in consequence to the period when it speaks of him. Indeed, in the position in which it places him, at the head of a large army in Egypt, with no Assyrian enemy to dread, it pictures a situation which would tempt an ambitious soldier to extend his power by dethroning an inefficient or irreligious monarch of Ethiopia, therefore of his time would seem to have been. Wilkinson (i, 188-192) supposes that he at first ruled over Upper Egypt, while Sethos held the sovereignty of the lower country; that he came to the Egyptian throne rather by legal succession than by usurpation; and that he did actually fight a resistance against Sennacherib and overthrow it in battle. Scripture, however, expressly ascribes the overthrow of the Assyrian to the supernatural interposition of God (2 Kings xix, 35). Herodotus (ii, 141) does not mention Tirhakah at all, but only speaks of the king of Egypt, and mentions the overthrow of the Assyrian army very much in the way that crafty priests might pervert the actual occurrence as recorded in Scripture. It is quite possible that Tirhakah may have led his army in pursuit of the Assyrians after their mysterious midnight overthrow; may have captured prisoners and treasure; and this would be quite sufficient ground for any identification of him on the Theban sculptures. If, as is probable, he became king of all Egypt, there seems strong reason for agreeing with much, at least, of Strabo's account of him (lib. xv) as having extended his conquests into Europe. The Assyrian power was effectively checked by the ruin of its army and the divisions of its reigning family. At the head of a great army which had come forth to fight the Assyrians, and now found itself without a foe, there is every reason why Tirhakah may have extended the Egyptian power as far as any Egyptian king before him. If Tirhakah did come into actual conflict with the Assyrian Pharaoh, it would make Tirhakah's army in the Nile delta, the only Egyptian army in Egypt, as many writers maintain, it must have been upon another occasion than that mentioned in Scripture (see Josephus, Ant. x, 1, 4). It is, however, more
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probable that Scripture has sketched in a few words the entire matter, and that the variations from it are the effect of ignorance or design. The invasion of As-
aryia had probably Egypt and Ethiopia as its ultimate object, but in the account of Scripture the Assyrian hosts are only mentioned in its way to the accomplishment of its purpose. See SENNACHERIB.
The name of Tirhakah is written in hieroglyphics Teharka (or Coptic Tarkha). His successful opposition to the power of Assyria is recorded on the walls of a Theban temple, for the Medes. The headless figure of an Assyrian king, and the captives he took (Tev-
vor, Egypt, p. 71). At Jebel Berki, or Napat, he con-
structed one temple and part of another. Of the events of his reign little else is known, and the account of Megasthenes (ap. Strabo, xv, 688, where he is called "Tezordon the Ethiopian," Tepheonos à Aişeoj), that he railed Sessati in as a warrior and reached the Pillars of Her-
cules, is not supported by other evidence.
Hieroglyphic See Wilkinson, Anc. Egypt, i, 140 sq.;
Cartouch of Tirhakah, Brugsch, Hist. of Egypt, ii, 256 sq. See ETHIOPIA.
Tiria (Heb. Tiri'a, ציריה, fear; Sept. Τιρία v. Θαρχαῖα; Vulg. Thiria), third named of the four sons of Jabez and the tribe of Judah (1 Chron. iv, 16). B.C. apparently cir. 1618.
Tirinias, Jacob, a Jesuit, was born at Antwerp in the year 1580. In 1600 he entered the Order of the Jesuits, was appointed professor of exegesis, superior of the Dutch Mission, and died July 14, 1636. He published, Biblia Magna, cum Commentariis Gargari, Estini, Menochiti, et Tirinii (Paris, 1643, 5 vols. fol.)—Commentarii in Sacra Scripturam, cum Chronicum Sacrum æe Prolegomenis de Antiquis Ponderibus et Monetis ac de Menariorum de Cursographia Terræ Sanctæ (Antw. 1682, 3 vols. fol.; 1645, fol.; Lyons, 1646; Venice, 1688; Augsburg, 1704). See Winer, Handb. der theol. Literatur, i, 186, 188; ii, 804; Fürst, Bibl. Jud. iii, 423; Theol. Umschau, vi, 184 (B. P.).
Tiróns (nearh loced recettte), a name sometimes given to cattelizmen (q. v.).
Tiriones, or CONGREGATION OF TIRION. This order of monks was founded at Tirion, near Poitiers, in 1109, by Bernard d'Abbeville. See BERNARD OF TIRION. The first monastery was abandoned in 1114, and another built on the river Tirion. It was soon filled with monks, and before long the order had under its control sixty-five abbeys and priories and eleven diocesan parishes. Bernard required the strictest observance of the Benedictine rule; and so great was the self-denial of the monks that at times they were hardly supplied with the necessaries of life, one loaf of bread being deemed sufficient for the daily portion of four men. Notwithstanding these au-
sterities, the number increased in three years to five hun-
dred, and the fame of Bernard's sanctity had spread to foreign countries. Henry I of England sent the monas-
ytery an annuity of fifteen marks of silver in perpetuity, besides 500 marks yearly during his life, and built a magnificent dormitory. The king of France gave to it the territory of Savigny. Thibaud de Bois presented it with two priories, and built for it an oratory. Money and other valuable gifts were offered at its shrine, and at the death of its founder, in 1116, it was in a most flourishing condition. At the time of its greatest prosperity there were under its control eleven abbeys, forty-four priories, and twenty-nine parishes, scattered over France, England, and Scotland. In 1269 the Abbey of Tirion was added to the possessions of the Congregation of St. Maur, and from that time the Ti-
riones ceased to exist as a separate organization. See Helyot, Ordres Religieux, iii, 674.
Tirzah. See Wink.
Tirzah, Leto, a German scholar, apparently of Jewish extraction, who lived in the 18th century, is the author of Disseratio de Characterem Antiquitum apud Hebraeos ante Exordium Usu (Prague, 1759)—Fundamenta Linguae Sanctae (ibid. 1766)—Hand-Lexikon der jüdisch-deutschen Sprache, etc. (ibid. 1778)—Disserat.
atio de Caracterem Fereos, in quibus olim a Judaeis gentia sunt, codicibusque antiquioribus (ibid. 1778)—Disseratio an Lingua Hebraica Omnium Antiquissimam Primum Huendea, etc. (ibid. 1778)—Grammatica Heb. ; prac-
Tirzatha' [most Tirzatha] (Heb. always with the article, 'la-Tirzatha, la-Tirzatha, Ṭaḥa; hence the Sept.
gives the word 'Aṣṣathoù, [2 Sam. xxv, 24]), Ezer ii, 68; Neh. vii, 65, and 'Aṣṣarāsāh, Neh. x, 1; Vulg. Aṣsathorah), the title of the governor of Judaea under the Persians, derived from Genesisus from the Persian root tash, signifying "stern," "severe." He compares the title Gestermmer Herr, formerly given to the magistrates of certain of the imperial cities of the empire, with this expression, "most dread (sovereign)." It is added as a title after the name of Nehemiah (viii, 9; x, 1 [Heb. 2]); and occurs also in three other places (Ezra ii, 68, and the repetition of that account in Neh. vii, 65-70), where probably it is intended to denote Zerub-
babel, who had held the office before Nehemiah. In the margin of the A. V. (Ezra ii, 68; Neh. vii, 65; x, 1) it is rendered "governor;" an explanation justified by Neh. xii, 26, where "Nehemiah the governor," יִהוּד (Yehudâh, probably from the same root as the word we write pachâ, or pasha), occurs instead of the more usual expression "Nehemiah the Tirzatha." This word, יִהוּד, is twice applied by Nehemiah to himself (v, 14, 18), and by the prophet Haggai (i, 1; ii, 21) to Zerubbabel. Ac-
cording to the Assyrian (2 Kings xviii, 24; Isa. xxxvi, 9), Babylonian (Jer. ii, 57; Ezek. xxii, 6, 13; see also Ezra v, 3, 14; vi, 7; Dan. iii, 5, 27; vi, 7 [Heb. 8]), Median (Jer. ii, 28), and Persian (2 Chron. xxxii, 19) monarchs (v, 1, 8) monarchs. Under this last we find it applied to the rulers of the provinces bor-
erized by the Ephraim (Ezra viii, 36; Neh. ii, 7, 9, 11, 7), and to the governors of Judaea, Zerubbabel and Nehemiah (comp. Mal. i, 8). It is found also at an earlier period in the times of Solomon (1 Kings x, 15; 2 Chron. ix, 14) and Benhadad king of Syria (1 Kings xx, 24), from which last place, compared with others (2 Kings xviii, 24; Isa. xxxvi, 9), we find that military commands were often held by these governors; the word, indeed, is often rendered by the A. V., either in the text or the margin, "captain." By thus briefly ex-
amining the sense of Pechâh, which (though of course a much more general and less distinctive word) is given as an equivalent to Tirshâ, we have no difficulty in forming an opinion as to the general notion implied in it. We have, however, no sufficient information to enable us to explain in detail in what consisted the special peculiarities in the title or designation that distinguished the Tir-
shatha from others of the same class, governors, captains, princes, rulers of provinces. See GOVERNOR.
Tirzah (Heb. Tirtzâh, צירית, delight; Sept. Θεσσα v. r. [in the case of No 2] Θησσα and Θεσσα; Vulg. Theresia), the name of a woman and also of a place. See also CYRUS; TITIZE.
1. The last named of the five daughters of Zelophe-
had, of the tribe of Manasseh, whose case originated the
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law that in the event of a man dying without male issue his property should pass to his daughters (Numb. xxvi, 38; xxvii, 1; xxxvi, 11 [where she is named second], Josh. xvii, 18), not to Zelophehad.

2. Joshua, v. 17; Sept. ; Z condolences, i.e. 7 Zaradah, and of his successors, Baasha (xxv, 21, 38), Elah (xvi, 8, 9), and Zimri (ver. 15). It contained the royal sepulchres of one (ver. 6), and probably all the first four kings of the northern kingdom. Zimri was besieged there by Omri, and perished in the flames of his palace. He was succeeded by Tibni, who continued to reside there at first, but after six years he left it to his son Ahab (q. v.), at that time raised to the vice-royalty, and removed to a new city which he built and named Shomron (Samaria), and which continued to be the capital of the northern kingdom till its fall. Once, and once only, does Tirzah reappear, as the seat of the conspiracy of Menahem ben-Gaddi against the wretched Shallum (2 Kings xxv, 14, 16); but as so soon as his revolt had proved successful, Menahem removed the seat of his government to Samaria, and Tirzah was again left in obscurity. Its reputation for beauty throughout the country must have suffered. It is stated that it is in this sense that it is mentioned in the Song of Solomon, where the juxtaposition of Jerusalem is sufficient proof of the estimation in which it was held—"Beautiful as Tirzah, comely as Jerusalem" (Cant. vi, 4). The Sept. ( ) and Vulg. ( ) do not, however, take for a proper name in this passage. Its occurrence here on a level with Jerusalem has been held to indicate that the Song of Songs was the work of a writer belonging to the northern kingdom. But surely a poet, and so ardent a poet as the author of the Song of Songs, may have been sufficiently independent of political considerations to go out of his own country—if Tirzah can be said to be out of the country of a native of Judah—for a metaphor.

See CANTICLES.

Ezechieus ( ) mentions it in connection with Menahem, and identifies it with a "village of Samaritans at Batanea." There is, however, nothing in the biblical record to indicate that Tirzah and the Israelish monachs was on the east of Jordan. Josephus merely mentions it ( ), and others place it in Mannassah. Lightfoot (Chorograph., Cant. c. 88) sees it on the Jericho road, and Tirzah and Bethul are to the same; for he says that "if Shechem and Tirzah were not one and the same, it would appear that Jeroboam had removed when his son died from where he was when he first erected his idols (comp. 1 Kings xii, 25; xiv, 17). It does not appear to be mentioned by the Jewish topographers, or by any of the Christian travelers of the Middle Ages, except Brocardus, who places "Thersa on a high mountain, three leagues (lesseve) from Samaria to the east" (Descrip. Terra Sanct. vii, 18). This is the direction of the hill country of the Nabhâs, which was visited by Robinson (Isra. Rest. iii, 302) and Van de Velde in 1825 (Sur. and Pal. iii, 334). The town is on an eminence, which towards the east is exceedingly lofty, though, being at the edge of the central highlands, it is more approachable from the west. The place is a large hill, but there are many obvious marks of antiquity (Robinson, Later Rest. p. 302). Lieut. Conder, however, suggests the identity of Tirzah with a "mud hamlet" called Telârâ, twelve miles east of Jabs, which he found to have been once a place of importance, judging from the numerous rock-cut sepulchres, huge and mound graves, and fine olives around, and the monument of good masonry, apparently a Roman tomb. The position is beautiful, and the old main road leads to the place from Shechem. (Ten-Work in Palest, 1, 108).

TISCHENDORF, LEBEGOTT FRIEDRICH CONSTANTYN von, the most prominent scholar in the department of New-Test. philology, was born in 1810 in Lauenfeld, in Saxony. Having been prepared at the gymnasium at Plauen for the university, he entered, at Easter, 1834, aged nineteen, the halls of Leipzig. Here Gottfried Hermann and Georg Benedict Winer were among his teachers. At the close of 1836 he received a prize medal for an essay on Doctrina Pauli Apostoli de Vi Mortis Christi Satisfactoria, which he published at Leipzig in 1837. A second prize was awarded to him in the year 1838 on Disputatio de Christo, Puno Viva, sine de Loco Evang. Joann. c. vi, vv. 51-59, Contra Sacrae Historiae in Fasti Antiqui. (ibid.) (1838) he in the same time, he took his degree of doctor of philosophy. In 1840 he published Dissertatio Critica et Exegetica de Ev. Matt. c. xxi, 16 sq., and was promoted as licentiate of theology; in the same year he qualified as privat-dozent of theology by publishing De Recensimibus quas dictam Novi Testamenti Rutine Potissimum habita Scholast. (ibid.; reprinted in the Prolegomena to the Greek Testament published in 1841). In this essay, as Kahnis rightly remarked, he gave to the world the programme of his theological future. In October, 1839, he began to prepare a critical hand-edition of the Greek text of the New Testament, which is now under the title Novum Testamentum Graece: Textum ad Fidem Antiquorum Textum Recens. Brevem Apparatu Criti. una cum Varia Lectionibus Elzev., Knappiti, Scholasti, Lichmanni subjunctis, etc. (ibid.). In 1840 Tischendorf went to Paris. The library there contained a celebrated palimpsest. A manuscript of the Bible from early in the 5th century had been cleaned off in the 12th century, and used for writings of Ephraem Syrus. What no mortal had been able to do before, Tischendorf did, and with the aid of chemical reagents he completely restored the original text. The University of Breslau acknowledged his merit by bestowing on him the title of doctor of theology. Meanwhile he also collated the Paris manuscripts of Philo for Prof. Grossmann at Leipzig, and the only remaining manuscript of the 60th book of the Basilicae for Dr. Heimbach at Jena. F. Didot, the publisher, bargained with Tischendorf for a reissue of his Leipzig edition of the Leipzig edition of the New Testament, and then abbe Jager, a professor in the Sorbonne, begged him to edit a Greek text that should conform as nearly as possible to the Vulgate, which was also published in the same year. In 1841 and 1842 he visited the libraries in Holland, London, Cambridge, and Oxford. Early in 1843 he returned home to Paris, and devoted himself to the study of the Codex E of the gospels at Basle. In Italy he stayed more than a year, and used his time in the best possible manner. When his Italian researches were completed, he prepared to start for his first Eastern journey in 1844, which he repeated again in 1858 and 1865. On his third journey, in 1869, he discovered the famous Codex Sinaiticus. After his return he was made ordinary professor of the Leipsic University, and a special chair of sacred paleography was made for him. From this time on, he spent the remainder of his life in publishing the results of his amassed materials, collected on his different journeys, of which he would speak further on. On May 6, 1873, he was seized with apoplexy; he recovered somewhat from the attack, but in November, 1874, the malady grew worse, and on Dec. 7, 1874, he passed away. His funeral took place on the 10th, at which Dr. Ahlefeld, Kahnis, Luthardt, and others made addresses. Probably no theological ever received so varied and so many signs of distinction, academic and civil. He was a Russian noble, a Saxon privy-councillor, knight of many orders, doctor of all academic degrees, and member of both the Slavonian and Russian societies. Then, in 1855, king Friedrich Wilhelm IV of Prussia (brother of the present emperor of Germany) said to him, "You
17, 28: 2 Kings i, 3; 8, ix, 36). The following explanations have been given of this obscure epithet:

1. The name naturally points to a place called Tishbi, Tishbe or Tishbah, as the residence of the prophet. Indeed, the word בִּיתִיב, which follows it in 1 Kings xvii, 1, and which in the received Hebrew text is so pointed as to mean "from the residents," may, without violence or grammatical impropriety, be pointed to read "from Tishbi." This latter reading appears to have been followed by the Sept. (v. 1 Θεῷ τὴς Θεοῦ, 1 in Θεοῦ), Josephus (Ant. viii, 18, 2, πέλαγος Θεοῦ, and the Targ. יְתֶבֶנָא, "from out of Toshaph"); and it has the support of Ewald (Iisch. iii, 468, note). It is also supported by the fact, which seems to have escaped notice, that the word does not in this passage contain the י which is present in each one of the places where בִּיתִיב is used as a mere appellative noun. Had the י been present in 1 Kings xvii, 1, the interpretation "from Tishbi" could never have been proposed.

Assuming, however, that a town is alluded to as Elijah's native place, it is not necessary to infer that it was itself in Gilead, as Epiphanius, Adrianomus, Castell, and others have supposed. Elijah's imagination rendered it in the A. V. rendered by the general term "inhabitant," has really the special force of "residing" or even "stranger." This and the fact that a place with a similar name is not elsewhere mentioned have induced the commeneters, geographers, and lexicographers, with few exceptions, to adopt the name "Tishbi" as referring to the place Tannan (Therzi) in Naphtali, which is found in the Sept. text of Tobit i, 2. The difficulty in the way of this is the great uncertainty in the way of that passage is involved—an uncertainty quite sufficient to destroy any dependence upon it as a topographical record, although it bears the traces of having originally been extremely minute. Bunsen (Bibelwort, note to 1 Kings xvii, 1) suggests in support of the reading "the Tishbi from Tishbi of Gilead" (which, however, he does not adopt in his text) that the place may have been purposely so described, in order to distinguish it from the town of the same name in Galilee.

2. But בִּיתִיב has not always been read as a proper name referring to a place. Like בִּיתָם, though exactly in reverse, it has been pointed so as to make it mean "the stranger." This is done by Michaelis in the text of his interesting Bibel für Urglehrer—Der Fremdling Elia, einer von den Fremden, die in Gilead wohnhaft waren;" and it throws a new and impressive air around the prophet, who was so emphatically the champion of the God of Israel. But this suggestion does not appear to have been adopted by any other interpreter, ancient or modern.

The numerical value of the letters בִּיתִיב is 712, on which account, and also doubtless with a view to its correspondence with his own name, Elias Levita entitled his work, in which 712 words are explained, Sepher Tishbi (Bartocci, i, 146). See EKILIAH.

TISIO (L. TISIO) BONVESUTO, called Il Garofolo, an eminent painter of the Ferrarese school, was born in 1491, received his first education under Domenico Panetti, and next studied with Niccolò Soriano at Cremona, and next under Boccaccio Boccaccino. He went to Rome in 1549, where he remained fifteen months, and then travelled through various Italian states, in quest of employment, to settle down in Rome. Persuaded, however, by the licitations of Panetti and by the commissions of duke Alphonso, he remained in his native place, Ferrara. His death took place in 1559. The works of Tisio are extremely valuable, and scarcely to be found outside of Italy. Among them we note, Murder of the Innocents, Resurrection of Lazarus, and Taking of Christ, in the Church of St. Francis at Ferrara; St. Peter Martyr, in the Church of the Dominicans; Visitation of the Virgin, in the Palazzo Doria. See Spooner, Biog. Dict. of the Fine Arts, s. v.

TISI, or rather TISNI (תִּסִּי, from תִּסְכָּה, to begin), was the Rabbinical name of the first month of the civil and the seventh month of the ecclesiastical year, in which fell the festival of Atonement and that of Tabernacles, and in the latter the practice of the Sektah begins; it is the month of the river Ekhaim, that is, the month of streaming rivers, which are filled during this month by the autumnal rains. It corresponds with our September-October. Tisi is one of the six names of months found in Palmyra inscriptions, which, with other evidences, renders it very probable that this month began at the equinox, as it does the month of Iyyohu (March), in a great series, which were extensively in use in the eastern parts of the world (see Benfey and Stern, Uber die Monatsnamen einiger alten Volker [Berlin, 1886]). See MONTH.

TITAN (TITAN, usually in the plur. TITANER, of uncertain derivation). These children of Uranus (Heaven) and Gaia (Earth) are (see TITANS), according to the earliest Greek legends, the vanquished predecessors of the Olympian gods, condemned by Zeus to dwell in Tartarus, yet not without retaining many relics of their ancient dignity (Iesch. Prom. Vinct. passim). By later (Latin) poets they were confounded with the kindred Gigantes (Giant) and Okeanos, iii, 12, 19, 24; and the traditions of the primitive Greek faith died away; and both terms were transferred by the Sept. to the Reaphim of ancient Palestine. See GIANT. The usual Greek rendering of Reaphim is indeed Θαύματος (Gen. xiv, 5; Josh. xii, 4, etc.), or, with a yet clearer reference to Greek mythology, θαύματος (Prov. ii, 18; ix, 18) and Θαύματος (Synmexh. Prov. ix, 18; xii, 16; Job xxvi, 5). But in 2 Sam. v, 18, 22 "the valley of Reaphim" is represented by η κόλπος τῶν τεταράων instead of η κόλπος τῶν γιγαντῶν (1 Chron. xi, 15; xiv, 9, 13); and the same rendering occurs in a Hexap. text in 2 Sam. xxiii, 13. Thus Ambrose defends his use of a classical allusion by a reference to the old Latin version of 2 Sam. v, which preserved the Sept. rendering (De Deo, iii, 14, 4, "Nam et gigantes et vellem Titamum prophetici sermonis series non refugit. Et Esias Siremus . . . dixit.") It can therefore occur occasion no surprise that in the Greek version of the triumphal hymn of Judith (xvi, 7) "the sons of the Titans" (woi triárwov: Vulg. filii Titans; old Lat. filii Dathan; f. Tela; f. bellatorum) stands parallel with "high giants," υψίθραυς θαύματος, where the original text probably had θαύματος and not θαύματος. The word has yet another interesting point of connection with the Bible; for it may have been from some vague sense of the struggle of the infernal and celestial powers, dimly shadowed forth in the classical myth of the Titans, that several Christian fathers inclined to the belief that Tharos was the mystic name of "the beast" indicated in Rev. xiii, 18 (lrenaeus, v., 30, 8, "Divinum putatur apud multis esse hoc nomen . . . et ostentationem quandam continet ullaion . . . et alias autem et antiquum, et aede dignum et tyrannicum nominem . . . ut ex mulis collegiisam ne forte Titas vocetur qui veniet").

TITANIDES, in Greek mythology, were the children of Uranus and Gaia. There were twenty-two of them—namely, Oceanus, Oceanus, Adamas, Opticon, Angetis, Ceus, Andes, Hyperion, Cius, Olympus, Japetus, Zeus, and Kronus (Saturn); Tethys, Rhé, Themis, Mnemosyne, Phoebe, Dione, Tithe, Thrace, Euryphase. They represented the various elements and powers of nature and still engaged in wild combat. Uranus had thrown his first son, the Hecatonhires (the fifty-armed), Briareus, Cottus, and Gyes (also Gygess), and the Cyclopes Arges, Steropes, and Brontes, into Tartarus. Gaia became angry of so many efforts of the gods against her offspring, and rebelled against her father, and for this purpose gave to Kronus a hook, with which he emasculated him (Uranus). All save Oceanus participated in the rebellion. Uranus
was dethroned, those pining in Tartarus liberated, and Kronos acknowledged as ruler, who, however, subjected again those who had been liberated to the tortures of Tartarus, with the Hecatechires as their guards. Titans was also the name of the divine beings descended from the Titans, sometimes called Titanides, as Prometheus, Hephaestus, and so forth, and who subdued and held captive, who has since become very common to designate the god of the sun. A peculiar saying was that Bacchus was born of the Titans. Bacchus is here represented to be the power of vegetation, which is broken by the satanic powers of the infernal region.

Tithè (τήθε, maasér; Sept. and New Test. ἡθή, occasionally ekasor or imikasor; Vulg. decemina; plur. τίθηθεν, ai ekirasor; decima; from τίθημι, ten; Targum נְסָרָה, נְסָרָא נַרְנְרָא, the tenth part both of the produce of the land and of the increase of the flock, enjoined in the Mosaic law to be devoted by every Israelite to the servants of the sanctuary, and to the hospital meals provided on the festivals for the poor and needy (Lev. xxvii, 30–33; Num. xviii, 21–32; Deut. xii, 5–18; xiv, 22–29; xxvi, 12–14). The following treatment of the subject relates to Jewish tithes from Biblical and Rabbinic times. 1. The Mosaic Law respecting Tithes. — The first enactment respecting tithes ordains that the tenth of all produce and of all animals is to be devoted to the Lord; that the prelial or vegetal tithe may be redeemed if one fifth is added to its value; and that the mixed or animal tithe, which is redeemable, is to be taken as it comes, without any selection, and without attempting to effect any change, else the original animal and the one substituted for it are both forfeited to the sanctuary (Lev. xxvii, 30–33). In the second mention of the tithe it is enacted that it is to be given to the Levite, who receives in return for these services the tithe, since they were excluded from sharing in the division of the land of Canaan; that they are allowed to consume the tithe wherever they please (רְבִּעיִם נְשָׁרַיִם), and that from the tithe thus received they are to give a tenth to the Aarones or priests (Num. xviii, 21–32). In the third legislation on this point it is further commanded that the tithe be to be paid on the produce of the second year; that this vegetable tithe, together with the firstlings of the flock and herd, is to constitute the social and festive repast in the place of the sanctuary; that in case the sanctuary is too far off, the tithal produce is to be converted into money, which is to be taken to the Levite and paid in full on the day of the annual entertainment, and that the Levite is to share with the family in this social meal. It is, moreover, ordained that at the end of every third year this vegetable tithe (רְבִּעיִם נְשָׁרַיִם) is not to be taken to the metropolis, but is to constitute hospitable and charitable meals at home, to which the Levite, the stranger, the fatherless, and the widow are to be invited (Deut. xii, 5–7; xiv, 22–29). The tenth part of the produce of the second year; that this vegetable tithe into entertainments for the poor is again enjoined in xxvi, 12–15, where it is also ordered that every Israelite shall make an excusatory declaration that he has conscientiously performed the tithal command.

It will be seen that the book of Deuteronomy only mentions the second or vegetable tithe as well as its triennial conversion into the poor tithe, omitting altogether the first or Levitical tithe; while the books of Leviticus and Numbers, which discuss the Levitical tithe, pass over in silence the second or feast tithe. Tithes given rise to various theories among modern critics. Thus Ewald will have it that the Deuteronomist, writing during the period of the Jewish monarchy, when the Levitical tithe, as enjoined in Leviticus and Numbers, could no longer be continued as a regular rate in consequence of the new taxes imposed by the sovereigns, endeavored to bring the tithe back to its original form of a voluntary offering (Die Alterthümer des Volkes Israel, p. 346). Knobel (Comment. on Lev. p. 419, 590) regards Deut. xvi, 11; xiv, 22–29; xxvi, 12, as proceeding from the later Jehovistic legislator who lived towards the end of the kingdom of Judah, and who substituted a tithal system of the triennial vegetable and animal tithe, which was no longer practicable, the triennial vegetable tithe which was to be devoted to the hospitable meals whereunto the Levites, together with the stranger, widow, orphans, and poor, were to be invited, owing to Bishop Colenso (The Pentateuch and the Book of Joshua Critically Examined, pp. 476, 478), who also regards the enactments in Leviticus, Numbers, and Deuteronomy as referring to one and the same tithe, finds "the most complete contradiction between the two sets of laws." Against these theories, however, it is urged that — a. The tithe enactment in Deuteronomy has nothing whatever to do with the one in Leviticus and Numbers, and is therefore neither intended to contravene nor supersede it. b. The Deuteronomist presupposes the existence and force of the Levitical tithe as the fixed income of the ministers of the sanctuary, and designs the second tithe to be found as the complement to the triennial vegetable tithe as substituted in place of the original Levitical tithe, we are shut up to the prepostorious conclusion that the only provision made by the Deuteronomist for the Levites is an ample meal once in three years. c. The mention of the second tithe by the Deuteronomist as tithing to the Levite is connected with the fixing of the central sanctuary, the rites and regulations of which he alone discusses. d. The post-exilian practice of the Jews shows beyond the shadow of a doubt that the nation for whom these tithal laws were passed understood the enactment in Deuteronomy as referring to a second tithe as a free gift, side by side with the first or Levitical tithe enjoined in Leviticus and Numbers (Tobit i, 7; Josephus, Ant. iv, 8, 22; Mishna, Maaser Shevi). This also sets aside the objection urged by some that a double tithe would be too heavy and unbearable a tax. For if the Jews did not find it so in later times, when under the rule of foreign sovereigns, and paying heavy rates to them, surely they could not have found the double tithe too grinding an oppression during the independence of the State, especially when it is remembered that the second tithe was devoted to festive repasts of the respective families at which the Levites, the strangers, the widows, orphans, etc., were simply guests.

From all this we gather: 1. That one tenth of the whole produce of the soil was to be assigned for the maintenance of the Levites. 2. That out of this the Levites were to dedicate a tenth to God for the use of the high-priest. 3. That a tenth of one-tenth, or the second tithe, was to be applied to festival purposes. 4. That in every third year either this festival tithe or a third tenth was to be eaten in company with the poor and the Levites. The question thus arises, were there three tithes taken in this third year, or is the third tithe only the second tithe under a different name? That there were two yearly tithes seems clear, both from the general tenor of the directions and from the Sept. rendering of Deut. xxvi, 12. But it must be allowed that the third tithe is not without support. a. Josephus distinctly says that one tenth was to be given to the Levites as a gift, which shows that the Levites were applied to feasts in the metropolis, and that a tenth besides these (רְבִּעיִם נְשָׁרַיִם) was every third year to be given to the poor (Ant. iv, 8, 8, 22). b. Tobit says he gave one tenth to the priests, one tenth he sold and spent at Jerusalem, i.e. commuted according
TITHE

to Deut. xiv, 24, 29, and another tenth he gave away (Tobit i, 7, 8). c. Jerome says one tenth was given to the Levites, out of which they gave one tenth to the priests (δέκατον τὴς ἀκροασίας); a second tithe was applied to festival purposes, and a third was given to the poor (παροικός τῆς θείας) (Com. on Ezech. xli, 1, 565). Spencer thinks there were three tithes, and that with Maimonides he thinks there were only two complete tithes, but that in the third year an addition of some sort was made (Spencer, De Leg. Hebr. p. 727; Jennings, Jewish Ant. p. 183).

On the other hand, Maimonides says the third and sixth tithes' second tithe was shared between the poor and the Levites, i.e. that there was no third tithe (De Jour. Pauv. vi, 4). Selden and Michaelis remark that the burden of these three tithes, besides the first-fruits, would be excessive. Selden thinks that the third year's tithe denotes only a different application of the second, or festival, tithe, and Michaelis that it meant a surplus after the consumption of the festival tithe (Selden, On Tithes, ii, 18; Michaelis, Lives of Moses, § 192, iii, 143, ed. Smith). Against a third tithe may be added Rolando, Ant. Hebr. p. 539; Jahn, Ant. § 389; Godwyn, Moses and Aaron, p. 136, and Carpozon, p. 621, 622; Keri, Bibl. Arch. § 51, i. 307; Saulschütz, Hebr. Arch. i, 70; Winer, Rechtemord, b. v. "Zehute."

Of these opinions, that which maintains three separate and complete tithings seems improbable as imposing an excessive burden on the land, and not easily reconcilable with the other directions; yet there seems no reason for rejecting the notion of "two yearly tithes when we recollect the special promise of fertility to the soil conditional on observance of the commands of the law (Deut. xxix)." There would thus be, (1) a yearly tithe for the Levites; (2) a second tithe for the festivals, which last would, every third year, be shared by the poor. Michaelis thinks (op. cit. p. 299) that the tithe which Michaelis thinks is spoken of as likely to be converted to the king's use under the regal dynasty (I Sam. viii, 15, 17; Michaelis, Lives of Moses, i, 299). Ewald thinks that under the kings the ecclesiastical tithe system reverted to what he supposes to have been its original free-will character.

II. Classification of and Later Legislation upon the Tithes. It will be seen from the above description that the tithes are divisible into four classes. As the anxiety to pay them properly called forth more minute definitions and further expansion of the Pentateuchal encomiums, it was necessary to give the most important practices which obtained during the second Temple in connection with each of these four classes of tithes.

1. The Levitical, or first tithe (תֵאֱלָה הַבָּשָׂם). This tithe was paid after both the first-fruit (יִנְכוּר וּרְשָׁם) and the priestly heave-offering (תַּנְחָם וּרְשִׁים) had been separated, the amount of which, though not fixed in the Mosaic law, was generally one fiftieth of the produce (comp. Exod. xiii, 19; Deut. xxi, 1, etc., with Mishna, Bikkurim; Numb. xviii, 4; Deut. xvii, 4, with Mishna, Terumot, iii, 7; iv, 3; Maimonides, Iad Ab. 1.6; Chezak, Hilchot Mathanath Aniym, vi, 2). As the Mosaic law does not define what things are subject to this tithe, but simply says that it is to consist of both vegetables and animals (Lev. xxvii, 30 sq.), the Jewish canonists enacted that as to the produce of the land "whatsoever is not eaten at the end of the year is not titheable till it is ripe for food" (Mishna, Masseroth, i, 1). It is to be seen that this definition embraces even the smallest kitchen herbs and aromatic plants; and that it explains the remark of our Saviour that tithe was paid of mint, dill, and cummin, which he, however, did not condemn, but, on the contrary, said, "These ought ye to have done" (Matt. xxiii, 23; Luke xi, 42; comp. Mishna, Masseroth, i, 2-8).

The animals subject to this Levitical tithe are still more indefinitely described in the Pentateuchal statute, which simply says, "As to all the tithe of herds and flocks, whatsoever passeth under the rod shall be hallowed unto the Lord" (Lev. xxvii, 29). It will be seen that this law does not say whether the tenth is to be paid of the newly born animals, whether it includes those newly purchased or exchanged, whether it is payable if a man has less than ten cattle, or at what age of the animals the tithe is to be taken. The spirit of the law was to prevent people had therefore most minutely to define these points so as to make the tithe law practicable. Hence the following canons obtained: All animals are titheable except those which are born of heterogeneous copulation (comp. Deut. xxii, 9), which are damaged, which have come into the world irregularly, or which are bequeathed of their mother; which have been purchased or received as presents. They are only titheable when there are ten newly born of the same kind, so that the offspring of oxen and small cattle must not be put together to make up the requisite number, nor are even the parts of those which are killed together which are not more than sixteen years, though they belong to the same kind. Sheep and goats may be tithe unto the Lord, because they have all been born in the same season (Mishna, Bekoroth, ix, 3, 4). The tithe is to take place three times in the year, about fifteen days before each of the three great festivals. (a) On the first of Nisan, being fifteen days before Passover; (b) on the first of Sivan, being only five days before Pentecost, because the small number of animals born between these two festivals could not suffice for the celebration of Pentecost if the second tithe term were to be fifteen days before this festival; and (c) on the twenty-third instead of the first of Tisri, which is, properly speaking, fifteen days before Tabernacles, because the first of Tisri is the Feast of Trumpets, or New Year. See Festival. Those which were born in the month of Elul were tithe by themselves (ibid. Bosh. Shosh. i, 1, with Bekoroth, ix, 5, 6). On each of the three occasions the herds of every owner extending over a pasture-ground not exceeding sixteen Roman miles were collected together into one fold, while those beyond the prescribed limits formed a separate lot. In the pen wherein the herd was thus gathered a small door was made which only allowed one animal at a time to pass through, while the owner placed himself at this narrow opening, holding a rod or staff in his hand wherein he counted each animal as it made its exit from the fold till he came to the tenth, which he marked with red color, saying, "This is the tithe" (ibid. Bekoroth, x, 7). The command "whatsoever passeth under the rod" (Lev. xxvii, 32) was thus literally carried out.

2. The priestly tithe, also called tithe of the tithe (תֵאֱלָה הַבָּשָׂם), the heave-offering of the tithe (תַּנְחָם וּרְשִׁים), ιερωσυνία ἁπαράκτου (Philo, De Nom. Munit, or ἑτεροτοκία (Jerome, on Ezech. xli). This tithe had to be separated by the Levite from the tenth he had received from the Israelite. It had to be given to the priest in Jerusalem, and before the Levite had reserved the rate paid to him. It had, moreover, to be a tenth part of the very tithe which the Levites received, and was therefore subject to the same laws and regulations to which the Levitical tithe was subject. After the Babylonian captivity, when the Levites were divided (see below), this so-called tithe of tithes necessarily ceased. Hence the priests, instead of receiving a tenth of the Levitical tithe as heretofore, took their share directly from the people (Heb. vii, 5). See Schurer.

3. The second tithe (תֵאֱלָה הַבָּשָׂם, ἑτεροτοκία). This festival tithe could not be sold, nor given or received as a pledge, nor used as weight, nor exchanged,
but might be given away as a present (Mishna, Maaseer Sheni, i, 1). If the distance to the national sanctuary was so great as to preclude the possibility of conveying it in kind, it might be converted into specie, and the money could only be expended in the metropolis in ordinary articles of food, drink, and ointment for the festival meals or festival sacrifices which were eaten at the national repast (Bikkurim, 1:7; iii, 2: Chagigah, 1:3). There were storeroomes (קַרְבוֹת) in one part of the Temple, under the superintendence of priests and Levites, in which the tithe was kept (2 Chron. xxxiii, 11-14; Neh. x, 88, 39; xii, 14; xii, 12; Josephus, Ant., viii, 3, 8).  

4. The triennium, or poor tithe (זְבָעָה, παράσκοιν), also called the third tithe (זְבָעָה, τρίτη τέκτων, Sept., Deut. xxvi, 12), because it was properly the second tithe converted into the poor tithe, to be given to and consumed by the poor at home, instead of conveying it to the metropolis to be eaten by the owner. As every seventh year was a fallow year not yielding a regular harvest, it was enacted that the second tithe should be eaten in Jerusalem by the owner thereof and his guests in the first, second, fourth, and fifth years of the septennial cycle, and be given to him to the chosen sanctuary. Though the first and second years were to be paid in Palestine in the sabbatical year, when all was in common [see Sabbathal Yeke], yet the land of Egypt, Ammon, and Moab had to pay them for the support of the poor of Israel, because the Sabbath of the soil was not observed in these countries, while the Babylonions, Edom, and even the second tithe (Mishna, B. Ḳaṭan, iv, 3; Maimonides, Iad Ha-Chezkota, Hilchot Mathanath Ania, vi, 5).  

III. Origin and Obsercerence of the Tithal Low.—Without inquiring into the reason for which the number ten (q.v.) has so frequently been preferred as a number of selection, in the case of tithes, we may deride ḥekka from ḥekka (De X. 10, 181), both sacred and secular, voluntary and compulsory, we may remark that the practice of paying tithes obtained among different nations from the remotest antiquity. Thus the ancient Phoenicians and the Carchamitians sent tithes annually to the Tyrian Hercules (Diod. Sic, xx, 14; Justin, xviii, 7); the southern Arabs could not dispose of their income before paying a tenth thereof to the priests at Sabata in honor of their god Sabas (Pliny, Hist. Nat. xii, 32); the ancient Pelagians paid a tithe of the produce of the soil and the increase of their herds and flocks (Thucyd. iv, 34), and the Athenian sold and the Hellesponts consecrated to their deities a tenth of their annual produce of the soil (Xenop. HEL, i, 7, 10, 10) of their spoils (Herod. v, 77; iv, 81; Xenop. Anab. v, 3, 4; Hellen, iv, 3, 21; Dio, Sic. xi, 33; Pausan. iii, 18, 4; v, 10, 4; x, 10, 1; τάς ἔκκες τῶν παραγωγῶν τών ζωᾶς κα- περίων; Harpocrate, s. v. ἔκκεας; and Knobel, Comment. on Lev. xxiii, 30). Among other passages the following may be cited: 1. Macc. xi, 35; Herod. i, 172; Diod. Sic. xii, 12; Polyb. ix, 30; Cicero, Ver. ii, 3, 6, and 7 (where tithes of wine, oil, and "minute fruges" are mentioned); Pro Leg. Mancd. 6; Plut. Ages. ch. xix, p. 398; Pliny, Hist. Nat. xii, 14; Macrobi. Sat. iii, 6; Rose, Inser. Gr. p. 210; Gibbon, iii, 301, ed. 1781, p. 17, 2; it is said that the house of Shadrach, Meshach, and Abednego was tithed and offered to a deity, and a feast made of, which the people of the district partook, in Xenop. Anab. v, 3, 9, answering thus to the Hebrew poor man's tithe-mentioned above.  

In Biblical history the two prominent instances of early occurrence are: 4. At the outset of the history of the land of Israel, the tenth of all his property, according to the Syrian and Arabic versions of Heb. vii, and Rashi in his Commentary, but, as the passages themselves appear to show, of the spoils of his victory, to Melchizedek (Gen. xiv, 20; Heb. vii, 2, 6; Josephus, Ant. i, 10, 2; Selden, On Tithes, 435
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2. Jacob, after his vision at Luz, devoting a tenth of all his property to God in case he should return home in safety (Gen. xxvii, 22). These instances bring us in contact with a system of the tithe, more or less analogous to another previous to the Mosaic tithe system. There can therefore be no doubt that, like many other Pentateuchal ordinances, the inspired legislator adopted the tithe law into the divine code because he found that, with some modifications, this primarily voluntary tax was a proper stipend for the servants of the sanctuary, and that it would, at the same time, be a means of promoting pilgrimage to the national sanctuary on the great festivals, and social intercourse between the rich and the poor.

During the monarchy, the payment of tithes was neglected, and it seems that the kings claimed them for themselves (1 Sam. viii, 14, 15, 17; with 1 Macc. ii, 53). It was, however, re-established at the restoration of religion by the pious Hezekiah (2 Chron. xxxi, 5, 6, 12), and after the return of the Jews from the Babylonian captivity (Neh. x, 38; xii, 44; xiii, 5, 12), when material alterations and modifications were made in the tithe law owing to the altered state of the commonwealth and to the disposition of the Levites and laymen. Only 341 or 560 Levites returned at first from the Babylonian captivity, with about 37,319 laymen; while with Ezra only 38 Levites came back, with 1896 laymen; and there can be little doubt that the disposition continued among those who returned afterwards, as well as in the gradual and natural increase of the nation. There were thus 97 laymen to 1 Levite, while the tithe of 9 laymen amounted to as much as was left for each private family; and if we take 10 laymen to 1 Levite, as the latter had to pay a tenth to the priest, the tithe when duly paid by all the people yielded ten times as much as the Levites required. On the other hand, there were in Judaea, after the return from Babylon, a disproportionately large number of priests, since, exclusive of those who had no register (Ezra ii, 62), 4298 of them came with Zerubbabel—i.e., twelve or thirteen times more than Levites—and two whole families, besides separate individuals, came with Ezra. These could not possibly have subsisted upon the legal dues (Neh. x, 36–39). In addition to the miserably provided priests, there were the 612 Nethinim who came back, but not all had registers (Ezra ii, 2, 3); Neh. vii, 60), for whom no provision whatever existed. Ezra had therefore to take the superabundant tithe from the Levites for the support of the priests and the Nethinim. Hence Josephus distinctly tells us that the priests received tithes in later times (L. E. 15, Ant. xii, 5, 1, 20; x, 7, 1, 9; xiv, 4, 1, 22). It is evident that the levying of the tithe between the priests and the Levites which is evidently alluded to when the Talmud says that Ezra transferred the tithes from the Levites to the priests as a punishment for their tardiness in returning from exile (Kethuboth, 26 a; Cholâl, 191 b; Yehemoth, 86 b; Sotath, 47 b), for it could not possibly mean that he took the whole tithe away from the Levites, since that would be at variance with other records (comp. Ezra x, 38, 39; Neh. xiii, 10, 13; Tobit i, 7, with Tossephoth on Kethuboth, 26 a), and would leave the Levites with nothing to do, and visit the gods. Levites who did return with the punishment deserved by those who remained behind. It is, moreover, owing to this distribution of the Levitical tithe effected by Ezra that the tithe was afterwards divided into three portions, one of which was given to the priest and the other to the Temple storehouse, and the third portion was distributed in Jerusalem among the poor and the needy chanter (יָשֵׁרָן) = doctors of the law (Jerusalem Sotath, ix, 11; Jerusalem Mosaic Sheni, v; 15; Babylon Yeimoth, 96 b).

The tithes were paid in the form of all tithes, as well as the storehouses, which already existed in the time of Hezekiah for the reception of the tithes (2 Chron. xxxi, 11–14), were now better organized than ever. To achieve the purpose intended by Ezra in the new division of the tithe, it was absolutely necessary that the cultus and the distribution of tithes should take place under the careful superintendence of a body consisting of both priests and Levites. Such a board was therefore duly appointed, and it was ordained that at least one portion of the tithes should be taken to Jerusalem for the support of the ministering Levites.

During the period of sadducean degeneracy and Greco-Jewish ascendancy in Palestine, the tithes were again discontinued; but at the rise of the Pharisaism the strict payment of a tenth was made one of the two essential conditions exacted from every individual who desired to become a chaburah (חַבּוּרָה) = member of this association. The reason for this is given in the article PHARISAISM.

IV. Literature.—Mishna, tractates Maaserot, Maaser Sheni, and Rekuvoth, ix, 1, 8; and the Gemara on these Mishna; Maimonides, Yad Ha-Chashah, Hilchote Mathaneth Aynin, vi, 1–17; Hilchote Maaser and Maaser Sheni; Selden, The History of Tithes (1618); Hostinger, De Decimis Judaeorum (L. B. 1718); and other monographs, dealing with the cultus of the sanctuary, allude to this subject. See also, B. Q., 2, 10; 1, 2; Leib R. Nachman of Breslav, N. N. 5, 227; id., 6, 176; id., 2, 176; id., 6, 176;id., 2, 176; Spitzer, Der Legat in Hebr牢牢 (Cantuhrigie, 1727), lib. iii, c. x; ii, 720, etc.; Michaelis, Commentaries on the Laws of Moses (Eng. transl., London, 1814), art. xcvii, iii, 141, etc.; Herzfeld, Gesch. des Volkes Israel (Northhausen, 1853), i, 62 sq., 188 sq.

TITHES (Angle-Saxon, teotha, a tenth), a tenth part of the produce of the land, which, by ancient usage, and subsequently by law, is set aside for the support of the clergy and other religious uses. In the Christian dispensation the very circumstance of the existence of the clergy is supposed by many to imply a certain fixed provision for their maintenance. This obligation has been put forward in ecclesiastical legislation from the earliest period. The Apostolic Canons, the Apostolic Constitutions, St. Cyprian on the Unity of the Church, and the works of Ambrose, Chrysostom, Augustine, and the other fathers of both divisions of the Church, abound with allusions to it. In the early Christian Church the custom of consecrating to religious purposes a tenth of the income was voluntary, and it was not made obligatory until the Council of Tours in 567. The second Council of Macon, in 585, enjoined the payment of tithes under pain of excommunication; and Charlemagne, by his capitulare, formally established the practice within those portions of the ancient Roman empire to which his legislation extended. The laws of Gratian, of 434, made it a duty to pay both tithes and taxes. In England, too, the payment of tithes is very ancient; and the laws of the Conquest order the terce and the tithe to be paid in the form of a voluntary offering at Easter, or some other period of the year. The law exempted mines, quarries, wild animals, game, fish, and also tame animals kept for pleasure, and not for use or profit. England has a more arbitrary distinction in great and small—the former being tithes of grain, hay, wood, etc.; the second being the other kind of prudential, as well as...
as all personal and mixed tithes. The great tithes of a parish belonged to the rector, and the small tithes to the vicar. Tithes were originally paid in kind, as the tenth sheaf, the tenth lamb; but the inconvenience and trouble involved in this mode of payment led to the adoption of other methods. This was done either by the assessment of an annual income of land, or by the assessment of an actual produce, or by a money payment mutually agreed upon; by a partial substitution of payment of money, or as when a person contributed a smaller amount of produce, but free from the expense of harvesting, etc.; or by the payment of a bulk sum in redemption of a tithe. The amount of the yield might be, so that the land became tithe-free. By 1 Elizabeth, c. 19, and 18 Elizabeth, c. 10, such alienations of tithe-payment were restricted to a term of twenty-one years, or three lives.

Originally convents occupying lands in England paid tithes to the parochial clergy; but by a decree of Pachal II they were exempted from such payments in regard to lands held by themselves in their own occupation. This exemption was confined by subsequent legislation to the four orders, Templars, Hospitals, Cistercians, and Premonstratensians, and after the fourth Council of Lateran, A.D. 1215, only in respect of lands held by them before that year. At the Reformation many of the forfeited Church lands when sold were held free of tithes.

These partial exemptions, and the fact that the tithes were a tax for the support of the clergy of the Established Church, made it very unpopular with those who were obliged to pay, especially so to Dissenters. A measure of commutation became absolutely necessary, but, although recommended as far back as 1822, did not become law until 1838. Various statutes for England or Ireland have since been enacted regulating the payment of tithes (6 & 7 William IV, c. 71; 2 William IV and 1 Victoria, c. 69; 1 and 2 Victoria, c. 64; 2 and 3 Victoria, c. 82; and 5 and 6 Victoria, c. 54). Their object for England is to substitute a money rent-charge, varying on a scale regulated by the average price of grain for seven years for all the other forms of payment. In Ireland the settlement was effected by a commutation of tithe into a money rent-charge three fourths of the former value. The Disestablishment Act of 1869 abolished tithes and created a common fund for the support of the Protestant Episcopal Church and clergy. In France tithes were abolished at the Revolution, and this exemption is enjoyed by the Church in various countries. In the Canadian provinces of Quebec, tithes are still collected by virtue of the old French law, yet in force there. In the United States, tithes are exacted by the Mormon hierarchy. See Bingham, Christ. Antiq. b. v, ch. v, § 1 sq.

TITIAN, or TIZIANO VECCELLIO, one of the greatest of Italian painters, and the prince of colorists and portrait-painters, was born in the territory of Venice, at Capelo Cadore, in 1475. His early passion for art was carefully cultivated by his parents, who placed him under the instruction of Antonio Rossi of Cadore. At the age of 14 he was sent to Treviso, and became the pupil of Sebastiano Zucatti. He studied in the school of the Bellini, first with Gentile and afterwards with Giovanni, with whom he was fellow-pupil with Giorgione, his own future rival. On the death of Giorgione, Titian rose rapidly in favor, and was soon afterwards invited to the court of Alphonso, duke of Ferrara. In 1529 the Senate of Venice employed him to decorate the hall of the council-chamber; and in 1530 he went to Bologna and painted a portrait of Charles V, which had come to be crowned by pope Clement VII. About this time he was invited to the court of the duke of Mantua, and in 1542 was invited to Rome by pope Paul III at Ferrara, by whose interest he was invited to Rome, but was obliged to decline by reason of previous engagements with the duke of Urbino. He went to Rome in 1548, where he was received with marks of great distinction, and where he met Mi-

chael Angelo. Declining the office of the leader seal, he returned to Venice, only to receive an invitation from Charles V to visit the court of Spain, and reached Madrid in 1550. Here he became a gentleman of the emperor's bedchamber, a count palatine of the empire, received the Order of St. Jago, and had bestowed upon him an annual pension and decacs. In 1554, after a residence of ten years at Madrid, he returned to Venice, which he soon left for Innspruck. Returning again to Venice, he continued there until his death, of the plague, Aug. 27, 1576. There is no list of the works of Titian, and it would not be an easy task to make one. One of his grandest achievements is the Assumption of the Virgin. From 1520 to 1530 the most celebrated of his works were, St. Peter Martyr:—Victory of the Venetians over the Janissaries:—and St. Sebastian. Other noted paintings are, An Announcement (1557):—Descent of the Holy Ghost upon the Apostles (1541):—Sacrifice of Abraham (cod):—David and Goliah (cod):—Death of Abel (cod):—The Virgin (1543):—San Tiziano (cod). Among the religious works which he executed for Philip II of Spain are, The Last Supper:—Christ in the Garden:—St. Margareet with the Dragon:—and a Martyrdom of San Lorenzo. The Academy of Venice contains his Assumption and Presentation of the Virgin, and the palace of the Prince of Venice in the same city The Entombment of Christ. In the Escurial is a Last Supper, upon which he labored seven years; in the Uffizi Gallery, A Virgin and Child with Saints; and in the Vatican, Christ Crowned with Thorns. See Northcote, Life of Titian (Lond. 1830, 2 vols.); Creaney, Life of Titian (1872); Spooner, Biog. Dict. of the Fine Arts, &c.

Title is the rendering in the A. V. of "πους, trévin, a pillar or cippus set up as a sepulchral sign, 2 Kings xxiii, 17, or as a "waymark," Jer. xxxi, 21; "sign," Ezek. xxxix, 15; and of ἁρμα, Lat. titulus, a tablet with a superscription (John xix, 19, 20), set up by Pilate over Christ's cross (q. v.).

TITLE, in the canon law, is that by which a cleric holds his benefice. In Church records and deeds, it is a Church to which a cleric was ordained, and where he was to reside. It is also applied to a cure of souls and a ministerial charge. Augustine says that the title of the cross was written in Hebrew for Jews who gloried in God's law; in Greek, for the wise of the nations; in Latin, for Romans, the conquerors of the world. Hence churches were called titles, not only in the sense that the clergy took titles from them which fixed them to particular cures, but as dedicated to the Crucified. The appellation is first used by the Council of Braga (573). A title was also a right to serve some Church from which an ordained cleric took his title, a name derived from the titles of the martyr's tombs, at which service was originally said, and so called for the reasons given above, or the fiscal titulus which marked buildings belonging to the sovereign, and thus also churches dedicated to the King of kings. The earliest title was St. Pudentiana, now called St. Francis. The Roman cathedral had, in 42, a title or parish church attached to it by pope Pius I. The Council of Lateran (1179) enforced ordination on a distinct title.

TITLE to orders in Episcopal churches. This is best explained by quoting the 33d canon of the Established Church of England:

"It has been long since provided by many decrees of the ancient fathers that none should be admitted, either descan or priest, who had not first some certain place where he might use his function: according to which examples we see that the bishops of Rome were admitted into sacred orders except (1) he shall at that time exhibit to the bishop of whom he desirous imposition of hands, and (2) he shall have exhibited his ecclesiastical preferment then void in the college; or (5) shall bring to the said bishop a true and undoubted certificate that either (a) he has been of some minor church or convensm church, where he may attend the care of souls, or (2) of some minor collegiate church, or (3) of some minor collegiate church therein also situate, where he may execute his ministry;
or (4) that he is a fellow, or in right as a fellow: or (5) a conduct or charter, and some sort of college or Ox- ford, except he be a master of acts of five, standing that liveth of his own charge in either of the universities; or (2) except by the bishop himself that doth ordain him minister he be shortly after to be admitted either to some benefice or enfranchisement then void. And if any bishop shall have any particular ordinance by which he hath none of these titles as is aforesaid, then he shall keep and maintain him with all the charge ordinary till he have paid of or enforced the ecclesiastical living; and if the said bishop refuse so to do, he shall be suspended by the arch- bishop, being assisted with another bishop, from giving orders by the space of a year.

In the Protestant Episcopal Church of the United States, canon 19 of 1829, "of the titles of those who are to be ordained priests," declares:

"No person shall be ordained priest unless he shall produce to the bishop a satisfactory certificate from some church, parish, or congregation that he is engaged with them, and that they will receive him as their minister; or unless he be examined and approved by some missionary society recognised by the General Convention; or unless he be engaged as a professor in the seminary of some college, academy, college, or other seminary of learning duly incorporated" (Dejugal of the Canons, p. 30).

See Eden, Thol. Dict. s. v.; Hook, Church Dict. s. v.

TITLIT (diminutive of titl, an old English word signifying the mere trifle (see Plumptre, Bible Educator, iv, 21), is used in the A. V. (Matt. v, 18; Luke xvi, 17) as a rendering for espasia, a little horn, hence a point (e.g. of a sailyard. Lucan, Narciss. 4; Polyb. xiv, 10, 11; of an island, Philostr. bip. Soph. i, 21, 2); in the New Testament a title of a Hebrew legal document as distinguished from, and, i.e. the slightest distinction (see Philo, in Macc. p. 984 b). See Jor.

Tittmann, Johann August Heinrich, a German divine, was born at Langensalza, Aug. 1, 1778. He studied at Wittenberg and Leipzig, and in 1796 became one of the theological professors in the latter of these universities. He died Dec. 30, 1831. His writings are numerous, and belong to various departments of sacred science. The following only need to be specified here: Theolog. Enzyklop. (1798);--De Synonymia N. T. (1829), the second part of which was edited after his death by Becher (1832); the whole, with some appended dissertations, translated into English by Craig (Edinb. Bibl. Cabinet [1833-37, 2 vols.]); and his edition of the Greek Testament (1831) with an appendix on the occultism of the critics. (1820-24). His polemical writings, in which he labors to reconcile theology with philosophy, and to defend evangelical truth against rationalism, are the most valuable productions of his pen.

Tittmann, Karl Christian, father of the preceding, was born at Gossbachau, near Grimma, Aug. 20, 1744. He was appointed deacon at Langensalza in 1770, professor of theology and provost at Wittenberg in 1775, and general superintendent there in 1784. In 1789 he was made Kirchenrat and superintendent at Dresden, and died there, Dec. 6, 1820. He was a man of cultured and elegant rather than powerful mind, and was deeply imbued with pious feeling and evangelical character. These characteristics are apparent in his Meletena Sacra sine Comment, Exercitio-critical in Evang. Joannis (Lips. 1816), a work full of good thoughts, good sense, and genuine piety, but deficient in critical acumen and exegetical ability. It has been translated into English by 2 vols. of the Edinburgh Bibl. Cabinet. In his Opuscula Theologica (1803) are some dissertations of an exegetical character. Perhaps his best work is his Tractatus de Evangelistic Gnostico in N. T. frustra Qussinia (Lips. 1778).

TITULAR BISHOPS are bishops with no stated charge, but who are bishops in portibus infidelium. The custom arose in the 12th and 13th centuries in the assigning of bishops to those parts which, though once Christianized, had at length fallen under Saracen dominion. The Church of Rome adopts the same custom, and has bishops of Tarsus, Ephesus, Aleppo, etc. This Church has 229 titulars. The primitive Church had no one about to be ordained at large, but should have a specific charge. "This rule concerned bishops as well as the inferior clergy: for the summation of the former ages, as the Panormita calls titular and upstart bishops, were rarely known in the primitive Church."

Titulus, the Latin name given to early churches, as if in contradistinction to the martyria, or those erected over the graves of martyrs. See Martyr. Messa. In the Middle Ages were usually reserved for the care of presbyters, who took their titles from them. Why they were called tituli is not exactly agreed among learned men. Baroniuses says that it is because they had the sign of the cross upon them, by which sign or title they were known to belong to Christ. See TRULL.

Ty'tus (Grecized T i o ρ o , a common Latin name, e.g. of the celebrated Roman emperor, whose triumphal arch [q. v.] still stands in Rome; once in the Apocrypha [2 Macc. xi, 84] of a Roman ambassador to the Jews [see Mal'ius], a noted Christian teacher, and fellow-laborer of Paul. He was of Greek origin (possibly a native of Antioch), but was converted by the apostle, who therefore made him his own son in the faith (Gal. ii, 3; Tit. i, 4). This is all that we know of his early history. The following is an account of his later movements and of the epistle to him. King (Who was St. Titus? [Dublin, 1858, 8vo]) tries to identify him with Timothy.

1. Sources of Information.---Our materials for the biography of this companion of Paul must be drawn entirely from the notices of him in the Second Epistle to the Corinthians, the Galatians, and to Titus himself, combined with the Second Epistle to Timothy. He is not mentioned in the Acts at all. The reading Tiıpov (Acts xviii, 7) is too precarious for any inference to be drawn from it. Wieseler thinks it is a slight stress upon it (Chromat, des apot. Zeital. [Got. 1848], p. 204), but this is in connection with a theory which needs every help. As to a recent hypothesis that Titus and Timothy were the same person (King, Who was St. Titus? [Dublin, 1858]), it is certainly ingenious, but quite untenable (see 2 Tim. iv. 10). The same may be said of the suggestion of Mürck (Meining, 1861), that Titus of the epistles is the same person with Silvanus, or Silas, of the Acts, although there is nothing that absolutely forbids such an identification.

2. His Known Journeys.---Taking the passages in the epistles in their natural order of the events referred to, we turn first to Gal. ii, 1, 3. We conceive the journey mentioned here to be identical with that (recorded in Acts xv) in which Paul and Barnabas went from Antioch to Jerusalem to the conference which was to decide the question of the necessity of circumcision to the Gentiles (A.D. 47). Here we see Titus in close association with Paul and Barnabas at Antioch. He goes with them to Jerusalem. He is, in fact, one of the rei 2Δωξος of Acts xv, 2, who were deputed to accompany them from Antioch. His circumcision was either not insisted on at Jerusalem, or, if demanded, was firmly resisted (1 Tim. i, 5). He is very emphatically spoken of as a Gentile (Ἐξαρπαζομαι), by which is most probably meant that both his parents were Gentiles. Here is a double contrast from Timothy, who was circumcision by Paul's own directions, and one of whose parents was Jewish (xvi, 1, 9; 2 Tim. i, 5; iii, 15). Timothy was sent on this occasion to have been specially a representative of the church of the uncircumcision.

It is to our purpose to remark that, in the passage cited above, Titus is so mentioned as apparently to imply that he had become personally known to the Gal- tinians and the Corinthians; and in the case, again, of two other circumstances, viz. that the Epistle to the Gal- tinians and the Second Epistle to the Corinthians were
probably written within a few months of each other [see Galatians, Epistle to], and both during the same year. There has been much discussion about when and how we obtain fuller notices of Titus in connection with Paul.

After leaving Galatia (Acts xviii, 23), and spending a long time at Ephesus (xix, 1-xx, 1), the apostle proceeded with his missionary work. Here he was expected to meet Titus (2 Cor. ii, 13), who had been sent on a mission to Corinth. In this hope he was disappointed [see Titus], but in Macedonia Titus joined him (vii, 6, 7, 13-15). Here we begin to see not only the above-mentioned fact of the mission of this disciple to Corinth, but also the personal affection which subsisted between Paul and Titus (compare 2 Cor., vii, 5-9, ver. 7), but also some part of the purport of the mission itself. It had reference to the immorality at Corinth rebuked in the first epistle, and to the effect of that first epistle on the offending Church. We learn, further, that the mission was so far successful and satisfactory: οὐκ ἔμειναν τῶν ἰμάτων ἵππαστόν (ver. 7), λυτρίζεται ἡ μεθάναν (ver. 9), τὴν πυκνόν ἰμάτων ὑπακοήν (ver. 15); and we are enabled also to draw from the chapter a strong conclusion regarding the warm zeal and sympathy of Titus, his grief for what was done, and his desire to visit the Corinthians in person (ver. 13). These final words are finally converted through Paul's instrumentality; this must be the meaning of the phrase γνώσεις τικόνων, which occurs so emphatically in the opening of the epistle (ver. 4). Next we learn the various particulars of the responsible duties which he had to discharge in Crete. He is to complete what Paul had been obliged to leave unfinished (ἰδίᾳ τὰ λειτουργία ἑαυτοῦ, ver. 5), and he is to organize the Church throughout the island by appointing presbyters in every city. See Gortyna; Lasca. Instructions are given as to the suitable character of such presbyters (ver. 6-9); and we learn, further, that we have here the repetition of instructions previously furnished by word of mouth (ὡς ἔγω σει συστάξαμεν, ver. 5). Next he is to control and bridle (ἱστορίμεθα, ver. 11) the restless and mischiefvous Judeans, and he is to be peremptory in so doing (ἐλθέ τινας ἀποστόλως, ver. 13). Injunctions in the same spirit are reiterated (ver. 13). He is to urge the duties of a decorous and Christian life upon the women (ii, 3-5), some of whom (προμακάριστως, ver. 3), possibly, had something of an official character (καὶ δαδακενεκε, ἵνα συνιερατίσηται τὰς γυν.: ver. 5, 4). He is to be watchful over his own conduct (ver. 7); he is to impress upon his disciples the necessity of their position (ver. 9, 10); he is to check all social and political turbulence (iii, 1), and also all wild theological speculations (ver. 9); and to exercise discipline on the heretical (ver. 10). When we consider all these particulars of his duties, we see not only the confidence reposed in him by the apostle, but the need there was of determination and strength of purpose, and therefore the probability that this was his character; and all this is enhanced if we bear in mind his isolated and unsupported position in Crete, and the lawless and immoral character of the Cretans themselves, as testified by their own writers (i.e. See Chrysostom). The notices which remain are more strictly personal. Titus is to look for the arrival of Crete at Artemas and Tychicus (iii, 12), and then he is to hasten (στοιχέωαν) to join Paul at Nicopolis, where the apostle is proposing to pass the winter (ibid.). Zenas and Apelles are in Crete, or expected there; for Titus is to send them on their journey, and supply them with whatever they need for it (ver. 13). It is observable that Titus and Apelles are brought into juxtaposition here, as they were before in the discussion of the mission from Ephesus to Corinth.

The movements of Paul, with which these later instructions to Titus are connected, are considered elsewhere. See Paul; Timothy. We need only observe here that there would be great difficulty in inserting
the visits to Crete and Nicopolis in any of the journeys recorded in the Acts, to say nothing of the other objections to giving the epistle any date anterior to the voyage to Rome. See Titus, Epistle to. On the other hand, there is no difficulty in arranging these circumstances, if we suppose Paul to have travelled and written after being liberated from Rome, while thus going on an errand of some importance. Light in the eye of many, as Paley has well called the affinity of this epistle and the first to Timothy. Whether Titus did join the apostle at Nicopolis we cannot tell. But we naturally connect the mention of this place with what Paul wrote at no great interval of time afterwards, in the last of the Pastoral Epistles, 2 Tim. iii. 10; yet Dalmatia lay to the north of Nicopolis, at no great distance from it. See Nicopolis. From the form of the whole sentence, it seems probable that this disciple had been with Paul in Rome during his final imprisonment: but this cannot be asserted confidently. The touching words of the apostle in this passage might seem to imply some reproach, and we might draw from the conclusion that Titus became a second Demas: but, on the whole, this seems a harsh and unnecessary judgment.

3. Traditio Close of his Career.—Whatever else remains is legendary, though it may contain elements of truth. Some are connected with the island of Dalmatia, and he is said to have been an object of much reverence in that region. This, however, may simply be a result of the passage quoted immediately above: and it is observable that of all the churches in modern Dalmatia (Neales, Ecclesiastical Notes on Dalm., p. 175) not one is dedicated to him. The traditional connexion of Titus with Crete is much more specific and constant, though here again we cannot be certain of the facts. He is said to have been permanent bishop in the island, and to have died there at an advanced age (Euseb., Hist. Eccles. iii. 4, 2; Theodoret, Ad i Tim. ii. 7; Jerome, in Rom., V. Vit. Sanct. 87). The modern capital, Candia, appears to claim the honor of being his burial-place (Cave, Apostolici, 1716, p. 42). In the fragment De Vita et Actis Titi, by the lawyer Zenas (Fabricius, Cod. Apoc. N. T. ii. 891, 882), Titus is called bishop of Gortyn; and on the old site of Gortyn is a ruined church, of ancient and solid masonry, which bears the name of St. Titus, and where service is occasionally celebrated by priests from the neighboring hamlet of Metropolis (Falkener, Remains in Crete, from a MS. History of Candia, by Osorio Bells, p. 28). The cathedral of Megalos-Church of the island is dedicated to this saint. Lastly, the name of Titus was the watchword of the Cretans when they were invaded by the Venetians; and the Venetians themselves, after their conquest of the island, adopted him to some of the honors of a patron saint; for as the response after the prayer for the Doge of Venice was "Sancte Marce, tu nos adjuta," so the response after that for the duke of Candia was "Sancte Tito, tu nos adjura" (Pashley, Travels in Crete, i. 6, 175). The day on which Titus is commemorated is Jan. 4 in the Latin calendar, and Aug. 25 in the Greek.

But there must not be unnoticed the striking though extravagant panegyric of Titus by his successor in the see of Crete, Andreas Cretensis (published, with Amphilochius and Methodius, by Combefis, Paris, 1644). This panegyric has many excellent points, e.g. it incorporates the very important passages from the Second Epistle to the Corinthians. The following are stated as facts. Titus is related to the promont of the island: among his ancestors are Minos and Rhadamantus (oi Ις Δικαίων). Early in life he obtains a copy of the Jewish Scriptures, and learns Hebrew in a short time. He goes to Judea, and is present at the occasion when the sacred ark takes place before that of Paul himself, but afterwards he attaches himself closely to the apostle. Whatever the value of these statements may be, the following description of Titus (p. 156) is worthy of quotation: ο τριήμερον τούς Κριτος ιεραδομές σύμμηκτος του θηρίου το το πίστωσε ειρήμα· των ενεγκλιμάτων ενεργητήν ο ανέγρησε σάλπηρε το ψυφιλι του Παιλον γλώσσα απόκρυπτα. See Walch, De Titu Viro Apostol. (Jen., 1741); also in his Miscellan. Sacra (Amst., 1744), p. 708 sqq. See also Grotius, Constantes honorum, 28. Titus, Epistle to. This is the third of the so-called Pastoral Epistles of Paul, following immediately after those to Timothy.

I. Authenticity.—In this respect there are no specialities in this epistle which require any very elaborate treatment. On the contrary, the tone is so much in that of the other Pastoral Epistles that we have no right to doubt that Paul wrote this letter to Titus. But Origen mentions some who excluded 2 Tim, but kept 1 Tim. with Titus. Schleiermacher and Neander invert this process of doubt in regard to the letters addressed to Timothy, but believe that Paul wrote the present letter to Titus. Creder, too, believes it to be genuine, though he pronounces 1 Tim. to be a forgery, and 2 Tim a compound of two epistles.

To turn now from opinions to direct external evidence, this epistle stands on quite as firm a ground as the others of the pastoral group, if not a firmer ground. We have no specialities in regard to its date and references in Ireneus, C. Hares, i. 16, 3 (see Tit. iii. 10); Clem. Alex. Strom. i. 350 (comp. Tit. i. 12), and iii. 5, 4; by Tertull. De Praecl. Har. c. 6 (comp. Tit. iii. 10, 11), and Adv. Marc. v. 21; and by Origen, in many places (Lardner, Works, vol. ii. 8vo); to say nothing of earlier allusions in Clement's TractATUS (see the Tract. 47 (see Tit. iii. 4), which can hardly be doubted; Theoph. Ad Autol. ii. 95 (see Tit. iii. 5); iii. 126 (see ver. 1), which are probable; and Clem. Rom. 2 Cor. i (see ibid.), which is possible.

As to the internal features, we may notice, in the first place, that the Epistle to Titus has all the characteristic features of the other Pastoral Epistles. See, for instance, παρευρέσθαι ή λόγος (i. 9, 8), ἄγαν πλούς ἀδιάδικα (i. 9, i, 1; comp. i. 13; ii. 8, σωφρονισταί, σωφρονίσμα, σωφρόνων (i. 8, ii. 5, 6, 12), σωφρόνησις, σωφρίς, σωφρίς, (i. 3, 4, ii. 10, 11, 19; iii. 4, 5, 7), ἢπαταική μίσχοι (i. 19; comp. iii. 9), ἡπιστασία (i. 10), ὠδανία (i. 1, 4), ἀλογος (ii. 5; in i. 4 the word is doubtful). All this tends to show that this letter was written about the same time and under similar circumstances with the other two. But on the other hand, this epistle has marks in its phraseology and style which it has no right to claim to the general body of the Epistles of Paul. Such may fairly be accounted for by the following: εἰπεργάσθη λο γίπτους τίνα μία (i. 3); the quotation from a heathen poet (ver. 12); the use of ἀδόκιμος (ver. 16); the "going off at a word" (σωφρίς . . . ἐπιθυμία γάρ . . . σωφριστὰς . . . ii. 10, 11); and the modes in which it differs from that of the apostolic (ver. 18) and of other judicious (iii. 5-7) come to the surface. As to any difficulty arising from supposed indications of advanced hierarchical arrangements, it is to be observed that in this epistle ψευδόμενος and ἐπισκόπος are used as synonymous (i.e. κατασκοπήσεις πρεσβύτηρος . . . ἐτά γάρ των ἐπισκόπων. . . i. 6, 7, just as they are in Gal. iii. 7. On the use of the address, see the address in Acts i. 11 (see Acts 17, 28). At the same time, this epistle has features of its own, especially a certain tone of abruptness and severity, which probably arises partly out of the circum-
stances of the Cretan population [see Crete], partly out of the character of Titus himself. If all these things are put together, the phenomena are seen to be very unlike those which would be expected, to say nothing of the general overwhelming difficulty of imaginings who could have been the writer of the Pastoral Epistles, if it were not Paul himself.

To the objections of the German critics, founded upon the difficulty of ascertaining the proper date of this epistle, the best reply will be furnished by ascertaining, if possible, when and where the epistle was written (see below); but even should we fail in this, it would be strange were we to relinquish our conviction of the authenticity of an ancient writing simply because possessing very imperfect information as to many parts of the alleged author's history, the date of which is uncertain when he was in circumstances to compose it.

II. Date. The only circumstances stated in the epistle itself calculated to aid us in determining this question are, that at the time it was written Paul had recently visited Crete (i, 5); that he was about to spend the winter in Nicopolis (iii, 12); and that Apollo was about to visit Crete, on his way to some other place (ver. 13). There are three hypotheses that have been formed in order to meet these facts, especially the first, namely Paul's visit to Crete.

1. We learn from the Acts of the Apostles that Paul visited Crete (Acts xvii, 14; xvi, 21) and that he went to Rome (vi, 2), but the shortness of his visit at that time, the circumstances under which it was made, and the improbability of his expecting to spend the ensuing winter at Nicopolis, place it out of the question to suppose that it was to this visit he refers in this epistle. As this is, however, the only visit recorded by Luke, in rejecting it we are forced to suppose another visit, and to find some period in the apostle's life when it was probable that such a visit was paid.

2. It has been thought by Hug that the period referred to in Acts xviii, 18, 19 admits of our placing this visit to Crete within the time of Paul, at that time, was on his journey from Corinth to Palestine, but on some account or other landed at Ephesus. This leads to the suggestion that the apostle must either voluntarily have departed from the usual course in order to visit some place lying between Corinth and Ephesus; or that he must have been on some official errand. The course he was to be meant to pursue. In either case the probability of his visiting Crete at that time is strong. We find, from the above statement made by Paul in this epistle, that Apollo, if at this time on his way from Ephesus to Corinth (Acts xviii, 24, 27; xix, 1), was to touch at Crete on his way to Rome; and it has been assumed, renders it not improbable that it was customary for ships sailing between these two ports to call at Crete by the way; and Paul may have availed himself of this practice in order to visit Crete before going to Palestine. Or he may have sailed in a ship bound directly from Corinth to Palestine, and have been driven out of his course, shipwrecked on Crete, and obliged to sail thence to Ephesus as his only remaining method of getting to his original destination—a supposition which will not appear very improbable when we remember that Paul must have suffered several shipwrecks of which Luke gives no account (2 Cor. xi, 25, 26); and that his getting to Ephesus on his way from Corinth to Palestine is a fact for which, in some way or other, we are bound to account. (Paul evidently, however, took that route as the only one of general travel, there being no vessel sailing direct from Corinth to Cesarea or Antioch.) It was while staying at Ephesus that Hug supposes Paul to have written this epistle.

As confirmatory of this theory, we may adduce the two other facts above referred to as mentioned in the epistle itself, viz. the visit of Apollo to Crete, and Paul's intention to winter at Nicopolis. From Acts xix, 1 we learn that the long exile which Paul had undergone in Ephesus (iv, 22) was over, whence he had gone from Ephesus, Paul was en- gaged in a tour through the upper coasts (viz. Phrygia and Galatia; comp. Acts xviii, 23), which ended in his return to Ephesus. This tour was commenced after the Apostle had visited Crete and Ephesus (Acts ii, 19, 24). It appears, therefore, that Paul left Antioch much about the same time that Apollo reached Corinth. But Apollo went to Corinth from Ephesus, Paul went to Jerusalem from Ephesus. At this city, therefore, they may have met; and before leaving it Paul perhaps wrote this epistle, and gave it to Apollo to deliver to Titus at Crete, on his way to Corinth.

Further, Paul went up to Jerusalem to keep the feast; after which he visited Antioch, and then travelled for some considerable time in Upper Asia. He, therefore, is supposed to have spent the winter somewhere in Asia Minor. (Comp. Acts xix, 21.) It is said that on his return passage through that region. Now there was a town named Nicopolis, between Antioch and Tarsus, near to which, if not through which, Paul must pass on his way from Antioch to Galatia (Strabo, xiv, 465, ed. Casaubon, fol. 1087). May not this have been the very place referred to in Tit. iii, 12? In such a locality it was quite natural for Paul to desire to spend the winter; and as Titus was a native of Asia, it would be well known to him, especially if he knew what route the apostle designed to pursue. All this, it is held, supports the hypothesis that Paul wrote this epistle before leaving Ephesus.

Another circumstance alleged in favor of this hypothesis is the close resemblance in sentiment and phraseology between this epistle and the first Epistle to Timothy. This resemblance is so close, and in some particulars so peculiar, that we are naturally led to conclude that both must have been written while the same leading ideas and forms of expression were occupying the apostle's mind. Now the first Epistle to Timothy is held by the maintainers of this theory to have been written after Paul had left Ephesus the second time to go into Macedonia, that is, about two years and a half after the period when Hug supposes the Epistle to Titus to have been written. To some this may appear too long a time to justify any stress being laid upon the similarity of the two epistles in this question of their respective dates; but when it is remembered that during the interval Paul had been dealing at Ephesus with very much the same class of occasions as those of which both parts of both epistles refer, and that both are addressed to persons holding the same peculiar office, the force of this objection will be weakened.

Against this date, on the contrary, may justly be adduced the many precarious, and (as above seen) some positively impossible, circumstances which render it not improbable that Paul, while on his way from Corinth to Palestine, which he was in haste to reach by a given day (Acts xviii, 18, 20, 21), could have found time to stop at Crete, found numerous churches there (Tit. i, 5), and leave Paulus in their charge. Nor have we any evidence that on the voyage in question Paul was accompanied by Titus; nor yet that the individuals mentioned in iii, 12, 13, were at that time so located with reference to Paul and Titus. For these and other reasons, this hypothesis must be discarded as too problematical throughout.

3. As to the time and place and other circumstances of the writing of this epistle, the following scheme of filling up Paul's movements after his first imprisonment will satisfy all the conditions of the case: We may suppose him (possibly after accomplishing his long-projected journey to Greece he visited Ephesus) to have gone there from thence, first to Macedonia and then to Crete; during the former to have written the First Epistle to Timothy, and after returning from the latter to have written the Epistle to Titus, being at the time of despatching it on the point of starting for Nicopolis, to which place Paul says he was going at 'Stil. viii, 12.'
been finally apprehended and taken to Rome, whence he wrote the Second Epistle to Timothy. Other possible combinations may be seen in Birks (Iloves Apocoloer, at p. 291, note 301), and in Wordsworth (Greek Testament, iii, 418, 421). It is an unhoped mistake to endeavor to insert this epistle in any period of that part of Paul's life which is recorded in the Acts of the Apostles. There is in this writing that unmistakable difference of style (as compared with the earlier epistles) which associates the Pastoral Letters with one another, and with the latest period of Paul's life; and it seems strange that this should have been so slightly observed by good scholars and exact chroniclers, e. g. Archd. Evans (Script. Huy. iii. 327-383) and Wieseler (Chronol. des apost. Zeitl., p. 4), who, approaching the subject very differently, agree in holding the foregoing theory (No. 2) that this letter was written at Ephesus (between 1 and 2 Cor.), when the apostle was in the early part of his third missionary journey (Acts xix.). See Paul; Titus.

III. Design and Contents.—The task which Paul had committed to Titus, when he left him in Crete, was one of no small difficulty. The character of the people was unstable, insincere, and quarrelsome; they were given to greediness, licentiousness, falsehood, and drunkenness, in no ordinary degree, and the Jews who had settled among them appear to have even gone beyond the natures in these respects. Paul at this time was anything but a religious officer which Titus had to sustain when commissioned to carry forward the work which Paul had begun, and to set in order the affairs of the churches which had arisen there, especially as heretical teachers had already crept in among them. Hence Paul addressed to him this epistle; the main design of which is to direct him how to discharge with success the duties to which he had been appointed. For this reason the apostle dilates upon the personal qualifications of Church officers and members, and their functions, with such local allusions as rendered these directions especially pertinent. After the introductory salutation, which has marked peculiarities (1, 1-4), Titus is enjoined to appoint suitable presbyters in the Cretan Church, and specially such as shall be sound in doctrine and able to refute error (ver. 5-9). The apostle then passes to a description of the coarse character of the Cretans, as testified by their own writers, and the misuse and abuse of Judaism by the Jews among the Christians of the island (ver. 10-16). In opposition to this, Titus is to urge sound and practical Christianity on all classes (ii, 1-9), on the older men (ver. 2), on the older women, and especially in regard to their influence over the younger women (ver. 5-9), on the younger men (ver. 6, 8), and on the younger slaves (ver. 5-9), while that he himself is a pattern of good works (ver. 7).

The grounds of all this are given in the free grace which trains the Christian to self-denying and active piety (ver. 11, 12), in the glorious hope of Christ's second advent (ver. 13), and in the atonement by which he has purchased us to be his people (ver. 14). All these lessons Titus is to urge with fearless decision (ver. 15). Next, obedience to rulers is enjoined, with gentleness and forbearance towards all men (iii, 1, 2), these duties being again rest upon our sense of past sin (ver. 3), and on the gift of new spiritual life and free justification (ver. 4-7). With these practical duties are contrasted, those idle speculations which are to be carefully avoided (ver. 8, 9); and with regard to those men who are positively heretical, a peremptory charge is given (ver. 10, 11). Some personal allusions then follow: Artemas of Tychicus may be expected at Crete, and on the arrival of whom they Titus is to make haste and settle the apostle at Nicopolis, where he intends to winter: Zenus the lawyer, also, and Apollon, are to be provided with all that is necessary for a journey in prospect (ver. 12, 13). Finally, before the concluding message of salutation, an admonition is given to the Cretan Christians, that they may be held to the duties of practical useful piety (ver. 14, 15).

IV. Commentaries.—The following are the special exegetical helps on the whole of this epistle exclusively: Mégander, Expositio (includ. Tim.) (Basil. 1506, 8vo); Willich, Expositio (Lips. 1549, 8vo); Hoffmann, Commentarius (Frac. 1541, 8vo); Comenius, Commentarius Nota (Norib. 1546, 8vo); Ailesius, Explicatio (Lips. 1550, 8vo); Esquenius (Rom. Cath.), Commentarius (Par. 1568, 8vo); Humullus, Expositio (Marp. 1587, 1604; Vitembl. 1610, 8vo); Rhodomann, Commentarius (Jen. 1587, 8vo); Maglian (R.C.), Commentarius (Frac. 1588, 8vo); Commentarius (includ. Tim.) (Par. 1610, 8vo); Taylor, Commentarius (Camb. 1619, 4to; 1658, 8vo); Scultetus, Observationes (includ. Tim. and Phil.) (Frac. 1624; Vitembl. 1630, 4to; Goupil (R. C.), Paraphrasis (Par. 1644, 8vo); Daille, Sermones (Fr.) (ibid. 1655, 8vo); Hobert (R.C.), Expositio (includ. Tim. and Phil.) (ibid. 1656, 8vo); Wallis, Expositio (Oxon. 1657, 8vo); Fecht, Expositio (Rost. 1692, 1700, 4to); Rappolt, Observationes, (in his Opp. i, 781); Breithaupt, Exercitatio (Hall. 1708, 4to); Outhoff, Verklaerung (Amst. 1704, 4to); Zentgraf, Commentarius (Arg. 1706, 4to); Gebhardt, Paraphrasis (Gryph. 1714, 4to); Kochmei, Verklaerung (Utr. 1724, 4to); Vitringa, Verklaerung (Franck. 1728, 4to); Rampach, Erklarung (includ. Gal.) (Gies. 1739, 4to); Van Haven, Commentatio (Hall. 1742, 4to); Hurter, Commentarius (Schafl. 1744, 4to); Mosheim, Erklärung (ed. Von Einen, Stend. 1793, 4to); Kimol, Explicatio (Lips. 1798, 4to); Van den Ess, Commentatio (L. B. 1825, 8vo); Paterson, Commentaria (includ. Tim.) (Lond. 1848, 1850); Graham, Commentarius (ibid. 1850, 12mo). See also Epistle.

Titus, bishop of Bostora, in Arabia, was driven from his see, under Julian, A.D. 362; returned under Valentinian; and died about A.D. 371. He wrote Contra Manichceos Lib. III, which is extant in a Latin translation in Biblioth. Patr. tom. iv. A Discourse On the Necessity of Public Prayer, and a Commentary on Luke, in Latin, have been published under his name, but are questioned.—Mosheim, Eccles. Hist. i, 248. See Herzog, Real-Encycl. s. v.

Titus, Flavius Sabinus Vespasianus, emperor of Rome, was the eldest son of Vespasian and Flavia Domitilla, and was born at Rome, Dec. 30, A.D. 40. He was educated at the court of Nero with Britanicus, and hence acquired some false moral principles which afterwards led him into many excesses. He was in charge of a legion of the Roman forces in the last war of the Jews, and on his father's elevation to the imperial throne, he prosecuted the war to a successful close, sharing the honors of a triumph jointly with Vespasian. On his own elevation to the throne, he reformed his habits, and became celebrated for his virtues and popularity. He died Sept. 13, A.D. 81, in the third year of his reign. His career is given by the ancient historians Suetonius and Tacitus, and his connection with the Jews by Josephus. Monographs on him have been written in Latin by Jung (1761), and in French by Rol-land (1830).

Coin of Titus commemorating the Capture of Judea.
To'ah (Heb. To'ach, תֹּאך, locally; Sept. Thoou v. r. Ooovii and Θοῦοι; Vulg. Thoah), son of Zuph and father of Elieel in the genealogy of Heman the Levitical musician (1 Chron. vi. 34 [Heb. 19]); elsewhere called by the similar name Tobi (1 Sam. i. 1), or the different one (1 Chron. vi. 26) Nahath (q. v.). See Samuel.

Tob (Heb. Tob, תּוב, good, as everywhere; Sept. Teb; Vulg. Tob), the name of a region or district (גִּלְעַד; Sept. γῆ; Vulg. terræ; A.V. "land") into which Jephthah withdrew when expelled from home by his half-brethren (Judg. xi. 3), and where he remained, at the head of a band of freebooters, till he was brought back by the sheiks (גִּלְעַד) of Gilead (ver. 5). The narrative implies that the land of Tob was not far distant from Gilead; at the same time, from the nature of the case, it must have lain out towards the eastern deserts. It is undoubtedly mentioned again in 2 Sam. x. 6, 8 as one of the petty Ammonite kingdoms or states which supported the Ammonites in their great conflict with David; but in that passage the A.V. presents the name littoriam as Ish bor (q. v.), i.e. man of Tob, meaning, according to a common Hebrew idiom, the "men of Tob." After an immense interval it appears again (Tobios or Tobias) in the Maccaean history (1 Macc. xx. 13), and was then the abode of a considerable colony of Jews, numbering at least a thousand males. See Tobiah. In 2 Macc. xii. 17 its position under the name Tobshir (q. v.) is defined very exactly as at or near Charax; 750 stadia from the strong town Caspia, though, as the position of neither of these places is known, we are not thereby assisted in the recovery of Tob. The Targum and Aramaic render it simply "good land," while Kimchi and Ben-Gerson look upon Tob as the name of the lord or owner of the land. Eusebius and Jerome make it a country, but say nothing of its situation (Onomast. s. v.). Ptolomy (Geogr. v. 19) mentions a place called Tagatha as lying to the south-west of Zobah, and therefore possibly to the east or north-east of the country of Ammon proper. In Steph. of Byzantium and in Echeko (Doctr. Nuum. iii, 352) the names Tobai and Tobeni occur. The name Tell Dobbe (Burehhardi, Syria, April 26), or, as it is given by the latest explorer of those regions, Tell Dibbe (Wetstein, Map), attached to a ruined site at the south end of the Leja, a few miles north-west of Kenavat, and also that of Ed-dob, some twelve hours east of the mountain El-Kuleib, are both suggestive of Tob. According to Schwarz (Pudser, p. 200) the Talmud identifies it with a Gentile town called Sanaa or Chephon, somewhere on the south-east shore of the lake of Tiberias; perhaps the Hippus (q. v.) so often mentioned by Josephus.

Tob-adoni'jah (Heb. Tob Adonijah, תּובאדוֹניָה, good in Adonijah; Sept. Toiaiothianim v. r. Toiaiothianim; Vulg. Thobedonius), last named of the nine Levites sent by Jehoshaphat through the cities of Judah to teach the law to the people (2 Chron. xvii. 8). B.C. 910.

Tobey, ZALMON, a Baptist minister, was born in Norfolk, Conn., July 27, 1791. His parents were Congregationalists. He pursued his collegiate studies for a time at Williams College, and then became a member of Brown University, where he graduated in the class of 1817. In the fall of this year, he was ordained to the work of the ministry in Canaan, Conn., and in the following spring became pastor of the Baptist Church at Fruit Hill, Providence, R. I., where he remained five years (1818-23). He became pastor of the Fourth Baptist Church, Providence, Sept. 2, 1823, where he continued for about ten years (1823-33). During this period he fraternized chiefly with the Freewill Baptists, the Church of which he was pastor largely sympathizing with him. After being disconnected with the regular Baptists for several years, he returned to that body. His subsequent pastorates were in Bristol, R. I., for three years; Colebrook, Conn., for five years; and Pawtucket, R. I., for seven years. In the spring of 1851 he removed to Warren, R. I. He preached as occasion offered in and around Warren for several years. He died in Norfolk, Conn., where he was visiting his relatives, Sept. 17, 1868. See Rev. Dr. H. Jackson, Funeral Sermon. (J. C. S.)

Tobi'ah (Heb. Tohibah, תּובָה [since Tob 2 Kgs. ii. 19], goodness of Jehorah; Sept. Toiaia v. r. Toiaia; Vulg. Tobis, Tobis), the name of two men. See also Tobiah; Tobilah.

1. A person whose "children" were a family that returned with Zerubbabel, but were unable to prove their connection with Israel (Ezra ii. 60; Neh. vii. 62). B.C. ante 536.
TOBIAH

2. A base-born ally of the Samaritans who played a conspicuous part in the rancorous opposition made by Sanballat the Moabite and his adherents to the rebuilding of Jerusalem under Nehemiah, B.C. 446. With an affection of scorn, after the manner of Remus in the Roman legend, they looked on the constructions of the new hopeful and growing Jewish community with derision and contemptuous anger. They said, “Even if a fox go up, he will break down their stone wall” (Neh. iv, 8). The two races of Moab and Ammon found in these men fit representatives of that hereditary hatred to the Israelites which began before the entrance into Canaan and was not extinguished when the Hebrews had ceased to exist as a nation. The horrible story of the origin of the Moabites and Ammonites, as it was told by the Hebrews, is an index of the feeling of repulsion which must have existed between these hostile families of men. In the dignified rebuke of Nehemiah it received its highest expression: “Ye have no portion, nor right, nor memorial in Jerusalem” (Neh. ii, 20). But Tobiah, though a slave (ver. 10, 19), unless this be a title of opprobrium, and an Ammonite, found means to ally himself with a priestly family, and his son Johanan married the daughter of Meshullam the son of Berechiah (ver. 18). He himself was the son-in-law of Shechaniah the son of Arach (ver. 17), and these family relations created for him a strong faction among the Jews, and may have had something to do with the stern measures which Ezra found it necessary to take to repress the intermarriages with foreigners. Ezra, however, roundly condemned the high-prist of the house of Eliashib who had married a daughter of Sanballat (xiii, 28). In xiii, 4 Eliashib is said to have been allied to Tobiah, which would imply a relationship of some kind between Tobiah and Sanballat, though its nature is not mentioned. The evil had spread so far that the leaders of the people were compelled to retrace their religious antipathies by reading from the law of Moses the strong prohibition that the Ammonite and the Moabite should not come into the congregation of God forever (ver. 1). Ewald (Gesch. iv, 173) conjectures that Tobiah had been a page ("slave") at the Persian court, and, being in favor there, had been promoted to satrap of the Ammonites. But it almost seems that against Tobiah there was a stronger feeling of animosity than against Sanballat, and that this animosity found expression in the epithet “the slave,” which is attached to his name. It was Tobiah who gave venom to the pitting scorn of Sanballat (Neh. iv, 2). He was accused by the high-priest of Nehemiah (ver. 5); it was Tobiah who kept up communications with the facts Jews, and who sent letters to put their leader in fear (ver. 17, 19); but his crowning act of insult was to take up his residence in the Temple in the chamber which Eliashib had prepared for him in defiance of the Mosaic statute. Nehemiah’s patience could no longer contain itself, “therefore,” he says, “I cast forth all the household stuff of Tobiah out of the chamber,” and with this summary act Tobiah disappears from history (xiii, 7, 8). See NEHEMIAH.

TOBIAH, BEN-ELIZEKHER, a Jewish writer, who flourished at Mayence, A.D. 1107, is the author of a commentary on the Pentateuch and the five Megillot, i.e. the Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther. This commentary, the proper title of which is Lekcuk Tob (לֶּכֶךְ תוֹב), is so inlaid to his name, as is evident from the quotations made by Aben-Exra and Rashbam—but which is erroneously called נֵכֶקֶד נִכֶּקֶד נָכָּקֶד, consists both of excerpts from the ancient expository works, such as Sahpa, Saphra, Tanchuma, etc., and of an attempt at a grammatical explanation of the text. A portion of it, embracing the commentaries on Leviticus, Numbers, and Deuteronomy, was first published at Venice in 1546. With a Latin translation it was republished in Ugone’s Thesaurus Antiquitatum Sacrarum (ibid. 1764-89), vol. xv, xvi. Excerpts of the commentaries on the five Megillot were published by A. Jellinek (Leips. 1855-58). The whole MS. is in the Bodleian Library at Oxford (Cod. Uri 124). See First, Bibl. Judi. iii, 427; Grätz, Gesch. d. Juden, vi, 159; Kitto, Cyclop. s. v.; Etheridge, Intro. to Heb. Literature, p. 235, 406; De Rossi, Dizionario Storico (German transl.), p. 914; Zahn, Gottesd. Vorträge, p. 298-299 (B. V.).

TOB¡as (τωβ¡ας), the Greek form of the name Tobiah or Tobijah, as it occurs of two men in the Apocrypha.

1. The son of Tobit, and central character in the book of that name. See Tobit, Book of.

2. The father of Hyrcanus, apparently a man of great wealth and reputation at Jerusalem in the time of Seleucus Philopator (2 Macc. iii, 11). B.C. cir. 187. In the high-priestly schism which happened afterwards (see MENELAUS), the sons of Tobias took a conspicuous part (Josephus, Ant. xii, 5, 1). One of these, Joseph, who raised himself by intrigue to high favor with the Egyptian court (ibid. 4, 2), has been supposed that this is the Hyrcanus referred to in 2 Macc. iii, 11; and it is not impossible that, for some unknown reason (as in the case of the Maccabees), the whole family were called after their grandfather, to the exclusion of the father’s name. On the other hand Joseph was a high-priest of successive generations makes it more probable that the Hyrcanus mentioned in Josephus was a nephew of Hyrcanus in 2 Macc. (comp. Ewald, Gesch. d. Volkes Israel, iv, 809; Grimm, Ad Macc. loc. cit.).

TOB¡e, the name of a district (τα τωβ¡ων v. τωβ¡ων; Vulg. locu Tobin), where, in the time of the Maccabees, was an extensive colony of Jews (1 Macc. xvi, 18); probably identical with the land of Tob (v, q.v.) mentioned in the history of Jephthah (Judg. xi, 3, 5).

TOB¡el¡ah (τωβ¡ελ¡α), for Heb. νεκρως ουκ εξηγηθη, goodness of God; comp. Tobiel, the father of Tobit and grandfather of Tobias (Tobit i, 1).

Tob¡iah (Heb. Tob¡ybyh, νεκρως ουκ εξηγηθη once (Zech. vi, 10) in the prolonged form Tob¡ybyhu, νεκρως ουκ εξηγηθη, goodness of Jehováh, the name of two men. See also TOBIAH, TOBIAS.

1. (Sept. Tob¡is¡e¡c, but some MSS. omit; Vulg. Tob¡his). The eighth named of the nine Levites sent by Jehoshaphat to teach the law in the cities of Judah (2 Chron. xviii, 8). B.C. 910.

2. (Sept. oi χρησμου αεις; Vulg. Tob¡cis). Second of the three or four representative men of the Jewish captives in the time of Zechariah, in whose presence Nehemiah the commissary was crowned with the crown of silver and gold and put them on the head of Joshua the high-priest (Zech. vi, 10, 14). B.C. 519. Rosenmuller conjectures that he was one of a deputation who came up to Jerusalem from the Jews who still remained in Babylon with contributions of gold and silver for the Temple. But Maurer considers that the offerings were presented by Tobijah and his companions, because the crowns were commanded to be placed in the Temple as a memorial of their visit and generosity. See ZECHARIAH.

TOB¡t (Sept. Tob¡t¡s, Tob¡t¡r, Tob¡t¡r; Vulg. Tob¡tas; Vet. Lat. Tob¡t, Tob¡s, Tob¡s), the son of Tobit and father of Tobias (Tobit i, 1, etc.). The name appears to answer to רְבִי תֹּב, Tobijah, which occurs frequently in later times (Fritzsche, Ab Tob, 1, 1), and not (as Welte, Einleitung, p. 65) to רְבִי תֹּב, Tobijah; yet in that case Tobijah, according to the analogy of רְבִי, would have been the more natural form. The etymology of the word is obscure. Iten translates it simply “my goodness”; Fritzsche regards it as an abbreviation of רְבִי תֹּב, comparing Malychi (Luke iii, 24, 28), רְבִי, etc. (Ab Tob, loc. cit.). The form in the Vulg. is of 100 weight against the old Latin, except so far as it shows the reading of the Chaldaic text which Jerome used, in
which the identity of the names of the father and son is directly affirmed (i, 9, Vulg.). See Tourt, Book of.

TOBIT, BOOK OF, one of the deuterocanonical books of the Old Testament, standing in most editions of the original Bible between the books of Judith and Esther; and in the Hebrew Bible between the books of Judges and Ruth, but in the English Bible between 2 Esdr. and Judith. It is chiefly interesting for the insight which it gives us into the superstitious notions of the Jews during the period of the Apocrypha.

1. Title.—In the Greek the book is called simply Tobis (Τωβίς), in the old MSS. As a later time the opening words of the book, Βιβλίον λυγών Τωβίς, were taken as a title. In Latin MSS. it is styled Tobias, Liber Tobit, Liber Tobies (Sabatier, p. 706), Tobit et Tobias, Liber utrosque Tobies (Fritzsche, Einleitung, § 1). In the A. V. it is superscribed “The book of the words of Tobit, who, in the time of Enemesser (Shalmaneser), king of the Assyrians, was led captive out of Thinebe, which is at the right hand of Kydios of Nephthalim in Galilee, above Aser.” The word Tobit is probably a Hebrew form תובית, signifying goodness, a name very appropriate in a narrative of virtuous suffering, yet rewarded.

2. Design and Contents.—The object of this book is to show that God, in his mysterious providence, permits some calamities to befall his most virtuous men, in order that, by the endurance of suffering, they may be prepared for, obeying his commands, that he at the same time exercises a special care over them in the midst of their sufferings, vouchsafes them a happy issue out of all their trials, and holds them up to the world at large as pattern of patience under tribulations, as such who have been deemed worthy of being tried and purified, and who have demonstrated that the effectual and fervent prayer of a “righteous man availeth much.” The method adopted by the writer for working out this design will be seen from the following analysis of the book itself.

Tobit, a Jew of the tribe of Naphtali, who strictly observed the law and remained faithful to the Temple-service at Jerusalem (i, 4-8), was carried captive to Assyria by Shalmaneser. While in captivity he exorted himself to relieve his countrymen, which his favorable position at court (συγγενής, i, 18, “purveyor”) enabled him to do, and at this time he was rich enough to lend ten talents of silver to a countryman, Gabacl of Rages, in Media. But when Sennacherib succeeded his father, Shalmaneser, the fortune of Tobit was changed. He was accused of burying the Jews whom the king had put in prison. He fled to Media and took with him Anna, and his son Tobias, by flight. On the accession of Esar-haddon, he was allowed to return to Nineveh, at the intercession of his nephew, Achiacharus, who occupied a high place in the king’s household (i, 22); but his zeal for his countrymen brought him into a strange misfortune. As he lay one night with the court of his house, being unclean from having buried a Jew whom his son had found strangled in the market-place, sparrows “muted warm dung into his eyes,” and he became blind. Being thus disabled, he was for a time supported by Achiacharus, and after his departure (read οργά-νοις, i, 40), the only daughter of Gabacl, also sought help from God against the reproaches of her father’s household. For seven young men wedded-to her had perished on their marriage-night by the power of the evil spirit Asmodeus (q. v.); and she thought that she should “bring her father’s old age with sorrow unto the grave.” (ii, 10). So Raphael was sent to deliver both from their troubles. In the meantime Tobit called to mind the money which he had lent to Gabacl, and dispatched Tobias, with many wise counsels, to reclaim it (ch. iv). On this Raphael (under the form of a kinsman, Azarias) offered himself as a guide to Tobias on his journey; and this they consented to; “for the young man’s dog with them,” and Anna was comforted for the absence of her son (ch. v). When they reached the Tigris, Tobias was commanded by Raphael to take “the heart, and liver, and gall” of “a fish which leaped out of the river and would have devoured him,” and instructed how to cut it up. In his first two aunts were found, for Sara, Raphael said, was appointed to be his wife (ch. vi). So when they reached Ecbatana, they were entertained by Raguell, and, in accordance with the words of the angel, Sara was given to Tobias in marriage that night, and Asmodeus was “driven to the utmost parts of Egypt.” where “the angel bound him” (ch. vii, 1). After this Raphael recovered the loan from Gabacl (ch. ix), and Tobias then returned with Sara and half her father’s goods to Nineveh (ch. x). Tobit, informed by Anna of their son’s approach, hastened to meet him. Tobias, by the command of the angel, applied the fish’s gall to his eye; and Raphael instructed him to return, and restore the eye to Tobit. After this Raphael, addressing to both words of good counsel, revealed himself, and “they saw him no more” (ch. xii). On this Tobit expressed his gratitude in a fine psalm (ch. xiii); and he lived to see the long prosperity of his son (xiv, 1, 2). After his death Tobias, according to the measure of the Spirit’s revelation, “before he died he heard of the destruction of Nineveh,” of which “Jonas the prophet spake” (xiv, 15, 4).

3. Historical and Religious Character of the Book.—1. There are three theories about the reality of this story.

(1) The opinion that this book records proper history was universally held by the Christian Church up to the time of the Reformation, and has even since been maintained by bishop Gray (A Key to the O. T. p. 620, etc., ed. 1857), Welte (Einleitung, p. 84 sq.), Scholz (Einleitung, ii, 50, ed. 1866). The support of this opinion may be urged, a. The minute account which it gives of Tobit’s tribe, his pedigree, place of birth, the time in which he lived, his family, his condition and employment, his captivity, poverty, blindness, recovery, age, death, and place of burial (i, 1, 2, 8, 12, 13, 20, 21; vi, 11; xiv, 13, 14, 15, 18); b. The rightness of the historical remarks about the Assyrian kings (i, 2, 13, 15, 21), without deriving the names Ενεμεσάρης (= Shalmaneser) and Σαχαρδονίς from the Old Testament, as well as the correctness of the geographical points (i, 14; ii, 21; iii, 7; vi, 1, 11); c. The impossibility of tracing the passage from one place to another of the Test, prototype, and of explaining them on the hypothesis of fiction. The obscure place Thibie is given as Tobit’s place of birth (i, 2), and many minute particulars of his life are described which have in themselves nothing whatever to do with the plot, and which can only be accounted for on the reality of the events.

On the other hand, Bertholdt (Einleitung, § 579) has given a summary of alleged errors in detail (e. g. i, 1, 2, “Naphtali,” comp. with 2 Kings xv, 29; vi, 9, Rages, said to have been founded by Sel. Nicator), but the question turns rather upon the general complexion of the history than upon minute objections, which are often capricious and rarely satisfactory (comp. Welte, Einleitung, p. 84-94).

(2) The opinion that it is a moral fiction was first thrown out by Luther (Vorrede aufs Buch Tobia [Bible, ed. 1584]), and has since been maintained by Rainold (Censor, i, 720), J. A. Fabricius, Buddeus (Hist. Eccl., i, 491), and others. (3) The other opinion, which is held by the laity of his house. For seven young men wedded-to her had perished on their marriage-night by the power of the evil spirit Asmodeus (q. v.); and she thought that she should “bring her father’s old age with sorrow unto the grave.” (ii, 10). So Raphael was sent to deliver both from their troubles. In the meantime Tobit called to
urged—a. The narrative is completely isolated; and though the events pretend to have occurred before and shortly after the fall of Nineveh (B.C. 606), no other document written at a later period refers to them. It bears a strong likeness to the tales of the Thousand and One Nights, with the obvious exception that the writer has clothed his narrative in the language of the Old Testament, a pleasing style, and with a good deal of power. But he is clearly

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of the Old Testament, and belongs to a later age. c. The form, spirit, and tone of the narrative show that it belongs to a very late period. The doctrine of good and evil spirits (iii, 8; vi, 14; viii, 3; xii, 1), the ascription of human lusts to spirits (vi, 4), and the notion of seven principal seraphs bringing the prayers of the pious before the Divine throne (xii, 12, 15), the marriage instrument (יִבְּנָּהֵל), and the legal benediction pronounced over the wedded pair (vii, 13, 14), are of post-Babylonian origin.
d. The stories of the angel Raphael in a human form giving a false account of himself as being a kinsman of Tobit (v, 12), of Tobit becoming blind in both eyes by the falling of some dung of sparrows (ii, 10), and of the marvelous fish (vi, 2-3) are beyond all matter of fact. The modes of opposing evil spirits and curing blindness betray a superstitious or trifling mind. The angel is made to feign himself a man, a Jew of a family known to Tobit, and to be the voucher for the false charms which are introduced. Although the extraordinary character of the details, as such, is no objection against the reality of the occurrences, yet it may be fairly urged that the character of the alleged miraculous events, when taken together, is alien from the general character of such events in the historical books of Scripture; while there is nothing exceptional in the story of the preservation of the life of the case of Daniel, which might serve to explain this difference.

(3.) The view that the narrative is based upon a real occurrence preserved by tradition, but poetically embellished to suit the spirit of the time in which it was written, is maintained by Arnold, Deresch, Ilgen, Keil, etc. The fact that there are different recensions and embellishments of the story, and that the Midrash Tan"chuma (pericope יִבְּנָּהֵל) gives an independent version of it, seems to show that it was traditionally handed down from the time when the occurrence took place. It is quite possible that some real occurrences, preserved by tradition, furnished the basis of the narrative, but it does not follow by any means that the elimination of the extraordinary details will leave behind pure history (so Ilgen). As the book stands it is a distinctly didactic narrative. Its point lies in the moral lesson which it conveys, and not in the incidents. The incidents furnish lively pictures of the truth which the author wished to inculcate, but the lessons themselves are independent of them and that we can any weight be laid on the minute exactness with which apparently unimportant details are described (e.g. the genealogy and dwelling-place of Tobit, i, 1, 2; the marriage festival, viii, 20; xi, 18, 19, quoted by Ilgen and Weitzel), as proving the reality of the events, for such particularity is character-

lic of Eastern romance, and appears again in the Book of Judith. The writer in composing his story necessarily observed the ordinary form of a historical narrative.

2. The religious character of the book is one of its most important and interesting features, inasmuch as it shows the phases of faith which obtained prior to the advent of Christianity, and the extent to which the writings of the Old Testament, in the New Testament. Few probably can read the book in the Sept. text without assenting to the favorable judgment of Luther on its merits. Nowhere else is there preserved so complete and beautiful a picture of the domestic life of the Jews after the Return. There may be symptoms of a tendency toward the fixing up of the same age, thus, yet the works are painted as springing from a living faith. The devotion due to Jerusalem is united with definite acts of charity (i, 6-8) and with the prospect of wider blessings (xii, 11). The giving of alms is not a mere scattering of wealth, but a real service of love (i, 16-17; ii, 1-7; iv, 7-11, 16), though at times the emphasis which is laid upon the duty of exaggeration (as it seems) from the special circumstances in which the writer was placed (xii, ii, 9; xiv, 10). Of the special precepts one (iv, 15; בְּשַׁדְּוִי נֶפֶשׁ בְּשַׁדְּוִי) contains the negation of the golden rule of conduct (Matt. vii, 12), which in its partial form is found among the maxims of Confucius.

But it is chiefly in the exquisite tenderness of the portraiture of domestic life that the book excels. The parting of Tobias and his mother, the consolation of Tobit (vii, 10), the anxiety of the fathers of the family (x, 1-7), the son's return (ix, 4; xii), and even the unjust suspicion of the sorrow of Tobit and Anna (ii, 11-14) are painted with a simplicity worthy of the best times of the patriarchs. Almost every family relation is touched upon with a feeling of affection. The sense of the parent, and child, kinsmen, near or distant, and master and servant, is presented in the most varied action, and always with life-like power (i, 22; ii, 10-14; v, 14, 15, 17-22; vii, 3-8, 16; viii, 4-8; x, 1-7; x, 1-13; xii, 1-5, etc.). Prayer plays the whole conduct of life (iv, 19; v, 17, 19, 5-8, etc.). and even in the case of David there is confidence that in the end all will be well (iv, 6, 14, 19), though there is no clear anticipation of a future personal existence (iii, 6).

The most remarkable doctrinal feature in the book is the prominence given to the action of spirits, who, while they are conceived to be subject to the passions of men and material influences (Amoebus), are yet not affected by bodily wants, and manifested only by their own will (Raphael, xii, 19). Powers of evil (אֱיֹמָו, πνεῦμα παχούν, iii, 8; vii, 14, 17, 14) are represented as gaining the means of injuring men by sin, while they are driven away and bound by the exercise of faith and prayer (viii, 3, 5). On the other hand, Raphael comes among men as "the healer" (comp. Dilman, Das Buch Henoch, c. 20), and, by the mission of God (iii, 17; xii, 18), restores those whose good actions he has secretly watched (xii, 13, 19), and "the remembrance of whose name he has brought them before the Holy One" (xii, 12). This ministry of intercession is elsewhere expressly recognised. Seven holy angels, of whom Raphael is one, are specially described as those "which present the prayers of the saints, and which go in and out before the glory of God" (xii, 15). It is characteristic of the same synthetic view which was being to interpose between God and man that singular prominence is given to the idea of "the glory of God," before which these archangels appear as priests in the holiest place (viii, 15; xii, 15); and in one passage "the angel of God" (v, 10, 21) occupies a position closely resembling that of Moses (Exod. xxxii, 31; Num. xii, 8, 13, etc.). Elsewhere blessing is rendered to "all the holy angels" (xi, 14, καλεοιμνημον as contrasted with καλεοιμνημον; comp. Luke i, 42), who are themselves united with "the elect" in the duty of praising God forever (vii, 15).
This mention of "the elect" points to a second doctrinal feature of the book, which shares with Baruch alone of the Apocryphal writings, the firm belief in a glorious restoration of the Jewish people (xiv, 5; xiii, 9–18). But the restoration contemplated is national, and not personal. The context (v, 14) is described as "consecrated and built for all ages" (i, 4), its feasts are "an everlasting decree" (ver. 6), and when it is restored "the streets of Jerusalem shall say ... Blessed be God which hath exalted it forever" (xiii, 18). In all there is not the slightest trace of the belief in personal restorations and immortality of the dead. The contexts of Tobit and Job, but from the outline which has been given it is obvious that the resemblance is only superficial, though Tobit ii, 14 was probably suggested by Job iii, 9, 10, while the differences are such as to mark distinct periods. In Tobit the sorrows of those who are afflicted are laid at once in prayer before God, in perfect reliance on his final judgment, and then immediately relieved by Divine interposition. In Job the real conflict is in the soul of the sufferer, and his relief comes at length with humiliation and repentance (xiii, 6). The one is thought out in thoughtless maxims translated into touching incidents. The contrast of Tobit and Judith is still more instructive. These books present two pictures of Jewish life and feeling, broadly distinguished in all their details, and yet mutually illustrative. The one represents the exile prosperous, the other the exile stricken. The Temple and its sudden dangers, cherishing his national ties, and looking with unshaken love to the Holy City, but still mainly occupied by the common duties of social life; the other portrays a time of reproach and peril, when national independence was threatened, and a righteous cause was to be justified beyond repugnance. The Temple gives the popular ideal of boldness of living, the other of courage in daring. The one reflects the current feeling at the close of the Persian rule, the other during the struggles for freedom.

IV. Original Language, Versions, Condition of the Text, etc. — 1. The whole composition of the book shows that it is of Palestinian origin, and hence many have assumed that the languages in which the traditional story was first written down were Hebrew and Aramaic. Indeed, Jerome tells us that he made his Latin version from the Aramaic in one day, with the assistance of a Jew who helped him "very much"; and from one who "dictated to him the import thereof in Hebrew" (Exiguita, etc). The one is the more surprising in view of the fact that one of the difficulties in the Greek text can be removed on the supposition of a Hebrew original. Thus εκεινοι τοις άρτοις σου ιντ ιν τών σιών τών εικανάς (iv, 17), which has no sense, seems to be a mistranslation of τοίς άρτοις των εικανών; and the translator, by a transposition of the last two letters, having read ιντινό instead of ιντροινό, as is evident from the antithetical clause, "and give it not to the wicked," in harmony with the traditional injunction ἐν τῷ πάσῳ πάθει, γεννήθη εἰς τὸ μέτωπον τοῦ διακόνου τῷ θείῳ τῷ θείῳ, it is not lawful to strengthen the hands of the transgressor. So also και εἴσελέγοντας Τυωμας τῆς γυναικος αὔτοις (ix, 6) may be accounted for on the supposition that it is a mistranslation of the Hebrew יָשֵׂם לְאָתוּנָה תַּנֵּא הָאָהֶל הָאָהֶל; the correct rendering of it requires that either Gabael should be taken as the subject — i.e., "he (i.e., Gabael) soluted Tobias with his wife" — or that both Tobias and his wife should be the subject — i.e., "and Tobias and his wife saluted" — i.e., the two comers, Azarias and the servant. See also v, 11, 12, 18; vi, 9; and for the Hebraizing style, iv, 13; xii, 19. Wette, Einbl. § 310; Grätz, Gesch., iv, 462 (2d ed.).

On the other hand, superior cleanness, simplicity, and accuracy of the Sept. proof text conclusive is that this is nearer the original than any other text which is known, if it be not, as some have supposed (Jahn and Fritzschel [1846, 1859], the original itself), the arguments which have been brought forward to show that it is a translation are far from conclusive. The supposed contradictions between different parts of the book, especially the change from the first (i–iii, 6) to the third person (iii, 7–xiv), from which Igen endeavored to prove that the narrative was made up of distinct Hebrew documents, carelessly put together, and afterwards rendered by one Greek translator, are explicable on other grounds; and the alleged mistranslations (iii, 6; iv, 19, etc.) depend rather on errors in interpreting the Greek text than on errors in the text itself. The Sept. in the sense in which it is taken from the classical standard, is not more so than some books which were undoubtedly written in Greek (e.g. the Apocalypse); and there is little, if anything, in it which points certainly to the immediate influence of an Aramaic text. (iv, 4, τέσσαρα τῶν γεώργον τῆς ανάξιας; xiv, 21; κακόν οὖν τὸ αὐτόν; i, 13, ἔνθα τιμήτω; xiii, 25, καὶ τιμήτω; xiv, 7, ti μεζα; xvi, 15, τίνα σα λέγων μακεδον δέδοικα; xiv, 3, προσεσίτω φοβίζεσα, etc.) To this it may be added that Origen was not acquainted with any Hebrew original (Ep. ad Afr. 13); and the Chaldee copy which Jerome used, as far as its character can be ascertained, was evidently a later version of the story. On the other hand, there is no internal evidence against the supposition that the Greek text is a translation. The Greek offers some peculiarities in vocabulary: i, 6, προ-τοκουρία, c. e. ὅ σταρχή τῶν κοινών, Deut. xviii, 4; i, 7, ἐκκρατίζωμα; i, 21, ἐκκρατίζων; i, 27, στραγγα-λαμών, etc.; and in construction, xiii, 7, ἡ γαλαξία τῆς μεγαλοσύνης; xiv, 3, ἐκκρατίζων τινὶ; vi, 19, προσεσίτω τινὶ, etc.). But these furnish no argument on either side.

2. There are extant different Greek, Latin, Syriac, and Hebrew texts of this book, differing more or less from each other, but not sufficiently to have detracted from the excellence of the Greek, as has been said by some, by the very fact that they are in use; but yet, on the whole, so far alike that it is reasonable to suppose that all were derived from one written original, which was modified in the course of translation or transcription.

Besides the Greek text of the Sept., which was adopted into this version because it was that of the Greek Church, there is a recension, one fragment of which (i, 1–2) is contained in the Cod. Sinaiticus (or Cod. Frid. Augustm. ed. Tischendorf [Leips. 1846]), and another (vi, 9–xiii) in the last three MSS. (144, 106, 107) of Holms and Tischendorf.

Of Latin translations we have the ante-Hieronymian version, which was first published by Sabatier (Bibliorum Sacrorum Latinarum Versionum Antiquae, 1748) from two MSS. of the 8th century, and which, according to the investigations of Fritzsche (p. 10 sq.), is mostly made from the received Greek text, but in many places (e.g. xii, 19, 21; vii, 15–18; viii, 14–17; xii, 6–9, 11–22; xiii, 6–18) also from the common text, while x, 1–xi, is from a mixture of both texts. In this edition of the Vetus Latina, Sabatier also published, in the form of notes and as various readings, two other codices, one being of the same age as the MS. Sinaiticus and the other belonging to the library of St. Germanus (No. 15), and concluding (xii, 12) with Explicit Tobit juxta; and the other belonging to the Vatican (No. 7). The text of the latter differs so materially from the other MSS. that it is regarded as an independent version, though emanating from the same Greek source. It is less barbarous and
more fluent in style, as well as more explicit in its renderings, and it is to be regretted that it has survived as a fragment, containing only i, 1–vi, 12 (Bibl. Lat. ii, 706).

There also existed another Latin version, as is evident from a difference in form which this traditional story assumed in a different part of the country. The treatment of the text in this recension is very arbitrary, as might be expected from the above account which Jerome gives of the mode in which it was made; and it is of very little critical value, for it is impossible to distinguish accurately the different elements which are incorporated in it. It is evident that in this process Jerome made some use of the Old Latin version, which he follows almost verbally in a few places: i, 3–6; iv, 6, 7, 11, 25, etc.; but the greater part of the version seems to be an independent work. On the whole, it is more concise than the Latin, but it contains interpolation and changes, many of which mark the aceticism of a late age: ii, 12–14 (parallel with Job); iii, 17–20 (expansion of iii, 14); vi, 17 sq. (expansion of vi, 18); ix, 11, 12; xii, 18 (“et quia acceptas eras Deo, necesse fut tur tentatio probaret te”).

Three recensions are made from the two different recensions of the Greek; i, 1–vii, 9 being a translation of the common Greek text of the Septuagint, while vii, 10, etc., is from a text represented by the above-named three MSS. (44, 106, 107) of Holmes and Parsons, according to the marginal annotations in Usher’s MS.

Neuhauer has lately discovered a Chaldean version among the MSS. of the Bodleian Library, which may prove to be a copy of that to which Jerome refers as the basis of his version.

There are four Hebrew versions of this book, the one first published in Constantinople, 1517; then with a Latin translation by Paul Fagius, and adopted in Walton’s Polyglott (Lond. 1657), vol. iv. It is a free translation of the common Greek text, made by a learned Jew in the 12th century. The second is that first published with a Latin translation by Sebastian Munster (Basle, 1542; then again in 1549, 1566, 1568), and has also been used by Adam of Bremen’s Polyglott. The Hebrew version is more in harmony with the Vetus Latina; and the author of it, who was a Jew, is supposed to have flourished in the 5th century. The third Hebrew version was made from the common Greek text by J. S. Fricke (Leips. 1809); and the fourth is by J. Siebenborn, published in Frankfort and Weissenheim, 1840, with a supplement of a Latin-German translation, a Hebrew commentary, and an elaborate Hebrew introduction.

As to the versions of the Reformation, Luther made his translation from the Vulgate; the Swiss-Zurich Bible (1511) is also from the Vulgate. Coverdale (1535), as usual, followed the Zurich version [see Coverdale]; and he again was followed by Matthew’s Bible (1537), Lord Cromwell’s Bible (1539), Cranmer’s Bible (1540), and the Bishops’ Bible (1568). The Geneva version (1560) is the first made from the Greek, and our present A.V. (1611), as in most cases, followed the Geneva version, though this was interpolated by James I.

3. The first complete edition of the book was by Ilyn (Die Gesch. Tobis’s mit einer Einleit. verschen [Jen. 1800]), which, in spite of serious defects due to the period at which it was published, contains the most full discussion of the contents. The edition of Fritzsche (Exeget. Hebr. u. T. 1853), while it gives many scholarlike, but leaves some points without illustration. In England the book, like the rest of the Apocrypha, seems to have fallen into neglect.

V. Author, Date, and Place of Composition.—As xii, 20 tells us that Raphael, before his disappearance, commanded Tobit and his son Tobias to record the events of their lives; and, moreover, since Tobit, in the first three chapters, speaks in the first person, while (ch. xiii) his prayer is introduced by the statement Kai Twai-βία έγκαθη προσευχή εις σαλαβίαν και εις τούς, the Church Fathers, and others, who make it by submitting that it was compiled from the memoirs of Tobit and Tobias; while Igen maintains that i, 1–iii, 7; xiii, 1–8, were written by Tobit in Assyria, B.C. 689; iii, 8–xii, 2–22; xiv, 1–15, were written in Palestine, B.C. 280; and that from these two Hebrew documents the Chaldean version was made B.C. 120, which Jerome translated into Latin. Modern critics, however, conclude, from the whole complexion of the book, its angelology, theology, etc., that it is a post-Babylonian production, and that it was written by a Palestinian Jew. But these critics differ very materially about the precise date when the book was compiled, as will be seen from the following table:

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<tr>
<th>The Catholic Church—bishop Grig, Ilgen</th>
<th>B.C. 689–600</th>
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<tr>
<td>Kraelin</td>
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<td>Herford</td>
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<tr>
<td>Berthou</td>
<td>250–200</td>
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<tr>
<td>Elchhorn</td>
<td>A.D. 10</td>
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<tr>
<td>Fabricius</td>
<td>130</td>
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<tr>
<td>Grütz</td>
<td>130</td>
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But though internal evidence leaves it beyond the shadow of a doubt that the book was compiled after the Babylonian captivity, yet the arguments adduced by Grütz, (Geschichte, iii, 406, 21 ed.) to prove that it was written after the destruction of the Temple, and during the persecutions of Hadrian, are inconclusive. The reference to the destruction of the Temple (xiii, 19, 18; xiv, 18) was probably to refer to the events that took place in the reign of Zedekiah, when Nebuchadnezzar took Jerusalem and burned the sanctuary (2 Kings xxxv).

The other remark of this learned historian—viz. that the bread of heathens (άρης τον ιερόν επεστραφής = συνήθείς τον), of which Tobit speaks (ver. 1, 10), was first interdicted shortly before the destruction of the Temple by Titus—is based upon restricting the term áρης to actual bread, whereas it has been shown that it was probably an emblematic expression long before the Christian era (comp. Dan. i, 5). Indeed, the book is singularly devoid of the stringent Halachic expansions of the Mosaic enactments which obtained in later times: it contains no allusion whatever to the rewards in a future life, and has no reference to the particular forms in which these rewards appear at the time of Christ, traces of which might naturally be expected in it if it had been written in or after the time of Christ.

It is therefore most probable that the book was written B.C. 250–200.

VI. Canonicity and Authority.—Like the other deutero-canonical books, Tobit was never included in the canon by the synagogue. This is established beyond the shadow of doubt, not only from the list of the Hebrew Scriptures given by the Jews themselves in the Talmud (Baba Batra, 14), but from the oldest catalogues of the canon furnished by Christian fathers, such as Melito, Origen, etc. Indeed, Origen distinctly states that neither Tobit nor Judith was ever received by the Jews as Sacred Scripture—Εξώτων το τω Τοβίτ και τω Ζωδαίας (Eph. ad Afric. § 18; comp. De Orat. i, 14).

It was, however, different in the Greek church, where the text of the Sept. was received as canonical. There appears to be a clear reference to it in the Latin version of the Epistle of Polycarp (c. 10, eleemosyna de morte liberat; Tobit iv, 10; xii, 9). In a scheme of the Ophites, if there be no corruption in the text, Tobiai appears among the prophets (Iren. i, 30, 11). Forming part of the contents of this version, Clement of Alexandria quotes Tobit iv, 15; xii, 8, as taken from προθεσθε.
Scripture (Strom. ii, 23, 189). But though Origen himself also quotes it as Scripture, yet it is ranked by Christians among such as were read to the catechumens, and contains a plainer and less elevated doctrine (In Numb. Homil. xx). Even Athanasius, when writing without any reference to the Canons, speaks of it as Scripture (Apok. c. Arius, § 11, σε γραφαίναι, Tobit xii, 7); but when he gives a formal list of the sacred books, he definitely excludes it from the canon, and places it with other Apocryphal books among the writings which were "to be read by those who were but just entering on Christian life, and desirous of being instructed in the rules of piety" (Ep. Fest. p. 1177, ed. Migne). This distinction, however, between canonical and apocryphal afterwards disappeared, to a great extent, in the Greek Church, as is seen from the fact that Bar-Henraes places Tobit among the sacred books in his Homocanon of the Antiochene Church (Mai, Script. Vet. Nova Collecta, 58; comp. Frischeus, p. 18).

In the Latin Church Tobit was regarded with greater sacredness. Cyprian often quotes it as Holy Writ (De Opere et Moneamone Liber). Hilary cites it to prove the intercession of angels (I. c. pass., § 7), and tells us that some of his predecessors had added both the other two and twenty canonical books to make up their canon of four and twenty books (Prov. in Ps. xxvii). Lucifer quotes it as authoritative (Pro Athan. i, 871). Augustine includes it with the other Apocrypha of the Sept. in the books which he says the Church received (De Doctr. Christ. ii, 8). This is expressed still more distinctly in the Speculum (p. 1127, C., ed. Par. 1886): "Non sunt omniemini et hi [libri] quos quidem ante Salvatoris adventum constat esse conscriptos, sed eos non receptos a Judaeis recipi tamen ejusdem Salvatoris beneficium. Quamvis proinde se profanant eorum manus, et quidem in omnia profana converts, a viis sanctis et sanctis profanatur in sanctam Eucharistiam, et Tobit. In this Augustine was followed by the mass of the later Latin fathers. Ambrose, in especial, wrote an essay on Tobias, treating of the evils of usury, in which he speaks of the book as "prophetic" in the strong term (De Tobit. 1, 1; comp. Urs. vii, 4). Jerome, however, followed by Ruffinus, maintained the purity of the Hebrew canon of the Old Testament, and, as has been seen, treated it very summarily. The third Council of Carthage (A.D. 397), Innocent I (405), and the councils of Florence (1499) and Trent (1563) declare that it canonical. It was proscribed in the Roman Missal and in the Missal of Sarum there is a proper mass of Raphael, the archangel, and it is ordered in the preface rubric that the office be celebrated for pilgrims, travelers, sick persons, and domestics. This is followed by two short prayers, one addressed to God and the other, declared to be that of Raphael (comp. Arnold, Dissertation auf Astrazoeas). As to the Reformed Church, though Luther was the first who separated the deuterocanonical from the canonical books, yet he entertained the highest opinion of the book of Tobit. If it is history," says the great Reformer, "it is true fountain of history; but if fiction, it is indeed right beautiful, wholesome, profitable fiction, and play of an ingenious poet. . . It is, therefore, profitable and good for us Christians to read this book as the production of an excellent Hebrew poet, who treats not on frivolous, but solid, matters" (Vorrede zum Buche Tobit, in his translation of the Bible, ed. 1534). In the Anglican Church the book of Tobit is looked upon with still greater favor.—iv, 7—16 is quoted in the Homilies as the counsel of the holy father Tobit (On Aims-benta, pt. i); iv, 10 is cited as a lesson taught by "the Holy Ghost in Scripture" (σήμερα, pt. ii); and xii, 9 is adduced to show that Tobit's deeds are to be imitated (On the life of Tobit, vii, 3). Indeed, in the old liturgies with prayer is of great efficacy" (Of Fastiing, pt. ii). Passages of Tobit are also incorporated in the liturgy; iv, 7—9 are among the passages used at the offertory; iii, 3, according to the Latin Vulgate, is introduced into the litany; vi, 17, according to the Vulgate, is alluded to in the preface to the Marriage Service; while in the prayer following immediately after the verses and responses in the same service in the First Book of Prayer of Edward VI, the following sentence is used: "And as thou didst send the angel Raphael to Tobie and Sara, the daughter of Raguel, to their great comfort, so vouchsafe also to send them thy blessing upon these thy servants" (Farker Society's ed. p. 131). VII. Commentaries.—The following are the special exegetical helps on this Apocryphal book: Fagius, Tobit Liber (Iyny, 1542, 4to; also in the Lond. Polyglot, 1657, fol.); Münster, יַעֲנֹשׁ יַעֲנֹשׁ (Basle, 1652, 1549, 1556, 1568, 4to; also in Walton's Polyglot); Dusina, Tobias (Perugia, 1568, 4to; also in the édition de Paris, 1568, 4to); Senarius, Tobias (In Libro Tobiae, Judit. etc., Mainz, 1588); Drezel, Tobias Illustratus (Munich, 1611, 12mo); Sanctius, In Libros Ruth, Tobit, etc. (Lud. 1628, fol.); Justinian, Tobias Illustratus (Col. 1629, fol.); Van Maarden, Tobias Delineatus (Antw. 1631, fol.); Bišoć Njovnjo Twir, etc. (Thessalonica, 1838, 4vo); Mazzoni, Franciscopap. e. Mail. 1601, 1754, 4vo; by Augusti (Leips. 1804, 8vo); Apel (Ibn. 1806, 8vo); Celadara, Commentarius in Tob. Hist. (Lud. 1644, fol.); Anon. Tobii, Judit. et Esther, avec Explication (Paris, 1688, 8vo); Van der Hardt, Enigma Tobiasi, etc. (Helmont, 1728, 4to); Adem, יְהָשֵׁב יְהָשֵׁב (Amst. 1736, 8vo); Sabatier, Liber Tobit (in the Tetus Latina [Par. 1751, fol.; vol. i]; Seller, Pred. lib. d. B. Tobitii (Munich, 1770, 8vo); Peter, de sanct. Tobitico libro (Leips. 1772, 8vo); Bauer, Das B. Tobias erklärt (Brabl.-Wurtbt. 1776, 1793, 12mo); Eichhorn, Ue. d. B. Tobitii (in his Bibliothek, ii, 410—440 [Leips. 1787—1800]); Igen, Die Gesch. Tobis (Jen. 1800, 8vo); Höfner, Historia Tobitae Gracce (Vientob. 1802, 4to); Derener, Tobos, Judit. u. Seth. erklärt (in the Minn. in 8vo); Paur, Das B. Tobias bearbeitet (Leips. 1817, 8vo); Van Ess, Liber Tobias (Tob. 1822, 8vo); Fränkel, Das B. Tobias (in his Ḥašāmim ve-nifḥeōm [Leips. 1880, 8vo]). Siebenberger, יְהָשֵׁב יְהָשֵׁב (Heb. translation and commentary [Warsaw, 1838, 8vo]); Guttmann, Die Apok. des A. T. (Altona, 1841, 8vo); Cittadino and Bottari, Libri di Tobii, Giuditta, e Ester (Ven. 1844, 8vo); Frischeus, Die Bücher Tobit und Judith (vol. II of the Kurzgez. comp. Handb. [Leips. 1858, 8vo]); Heusch, Das B. Tobias erklärt (Freib. 1857, 8vo); Sengelmann, Das B. Tobias erklärt (Hamb. 1857, 8vo). Tobler, Titus, a German writer known for his researches in Palestine, was born June 25, 1806, at Stein, in the canton of Appenzell, Switzerland. He studied at Zurich and Vienna, was promoted as doctor of medicine in Wurtzburg, and, after spending a time in Paris, returned in 1827 to his native place and settled there as a physician. In 1835—36 he travelled in Palestine for mere medical purposes (comp. Lustres sa Mosryand) (Zurich, 1839, 2 vols.), but he soon became so interested in the topographic—geographical exploration of the Holy Land that he undertook a second journey in 1845. See his Bethlehem (St. Gall, 1849); — Plun von Jerusalem (St. Gall, 1850); — Goldphaut, (1851); — Die Schönquelle and der Oelberg (1852); — Denkblätter aus Jerusalem (1858, 2d ed. 1856); — and especially Topographie von Jerusalem u. seinen Umgebungen (Berlin, 1858—54, 2 vols.); — Beitrag zur medicin. Topographie von Jerusalem (ibid. 1855). He undertook a third journey, and published as the result, Jahresberichte von Jerusalem (1859); — "Die Wandering nach Palästina" (1855). In 1865 he went for the fourth time, but on account of the cholera he soon returned and published Nazareth in Palästina, nebst Anhang der vierten Wandering (Berlin, 1864). Besides these works, he published, De Locis Sanctis, quae parumam variis uocibus traduntur (Gießen, 1844); — "Die Wandering nach Palästina" (1855).
TODD

Geogr. Palæstina ab Amo CCCCXXXIII usque ad annum M (Dresden, 1875). Tobler died Jan. 21, 1871, at Munich. The interesting life of this man will be found in Hein's Dr. Titus Tobler, der Palästinaführer: Ein app.
pancellor. Grabmale des i. L. Lyceum, etc. Nach kläglichem der quieten Bemühren (Zurich, 1879). (B. P.)

To’chen (Heb. T’zhon, heb. task or measure [as in Ezek. v. 18; xxxv., 11;]. Sept. Tʾzhōnîn v. r. Tʾzhōnîn; Vulg. Tochon), one of the towns of the tribe of Simeon (1 Chron. iv. 32); probably the same elsewhere (Josh. xv, 24) called Telem (q. v.) or Telaim (1 Sam. xv, 4).

Todd, David, a Congregational minister, was born at West Hanover, Pa., Nov. 5, 1821. He left home at the age of fifteen to attend the preparatory school of Oberlin College. After finishing his collegiate studies there, he entered the theological department, and passed through the prescribed course. He commenced his labors in Illinois, supplying the churches of Knox and Ontario, ten miles distant from each other. In these places he gathered permanent congregations and organized churches. He was ordained at Victoria, Aug. 18, 1847. In 1849 he was called to Streator, La Salle County, and tendered the charge of a Congregational Church, where he labored with success until 1863, when he accepted a call to Pine Bluffs, Ark. He remained there until 1865, when, his health failing, he found it necessary to return to his Northern home. On his return he resumed his work as pastor, and finished his course of laborful pastorate and pulpit preaching, held in high esteem by the Church and community. He died at Granville, Ill., Aug. 10, 1874. (W. P. S.)

Todd, Henry John, an English clergyman, was born in 1768, and educated at Hertford College, Oxford, whence he proceeded as A.M. in 1786. He became a minor canon of Canterbury Cathedral soon after. In 1792 he was presented to the vicarage of Milton, near Canterbury, and subsequently lived in the house of All-hallows, Lombard Street, London. He was appointed by the archbishop keeper of the MSS. at Lambeth; and in 1820 he was presented, by the earl of Bridgewater, to the rectory of Settrington, in Yorkshire. In 1830 he was collated by the archbishop of York to the prebend of Hushawte in that cathedral church; and, finally, in 1832, he was appointed archdeacon of Cleveland. He died at Settrington, Yorkshire, Dec. 24, 1845. He wrote, Some Account of the Deans of Canterbury (Cant. 1793, 8vo);—Catalogue of Books in the Library of Christ Church (ibid. 1802, 8vo);—Catalogue of the Archepiscopal Library in the Library of Lambeth Palace (Lond. 1812, fol.);—Original Sin, Free-eveil, Regeneration, Faith, etc., as vested in Certain Declarations of our Reformers (ibid. 1818, 8vo);—Indications of our Authorized Translation and Translators of the Bible (ibid. 1819, 8vo);—Observations on the Metrical Versions of the Psalms made by Sternehold, Hopkins, and others (ibid. 1819, 8vo; 1822, 8vo);—Memoirs of the Life and Writings of the Right Rev. Brian Walton, Bishop of Chester (ibid. 1821, 2 vols. 8vo);—Account of Greek MSS., Chiefly Biblical, etc. (ibid. 1823, 8vo);—Archbishop Cranmer’s Defence of the Doctrine of the Sacrament of the Lord’s Supper (ibid. 1824, 8vo);—Life of Edward Ligonier, Milver, and Butler (ibid. 1825, 8vo);—Of Confession and Abolition, and the Secrecy of Confession (ibid. 1828, 8vo);—Life of Archbishop Cranmer (ibid. 1831, 2 vols. 8vo);—Authentic Account of our Authorized Translation of the Bible and other Translators, etc. (ibid. 1834, 12mo);—(ibid. 1835, 8vo). See English Cyclopedia. Biography, etc.; Allibone, Dict. of Brit. and Amer. Authors, etc.

Tod, Hugh, a learned English divine, was born at Blencow, Cumberland, in 1658. He became a charity scholar of Queen’s College, Oxford, in 1672; fellow of University College, Dec. 23, 1678; A.M. and chaplain to bishop of Carlisle, July 2, 1678. In 1685 he was appointed one of the four chaplains to Bishop of Carlisle, and at the same year obtained the vicarage of Stanwix, which he resigned in 1688. He resigned his residencehip in 1720, and died in 1728, being vicar of Penrith and rector of Arthurst.-He published, Description of Sweden (1680, fol.);—Life of Dr. John (1684)—Mission (1701, 4to);—Sermon, etc. (1711, 4to).

Tod, James Henthorne, D.D., an Irish clergyman, was born in Dublin, April 23, 1805; graduated at Trinity College, and became a fellow there in 1831. He was also regius professor in, and librarian of, the University of Dublin; treasurer and preceptor of St. Patrick’s Cathedral, and president for five years (the usual term) of the Dublin Academy. He is one of the founders of the Irish Archaeological Society. His death took place June 28, 1869. He published, Historical Tablets and Medallions, etc. (1828, 4to);—Discourses on the Prophecies relating to Antichrist in the Writings of Daniel and St. Paul; Donellen Lecture (Dubl. 1840, 8vo; 1842, 8vo);—Six Discourses on the Prophecies relating to Antichrist in the Apocalypse of St. John; Donellen Lecture (ibid. 1846, 8vo);—Remarks on the Roman Dogma of Infinitude (ibid. 1848, 8vo);—Historical Memoirs of the Successors of St. Patrick and Archbishops of Armagh (ibid. 1861, 2 vols. 8vo);—The Irish Romanists in the Library of Trinity College, Dublin, etc. (Lond. and Camb. 1865, 8vo). See Allibone, Dict. of Brit. and Amer. Authors, etc.

Tod, John, (1), a Presbyterian minister, was a graduate of Nassau Hall in 1749, and was taken on trial by the New Brunswick Presbytery, May 7, 1750. He was licensed Nov. 15, and went to Virginia. A call was laid before the Presbytery May 22, 1751, and he was ordained on 1753, he was installed, by Hanover Presbytery, pastor of Providence Church in Louisa County, Va. Davies delighted in him, and speaks of him as his favorite friend, relying on his judgment in cases of importance. Todd wrote to Whitefield in 1755, giving an account of the wonderful work of God in his congregation. Col. Gordon said, after hearing him, that he never heard a sermon, but one from Mr. Davies, with more attention and delight. He obtained from the Rev. Dr. Gordon, of Steupee, near London, scientific apparatus and valuable books, which he gave to aid Trangulavia University in founding a college. He was a man of great piety, and eminently useful in edifying the Church. He died July 27, 1753. (W. P. S.)

Tod, John (2), D.D., an eminent Congregational minister, was born at Rutland, Vt., Oct. 9, 1800; graduated at Yale College in 1822, spent four years at the Anover Theological Seminary, and was ordained and settled at Groton in 1827. He was settled over the Edwards' Farm, Northampton, Mass., and was connected with the Congregational Church, Philadelphia, Pa., in 1836; and the First Congregational Church, Pittsfield, Mass., from 1842 to 1872. He died in Pittsfield, Aug. 24, 1873. He was one of the founders of the Mount Holyoke Female Seminary, and for several years president of the trustees of the Young Ladies Institute of Pittsfield. His degree of D.D. was conferred upon him by Williams College in 1845. The following are some of his numerous publications:—Lectures to Children (Northampton, 1884, 16mo), with translations and extended circulation;—Student's Manual (ibid. 1885, 12mo);—Index Rerum (ibid. 1884, 4to);—Life of a Rural School Teacher (ibid. 1885, 8vo);—Truth Made Simple (ibid. 1889, 18mo);—The Young Man (ibid. 1843, 18mo);—Simple Sketches (Pittsfield, 1843, 2 vols. 16mo);—Stories of the Shorter Catechism (Northampton, 1850-51, 2 vols. 18mo);—The Daughter at School (ibid. 1885, 12mo);—Questions in the Psalms (ibid. 1885, 18mo);—Questions on the Life of Moses; Questions on the Books of Joshua and Judges (ibid. 1853);—The Bible Companion (Philadelphia, 188o).—Future Punishment (N. Y. 1883, 2mo);—Hints and Thoughts for Christians (ibid. 1867, 12mo);—Women's Rights;—Questions for Christians (ibid. 1869, 12mo);—Old-fashioned Love (1870). See Allibone, Dict. of Brit. and Amer.
TODD, John, a Congregational minister, was born in New Haven, Conn., March 20, 1713, and graduated at Yale College in 1732. After studying theology a few months, he commenced preaching and was licensed at East Haddam, Oct. 24, 1740. During 1740 and 1751, a pestilence prevailed among his people, taking off many of his substantial friends and supporters. He continued his labors until the last year of his life, which ended Feb. 24, 1781. Mr. Todd published a Sermon, Young People Warned (1740);—Election Sermon (1749);—and a Collection of Psalms and sermons on the death of his wife. See Sprague, Annals of the Amer. Pulpit, i, 383.

Tedd, Nathaniel, a Presbyterian minister, was born at Bowley, Essex Co., Mass., Jan. 27, 1780; graduated at Brown University in September, 1800; studied theology privately; was licensed by Philadelphia Presbytery, Oct. 19, 1803; ordained pastor of the Presbyterian Church in Schenectady, N. Y., in 1805, where he labored with great success for several years. He was afterwards teacher and pastor at Woodbury, N. J.; thence successively principal of an academy at Westchester, Harrisburg, Lebanon, Millburn, and Beaver, Pa., and for many years of a classical school in Allegheny City, Pa. He spent the greater part of his life in teaching, and died July 8, 1887. See Wilson, Presb. Hist. Almanac, 1888, p. 152.

Todros, ben-Joseph, Ha-Levy Abulafia, a celebrated Cabalist, was born in 1234 at Toledo, and died about 1300. He occupied a high position as physician and financier in the court of Sancho IV, king of Castile, and was a great favorite of queen Maria de Molina. When this royal pair met Philip IV, the fair, king of France, in Bayonne (1290), he formed one of the cortege; and his advocacy of his theocry established for the doctrines of the Cabala a kindly reception from the French Jews. His writings on the Cabala are, An Exposition of the Tabudic Hagadot, entitled רבי טדרוס ניוצרי: A Commentary on Psalm cxxx:—A Commentary on the Pentateuch, in which he propounds the tenets of the Cabala. These works, however, have not yet been published. See Gritz, Gesch. d. Juden, vii, 204 sq.; Steinschneider, Cath. Libr. Heb., in Bibl. Rodl. 2677—2680; De Rossi, Dizionario Storico, p. 815 (Germ. transl.); Ginsburg, The Kabbalah, p. 111; Fürst, Bibl. Jud., iii, 428. (B. F.)

Togaromah (Heb. Togaromah', תוגרומך, [briefly תוגרומך, Gen. x, 13, of uncertain derivation; Sept. θογρομᾶ π θογρομᾶ, etc.; Vulg. Thogarmum), third named of the three sons of Gomer (the son of Japheth), his brothers being Ashkenaz and Riphath (Gen. x, 13; 1 Chron. i, 6). B.C. post 2518. The descendants of Togaromah are mentioned among the merchants who trafficked with Tyre, the house of Togaromah being said to trade "in its fairs with horses, and horsemen, and mules" (Ezek. xxvii, 14). They are named with Persia, Ethiopia, and Libya as followers of Gog, of the land of Magog, the chieftain of Meshech and Tubal, or, as it may be rendered (making the Hebrew Rosh, for chief, a proper name, as it is in the Sept. P'ωρ, and as the Jews say it ought to be rendered), the prince of Rosh or Russia, Meshech or Mohelk, and Tubal or Topolok (xxxxviii, b, 6), supposed by some to mean the prince or power of Russia, and by others, the prince of the country of Russia, Moscow, and Tobolok. Togaromah is said to be of the north quarters, and Gog is represented as a guard to it, possibly professing to guard it, or offering to it a protectorate (ver. 7). The Jews say that by Togaromah, or the house of Togaromah, we are to understand the Turks. Togarma, therefore, as it is given (see and in form תוגרומך) has been thought by some to mean Turkomans, or the Turkoman hordes from whom the Turks have sprung. Togaromah, however, as a geographical term, is connected with Armenia, and the subsequent notices of the name (xxvii, 14; xxxvii, 6) accord with this view. Armenia was, according to Strabo (xii, 15, 5; 15, 529), distinguished by the production of good horses (comp. Xenoph. Anab. i, 6, 4; Herod. vii, 103, 15); the countries of עשו and ירמ (Mervu), and also יירבע, were contiguous to Togaromah (Josephus, Ant. i, 1, 6). The name itself may possibly have reference to Armenia, for, according to Grimm (Gesch. d. deutsch. Spr., ii, 825), Togaromah comes from the Sanscrit toka, "tribe," and Arm = Armenia, which he further connects with Hero- midon the son of Mannus. The most decisive statement respecting a topographical relation in ancient literature is furnished by Herodotus, who says that they were Phrygian colonists, that they were armed in the Phrygian fashion, and were associated with the Phrygians under the same commander (Herod. vii, 73). The remark of Eudoxus (Steph. Byza. s. v. Αρμε-νία) that the Armenians assemblid in many respects in language (γν ωρ γο αρμανο γραφα) tend in the same direction. It is hardly necessary to understand the statement of Herodotus as implying more than a common origin of the two peoples; for, looking at the general westward progress of the Japhetic races and the current position which Armenia held in regard to their movements, we should rather infer that Phrygia was colonized from Armenia than vice versa. The Phrygians were indeed reputed to have had their first settlements in Europe, and thence to have crossed into Asia (Herod. vii, 73); but this must be regarded as simply a retrograde movement of a section of the great Phrygian race in the direction of their original home. The period of this movement is fixed subsequently to the Trojan war (Strabo, xiv, 680), whereas the Phrygians appear as an important race in Asia minor at a far earlier period (id. vii, 321; Herod. vii, 6, 11). There is little doubt that they occupied once the dominant race in the peninsula, and that they spread westward from the confines of Armenia to the shores of the Egean. The Phrygian language is undoubtedly to be classed with the Indo-European family. The resemblance between words in the Phrygian and Greek tongues was noticed by the Greek themselves (Plato, Cratyl. p. 410), and the inscriptions still existing in the former are decidedly Indo-European (Rawlinson, Herod. i, 666). The Armenian language presents many peculiarities which distinguish it from other branches of the Indo-European family; but these may be accounted for partly by the character of the country, and partly by the large amount of foreign admixture that it has experienced. In spite of this, however, no hesitation is felt by philologists in placing Armenian among the Indo-European languages. (Pot, Gymn. Forsch. introd. p. 82; Dieffenbach, Oryg. Europ. p. 63.) With regard to the ancient inscriptions at Van, some doubt exists; some of them, but apparently not the most ancient, are thought to bear a Turkishian character (Layard, Nin. and Bab. p. 402; Rawlinson, Herod. i, 652); but, even were this fully established, it fails to prove the Turanian character of the population, inasmuch as they may have been introduced by foreign conquerors. The Armenians themselves have associated the name of Togaromah with their early history in that they represent the founder of their race, Halt, as a son of Thorpom (Moses Choren. i, 4—9, 11). See Herod. Choren. See Morse's Ancient Geography, edidit, Lat. vert. notisque illustr. W. et G. Whistonii (London, 1781); Heeren, Iden. i, 1, 805; Michaelis, Spicilegium Geographicum, i, 67—78; Klaproth, Travels, ii, 64. See ARMENIA.

Toggenburg War, the name given to an outbreak between Protestants and Catholics in Toggenburg (or Tockenbury), a district of the canton of St. Gall, Switzerland. The dispute between the Toggenburgers and the abbots of St. Gall, Leodegar Bürgisser, appeared at
TOHU

first to be purely political, and related mainly to the labor in road-building, which the abbot had enforced upon those under his jurisdiction. At first even Catholic localities, such as Schwyz, took part with the Toggenburgs against the abbot, but the latter, after a series of ascertainable differences. But the confessional differences soon led to serious disturbances. In the lower country, especially in Hennau, the majority were Catholics. About Easter, in 1709, they closed the church against the evangelical party, and the result was a scuffle, in which many were wounded. Also, at this treatment, the Protestants sought shelter in the neighboring churches, but, encouraged by their neighbors of Oberglatt, they returned in a week to Hennau, and sought to enter the church. The Catholic priest refused them, but, seeing the Protestants assembled in large numbers in the churchyard, counselled submission. But the Protestant minister was at this moment felled to the earth by a stone, and a severe struggle ensued. The priest was roughly handled, but was rescued by a member of the council, and one of his followers killed. The Reformed preacher, a native of Basle, was recalled, and a citizen of Zurich substituted, who was obliged to disguise himself for fear of the Catholics. The Catholic priest, after an absence of six weeks, was restored to his parish, under the protection of the abbot. The different cantons now took sides with the contending parties, and party feeling ran very high. Attempts were made, however, to conciliate. An attempt to settle the matter in Berlin Buchoden, May 29, 1709, arbitrators were appointed, and proceedings begun; but all in vain. In the spring of 1712 the war broke out. It began in Toggenburg. The city of Ywil, to which the forces of the abbot had retired, was captured; the commander, Felber, was most shamefully betrayed by his own people, and his corpse was thrown into the Sihl. Nabholz, at the head of the victors, marched to St. Gall, and seized the Thurgau and the Rhine valley. Meanwhile, the theatre of the war extended to the shores of the Reuss and the Aar. A murderous conflict, "the battle of the bushes," gave the Bernese abloody victory. The city of Baden surrendered to Zurich, and was allowed to retain its Catholic worship, but did not dare to interfere with the erection of a Reformed Church outside of the walls of the city. Through the interference of pope Clement IX, the fire of war, which seemed about to be extinguished, was roused; while the matter was being delib- erating, the Catholic cantons of Schwyz, Unterwalden, and Zug, to the number of 4000, stormed the village of Sims. Bloody battles were fought in the vicinity of Lake Zurich, and at Bellenschantze. In Lucerne, the government was saved by an uprising of the people to enter into the war. The Catholic forces were driven to the war, about 12,000 strong, assembled at Muray. The Bernese were encamped at Vilmergen, and the great battle was fought on St. James's Day, July 25, and was not decided until six P.M., when the victory of the Reformers was complete. The peace, which was concluded in August at Aarau, provided religious liberty for Toggenburg. See Hagenbach, Hist. of the Church in the 18th and 19th Cent., iii, 34 sq.

TOHU (Heb. To'chu, תוטווע, lovely; Sept. Θοιου v. r. Θοιου; Vulg. Thou), son of Zuph and father of Elihu among the ancestors of Samuel (1 Sam. i, i); probably the same elsewhere called TOAM (1 Chron. vi, 34) or NATHAN (q. v.) (Genev. 26). TOI (Heb. To'v, תוד in Sam., but in Chron. TO'i, Heb. Tou', תוד, both meaning ering; Sept. Θοιον v. r. Θοιον and Θοιον; Josephus, Θοιον; Vulg. Todi), the king of Hamath on the Orontes, who, after the defeat of his powerful enemy the Syrian king Hadadezer by the army of David, sent his son Joram, or Hadoram, to congratulate the victor and do him homage with presents of gold and silver and brass (2 Sam. viii, 9, 10; 10, 10). David made an alliance with Hadadezer, and had wars with Tou', and Ewald (Gesch. iii, 199)

conjectures that he may have even reduced him to a state of vassalage. There was probably some policy in the conduct of Toi, and his object may have been, as Josephus says it was (Ant. vii, 4), to buy off the conqueror with the vessels of uncertain workmanship (εἰς τὴν ἄρχαν κατανάλωσιν) which he presented.

Tokens (telēre), bits of load or of pewter, or cards, given to the members of a Church in full communion, which they hand to the elders as they approach the Lord's table. The object is to keep out those who are not known, or who are under scandal, or for other purposes of deemed unworthy workmanship (εἰς τὴν ἄρχαν κατανάλωσιν) which he presented.

TO'la (Heb. Tola', תולא), a worm, as in Exod. xvi, 29; Sept. Θολαδ v. r. Θολαθ, etc.; Vulg. Thorla), the name of two Hebrews.

1. The first-born of Issachar (Gen. xli, 13; 1 Chron. vi, 1). B.C. 1856. He had six sons (vii, 2), who became progenitors of families known collectively as the Tolaithes (Numb. xxvi, 23), and these in David's time mustered 22,600 fighting soldiers (I Chron. xi, 52).

2. Judge of Israel after Abimelech (Judg. x, 1). He is described in that passage as "the son of Puah, the son of Dodo, a man of Issachar." In the Sept. and Vulg. he is made the son of Abimelech's uncle, Dodo (Ἰσχυρός) being considered an appellative. But Gideon, Abimelech's father, was a Manassesite. Tola judged Israel for twenty-three years (B.C. 1819-1596) at Shamir in Manasseh ( Judges x, 15). The name Josephus does not mention him (Ant. v, 7, 6); but (as Whitson remarks) inasmuch as the total of the years there agree, his name seems to have fallen out of our copies. See JUDG.

TO'lad (Heb. To'lad, תּוֹלַד, birth; Sept. Θολάδ v. r. Θολάθι; Vulg. Tholades), one of the towns in the tribe of Simeon in David's time (1 Chron. iv, 29); probably the same elsewhere (Josh. xii, 30) called E'TOLAD (q. v.).

TO'la'ite (Heb. To'lati, תולאתי, patrimonious; Sept. Θολαθί; Vulg. Tholathites), the general name of the descendents of Tola (q. v.) the son of Issachar (Numb. xxvi, 29).

Toland, JOHN, one of the founders of modern deism, was born Nov. 30, 1669 or 1670, in the most northern isle of Ireland. His Christian-name was James Junius, but after his master ordered him to be called John, which name he retained ever after. From the school at Redcastle, near Londonderry, he went, in 1687, to the College of Glasgow, and after three years' stay there visited the University of Edinburgh, where he was made A.M. in June, 1690. He afterwards went to the University of Oxford, which he supported by some eminent Dissenters in England. After a residence there of two years, he returned to England, and went to Oxford, which place he left in 1693, and went to London, whence he returned to Ireland in 1657. But so strong was the feeling aroused by his deistic notions and his own imprudent conduct that he soon returned to London. He accompanied the earl of Mac- clesfield to Hanover in 1701, and also made an excursion to Berlin, at which latter place he remained for some time, and then returned to England. In the spring of 1707 he again visited Germany, Holland, etc., reaching England in 1710. He died at Putney, near London, March 11, 1722. Of his many treatises we notice, Christianity not Mysterious (Lond. 1696, 8vo), which elicited at least fifty-four replies—An Apology for Mr. Toland (ibid. 1697)—An Anti-mor, or a Defence of Milton's Life, etc. (1699, 8vo); this attack upon the canon of the New Testament was answered by Samuel Clarke, Jeremiah Jones, Stephen Nye, and John Richardson—Socinianism Truly Stated (1705)—Dissertations dum: Ailedmonden et Origines Judaeicae (1709, 8vo)—Nasareus (ibid. 1718, 8vo)—History of the Druids (Mont- rouse, 1814, 8vo), etc. See Allibone, Dict. of Brit. and American Authors, s. v.; Chalmers, Bibio. Dict. a. v.; Contemp. Rev. June, 1869.
TOLBANES

Tolbanes (Sept. Tolbhanes, Vulg. Tolbanes), a corrupt Grecized form (1 Esdr. ix. 25) for the name Telem (q. v.) of the Hebrew text (Ex. x. 24).

Toledo, Councils of (Concilium Toledoense). These councils, of which there were twenty-four, were held in the city of Toledo, in the province of the same name, in Spain. Toledo is the seat of a diocese, which has a cathedral, founded in 1258, and completed in 1492; a founding hospital, founded by cardinal Mendoza in 1494; and a theological seminary.

I. The First Council of Toledo was held on Sept. 1, 400, under Paternus, the bishop. The reason for assembling this council, which was the first of the bishops, was the troubles and disturbances caused by the heresy of the Priscillianists, which sprang up towards the close of the 4th century. Nineteen bishops, from all the Spanish provinces, attended. Many of the sect of the Priscillianists who presented themselves were received back into communion with the Church after having abjured their errors. In this council the bishop of Rome is, for the first time, spoken of simply by the title of "pope." Twenty canons were also published.

1. Permits to admit married men to the office of deacon were revoked, and only virgins will observe canonical vows.

2. Forbids to admit to any higher order than that of sub-deacon a man who has publicly done penance, and even revokes the administration of the anointing of the sick.

3. Enacts that a sub-deacon, marrying a second time, shall be reduced to the rank of porter or reader, and shall live to fulfill the office of porter; and the Good Lord will hold him accountable if he marry a third time, he shall be separated from the Church for two years, and then be admitted to lay communion only.

4. Deprives all priests and clerks who, having been appointed to any church in town or country, do not assist diligently at mass.

5. Permits clerks whose wives do not lead a decent life to bind them or shut them up, and to make them fast; forbids them to eat with them until they have done penance.

6. Forbids a clerk to leave his own bishop in order to attach himself to another.

7. Warns that they shall attend the other offices of the Church, but who do not communicate, that they must either receive the holy communion, or take place among the penitents, upon pain of excommunication.

8. Orders that any one who shall have received the holy eucharist without eating it shall be driven from the Church as guilty of sacrilege.

9. Excommunicates a married man keeping a concubine; but permits unmarried men to do so. Allows either a wife or a concubine to receive holy communion.

10. Restricts the consecration of the chalice to the bishop, and restrains priests from consecrating a deacon or subdeacon to the bishop at Easter, in order to receive it from him.

See Mansi, Concil. ii. 1229.

II. The Second Council of Toledo was held about 447, during the papedom of Leo I, against the Priscillianists. Nineteen bishops attended, who condemned the heresy and the followers of Priscillian in a formulary of faith directed against all heresies, to which eighteen anathemas are attached. See Mansi, Concil. iii. 1465; Baronius, ann. 447, § 17, etc.

III. The Third Council of Toledo was held May 17, 581; Montanus, bishop of Toledo, presiding over seven other bishops. Five canons were published.

1. Relates to the treatment of children offered by their parents to be brought up for holy orders. Other relatives to the clergy, the preservation of church property.

In this council Toledo is, for the first time, spoken of as a metropolitan see. See Mansi, Concil. iv. 1784.

IV. The Fourth Council of Toledo was held May 8, 589; Leander, the primate of Seville, presiding over seventy-two bishops, from the different provinces under the rule of King Recaredus, who attended in person. These canons were also divinely present. The main object of the council was to confirm the conversion of the Goths who had abandoned Arianism, and who here presented a confession of faith, in which they declared their assent to the first four ecumenical councils, and anathematized the principal errors of the Arian party.

Twenty-three canons were published, and many anathemas directed, as against other heresies and evils, so against those who deny the procession of the Holy Ghost from the Father and the Son, and those who refuse to anathematize the council of Ariminum.

2. Directs, that according to the king's wish, the Constantinopolitan creed shall be sung by the people in every church on Thursday, twenty-four days before the Lord's Prayer in the euchological office.

3. Relates to the rule of continence to be observed by heretical bishops and priests. Forbids them to desert the church, when reconciled to the Church, as well as all clerks.

4. Orders that some portion of Holy Scripture shall be read daily at the services of priests, to prevent idle conversation.

5. And 11. Relate to the reception of ordination without penance; forbids the bishop to ordain without first cutting off the hair of the penitent, if a man, or changing his attire, if a woman.

14. Forbids Jews to have Christian women for wives or concubines.

15. Leave it to the bishop to fix the endowment to be given to a newly founded church.

Forbids to say anything but psalms at the funerals of the religious.

See Mansi, v. 997.

V. The Fifth Council of Toledo was held May 17, 597; sixteen bishops attended; two canons only remain, and the subscription of thirteen bishops only appear.

1. Orders that priests and deacons who will not observe the law of continence shall be degraded, shut up in a cloister, and put to penance.

2. Forbids the bishop to appropriate to himself the revenues of any church, or any member in his diocese, and declares that they belong to the ministering priest.

See Mansi, v. 1608.

VI. The Sixth Council of Toledo was held in 610; Aurusius, bishop of Toledo, presiding over fifteen bishops. The primacy of the see of Toledo over all the churches of Carthagina was established, and subsequently confirmed by an edict of king Gundemar.

See Mansi, v. 1620.

VII. A national council was held in this city on Dec. 9, 635, assembled from the whole of Spain, and that part of Gaul which was in subjection to the Goths; Isidore of Seville presided, sixty-six archbishops and bishops being present; among them were the metropolitans of Narbonne, Merida, Braga, Toledo, and Tarragona. Seventy-five canons were published.

1. Contains a profession of faith upon the subject of the Blessed Trinity and the incarnation.

2. Directs that the same words of a prayer and of a psalmody shall be observed throughout the kingdom, and the same manner of celebrating mass.

3. Orders that a provincial council shall be held annually, if possible; otherwise a council in each province.

4. Relates to the management of holding synods, and of some length. It orders that on the second day of the synod the church shall be cleared before sunrise and all the doors shall be shut; and that priests shall enter first and take their seats in a circle, according to the date of their consecration; then the priests shall discharge them, who are ordered to stand in sight of the bishops, and, last of all, the laity and notaries. This done, the door is directed to be shut, and silence and devotion enjoined upon all. Then the archdeacon, standing up, shall bid them pray; upon which all shall prostrate themselves upon the floor, and, after private prayer mingled with hope and tears, one of the bishops shall rise up and say a prayer, to which an answer Amen. All having risen up, when their places are filled, an all shall read the canons relating to the holding of councils, and the metropolitan shall invite the bishops to proceed to business. orders the synod to proceed to another matter until the first has been disposed of. Any clerk or layman desiring to appeal to the council is enjoined to mention his cause to the metropolitan archdeacon, who shall declare it to the council. No bishop is allowed to leave the synod before the others shall have the council be dissolved until everything is settled.

5. Directs that metropolitan shall consult together before Ephesians are to be published, for the removal of sin from, and to prevent schism.

6. Approves of leaving the question about single and twice immersion open; but orders single immersion to be practiced throughout the kingdom, to prevent schism.

7. Orders that the Passion be preached on Good-Friday, and that the people, in an audible voice, ask forgiveness of their sins. In the same year, that is, 642, an edict was published, from sin, they may worthy celebrate the great festival of Easter, and partake of the holy eucharist with a pure heart.
8. Deprives of the Easter communion those who break their fast on Good-Friday before sunrise, excepting being made in favor of old and sick persons and children.

9. Relates to the benefaction of the caudles, etc., on Easter-eve.

10. Is directed against an abuse then prevalent in many churches in which the Lord's Prayer was said on Sundays only; orders all clerks to say it daily at the office, either openly or privately.

11. Forbids to sing the Hallelujah during Lent.

12. Orders that immediately after the epistle the gospel shall be sung and to be followed by the Litanies, which in some churches were improperly sung after the epistle.

13. Condemns the opinion of those who deemed it wrong to sing hymns composed by men in honor of the apostles and the name of Christ, taken out of Holy Scripture nor authorized by tradition.

14. Orders that the canticle Benedicta Opera Omnis be sung on Sundays and fast-days at mass at the outset of the chancel (in pulpos).

15. Orders, under pain of excommunication, that at the end of each psalm shall be sung, "Honor be to the Father," etc., and not merely "Glory be," etc.

16. Excommunicates those who refuse to acknowledge the inspiration of the Apocalypse, and also those who refuse to read it in church from Easter to Pentecost.

17. Enumerates the cases in which persons may not be admitted to holy orders.

18. Is directed against ignorance in the clergy; requires them to be acquainted with Holy Scripture and the canons.

19. Orders that a priest when appointed to any parish shall receive the office of the rural vicar-bishop, and that when the priests attend the litany or synod they shall give account to the bishop of their manner of celebrating the mass, and any thing that shall be done.

20. Forbids the bishop to take for his own share more than one third of the revenue of the churches within his diocese.

21. Expresses that thirty years' possession shall give a bishop the right to dispose of a Church in the diocese of another bishop if in the same province.

22. Forbids the deacons to pretend to the privileges of the presbyter and to sit in the first places.

23. Forbids them to wear two stoles, which it declares to be unfit for even a bishop or priest; directs them to wear three or five stoles and other officers, correcting those who infringe the rules, etc.

24. Enacts that monks forsaking the monastic state in order to marry and settle in the world shall be brought back and put to penance.

25. Prays the Jews to profess Christianity; with regard to the compulsory conversions under king Sisbeertus, it allows that they should continue to be confessed and received, because they had received baptism, chrism, and the holy eucharist.

26. The following nine relate to the Jews, and to Christians who had apostatized to Judaism.

27. The sixth and following eight relate to the case of slaves.

28. Anathematizes all who conspire against regal authority.


VIII. The Eighth Council of Toledo was held in 636, under king Chintila, Eugenius, bishop of Toledo, preceding; twenty-two bishops in all were present. Nine canons were published, of which

1. Orders public litanies every year for three days, beginning the last day of the Easter octave and concluding on the second Sunday, in case the latter days were to be observed in the week following.

All the others relate to the prince and the strengthening of his powers, etc. See Mansi, v. 1735.

X. Held Jan. 9, 636, under Silva, metropolitan of Narbonne, in the third year of the reign of king Chintila. Fifty-two Spanish and Gallic bishops were present, either in person or by deputy. Eighteen canons were published.

3. Enacts that for the future no king should ascend the throne without making a vow to defend the Catholic faith and the rights of the bishops, and pronounces anathema against those who should violate this oath.

4. Orders that persons who, after having been admitted to penance, quit that state and resume the secular dress shall be arrested by the bishop, and compelled to perform their course of penance, whether they will or no.

Floury observes that this is the first time that we find mention of this compulsory penance, which evinced entire ignorance of the sound practice of antiquity. See Mansi, v. 1740.

X. The Tenth Council was held about 646, under king Chintasuinthus, by twenty-eight bishops present and the deputies of eleven who were absent. Six canons were published.

1. Allows the bishop, or any other priest who may be present, to complete the celebration of the sacred mysteries of the Church, even after the ordinary time, through sickness; excommunicates those who, without such cause, leave the celebration unfulfilled, or who celebrate after having partaken of the slightest particle of food.

See Mansi, v. 1803.

XI. This council was held in 658, under Orontius of Merida; the king, Rosasuinthus, being present, and fifty-two bishops, with the deputies of ten absent. The prince reads his profession of faith, in which he acknowledged the first four euchumenical councils. Twelve canons were published.

1. Contains a definition of faith.

2. Condemns all oaths and vows to commit evil actions.

3. Condemns all persons guilty of simony.

4. Condemns those who forswear the episcopal or sacerdotal order, in order to be able to profit by the holy office unwillingly; orders those who so return into the world and marry to be shut up for life in a monastery.

5. Forbids ordination of ignorant clerics.

6. Excludes from the Easter communion and from the privilege of eating meat for twelve months those who break the Lenten fast.

7. Confirms the canons of a former council concerning the Jews.

Besides the bishops and deputies present, we find among the three ambassadors from Spain, one ambassador from Toledo, and sixteen counts. After the subscriptions there is a synodal decree concerning the disposition of the king's property, and an edict of the king confirming it. See Mansi, vi. 394.

XII. The Twelfth Council of Toledo was held Nov. 2, 656, Eugenius, the bishop, presenting; sixteen bishops attended, and seventeen canons were published, most of which tend to repress the abuses committed by bishops in the administration of Church property.

11. Forbids to confer orders upon the slaves of the Church except they have been first set free by the bishop.

12. Forbids the presence of the bishops, who, being added to the assemblies of the Christians on all Jewish festivals.

See Mansi, vi. 451.

XIII. Held Dec. 1, 656, under Recceasuinthus; twenty-three bishops were present, among whom were Eugenius, the metropolitan of Toledo; Fugitius, the metropolitan of Seville; and St. Fructuosus, the metropolitan of Braga; five bishops who were absent sent deputies. Seven canons were published.

1. Orders all the bishops of the Western Church to conform to the use of the Roman rites in the liturgy in the Metropolitan Church.

2. Forbids to suffer priests who are at variance to approach the altar or to receive their offerings.

See Mansi, vi. 459.
XX. This council was held Nov. 9, 694. The subscriptions of the bishops present are lost. Eight canons were published.

1. Directs that, during the three days preceding the opening of the council, no one, whether on pain of death or duration such a strict fast ought to be observed, nothing shall be discussed which does not refer to matters of faith, morals, and ecclesiastical discipline.

2. Ordains that bishops, following the example of our Lord, shall wash the feet of the poor on Holy Thursday.

3. Condemns to excommunication and perpetual imprisonment those who, from a vile and wicked superstition, shall say the office of the mass for the dead for the living, in order by so doing to cause their death.

See Mansi, vi, 1861.

XXI. This council was held Nov. 21, 829, by John, archbishop of Toledo. Eight canons were published, in the preface to which it is ordered that they shall be observed together with those which the legate William de Gundi, bishop of Sabino, had made in the Council of Valladolid (1822). These canons, among other things, order bishops to attend the synods, and relate to the conduct and dress of clerks; forbid priests to demand anything for masses said by them, but allow them to receive voluntary offerings; forbid to say more than one mass in a day, except on Christmas day. See Mansi, vi, 1712.

XXII. This was held in 839 by Zigidius, archbishop of Toledo, six bishops being present. Five canons were published.

1. Forbids to ordain any illiterate person.

2. Provides that in cathedral or collegiate churches some shall be compelled to study theology, the canon law, and the liberal arts. See Mansi, vi, 1790.

3. Orders all rectors to keep a list of such of their parishioners as are of age, in order to effect the observation of the canon "contrastricse sexae.

See Mansi, vi, 1809.

XXIII. (Also called Council of Aranda.) Held Dec. 5, 1473, in the borough of Aranda, by Alphonse de Carille, archbishop of Toledo. This council was numerously attended, and twenty-nine canons were published.

1. Orders that provincial councils shall be held bimonthly and diocesan synods annually.

2. Orders curates to instruct their flocks in the principal articles of the faith.

3. Forbids to promote to holy orders persons ignorant of Latin.

4. Forbids to receive a clerk from another diocese without letters from his bishop.

5. Forbids ecclesiastics to wear mourning.

6. Forbids the punishment of incompetent clerks.

7. Forbids the consecration of prebends on persons ignorant of Latin, unless, for good cause, the bishop shall consecrate them with the consent of the diocesan council.

8. Forbids the price of spiritual goods.

9. Forbids the celebration of marriages at uncanonical times.

10. Forbids the celebration of marriages between persons of different conditions.

11. Relates to the dress of bishops and clerks; forbids them to wear clothes made of red, green, and white silk, shoes, and other clothes, except to the order of the diocesan council.

12. Sets the conditions of marriage in the diocesan councils.

13. Forbids the celebration of marriages at uncanonical times.

14. Forbids the celebration of marriages between persons of different conditions.

15. Forbids the price of spiritual goods.

16. Relates to the dress of bishops and clerks; forbids them to wear clothes made of red, green, and white silk, shoes, and other clothes, except to the order of the diocesan council.

17. Sets the conditions of marriage in the diocesan councils.
Toledo (French Tole), Francisco de, a Spanish cardinal, was born at Cordova, Nov. 10, 1592. His education was gained at the University of Salamanca, and, after receiving his degree, he taught philosophy in the same institution. In 1588 he joined the Jesuits, and was sent to Rome to teach theology. Pius V, admiring his eloquence and his services in the higher office in ordinary, and Toledo held the position under four succeeding popes. At the same time he was councillor of the Inquisition, and was employed in many ecclesiastical embassies. Among others, he went to Germany to urge a league with Poland against the Turks. Clement VIII gave him the cardinal's hat in 1593. Toledo died at Rome, Sept. 14, 1596. His works are chiefly commentaries: In Jovannis Evangelii (Rome, 1588):—In XII Capita Evangelii secundam Lucam (Venice, 1601, fol.).—In Epistolam Pauli ad Romanos (Rome, 1602, 4to).—Summa Casuum Conscientiae (ibid. 1602; Lyons, 1630, 4to); See Antonio, Bibl. Hist. Nova; De Thou, Hist. sui Temp.—Hoefler, Nouv. Biog. Generale, a. v.

Toledo, Roderigo de, an eminent Spanish ecclesiastic, was born at Rada, in Navarre, about 1170. He was sent to Paris to complete his education, and on his return he attached himself to Sancho V, king of Navarre, and was employed in the peace negotiate with Alfonso VIII of Castile. Procuring the favor of Alfonso, he was appointed by him bishop of Siguenza, and was afterwards made archbishop of Toledo. He showed great zeal in the frequent wars with the Moors, often directing in person inroads upon the Mohammedan territory. Nor did he have any less zeal for learning; he persuaded Alfonso to found the University of Salamanca. At the Fourth Lateran Council he not only handed the fathers in elegant Latin, but gained over the secular nobles and ambassadors by conversing with each of them in their mother tongue. He died in France in 1217, after attending the Council of Lyons convoked by Innocent IV. He wrote several historical works, most of which are still unread. His Relia in Hispanic Gestarum Chronicon (Granada, 1645) is an invaluable production. It was subsequently published in a collection entitled Hispanic Illustrata, by Andreas Schott (Frankl. 1605, 4 vols. fol.). He also wrote, Historiar Arabum, published in vol. ii. of Andreas Schott's collection (1600); and subsequently (1625) by Erpenius, as an appendix to his Historia Saracenica of Georgius Elmacin. He wrote a history of the Ostrogoths, of the Huns, Vandals, Suevi, Alans, and Silingi, published by R. Bell, in the collection entitled Rerum Hispanicumum Scriptores Aegroti (Frankl. 1579, 3 vols. fol.).—also Breviarium Ecclesiae Catholicae, and others still unedited.

Toledoth Jeshu (תולדות ישוע), i.e. History of Jesus). Under this title a Jewish apocryphal work, or rather libel, is extant, purporting to give the history of Jesus. It first became known to Christians in the 15th century, and the Latin version is called the authorless and in itself is not known. In reality, we have two such books, each called Toledoth Jeshu, not recensions of an earlier text, but independent collections of the stories circulating among the Jews relative to the life of Christ. The name of Jesus, which in Hebrew is Joshua or Yehoshua, is in both contractions into Jeshu by the dropping of an Ain, יי for יי. Elias in Tishbi, s. v. "Jeshu," says, "Because the Jews will not acknowledge him to be the Saviour, they do not call him Jesus, but reject the Ain and call him Jeshu." Rabbi Abraham Perizol, or Farrissol, in his book Moggen Abraham, c. 55, says, "His name was Jesha, but as rabbi Moses Maimonides has written it, and as we find it throughout the Talmud, it is written Jeshu. They have carefully left out the Ain because he was not able to save himself." By omitting the Ain, the Cabalists gave a signification to the name. In its curtained form it is composed of the letters Jud, Shin, Vav, which are taken to stand for יי יי יי, i.e. "his name and remembrance shall be extinguished." This is the reason given in the Toledoth Jeshu.

The Toledoth Jeshu was known to Luther, who condemned it in his Schm Hemphoras (see his Werke [Hemberg, 1566], v. 509-535), as the following passage (p. 515) will show: "The proud evil spirit carries on all sorts of mockery in this book. First he mocks God, the Creator of heaven and earth, and his Son Jesus Christ, as you may see for yourself, if you believe as a Christian that Christ is the Son of God. Next he mocks us, all Christendom, in that we believe in such a Son of God. Thirdly, he mocks his own fellow-Jews, telling them such disgraceful, foolish, senseless, gross, as of brazen dogs and cabbage-stalks and such like, enough to make all dogs quiver with fear. If you stand at such a pack of idiotic, blustering, raging, nonsensical fools. Is not that a masterpiece of mockery which can thus work all three at once? The fourth mockery is this, that whoever wrote it has made a fool of himself, as we, thank God, may see any day." Voltaire also knew the work; for in his Lettres sur les Juifs (Oeuvres, i, 69, p. 86) he says, "Le Toledos Jeschu est le plus ancien écrit Juif qui nous ait été transmis contre notre religion. C'est une vie de Jesus-Christ, toute contraire à nos Saints Évangiles: elle paraît être du premier siècle, et même écrite avant les évangiles. H e evidently intended to identify this with the one mentioned by Justin Martyr in his colloquy with Tryphon, xvii, 108. Of the two widely differing recensions of this book of unknown authorship, the first edition was published by Wagensell, in his Pela Ignea Satones, etc. (Altdorf, 1681); the second by Huldreich, at Leyden, in 1709, under the title Historia Jeschua Nazorei, a Judaeis Blasphemata Corrupta. Neither can boast of an antiquity greater than that, at the outside, the 12th century. It is difficult to say, with certainty, which is the earlier of the two. Probably both came into use about the same time, and the second certainly reflects the Germano for it appeals of Worms in the Germanic manner. According to the first, Jesus was born in the year of the world 4671 = B.C. 910, in the reign of Alexander Janneus (B.C. 106-79). According to the second, he was born in the reign of Herod the Procyete, i.e. B.C. 70-4. A commonplace Talmudic legend is the same as to prove that they were drawn up at a very late date, and by Jews singularly ignorant of the chronology of their history. As to the contents, its blasphemies are too gross and grotesque to need further notice. Being a late and detestable compilation, put together out of fragmentary Talmudic legends, all which Jews themselves have regarded it as utterly contemptible.

Besides the editions of Wagensell and Huldreich, see Clemens, Die geheimhalten oder sogenannten apocryph
TOLERATION

TOLLNER

The allowance given to that which is not approved. The Church, as the depository and dispenser of religious truth, cannot bring within the range of its theory the allowance of that which it holds to be an error. The Church of England holds (Art. vii) that if a subject of the public conscience and of any man that anything should be believed as an article of the faith, or be thought requisite or necessary to salvation, which is not read in Holy Scripture or may not be proved thereby. But if any man profess what is clearly contrary to that which the Church has laid down as an article or the faith, then, in the Church's view, he professes what is contrary to the Scripture, and there can be no warrant for allowing that which is contrary to Scripture. The Church, however, while refusing any allowance to error, may refrain from denunciation and persecution of those who hold erroneous doctrines. — Hook, Church Dict. s. v. See Prosecution.

TOLERATION, Acts of. Previous to 1668 the statute law of Great Britain (see 55 Eliz. and 22 Car. II) forbade the public exercise of any other religion than that of the Church of England. The Toleration Act (1 Will. and Mary, c. 18) frees from the penalty of nonconformity those who take the oaths of allegiance and supremacy, and who subscribe to such a declaration as the popery of 22 Car. II, c. 1, reserving in force 25 Car. II, c. 2 and 13 Car. II, c. 1, the acts, that is, for preventing dangers which may happen from popish rebels, and for preserving the king's person and government by disabling papists from sitting in Parliament. It did not relieve Dissenters from previous fines as required members of town corporations, and all persons holding office under the crown, to receive the sacrament of the Lord's supper according to the usage of the Church of England, which were continued in force until 1829, when they were repealed by the 9 Geo. IV, c. 17. Preachers taking the oaths and subscribing the Articles of Religion, except xxxiv, xxxv, xxxvi, and the clause respecting the power and authority of the Church, are freed from the penalties of the Act of Nonconformity; and Baptist preachers are excepted under Art. xxvii touching infant baptism. Quakers, upon making a declaration of adherence to and subscribing a profession of Christian belief, are exempted from the oaths and enjoy the privileges of other Dissenters.

By the 19 Geo. III, c. 44, Protestant Dissenting ministers and schoolmasters are exempted from the subscription to the articles on making and subscribing a declaration that the Scriptures contain the revealed will of God, and are received as the rule of doctrine and practice. By the 53 Geo. III, c. 106, the provisions of the Act of Will and Mary, also those of 9 and 10 Will. III respecting the denial of the Trinity, were repealed, the common law with respect to impugning the doctrine of the Trinity not being altered. By the 55 Geo. IV, c. 155, the Five-mile and Conventicle acts, and an Act relating to Quakers (18 and 14 Car. II, c. 1), are repealed; all religious assemblies of fewer than twenty persons become lawful without registration; those of more than twenty persons are to be registered and certified; and a fine of ten pounds is laid upon any two or more persons who shall assemble and congreagation assembled for worship. By 9 Geo. IV, c. 17, the Test and Corporation acts are repealed, and a declaration substituted in lieu of the sacramental test. See Blunt, Hist. of Doct. s. v.; Hook, Church Dict. s. v.

TOLLET (or Toltenaus). See Toltox.

TOLL. (ןלמ, Ezra iv, 20, or [Chald.] נלמ, iv, 13; viii, 24, tribute) so called from being measured or appornented], as Neh. v, 4) is strictly a tax for passing along a highway or other thoroughfare. See Tax; Tribute. In the Roman period taxes were collected along the roads or along the navigable waters by the postesies, or custom-houses, and were levied on the persons or property of those who had houses or booths built for them at the foot of bridges, at the mouth of rivers, and by the seashore, where they took toll of passengers that went to and fro. For this purpose they used tickets or seals, which, when a man had paid toll on one side of a river, were given him by the publican to show to him that sat on the other side that it might appear he had paid on. On these were written two great letters, larger than those in common use. Modern Oriental usages illustrate the custom referred to in Matt. ix, 9. Arriving at Persepolis, Mr. Morier says, "Here is a station of rahdars, or toll-gatherers, appointed to levy a toll upon kalfke, or caravans of merchants, and who in general exercise their office with so much brutality and extortion as to be exasperated by all travellers. The collections of the toll are farmed, consequently extortion ensues; and, as most of the rahdars receive no other emolument than what they can exact over and above the prescribed dues from the traveller, their insolvency is accounted for, and a cause sufficiently powerful is given for their insolence, on the one hand, and the detestation in which they are held, on the other. Baf-gah means the place of tribute, and rahdar is rendered in a strict sense a script of custom, and perhaps it was from a place like this that our Saviour called Matthew to follow him." See Custom.

RECEIPT OF. At Smyrna the miriji sits in the house allotted to him, as Matthew sat at the receipt of custom (or in the custom-house of Capernaum), and receives the money which is due from various persons and commodities entering the city. "The exactness and rude behavior of these men," says Mr. Hartley, "are just in character with the conduct of the publicans mentioned in the New Test. When men are guilty of such conduct as this, no wonder that they were detested in ancient times as well as publicans and in modern times as are the miriji." See Publican.

TOUllNER, JOHANN GOTTLIEB, a German theologian, was born Dec. 9, 1724, at Charlottenburg. He completed his studies at the Orphanage and the University of Halle under the guidance of Baumgarten, Knipp, Michaelis, Wolff, and Meillet, and then became private tutor and military chaplain. In 1760 he was made professor of theology and philosophy at Frankfort-on-the-Oder. He delivered four lectures each day, wrote numerous learned books—his practice being to write upon one while dictating to an amanuensis the contents of another. The latter was a parochial work, into which there was a conscious preparation and entered into most intimate and direct relations with his numerous students. He was accustomed to conduct devotional meetings after the ending of the public services of the Sabbath, and to train the students in homiletical and catechetical duties. During much of his public life his health was infirm. Extreme torments sometimes came over him when about to ascend the pulpit, and rendered it impossible for him to preach: and upon these followed asthma and a racking cough, to which he finally succumbed at the age of forty-nine years. He died Jan. 30, 1774, while uttering the word "Overcome."

Of Toller's writings, the following may perhaps be regarded as of chief importance: Gedanken von der wahren Lehre in d. dogm. Theologie (1759); — Grundriss der dogm. Theologie (1768); — Grundriss der Moral- Theologie (1773); — Grundriss der Hermeneutik (1778); — Grundriss der Dogm. Theologie. Oder ther- tige Geschorn Christs (1778); — Theologische Untersuchungen (1778). He occupied entirely orthodox ground in theology, though the ethics of Christianity held the foremost place in his thoroughly practical mind, and though he held far-reaching concessions to rationalism. With reference to confessions of faith he was independent, and with reference to the contradic-
tions of his time he stood midway between the extremes. The school of Spener and Francke had gradually come to assume a position of hostility, or at least indifference, towards science, and over against it there was the scholastic or philosophical school of the Wolf-"flian type, which undertook to demonstrate everything mathematically. Töllner regarded both extremes as overstrained, and adopted the scientific method, which regarded all dogmatic truths as constituting a science, i.e., a learned and comprehensive knowledge, and which attempted a logical explanation of every fact without the employment of any illustrations whatsoever.

Literature.—Hamberger, Gelehrtes Deutschland (with the first supplement by Mensel); Mensel, Lexikon d. deutsehen Schrifftsteller vom Jahre 1700-1800; Hirschng, Stat.-hist. Handbuch berühmt u. denk. Professoren des 18ten Jahrhunderts (Leips.1818), XIV, ii; Wetzter u. Welte, Kirchen-Lex. s. v.; Herzog, Real-Encyklop. s. v.

Tomasi, Jacopo Filippo, an Italian prelate, was born at Padua, Nov. 17, 1597; instructed by Benedetti of Legnano; afterwards entered the congregation of the regular canons of St. George, in Alga; and received the degree of doctor at Padua in 1619. He went to Rome, and was ordained, and consecrated especially by Urban VIII, who would have appointed him to a bishopric in the island of Candia. At his own request, this was exchanged for the see of Città Nuova, in Istria, to which he was consecrated in 1642. There he remained until his death, in 1654. He wrote, Illustrationis Virochini Ac Antiquitatum Italiae Historiae Curae, 4 vols. (Padua, 1634) — Titus Livii Patavinus (ibid., 1630, 4to). — Pietrarcha Redivivus Integrae Poetae Collebrinam V. J. Amorosi, Eo Ceolus Echilboes (ibid., 1635, 4to). — Christo- siuma Famulis Casparianis Fludela Veneta Epistolae et Orations Pusthama (ibid., 1636, 12mo). — De Domitria de Talevpi Votis (ibid., 1639, 4to). — Lusus Cerata Epistolae, cam Notia, etc. (Padua, 1640, 12mo). — Bibliotheca Patavina Manuscripta, etc. (ibid. 1659, 4to). — Bibliotheca Veneta Manuscripta, etc. (Utin. 1656, 4to).

Tomb (תומבע, a tumulus, Job xxii, 32; elsewhere "stack" or "shock" of corn; מָמוֹס, מְמֵי, or מְמֹסִים, usually "sepulchre"). The most conspicuous objects in Palestine to this day are its tombs, called, according to the person commemorated, or the purpose of commemoration, kever, or masser, or sery. One does not find this to be the case throughout Europe, where tombs are not usually conspicuous; but in Egypt and Syria they meet the eye in all directions, and are, with a few exceptions, Mohammedan erections. In Egypt, the tombs of the ancient pharaohs are the principal objects of interest. In the valley of the Nile at Thebes, the tombs of the kings and the nobility are so numerous that they are sometimes called "the buried city." In Syria, the tombs of the crusaders, and of the more modern Christians, are very remarkable and interesting. In the Sinaitic desert there are some interesting graveyards, dotted with unhuman stones and adorned with the retem, or broom; and one of these places of sepulture is known as Turbet-el-Yahhūd, the graves of the Jews. There is only one conspicuous monument in it, Kubor Nebi Harûn, the "tomb of the prophet Aaron," on Mount Hor. But soon after entering Palestine you find tombs in all directions. At Hebron you have the tomb of Abraham and the patriarcha in the well-known cave of Machpelah, marked or rather concealed by a Moslem mosque. On one of the eastern hills, seen from the heights above Hebron, you have the tomb of Lot; farther on, the tomb of Rachel; and then, as you approach Jerusalem, the tomb of David, outside the modern city, and the tomb of Samuel, on a height above Giblon, somewhat concealed. To all this, add the famous cave of the kings, near Hebron. As you traverse the land you meet with these monuments in all positions—the tomb of Jonathan near Sidon, and even the tomb of Abel a little farther north!

Besides these conspicuous objects, there are others less visible, but quite as remarkable. At Hebron there is a place called Convent, in which ancient and curious tombs cut in the rock, with loculi on all sides, which are probably patriarchal, or at least Jewish. Around Jerusalem there are numerous tombs, many of them remarkable for their beauty, their size, their peculiar structure. See JerUSALEM. Almost all of these are Jewish and give us a good idea of the number of the Jews to be buried. Whoever could afford to chose the rock, not the earth, for the covering of his body, and preferred to have his body deposited on a clean rocky shelf, not let down into and covered over with the soil. Hence our ideas of burial are not the same as those of the Jews. According to us, there is always the letting down into the earth; according to them, there is the taking possession of some stony chamber for the last sleep. Hence the expression "buried with him by baptism into death" would not to a Hebrew suggest immersion, as it seems to do to us, and to the Christian symbol of baptismal burial would be associated with the Lord's own tomb.

The first mention of a kever, or burying-place, in Scripture is in Gen. xxiii, 4, where Abraham asks the sons of Heth for the "possession of a kever," receiving for answer, "In the choice of our kebers bury thy dead." After this there is frequent mention of these sepulchres, and some of them are specially singled out for notice. Yet Machpelah was the most memorable; and we know not if ever a tomb was more touchingly and poetically described than by Jacob on his death-bed in Egypt, when looking back on the land from which he was driven into exile; his vision of his future home, he points as with his finger to the well-known patriarchal burying-place—"There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah" (Gen. xliv. 31). We have also Kibroth-hatavasah, the graves of lust, in the wilderness (Num. xxi, 8); the tomb of Joash in Ophrah, where Gideon was buried (Judg. viii. 22); the tomb of Manoah between Zorah and Eshtaol, where Samson was buried (xvi. 31); the tomb of Zeruiah (her husband) in Bethlehem, where Asahel was buried (2 Sam. ii, 32); the tomb of Abner in Hebron (iii, 24, 12); the tomb in Gilgal of Ahishophel's father, where his suicide son was buried; the paternal and maternal tomb in Gilead, in which Barzillai sought burial (xix, 37); the tomb of Kish in Zelah, where the bones of Saul and Jonathan were deposited (xxi, 14); the tomb of the old prophet in Bethel (1 Kings xii, 30); the tomb of Elisha in Dothan; the tomb of Jesus (Matt. xxvii, 59); the tombs of the "children of the people," in the valley of the Kidron (xxiii, 6); the "Mount," "near" Bethel (ver. 16); the tombs or tombs of David (Neh. iii, 16); the tombs of the kings of the 2 Chron. xxvi. 20. The New-Test. references to "tombs" are chiefly in reference to the place of the resurrection, and is called sometimes παλατος (Matt. xxviii. 61), sometimes μειδα, μειδα (Luke xxiii. 55), and sometimes μειδα (John xxi. 41).

At this day the tombs of Syria are either like our own, underground, as at Hebron, Tiberias, and the valley of Jeohophath; or above ground, in artificial excavations in the rock, as in the ride south of Jerusalem (Acedama), the tombs of the prophets on Olivet, the tombs of the kings and judges north and north-west of the city; or entirely above ground, as the tomb of Rachel, of Abasheal, of Samson, and of Michal.

All (in Jewish ages) who could bear the cost seem to have chosen the rocky excavation for sepulture, as in the case of Joseph of Arimathaea. This is evident from such a passage as Isa. xxiii, 16, addressed to Sheba the treasurer, "What hast thou here, and whom hast thou taken death? He that is slain is not for thee now. As thou carriest the dead, cast it on the edge of the rock, that graveth an habitation for himself in a rock?" It is supposed by Lowth, Scott, Alexander, etc., that Sheba was a foreigner, and that the questions what and whom refer to this, implying that he had no right to such a place, and that he rather desired, or bought, the privilege, so that, as no Gentile could inherit the land, none could obtain such a place for a tomb as he could
call his own. The question then would be, “What connection have thou with Israel that thou assumest one of Israel's special privileges?” Possibly, however, he was only a person of low origin from a distant part of the country, and of ungodly principles, who vainly thought to establish for himself a name and a place in Jerusalem.

The large tombs, such as those of the kings and judges, have no inscriptions; but the flat stones in the valley of Jehoshaphat have their epitaphs, some of considerable length in Hebrew, with the title "שְׁלוֹם" (sho'el) at the top, that word meaning originally a cippus or pillar (2 Kings xxiii, 17; Ezek. xxxix, 10), and in Talmudical Hebrew denoting a sign or mark (Levi, Legum Sacrae, vol. v, s. v., Carpzov, Notes on Goodwin, p. 645). This last writer tells us that the use of such a mark was specially to warn off passers-by lest they should contract uncleanness by touching the grave. For this end, also, the tombs were whitewashed every year on the 15th of Avar (Lamy, Apparatus Biblicus, I, xiv). See SURGHIAN.

Tomb, John, a learned Baptist divine, was born at Bewdley, in Worcestershire, in 1608, and graduated at Magdalen Hall, Oxford. There he gained such a distinction for ability and learning that he was appointed, in 1624, catechetical lecturer, which position he held for about seven years. He then, we may presume, took orders and went to Worcester, and after that to Leominster, Herefordshire, of which he had the living. Being obliged to leave it in 1641 by the king's soldiers, he went to Bristol, where the parliamentary general, Fiennes, gave him the living of All-Saints'. The next year he removed to London, when he made known his scruples respecting infant baptism; and not only made no conversions among the clergy, but, being appointed preacher at Fenchurch, his congregation refused him both hearing and stipend. He accepted a call from Temple Church, where he remained four years, when he was dismissed for publishing a treatise on infant baptism. After this he went to Bewdley, and there formed a Baptist church, while he continued minister of the parish, and had also the parsonage of Ross given to him. This last he resigned on being made master of Ledbury Hospital; and, his parishioners at Bewdley having forsaken him, he was restored to his first living at Leominster, and these two he held till the Reformation. He died at Salisbury, May 22, 1676. He published many tracts against infant baptism, Romanists, and Socinians.

Tombstone is a mark of a grave, or a monument, to remind the passer-by that a person is buried beneath. In the earliest ages a heap of stones, or a single upright stone, such as the megalith, seems to have marked the resting-place of the dead. Among the early Britons the cromlech—that is, two or three stones standing upright, with one or more across them on the top—was a common form of tomb. But contemporary with them was the simplest of all structures, the mound of earth.

When the Romans came, they brought over with them, among other customs, their modes of burial. Considering the time of their occupation, the remains of their tombs belonging to this period are not so numerous as might be expected; but still there are several, and in most cases they consisted of a single stone with an inscription commonly addressed to one or more of the heathen gods. A few instances of stone coffins of this period have been found, as at York. To this kind of tomb, or rather stone coffin, the name of sarcophagus is usually applied.

The Saxon marks of interment were probably mounds of earth only; and it is only by the nature of the pottery or other implements and articles of dress found in the graves that the burial-places of the Saxons can be distinguished from those of the Britons. Of course among the later Saxons, when Christianity prevailed and they were buried in the church-yard, more lasting memorials were erected, though, with the exception, perhaps, of a few doubtful fragments, we have no examples to refer to.

The sepulchral monuments throughout the Middle Ages were of great importance from an architectural point of view; and, while we find them following the prevailing style, we frequently find also that to them was lavished the most elaborate work possible. The examples which remain to us are those which were placed within the church. No doubt there were many tombs of no mean design or work placed in the church-yard, but they have, for the most part, perished.

Of the former we have many of the 12th century (some, perhaps, of the 11th). The covers of these were at first simply coped, afterwards frequently ornamented with crosses of various kinds and other devices, and sometimes had inscriptions on them; subsequently they were sculptured with recumbent figures in high-relief, but still generally diminishing in width from the head to the feet to fit the coffins of which they formed the lids. Many of the figures of this period represent knights in armor with their legs crossed; these are supposed to have been either Templars, or such as had joined, or vowed to join, in a crusade to the Holy Land. The figures usually had canopies, which were often richly carved over the heads, supported on small shafts which ran along each side of the effigy, the whole worked in the same block of stone. This kind of tomb was sometimes placed beneath a low arch or recess.
formed within the substance of the church wall, usually about seven feet in length, and not more than three feet above the coffin, even in the centre. These arches were at first semicircular or segmental at the top, afterwards obtusely pointed; they often remain when the figure or brass, and perhaps the coffin itself, has long disappeared and been forgotten. On many tombs of the 18th century there are plain pediment-shaped canopies over the heads of the recumbent effigies, the earliest of which contain a pointed trefoil-arched recess. Towards the end of the century, these canopies became gradually enriched with crockets, finials, and other architectural details.

In the reign of Edward I the tombs of persons of rank began to be ornamented on the sides with armorial bearings and small sculptured statues within pedimental canopied recesses; and from these we may progressively trace the peculiar miniaute and enrichments of every style of ecclesiastical architecture up to the Reformation.

Altar, or table tombs, called by Leland “high tombs,” with recumbent effigies, are common during the whole of the 14th century. These sometimes appear beneath splendid pyramidal canopies, as the tomb of Edward II in Gloucester Cathedral, Hugh le Despenser and Sir Guy de Brian at Tewkesbury; or flat testoons, as the tombs of Edward III and Richard II at Westminster, and Edward the Black Prince at Canterbury. Towards the middle of the 15th century the canopies commenced, and in the earlier part of the 14th prevailed, of inlaying flat stone with brasses; and sepulchral inscriptions, though they had not yet become general, are more frequently to be met with. The sides of these tombs are sometimes relieved with niches, surmounted by decorated pediments, each containing a small sculptured figure, sometimes with arched panels filled with tracery. Other tombs about the same period, but more frequently in the 15th century, were decorated along the sides with large square-panelled compartments, richly foliated or quatrefoiled, and containing shields.

Many of the tombs of the 15th and 16th centuries appear beneath arched recesses fixed in or projecting from the wall, and enclosing the tomb on three sides. These were constructed so as to form canopies, which are often of the most elaborate and costly workmanship: they are frequently flat at the top, particularly in the later period. These canopies were sometimes of carved wood of very elaborate workmanship; and sometimes the altar-tomb of an earlier date was at a later period enclosed within a screen of open-work, with a groined stone canopy, and an upper story of wood, forming a mortuary chapel or chantry, as the shrine of St. Frideswide at Christ Church, Oxford.

In the early part of the 16th century the monuments were generally of a similar character to those of the preceding age; but alabaster slabs with figures on them, cut in outline, were frequently used. The altar-tombs with figures in niches, carved in bold relief, were also frequently of alabaster, which was extensively quarried in Derbyshire. Towards the middle of this century the Italian style of architecture had come into general use; Wade’s monument, in St. Michael’s Church, Coventry, 1556, is a good example of the mixture of the two styles which then prevailed.

In the two following centuries every sort of barbarism was introduced on funeral monuments: but the ancient style lingered longer in some places than in others. The tomb of Sir Thomas Pope, founder of
Tomline, George, D.D., a prelate of the Church of England, was educated at St. John's College, Cambridge, from which he graduated in 1822. After having served for several years as minister of St. Matthew's Chapel, Spring Gardens, Westminster, he was nominated, in 1842, to the bishopric of Gibraltar, which extends over Malta and the neighboring islands. He died at Gibraltar in 1863. See Amer. Quart. Church Rev., April, 1868, p. 154.

Tomlinson, Joseph Smith, D.D., a minister of the Methodist Episcopal Church, was born in Georgetown, Ky., March 15, 1802. He was educated at the Transylvania University, and was licensed to preach before his graduation in 1825. He was appointed professor of mathematics and natural philosophy of Augusta College the same year, and also admitted to the traveling connection. In due time he was ordained both deacon and elder. After having served some time as professor of Augusta College, he was chosen its president, and held the office until the institution ceased to exist in 1859. He subsequently was elected to a professorship in the Ohio Wesleyan University, Delaware, Ohio, but did not accept it, though he acted as agent for the institution for two years. He then accepted a professorship in the Ohio University at Athens, and after a year's service was chosen its president. This he declined because of ill health. Subsequently, he was invited to the presidency of the Springfield High-school and of the State University of Indiana, both of which he declined under the conviction that the state of his body and mind disqualified him for them. He died at Neville, Ohio, June 4, 1868. Dr. Tomlinson was a man of superior accomplishments; as a preacher and pulpit orator, his high reputation was well founded; and his religious life was pure and consistent. See Sprague, Annals of the Amer. Pulpit, vii, 706.

Tommasi, Giuseppe Maria, a learned Italian cardinal, and son of Julius Tommasi, duke of Palmia, was born at Alcata, Sicily, Sept. 14, 1649. He entered the society of the Theatines, and cardinal Alabani, when he became pope, appointed him first qualificator of the Holy Office, then consultant of the Congregation of the Rites, and lastly cardinal (May 18, 1712). This last honor he did not long enjoy, as his death occurred Jan. 1, 1713. In the Vatican and other libraries Tommasi discovered many manuscripts of special importance in ecclesiastical history, and published, Codices Sacramentorum Nongentis Anmis Vetustiores (1680, 4to), a collection of MSS.:—Responsoria et Antiquiora (1686). See Chalump, Biog. Dict. s. v.; Hoefer, Nouv. Biog. Générales, s. v.

Tongan Version. The Tonga dialect, belonging to the Polynesian or Malay languages, is spoken in Tonga, or Tongatoo, the largest of the Friendly Islands. In 1850 it was estimated to contain 9000 inhabitants, of whom considerably more than half had been converted to Christianity, the Protestants among them numbering 6000. As early as 1797 the London Missionary Society had sent nine missionaries to that island, but they had to give up that station on account of the ferocious disposition of the natives. The agents of the Wesleyan Missionary Society were at length enabled, in 1826, to settle peaceably in Tonga, and they now extend the blessings of Christian instruction to all the islands of this archipelago. At first only detached portions of Scripture with 10,000 copies, was undertaken in the year 1847, the version of the New Test, was completed, and an edition of 4000 copies left the mission press at Vava. A new edition, consisting of 10,000 copies, was furnished in 1852 by the British and Foreign Bible Society; and, owing to the rapid circulation of this edition, another with 10,000 copies was undertaken in 1857, under the editorial care of the Rev. Thomas West. In the same year the preparation for translating, printing,
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etc., of the Old Testament was commenced, which was completed in 1863. As to the results of the dissemination of the Word of God, we may notice that up to March 31, 1878, 28,180 copies, either in part or in whole, were circulated. (B.P.)

Tongue is the rendering, in the A.V., of two Heb. words: 1. נַבְרָה, nachar, melkach'ya'min (1 Kings vii, 49; 2 Chron. iv, 21; Isa. vi, 6), or נַבְרָה, nachar, melkach'ya'min (Exod. xxxv, 38; xxvii, 23 ["snuffer"]; Numb. iv, 9), both from מַבְרָה, nachar, to take, andsignifying prop. pincers, either for holding cofors or for trimming a lamp [see Snuffer]; and 2. דְּבַרָה, debarah, an axe (q. v.), as rendered in Jer. x, 8, from דְּבַרָה, debarah, to fell a tree.

Tongue (דְּבַרָה, debarah, γλῶσσα) is used in Scripture in various senses.

1. It stands, literally, for the human tongue (Judg. vii, 5; Job xxiv, 4; Ps. xxxiii, 20; xxxix, 1, 9; li, 14; lxvi, 17; Prov. xv, 2; Ezek. xiv, 12; Mark vii, 35, 36; Luke i, 64; 24; Rom. iii, 13; 1 Cor. xiv, 9; James i, 26; iii, 5, 6, 8; 1 Pet. iii, 10; Rev. xvi, 10; Eccles. vii, 6; Wisd. x, 21; 2 Macc. vii, 4), and so for the tongue of the dog (Psa. lxviii, 23), of the viper (Job xv, 16), of idols (Baruch vi, 9); the tongues of the seven brethren cut out (2 Macc. vii, 4; 10; comp. Prov. xix, 30). Various explanations have been offered why (in the passage first cited above) Gideon's three hundred followers should have been selected because they lapped water out of their hands, standing or perhaps moving onward, while they stayed and "bowed down to drink" were rejected. Josephus says that the former thereby showed their timorousness and fear of being overtaken by the enemy; and that these poor-spirited men were chosen on purpose to illustrate the power of God in the victory (4 nt, v, 3).

On Mark vii, 36, 35, Dr. A. Clarke offers the interpretation that it was the drab and stammering man himself who put his own fingers into his ears to Intimate his deafness; spat or emptied his mouth that the Saviour might look at his tongue; touched his own tongue to Intimate that he could not speak; looked up to heaven as implying divine air; and given to deny his distress under his affliction; and that our Saviour simply said, "Be opened." (Commentary.) This explanation certainly clears the passage of some obscurities.

James iii, 8, Dr. Macknight translates, "But the tongue of men no one can subdue;" that is, the tongue of other men, for this little is exhorting the Christian to subdue his own (comp. ver. 13). He observes that Ecumenius read the passage interogatively, as much as to say, "Wild beasts, birds, serpents, marine animals, have been tamed by man, and can no man tame the tongue?"

2. It is personified. "Unto me every tongue shall swear," that is, every man (Isa. xiv, 28; comp. Rom. xiv, 11; Phil. ii, 11; Isa. liv, 17). The tongue is said to rejoice (Acts ii, 26); to meditate (Psa. lii, 2); to hate (Prov. xxxi, 28); to be bridled (James i, 26); to be tamed (iii, 8; comp. Ecclus. xxxii, 18, etc.). It is apos- tonical (Psa. xiv, 2; Prov. xxvi, 21; 28; Ecclus. xxiii, 18; Prov. xxv, 8), and a proper thing to have a tongue. It is used as an instrument of knowledge and instruction (Job xxxii, 11; Isa. vi, 1; 4; Job, xvi, 6). On "the confusion of tongues," see Babel; Ethnology; Language, etc.

4. For a particular language or dialect spoken by any particular people. "Every one after his tongue" (Gen. x, 11; xxviii, 4; Exod. x, 22; Dan. i, 4; John v, 27; Acts i, 10; 4, 8, 11; xxvi, 14, 1; Cor. xii, 10; xiii, 1; xiv, 2; Rev. xvi, 16).

5. For the people speaking a language (Isa. lxvi, 18; Dan. iii, 4, 7; etc.; Rev. v, 9; vii, 9; x, 11; xix, 4; xxiv, 6; xviii, 15).

6. It is used figuratively for anything resembling a tongue in shape. Thus, "a wedge of gold," literally a "tongue" (Job. xvi, 21, 24; γλῶσσα μια μαχαίρι; Vulg. regula auran). The French still say, un lingot d'or, "a little tongue of gold," whence, by corruption, our word "ingot." The bay that looketh southward, literally "tongues" (xxv, 3; xviii, 19); a "tongue of fire" (Isa. v, 20; comp. Acts ii, 3; Isa. xii, 15).

7. Some of the Hebrew idioms, phrases, etc., formed of this word are highly expressive. Thus, "an evil-speaker" (Psa. cxxi, 11; γλῶσσα ποιήμα, literally a "man of tongue," comp. Ecclus. vii, 8, and see Ecclus. x, 11, Hebrew, or margin); a "froward" or rather "false tongue" (Prov. x, 31; γλῶσσα μια μαχαίρι, literally "a tongue of revolvements"); a "wholesome tongue" (Prov. xxv, 4; γλῶσσα ἑλεάς, literally "the healing of the tongue," reconciliation, etc.; Sept. Ιασον γλῶσσον, γλῶσσα πλακαδίας; a "backbiting tongue" (Prov. xxv, 23; γλῶσσα μια μαχαίρι, literally) "the slow of speech" (Exod. iv, 10; γλῶσσα μια μαχαίρι; literally "heavy of tongue," unfit to be an οἰκονόμος, βραβευόμενος; contrast Ecclus. iv, 29); "the tongue of the stammerer" (Isa. xxxii, 3); i.e. rude, illiterate (comp. xxxiv, 5; 6; on Is. xxx, 11), see Louth, notes on ver. 9-12; and afterwards the wild rendering of the vulgate; "a sin with the tongue" (Ecclus. xx, 18; xxvi, 8), i.e. use inadver- tent or unguarded speech; "they bend their tongues, their bowa, for lies" (Jer. ix, 8), i.e. tell determined and malicious falsehoods; "they sharpen their tongues" (Psa. civ, 3), i.e. prepare to cut the flesh (comp. lvi, 4); "to smooth the tongue" (Jer. xxiii, 31), employ flattering language: "to smile with the tongue" (Jer. xviii, 18), i.e. to traduce—if it should not be rendered, "on the tongue," alluding to a punishment for false witness; "to lie in wait with the tongue" (Ecclus. vi, 14); "to stick out the tongue" (Isa. xlix, 2), i.e. to mock; "against any of the children of Israel shall not a dog move his tongue" (Exod. xi, 7), i.e. none shall hurt them; but both Sept. and Vulg. have "not a dog belonging to the children of Israel shall howl," which, as opposed to the "great cry" in Egypt over the first-born, means, not one of the children of Israel shall have cause to woe (Josh. x, 21; Judith xi, 9). "To hide under the tongue means to have in the mouth, whether spoken of hidden wicked- ness (Job xx, 12; comp. Psa. x, 7) or delicious language (Cant. iv, 11); "the word of God in the tongue" denotes inspiration (2 Sam. xxiii, 2); "to divide the tongue" (Prov. x, 27) i.e. to rage (comp. Lxx. 10); "the blood of kindness" (Isa. xlix, 13), i.e. a sign of fury, despair, and torment (Rev. xvi, 10).

9. Some beautiful comparisions occur. "An evil tongue is a sharp sword" (Psa. lvi, 4); the "tongue of the wise is health" (Prov. xii, 18); "like choice silver" (v, 20), i.e. his words are solid, valuable, sincere.

10. "The noise of the tongue is specified in great variety: flattery (Psa. v, 9; Prov. xxviii, 83); backbiting (Psa. xxx, 8), literally "run about with the tongue" (Prov. xxv, 29); deceit (Psa. i, 19); unrestrained speech.
Tongues, Confusion of. The Biblical account of this is given in the usual anthropomorphic style of Scripture in Gen. xi, 1-9, and has been the occasion of much discussion and speculation. To inquire into the date of this part of Genesis would lead us into a long discussion: it may be sufficient to express an opinion that the indications of x, 12 perhaps (strangely ignored by most writers), and ver. 18 certainly, seem to point to an age much before that of Moses. See below. We propose under the present note to treat the subject under two aspects, the historical and the linguistic, referring the reader to other and kindred articles for further details on this disputed question.

1. The Event. The part of the narrative relating to the present subject thus commences: "And the whole earth, or land, γῆς was of one language [or ἵππος, ἵππος] and of one speech [or words, τῆς ὁμογενίας]." The journey and the building of the tower are then related, and the divine determination to confound the language that they may not understand one another's speech. The scattering of the builders and the discontinuance of the building of the city having been narrated, it is added, "Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth, and [for] from thence did the Lord scatter them abroad upon the face of all the earth" (Gen. xi, 9). 

1. Character of the Injunction. An orderly and peaceful distribution and migration of the families descended from Noah had been directed by divine authority and carried into general effect. But there was a part of mankind who would not conform themselves to this wise and benevolent purpose. This rebellious party, having discovered a region to their taste, determined to remain in it. They built their houses in congruity, and proceeded to the other method described for guarding against any further division of their compact. This was a measure of rebellion against the will of the government. The omniscient and righteous God therefore frustrated it by inflicting upon them a remarkable affection of the organs of speech, which produced discord and separation.

At the same time, we cannot dogmatically affirm that this infraction was absolutely and visibly miraculous. It is an undeniable character of the scriptural idiom, especially in the Old Test., that verbs denoting direct efficacy are used when only mediate action is to be understood, or permission, or declaration. Instances are numerous, e.g. "God caused me to wander" (Gen. xx, 13); "I have given the law and have numbered them" (xxvii, 37); "hardening of wicked men's hearts" (Exod. vii; Isa. vi, etc.); "I will come up into the midst of them" (Exod. xxxiii, 5). All such declarations are perfectly true. The infinitely Wise and Holy and Powerful worketh all things according to the counsel of his own will, as much when his operation is through the instrumentality of rational creatures and the free exercise of their own faculties as when there is a miraculous intervention. Shuckford inclines at least to the opinion that the whole was the result of natural and moral second causes, fulfilling the purposes of the Most High (Connect. of Hist. i, 130-133). This view, however, does not seem to meet adequately the judicial character of the passage.

Still it is unnecessary to assume that the judgment inflicted on the builders of Babel amounted to a loss, or even a suspension, of articulate speech. The desired object would doubtless have been attained by any language possessed the most exquisite eloquence, this inestimable gift would be of little use to him, as salvation, if he be without charity. See Macknight, Notes on 1 Cor. xiv; Ousbanas, Comment. on Acts ii, 4; Neander, Hist. of the Apostolic Age, and in Bibl. Repos. iv, 249, etc.; Stubbs, Letters on Babel, (1796), p. 190; and Ernesti, Lect. Gr. Ehr. p. 52. See Spiritual Gifts.
individuals of the branches of Japheth. Dr. Doig, in the article "Philology," in the Encyclop., Britannicus (7th ed. 1842), has entered at some length into this question, and arrives at the following conclusion: "From these circumstances, we hope it appears that the whole mass of mankind was not engaged in building the tower of Babel; that the language of all the human race was not confounded upon that occasion, and that the dispersion reached only to a combination of 14 Hamitic and of the most productive part of the other families who had joined their wicked confederacy." Nevertheless, as this was the first occurrence of any dialectical variety, it is properly given by the sacred writer as the initial point of that wide ethnic diversity of tongues which has since gradually spread over the earth.

4. Traces of the Event.—(1) Memorandum. The history of the confusion of languages was preserved at Babylon, as we learn by the testimonies of classical and Babylonian authorities (Abydenus, Frugom, Hist. Græc. [ed. Didot], vol. IV). Only the Chaldeans themselves did not admit the Hebrew etymology of the name of their country, and of the most probable etymology of the name El (Kronos, or Saturnus), whom Diiodorus Siculus states to have been the planet most adored by the Babylonians.

The Talmudists say that the true site of the tower of Babel was not in the land of Borsippa, the Bira Nimrid, seven miles and a half from the Tigris, S.W., and nearly eleven miles from the northern ruins of Babylon. Several passages state that the air of Borsippa makes forgetful (גזרת בכר, arv maskakkach); and one rabbi says that Borsip is Balsip, the confusion of tongues (Beresit Richb, fol. 42, p. 1). The Babylonian name of this locality is Barisip, or Barzippa, which we explain by "Tower of Tongues." The French expedition to Mesopotamia found at the Bira Nimrid a clay oake, dated from Borsip the 30th day of the 6th month of the 16th year of Darius, and on the face of it was inscribed in the hypothesis of several travellers, who had supposed the Bira Nimrid to contain the remains of Borsippa.

Borsippa (the Tongue Tower) was formerly a suburb of Babylon, when the old Babel was merely restricted to the northern ruins, before the great expansion of the city, which, after: they ancient it written to the door of El (Kronos, or Saturnus), whom Diiodorus Siculus states to have been the planet most adored by the Babylonians.

This building, erected by Nebuchadnezzar, is the same that Herodotus describes as the tower of Jupiter Belus. In the Expedition in Mesopotamia, 1, 208, there is given a description of this ruin, proving the identity. This tower of Herodotus has nothing to do with the pyramid described by Strabo, which is certainly to be seen in the remains called now Babel (the Mebeliba of Rich). The temple (in its form) is written with the ideogram (bê-tê-sîh), composed of the signs for house and spirit (ani), the real pronunciation of which was probably sarraẖ, tower.

The temple consisted of a large substructure, a state in six hours. The walls were supported by five feet in height, over which were built seven other stages of twenty-five feet each. Nebuchadnezzar gives notice of this building in the Borsippa inscription. He named it the temple of the Stem Lights of the Earth, i.e. the planets. The top was the temple of Nebo, and the structure (in the substructure) was consecrated to the god Sin, god of the moon. This building, mentioned in the East India House inscription (col. IV.4), is spoken of by Herodotus (1, 181, etc.).
Here follows the Borsippa inscription:

"Nabuchodonosor, king of Babylon, shepherd of peoples, who attests the immaterial affection of Merodach, the mighty ruler-exulting Nebu; the savior, the wise recreator of the world; the god in whose hand the lottery of the liensenten without reproach, the repairer of the Pyramid and the Tower, eldest son of Nabopolassar, king of the four corners of the earth, the shepherd of the nations of the earth, the guardian over the legions of the heaven and the earth, has charged my hands with the sceptre of justice.

We say: Merodach, the great master, has created me: he has set my seal on the earth. I am Nebu, I am the god, the god of the light of heaven and the earth, the seat of Merodach, the chief of the gods; the place of the oracles, the spot of his rest, I have adored to a godship without sibling.

The Tower, the eternal house, which I founded and built, has completed its magnificence with silver, gold, copper, and brass. There I have gathered my treasure.

The first, which is the house of the earth's base, the master of the highest heaven, the master of the earth, I have highly exalted its head with bricks covered with copper.

We say for the other, that is, this edifice, the house of the Seven Lights of the Earth, the most ancient monument of Borsippa: A former king built it (they reckon forty-two ages), but he did not complete its head. Since a remote time people had abandoned it, without order expressing their words. Since that time, the earthquake and the deluge caused by the sun, the turning of the earth, the corruption of the casing had been split, and the earth of the interior had fallen, the temple of Babylon between Merodach and the sun excited my mind to repair this building. I did not change the site, nor did I take away the foundation-stone. In a former time the temple had collapsed, with bricks of portico around the crude brick masses, and the casing of burnt bricks. I adapted the circuit. I put the inscriptions in the Ka'iru in the Ka'iru in the Ka'iru in the Ka'iru in the Ka'iru.

I set my hand to finish it, and to exalt its head. As it had been in former times, so I founded, I made it; as it had been in ancient days, so I exalted its summit.

Nebo, sou of himself, ruler who exaltes Merobach, be propitious to my works to maintain my authority. Grant me a life until the remotest time, a seventh progeny, the stability of my throne, the victory of my sword, the peace of my reign, the triumph of Joseph, the master of the land. In the columns of thy eternal table, that fixes the destinies of the heaven and of the earth, bless the course of my days, increase of the years of my race.

Imitate, O Merodach, king of heaven and earth, the father who begot thee: bless my buildings, strengthen my authority. May Nebuchadnezzar, the king-repairer, remain before thy face!"

This allusion to the Tower of the Tongues is the only one that has as yet been discovered in the cuneiform inscriptions (see Expeditio en Mesiopotamice, i, 208). The story is a Shemitic and not merely a Hebrew one, and we have no reason whatever to doubt of the existence of a Babylonian Epic of the tower building elevated on the spot where the story placed the tower of the dispersion of tongues have therefore a more modern origin, but interest, nevertheless, by their stupendous appearance. See BABEL.

Historical.—The following are the principal passages of ancient authors, rescued from obscurity by the quotations of Josephus and Eusebius. It scarcely need be said that we do not adduce these fragments as authorities in any other sense than that they repeat the traditional narratives which had descended from the remotest antiquity among the people to whom they relate. The copies cited by Josephus are the fictitious appellation of some unknown author, probably about the 2d century B.C. Alexander Cornelian Polyhistor flourished about one hundred years before Christ. Eusebius was probably an Asiatic Greek, two or three centuries earlier. Abdeusus (if he was Palespatus) lived in the middle of the 4th century B.C.

Concerning this tower, and the discordance of languages, we can only say that the Sibyl and the apocryphal Joseph, say this: 'All men having one language, some of them built a very high tower, as if they proposed by means of it to cleave to the ends of the earth, by sending storms of wind, overthrew the tower, and gave to each person a peculiar language: and on this account the city came to be called Babylon' (Josephus, Antiq., i, 4, 6).

The Sibyl here quoted may be that very ancient anonymous authority to which we have obscure references (in the discourse of Theophilus to Autolycus) in X.—G o

Plutarch's Morals, in Virgil's Aeneid, and in the Stru- mata of Clemens Alexandrinus.

Alexander Polyhistor—a man of the highest celebrity for talents and attainments, in the estimation of those Greeks who were the most professed, admired, and followed—has the following passage: 'Eupolemus, in his book concerning the Jews of Assyria, says that the city of Babylon was the most ancient which they possessed, in the Deluge: that they were giants (the Greeks used this word of the Titans), and that they were, in their mythological histories, of great prowess, and defying the gods; that they also erected the tower of which history gives account, that it would reach to heaven, as the mighty power from God, and consequently the giants were scattered abroad over the whole earth' (Eusebius, Prepar. def. Jud., i, 4).

"Further, with respect to the narrative of Moses concerning the building of the tower, and how, from one tongue, to many, and from one language to many, and in the use of many dialects, the author before mentioned [Abdeusus], in his book concerning the Assyrians, gives his confirmation in these words: 'There are some who say that the first men sprang out of the earth: that they boasted of their strength and size: that they contemptuously maintained themselves to be superior to the gods: that they erected a lofty tower where now is Babylon: then, when it had been carried on almost up to heaven, the very winds came to assist the gods, and overthrew the vast structure upon its buildings. Its ruins were called Babylon, because in the building of the temple one tongue, were brought by the gods to a many-sounding voice; and afterwards, through the diversification of tongues, the name of Babylon was changed into the name of Babylonian. Moreover, the place in which they built the tower is now called Babylon, on account of the confounding of the tongues, as the Jews say, and which is commonly called confusion Babyl (Eusebius, Prepar. def. Jud., i, 4).

Abydeusus, the Grecian historian of Assyria, is known to us only by citations in Eusebius, Cyril of Alexandria, and Syncellus, but they confirm his respectability as a writer.

On the event under discussion, see the Latin monographs by Linck (Vitrum, 1656), Zobell (ibid. 1664), Schroeder (Groning. 1752), Kanne (Norinb. 1819), and in English by Wetton (London, 1732); also the literature cited by Darling, Cyclop. Bibliog. col. 179, 180.

II. Philosophical and Ethnological Considerations.—The unity of the human race is most clearly implied, if not positively asserted, in the Mosaic writings. The general declaration "So God created man in his own image, ... male and female created he them" (Gen. i, 27) is limited as to the mode in which the act was carried out by the subsequent narrative of the creation of the protoplast Adam, who stood alone on the earth amid the formless void. The world under the dominion of God, the Creator, was to create "an help meet for him" out of the very substance of his body (i, 22). From this original pair sprang the whole antediluvian population of the world; and hence the author of the book of Genesis conceived the unity of the human race to be of the most rigid nature—a unitary and historic unity, not a specific unity (for unity of species may not be inconsistent with a plurality of original centres), but a specific based upon a numerical unity, the species being nothing else than the enlargement of the individual. Such an idea be the natural meaning of the first chapters of Genesis, who taken by themselves, much more so when read under the reflected light of the New Test.; for not only do we meet with references to the historical fact of such an origin of the human race—c. e. in Paul's declaration that God "thath made one blood of all nations, and people, and languages, and nations, and made of one blood all nations of men" (Acts xvii. 26)—but the same is evidently implied in the numerous passages which represent Jesus Christ as the counterpart of Adam in regard to the universality of his connection with the human race. Attempts have indeed been made to show that the idea of a plurality of original pairs is not inconsistent with the historical facts, but the doctrine is not at all inconsistent between a view not inconsistent with, and a view drawn from, the words of the author: the latter is founded upon the facts he relates, as well as his mode of relating them; the former takes advantage of the weaknesses arising out of a concise or unmethodical style of composition. Even if such a view could be
sustained in reference to the narrative of the original creation of man, it must inevitably fail in reference to the history of the repopulation of the world in the post-diluvian age: for, whatever objections may be made to the historical accuracy of the history of the Flood, it is at least clear that the historical record involved in the universal destruction of the human race, with the exception of Noah and his family, and consequently that the unity of the human race was once more reduced to one of a numerical character. To Noah the historian traces up the whole postdiluvian population of the world; and the three sons of Noah: "and of them was the whole earth overspread" (Gen. ix. 19).

Unity of language is assumed by the sacred historian apparently as a corollary of the unity of race. No explanation is given of the origin of speech, but its exercise is evidently regarded as coeval with the creation of man. No support can be obtained in behalf of any theory on this subject from the first recorded instance of its exercise ("Adam gave names to all cattle"), for the simple reason that this notice is introductory to what follows: "but for Adam there was not found an help meet for him" (Gen. ii. 20). It was not so much the power of speech which first attracted the attention of men as the power of speech as the fact of the inferiority of all other animals to him, and the consequent necessity for the creation of woman. The proof of that inferiority is, indeed, most appropriately made to consist in the authoritative assignment of names, implying an act of reflection upon nature and familiarity, and a recognition of the offices which they were designed to fill in the economy of the world. The exercise of speech is thus most happily connected with the exercise of reflection, and the relationship between the inner act of the mind (λόγος ἑλθατέργος) and the outward expression, a relation in which the divine Originator is depicted as being, as such, handed down from father to son by the same process of imitation by which it is still perpetuated. Whatever divergences may have arisen in the ante-diluvian period, no distinction of them, inasmuch as their effects were obliterated by the universal catastrophe of the Flood. The original unity of speech was restored in Noah, and would naturally be preserved by his descendants as long as they were held together by social and local bonds. The confusion of tongues and the dispersion of nations are spoken of in the Bible as contemporaneous events. "So the Lord scattered them abroad" is stated as the execution of the divine counsel "Let us find our language." The divergence of the various families into distinct tribes and nations ran parallel with the divergence of speech into dialects and languages, and thus the tenth chapter of Genesis is posterior in historical sequence to the events recorded in the eleventh chapter. Both passages must be taken into consideration in any disquisition on the early fortunes of the human race. We propose, therefore, to inquire, in the first place, whether the phenomena of language favor the idea that there was once a time when the whole earth was of one speech and language; and, in the second place, whether the ethnological views exhibited in the Mosaic table accord with the evidence furnished by history and language, both in regard to the facts recorded in it and in the general scriptural view of a historical, or, more properly, a gentilic, unity of the human race. These questions, though independent, yet exercise a reflexive influence on each other's results. Unity of speech does not necessarily involve unity of race, nor yet ewise versa; but each is essential to the capacity of the other. Fore the arguments derived from language, physiology, and history may ultimately furnish a cumulative amount of probability which will fall but little below demonstration.

(A.) The advocate of the historical unity of language has to encounter two classes of opposing arguments:

one arising out of the differences, the other out of the resemblances, of existing languages. On the one hand, it is urged that the differences are of so decisive and specific a character as to place the possibility of a common origin wholly out of the question; on the other hand, that the diversity of the languages is evidence of a historical unity, but may be satisfactorily accounted for on psychological principles. It will be our object to discuss the amount, the value, and the probable origin of the varieties exhibited by languages, with a view to meet the first class of objections. But, before proceeding to the second, inasmuch as these, if established, would nullify any conclusion that might be drawn from the other.

A psychological unity is not necessarily opposed to a gentilic unity. It is perfectly open to any theorist to combine the two by assuming that the language of the one protoplast was founded on strictly psychological principles. But, on the other hand, a psychological unity does not necessitate a gentilic unity. It permits of the theory of a plurality of protoplasts, who, under the influence of the same psychological laws, arrived at similar independent results. Whether the phenomena of diversity of language are to be explained as the result of a common or of individually invented languages is a question which we think extremely doubtful; certainly they cannot furnish the basis of it. The whole question of the origin of language lies beyond the pale of historical proof, and any theory connected with it admits neither of being proved nor disproved. We know, as a matter of fact, that languages are invented and not discovered; and that if a community is separated, the one is formed another solely by force of imitation, and that there is no play whatever for the inventive faculty in reference to it. But in what manner the substance of language was originally produced we do not know. No argument can be derived against the common origin from the analogy of the animal world; and when Prof. Agassiz compares similarities of language with those of the cries of animals (Von Bohlen, Intro. to Gen. ii. 278), he leaves out of consideration the important fact that language is not identical with sound, and that the words, a rational being, however originally produced, are perpetuated in a manner wholly distinct from that whereby animals learn or utter their cries. Nor does the internal evidence of language itself reveal the mystery of its origin; for, though a very large number of words may be referred either directly or mediate to the original human language, the names of, for instance, the first and second personal pronouns—which do not admit of such an explanation. In short, this and other similar theories cannot be reconciled with the intimate connection evidently existing between reason and speech, which is so well expressed in the Greek language by the application of the term λόγος to each, reason being nothing else than inward speech, and speech nothing else than outward reason, neither of them possessing an independent existence without the other. As we conceive that the psychological as opposed to the gentilic unity involves questions connected with the origin of language, we can only say that in this respect it falls outside the range of our inquiry.

Reverting to the other class of objections, we proceed to review the extent of the differences observable in the languages of the world in order to ascertain whether or not they afford any evidence of common origin. Such a review must necessarily be imperfect, both from the magnitude of the subject and also from the position of the linguistic science itself, which as yet has hardly advanced beyond the stage of infancy. On the latter point we would observe that the mere number of distinct tongues and the fact that these families may yet be discovered in languages that are either unexplored or, at all events, unplaced. Meanwhile, no one can doubt that the tendency of all linguistic research is in the direction of unity. Already it has brought within the bonds of a well-established relationship languages so remote from each other in
external guise, in age, and in geographical position as Sanscrit and English, Celtic and Greek. It has done the philologist has anticipated no relationship. The lines extended, but presenting less opportunities of investi-
gation. It has recognised affinities between languages which the ancient Greek ethnologist would have classed under the head of "barbarian" in reference to each other, and even in many instances where the modern philologist has recognised no relationship. The lines of discovery, therefore, point in one direction, and fa-
vor the expectation that the various families may be combined by the discovery of connecting-links into a single family, comprehending in its capacious bosom all the languages of the world. But, should such a resolution be reached, the substratum of the languages of our origin would still remain unshaken: for the failure would probably be due to the absence, in many classes and families, of that chain of historical evidence which in the case of the Indo-European and Semitic families enables us to trace their progress for above three thou-
sand years. In many languages no literature at all, in many others no ancient literature, exists to supply the philologist with materials for comparative study: in these cases it can only be by laborious research into exis-
ting dialects that the original forms of words can, be detected amid the incubations and transmutations with which time has obscured them.

In dealing with the phenomena of language, we should duly consider the plastic nature of the material out of which it is formed, and the numerous influences to which it is subject. Variety in unity is a general law of nature, to which even the most stubborn physical substances yield a ready obedience. In the case of
language it would be difficult to set any bounds to the variety which we might a priori expect it to as-
sume. For, in the first place, it is brought into close contact with the spirit of man, and reflects with amaz-
ning fidelity its endless variations, adapting itself to the expression of each feeling, the designation of each ob-
ject, the working of each cast of thought or stage of reasoning power. Secondly, its sounds are subject to external influences, such as peculiarities of the organ of speech, the result either of natural conformation, of geographical position, or of habits of life and asso-
ciations of an accidental character. In the third place, it is generally affected by the state of intellectual and social culture of a people, as manifested more especially in the presence or absence of a standard literary dialect, and in the processes of verbal and syntactical structure, which again react in the very core of the word and produce a still further multiplicity of roots and meanings. Lastly, it is subjected to the wear and tear of time and use, obliter-
ating, as in an old coin, the original impress of the word, reducing it in bulk, producing new combinations, and occasionally leading to singular interchanges of sound and idea. The varieties resulting from the mod-
ifying influences above enumerated may be reduced to two classes, according as they affect the formal or the radical elements of language.

(1) Widely as languages now differ from each oth-
er in external form, the raw material (if we may use the name for such phenomena) which they have sprung appear to have been in all cases the same. A multitude of significant monosyllabic roots underlies the whole structure,

supplying the materials necessary, not only for or-
dinary predication, but also for what is usually termed the "growth" of language out of its primary into its modern form. It is in the nature of things to manifest itself quite clearly in order that we may not be led to suppose that the elements of one language are in themselves ended with any greater vitality than those of another. Such a distinction, if it existed, would go far to prove a specific difference between languages, which could hardly have been the case with the ideas of origin. The appearance of vitality arises out of the manipulation of the roots by the human mind, and is not inherent in the roots themselves.

1. The proofs of this original equality are furnished by the languages themselves. Adopting for the present the threefold division of languages into root, inflexional, and agglutinative, and inflecting languages, we shall find that no original element exists in the one which does not also exist in the other. With regard to the isolat-
ing class, the terms "monosyllabic" and "radical," by which it is otherwise described, are decisive as to its character. Languages of this class are wholly unac-
ceptable of grammatical mutations; there is no formal distinction between verb and noun, substantive and ad-
jective, preposition and conjunction; there are no in-
fections, no case or person terminations of any kind; the bare root forms the sole and whole substance of the language. In order to establish the two distinct points—(1) that the formal elements represent roots, and (2) that the roots both of the formal and the radical elements of the word are monosyllabic. Now it may be satisfactorily proved by analysis that all the component parts of both inflecting and agglutinative languages are reducible to two kinds of roots, predicative and pronominal—the for-
mer supplying the material element of verbs, substanti-
tives, and adjectives; the latter that of conjunctions, prepositions, and particles; while each kind, but more particularly the pronominal, supplies the formal element, in other words, the termination of verbs, substant-
tives, and adjectives. Whether the two classes of roots, predicative and pronominal, are further reducible to one class is a point that has been discussed, but has not as yet been established (Bopp, Compar. Gram, § 105; Müller, Lectures, p. 209). We have further to show that the roots of agglutinative and some inflecting languages are monosyllabic. This is an acknowledged character-
istic of the Indo-European family: monosyllabism is, indeed, the only feature which its roots have in com-
mon; in other respects they exhibit every kind of va-
riation, from a uniliteral root, such as *3s (Ire), up to com-
binations of five letters, such as sexual (ascendere), the

total number of admissible forms of root amounting to
no less than eight (Schleicher, § 206). In the Semitic
family monosyllabism is not a prima facie character-
istic of the root; on the contrary, the verbal stems ex-
hibit bicolon in such remarkable uniformity that it would lead to the impression that the roots also must have been bisyllabic. The bisyllabism, however, of the Semitic stem is in reality triconsonantalism, the vowels not forming any part of the essence of the root, but being wholly subordinate to the consonants. It is true that in the study of the triconsonantal and even a quad-
iconsonantal root may be in certain cases monosylla-

But, further, it is more than probable that the triconsonantal has been evolved out of a biconson-
antal root, which must necessarily be trisyllabic if the consonants stand, as they invariably do in Shemitic roots, at the beginning and end of the word. With re-
gard to the agglutinative class, it may be assumed that the same law which we have seen to prevail in the iso-

cating and inflecting classes prevails also in this, hold-
ing as it does an intermediate place between those op-
posite poles in the world of language.

The next division of 2. From the consideration of the materials of language, we pass on to the varieties exhibited in its struc-
ture, with a view to ascertain whether in these there exists any bar to the idea of an original unity.

(1) Reverting to the classification already noticed, we have to observe, in the first place, that the principle on which it is based is to point the difference between the predicable and the relational or inflectional elements of a word. In the isolating class these two are kept wholly distinct; relational ideas are expressed by juxtaposition or by syntactical arrangement, and not by any combination of the roots. In the aggluti-
native or combinational class, the principal or predicative theme by a mechanical kind of junction, the individuality of each being preserved even in the combined state. In the inflecting class the june-
tion is of a more perfect character, and may be compared to a chemical combination, the predictable and relational elements being so fused together as to present the appearance of a single and indivisible word. It is clear that there exists no insuperable barrier to original and forming as it were, of their own, that every inflecting language must once have been agglutinative, and every agglutinative language once isolating. If the predictable and relational elements of an isolating language be linked together, either to the eye or the ear, it is rendered agglutinative; if the material of forming postulates an instrument as one were, eliminating, if necessary, the sounds that resist incorporation, the language becomes inflecting. (2.) In the second place, it should be noted that these three classes are not separated from each other by any sharp line of demarcation. Not only does each possess, in a measure, the quality predominant in each other, but, moreover, each graduates into its neighbor through its bordering members. The isolating languages are not wholly isolating; they avail themselves of certain words as relational particles, though these still retain elsewhere their independent character; they also use composite, though they do not, as is not the case with the agglutinative, are not wholly agglutinative; the Finnish and Turkish classes of the Ural-Altaic family are in certain instances inflectional, the relational adjunct being fully incorporated with the predicative stem, and having undergone a large amount of attrition for that purpose. Not only are there considerable effects of agglutinational influence on the Ural-Altaic languages, especially on the Finnish-Turkish; Hebrew, for instance, abounds with agglutinative forms, and also avails itself largely of separate particles for the expression of relational ideas; our own language, though classed as inflectional, retains nothing more than the vestiges of inflection, and is in many respects an approximation to the language of that class. While, therefore, the classification holds good with regard to the predominant characters of the classes, it does not imply differences of a specific nature. (3.) But, further, the morphological varieties of language are not confined to the exhibition of the single principle hitherto described. A comparison between the westerly branches of the Ural-Altaic, on the one hand, and the Indo-European, on the other, belonging respectively to the agglutinative and inflected classes, will show that the quantitative amount of synthesis is fully as prominent a point of contrast as the qualitative. There is much to be said for the view that the terms may be more perfect in the Indo-European, but it is more extensively employed in the Ural-Altaic family. The former, for instance, applies to its verbal stems the notions of time, number, person, and occasionally of interrogation; the latter further adds suffixes indicative of negation, hypothesis, causatives, reflexivness, and other similar ideas, whereby the word is built up tier upon tier to a marvellous extent. The former append to its substantial stems suffixes of case and number; the latter adds governing particles, rendering them post, and instead of the predicative stem, and avails itself synthetically with the predicative stem. If, again, we compare the Semitic with the Indo-European languages, we shall find a morphological distinction of an equally diverse character. In the former the grammatical category is expressed by internal unity in those cases where the latter leaves them to the suffixes. So marked a distinction has not unnaturally been constituted the basis of a classification, wherein the languages that adopt this system of internal formation stand by themselves as a separate class, in contradistinction to those which either use terminological additions for the same purpose or substantiate them synthetically with inflectional forms (Bopp, Compar. Gram, i, 102). The singular use of preformatives in the Coptic language is, again, a morphological peculiarity of a very decided character. Even within the same family, say the Indo-European, each language exhibits an idiosyncrasy in its morphological character whereby it stands apart from other members with a decided impress of individuality. The inference to be drawn from the number and character of the differences we have noticed is favorable, rather than otherwise, to the theory of an original unity. Starting from the same common ground of monosyllabic and uninflected language, it seems to be a special line of development, following an original impulse, the causes and nature of which must remain probably forever a matter of conjecture. We can receive, indeed, in a general way, the adaptation of certain forms of speech to certain states of society. The agglutinative into a language of this instance, seen to be specially adapted to the nomadic state by the prominence and distinctness with which they enunciate the leading idea in each word, an arrangement whereby communication would be facilitated between tribes or families that associate only at intervals. We might almost imagine that these languages derived their impress of uniformity and solidity from the monotonous steps of Central Asia, which have in all ages formed their proper habitat. So, again, the inflectional class reflects cultivated thought and social organization, and its languages have hence been termed "state" or "political." Not only, then, are the monosyllables and suffixes suited to the most primitive state of thought and society, wherein the family or the individual is the standard by which things are regulated (Miller, Philos. of Hist., i, 285). We should hesitate, however, to press this theory as furnishing an adequate explanation of the arrangement of the different languages, for the Indo-European languages attained their high organization amid the same scenes and in the same nomad state as those wherein the agglutinative languages were nurtured, and we should rather be disposed to regard both the language and the higher social status of the former as the concurrent results of a higher mental organization.
terms "pound" and "head" are used collectively after a numeral. We may again cite the peculiar manner of expressing the genitive in Hebrew. This is effectuated by using the corresponding form of the governing noun in the status constructus, or using the relative pronoun with a preposition before the governed noun. The first of these processes appears a strange inversion of the laws of language; but an examination into the origin of the adjuncts, whether prefixes or suffixes in the language, for the indication of the genitive will show that they have a more intimate connection with the governing than with the governed word, and that they are generally resolvable into either relative or personal pronouns, which serve the simple purpose of connecting the two words together (Garnett, Eropean, p. 244). The latter end may be gained by connecting the words in pronunciation, which would lead to a rapid utterance of the first, and consequently to the changes which are witnessed in the status constructus. The second or periphrastic process is in accordance with the general method of expressing the genitive; for the expression "the Song which is to Solomon" strictly answers to "Solomon's Song," the latter representing (according to Bopp's explanation) a combination of the demonstrative ea and the relative ya. It is thus that the varieties of construction may be shown to be consistent with unity of law, and that they therefore furnish no argument against a common origin.

As a matter of fact, moreover, most of these characteristics of the English language do not arise from any constitutional inequality of vital energy. Nothing is more remarkable than the compensating power apparently inherent in all language, whereby it finds the means of reaching the level of the human spirit through a faithful adherence to its own guiding principle. The isolating languages being shut out from the manifold advantages of verbal composition, attain their object by multiplied combinations of radical sounds, assisted by an elaborate system of accentuation and intonation. In this manner the Chinese language has framed a vocabulary fully equal to the demands made upon it; and though this mode of development may not commend itself to our notions as the most effective that can be devised, yet it plainly evinces a high susceptibility on the part of the linguistic faculty, and a keen perception of the correspondence between sense and sound. The absence of inflectional forms in the English language does not interfere with the expression even of the most delicate shades of meaning in a sentence; a compensating resource is found partly in a multiplicity of subsidiary terms expressive of plurality, motion, action, etc., and partly in strict attention to syntactical arrangement. The agglutinative languages, again, more than in any other, are able to make the necessary allowance of elasticity and expansiveness of the Indo-European family; but they are eminently synthetic, and no one can fail to admire the regularity and solidity with which its words are built up, suffix on suffix, and, when built up, are sufficiently in harmony with the variety of sound by the law of poetic harmony. The Semitic languages have worked out a different principle of growth, evolved, not improbably, in the midst of a conflict between the systems of prefix and suffix, whereby the stem, being, as it were, enclosed at both extremities, was precluded from all external increments, and the whole formative force was, as it were, as could be effected by a modification of its vowel-sounds. Whatever may be the origin of the system of internal inflection, it must be conceded that the results are very effective, as regards both economy of material and simplicity and dignity of style.

fixing the meaning of this word. The following observations is to show that the formal varieties of language present no obstacle to the theory of a common origin. Amidst these varieties there may be discerned manifest tokens of unity in the original material out of which language was formed, in the stages of formation through which it has passed, in the general principle of grammatical expression, and, lastly, in the spirit and power displayed in the development of these various formations. Such a result, though it does not prove the unity of language in respect to its radical elements, nevertheless tends to establish the probability of this unity; for if all connected with the forms of language be referred to certain general laws, if nothing in that department owes its origin to chance or arbitrary appointment, it surely favors the presumption that the same principle would extend to the formation of the roots, which are the very core and kernel of language. Here, too, we might attempt to find the grammar and the laws of some kind or other, producing results of a uniform character; here, too, actual variety may not be inconsistent with original unity.

(II) Before entering on the subject of the radical identity of the languages, we must express our conviction that the time has not yet arrived for a decisive opinion as to the possibility of establishing it by proof. Let us briefly review the difficulties that beset the question. Every word as it appears in an organic language, whether written or spoken, is resolvable into two distinct elements, which we have termed predicables and formal, the first being what is commonly called the root, the second the grammatical termination. In point of fact, both of these elements consist of independent roots; and in order to prove the radical identity of two languages, it must be shown that they agree in both respects, that is, in regard both to the predicables and the formal roots. As a matter of fact, however, the predicable elements (consisting, for the most part, of pronominal bases) exhibit a greater tenacity of life than the others; and hence agreement of inflectional forms is justly regarded as furnishing a strong presumption of general radical identity. Even foreign elements are forced into the form of the words of the language they are adopted, and thus bear testimony to the original character of that language. But though such a formal agreement supplies the philologist with a most valuable instrument of investigation, it cannot be accepted as a substitute for complete radical agreement: this would still remain to be proved by an independent examination of the predicables. The difficulties connected with these latter are many and varied. Assuming that two languages or language-families are under comparison, the phonological laws of each must be investigated in order to arrive, in the first place, at the primary forms of words in accordance with which they occur, and, in the second place, at the corresponding forms in the language which constitutes the other member of comparison, as has been done by Grimm for the Teutonic as compared with the Sanscrit and the classical languages. The generative power of sound, as we may term it, must be followed up by a genealogy of the corresponding words in the form of sound and sense in two terms being of no value whatever, unless a radical affinity be proved by an independent examination of the cognate words in each case. It still remains to be inquired how far the ultimate accordance of sense and sound may be the result of onomatopoeia, of mere borrowings, or of a possible mixture of languages on equal terms. The final stage in etymological inquiry is to decide the limit to which comparison may be carried in the primitive strata of language—in other words, how far roots are independent, as compared with roots, and reduced to yet simpler elementary forms. Any flaw in the processes above described will, of course, invalidate the whole result. Even where the philologist is provided with ample materials for inquiry in stores of literature ranging over long periods of time, his task is one of the most arduous, good each link in the chain of agreement; and yet in such cases the dialectic varieties have been kept within some degree of restraint by the existence of a literary language, which, by impressing its authoritative stamp on certain terms, has secured both their general use and their extended integrity, whereas no literary language exists, as is the case with the general rule of languages.
in the world, the difficulties are infinitely increased by the combined effects of a prolific growth of dialectic forms of various kinds, and the process of this growth is itself progressive. Whether, under these circumstances, we may reasonably expect to establish a radical unity of language is a question which each person must decide for himself. Much may yet be done by a larger induction and a scientific analysis of languages that are yet comparatively unknown. The tendency hitherto has been to enlarge the limits of a “family” according as the elements of affinity have been recognised in outlying members. These limits may perchance be still more enlarged by the discovery of connecting-links between the language-families, whereby the criteria of relationship with the unconnected families discovered amid the manifold appearances of external diversity.

Meanwhile we must content ourselves with stating the present position of the linguistic science in reference to this important topic. In the first place, the Indo-European languages have been reduced to an acknowledged and well-defined relationship: they form one of the two families included under the head of “inductive” in the morphological classification. The other family in this class is the so-called Semitic, the limits of which are not equally well defined, inasmuch as it may be extended over what are termed the noble Semitic languages, including the Egyptian or Coptic. The criteria of the proper Semitic family (i.e. the Aramaic, Hebrew, Arabic, and Ethiopic languages) are distinctive enough; but the connection between the Semitic and the Egyptian is not definitely established. Some philologists incline to claim for the latter an independent position, intermediate between the Indo-European and Semitic families (Büsen, Phil. of Hist., i. 185 sq.). The agglutinative languages of Europe and Asia are combined by Prof. M. Müller in one family named “Turanian.” It is conceded that the family bond in this instance is a loose one, and that the agreement in roots is very partial (Lectures, p. 290-292). Many philologists of high standing, and more particularly Pott (Ungleich, d. mensch. Ressen, p. 232), deny the family relationship altogether, and break up the agglutinative languages into a great number of families. Certainly it is that within the Turanian circle there are languages—such, for instance, as the Ural-Altaic—which show so close an affinity to one another as to be entitled to form a separate division, either as a family, or a subdivision of a family; and, this being the case, we should hesitate to put them on a parity of footing with the remainder of the Turanian group. The group again, differs so widely from the other members of the family as to make the relationship very dubious. The monosyllabic languages of South-eastern Asia are not included in the Turanian family by Prof. M. Müller (Lectures, p. 290, 292), apparently on the ground that they are not agglutinative; but as the Chinese appears to be connected radically with the Burmese (Humboldt, Verschied., p. 368), with the Thibetan (Phil. of Hist., i. 393-395), and with the Ural-Altaic languages (Schoett, in Abh. Ab, Berl. 1861, p. 172), it seems to have a good title to be placed in the Turanian family. The language(322,775),(684,824)

Even within this circle the difficulty of proving the identity may be infinitely enhanced by the absence of materials through which we can trace the transmission of these materials are found in anything like sufficiency, viz. the Indo-European and the Semitic, and even these furnish us with no historical evidence as to the earlier stages of their growth. We find each, at the most remote literary period, already exhibiting its distinctive character of stem- and word-formation, leaving us to infer, as we best may, from these phenomena the processes by which they had reached that point. Hence there arises abundance of room for difference of opinion, and the extent of the radical identity will depend very much on the view adopted as to these earlier processes.

If we consider the possibility of establishing the same etymology propounded by the analytical school of Hebrew scholars, it would not be difficult to establish a very large amount of radical identity; but we cannot regard as established the prepositional force of the initial letters, as stated by Deltzach in his Jekhur (p. 166, 173, note), still less the correspondence between the initial letters of Greek and Latin words (p. 170-172). The striking uniformity of bisyllabism in the verbal stems is explicable only on the assumption that a single principle underlies the whole; and the existence of groups of words differing slightly in form, and having the same radical sense, shows that this principle was one not of composition, but of euphonism and practical convenience. This presumption is still further favored by an analysis of the letters forming the stems, showing that the third letter is in many instances a reduplication, and in others a liquid, a nasal, or a syllable, introduced either as the initial, the medial, or the final letter. The Hebrew alphabet admits of a classification based on the radical character of the letter according to its position in the stem. The effect of composition would have been to produce, in the first place, a greater inequality in the length of the words, and, in the second place, a greater equality in the use of the various organic sounds.

Many supposed instances of etymological correspondence have been falsely based on the analytical tenets; but there still exists a considerable amount of radical identity which appears to be above suspicion.

Under Etymology, Comparative, we have given a list of terms in which that identity is manifested. After deducting whatever may be due to fanciful or accidental agreement, there still remain many instances which cannot possibly be explained on the principle of onomatopoeia alone. These are therefore evidence of the common inheritance of the Indo-European and Semitic families. Whether this agreement is, as Renan suggests, the result of a keen susceptibility of the onomatopoetic faculty in the original framers of the words (Hist. Gén., i. 465) is a point that can neither be proved nor disproved. But even if it were so, it does not follow that the words were not framed before the separation of the families. Our list of comparative words might have been much enlarged if we had included comparisons based on the reduction of Semitic roots to a bisyllabic form. A list of such words may be found in Deltzach, p. 172, 177-180. In such cases, the order of consonants and numerals, the identity is but partial. We may detect the t sound, which forms the distinctive sound of the second personal pronoun in the Indo-European languages, in the Hebrew 'attāh, and in the personal terminations of the perfect tense; but the s, which is the prevailing sound in the first personal pronoun in the former, is supplanted by a n in the latter. The numerals šesh and sheba, for “six” and “seven,” accord with the Indo-European forms: those representing the numbers from “one” to “five” are possibly, though not evidently, identical. With regard to the other language- families, the evidence of the facts that have already made, that we should attempt the proof of their radical identity. The Ural-Altaic languages have been extensively studied, but are hardly ripe for com-
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parison. Occasional resemblances have been detected in grammatical forms and in the vocabularies; but the value of these remains to be proved, and we must await the results of a more extended research into this and other cases of related languages.

(B.) We pass on to the second point proposed for consideration, viz. the ethnological views expressed in the Bible, and more particularly in ch. x of Genesis, which records the dispersion of nations consequent on the confusion of tongues.

(1.) The Mesopotamian Table does not profess to describe the process of the dispersion; but, assuming that dispersion as a fact accomplished, it records the ethnic relations existing between the various nations affected by it. These relations are expressed under the guise of a genealogy; the ethnological character of the document is, however, clear both from the names, some of which are gentilic in form, as Ludim, Jebusite, etc., others geographical or local, as Mizraim, Sidon, etc., and, again, from the formulary which concludes each section of the subject, "after their families, after their tongues, in their countries, and in their nations" (ver. 5, 20, 81). Incidentally, the table is geographical, not chronological; but this arises out of the practice of designating nations by the countries they occupy. It has, indeed, been frequently surmised that the arrangement of the table is purely geographical, and this idea is, to a certain extent, favored by the possibility of explaining the names Shem, Ham, and Japheth, the first signifying the "high" lands, the second the "hot" or "low" lands, and the third the "broad," undefined regions of the north. The three families may have been so located, and such a circumstance could not have been unknown to the writer of the table. But neither internal nor external evidence satisfactorily proves such to have been the leading idea or principle embodied in it, for the Japhethites are mainly assigned to the "isles" or maritime districts of the west and north-west, while the Shemites press down into the plain of Mesopotamia, and the Hamites, on the other hand, occupy the high lands of Canaan and Lebanon. We hold, therefore, the geographical as subordinate to the ethnological element, and avail ourselves of the former only as an instrument for the discovery of the latter.

The general arrangement of the table is as follows: The whole human race is referred back to Noah's three sons, Shem, Ham, and Japheth. The Shemites are described last, apparently that the continuity of the narrative may not be further disturbed; and the Hamites stand next to the Shemites, in order to show that these were more closely related to each other than to the Japhethites. The comparative degrees of affinity are expressed by the distance of the coiling, such as in the cases of Elishah and Tarshish, Kittim and Dodanim (ver. 4), and partly by representing a genealogical descent, as when the nations just mentioned are said to be "sons of Javan." An inequality may be observed in the relative genealogical lines, which, in the case of Japheth, extends only to one, in Ham to two, in Shem to three, and even four degrees. This inequality clearly arises out of the varying interest taken in the several lines by the author of the table, and by those for whose use it was designed. We may lastly observe that the recurrence of the same name in two of the lists, as in the cases of Lud (ver. 13, 22) and Sheba (ver. 7, 28), possibly indicates a fusion of the races.

a. The identification of the Biblical with the historical or classical names of nations is by no means an easy task, particularly where the names are not subsequently noticed in other records. In these cases, comparisons with ancient or modern designations satisfactorily proves such to have been the case of Kiphath compared with Rapes Montes, or Mash compared with Mutus Mons, great doubt must exist as to the ethnic force of the title, though such as several nations may have successively occupied the same district. Equal doubt arises where names admit of being treated as appellatives, and so of being transferred from one district to another. Recent research into Assyrian and Egyptian records has, in many instances, thrown light on the Biblical titles. In this way we find Meshech and Tubal noticed under the forms Mesach and Tubal-Capit, while Javan appears as the appellation of Cyprus, where the Assyrians first met with Greek civilization. In the latter the name Phut appears under the form of Punt, Hitite as Khita, Cush as Kebah, Canaan as Kann in Egyptian.

1. The list of Japhethites contains fourteen names, of which seven represent independent and the remainder affiliated nations, as follows:

(i.) Gomer, connected ethnically with the Cimmirri, Cimmri (9), and Cyns; and geographically with Cretans. Associated with Gomer are the following:
   (a) Ashkenaz, generally connected with Lake Asseni
   in Bithynia, but by Knobel with the tribe Ash, As, or Asenei in the Caucasian district. On the whole, we prefer Hass' suggestion of a connection between this name and that of the Asseni, later the Euxine Phanai.
   (b) Riphath, the Ruperi Montes, which Knobel connects etymologically and geographically with Car
   pates, the "great" land of the west.
   (c) Togarmah, undoubtedly Armenia, or a portion of it.

(ii.) Magog, the Scythians.

(iii.) Meda, Media.

(iv.) Javan, the Ionians, as a general appellation for the Hellenic tribes with whom are associated Lake Assen
i in Bithynia, but by Knobel with the tribe Avast, Av, or Oesnites in the Caucasian district. On the whole, we prefer Hass' suggestion of a connection between this name and that of the Asseni, later the Euxine Phanai.

(b) Turish, at a later period of Biblical history, cer
   tainly connected with Tarsus, in Cilicia, to which, however, there are objections as regards the table, 
   partly from the too extended area thus given to the 
   Median world, and partly because the Cilicians were 
   Phoenician, and consequently not a Japhetic settle
   ment. Knobel compares the Tyurs, Turhenis, and 
   Tripoli of Italy; but this is precarious.

(c) Kittim, the town Cium in Cyprus.

(d) Daram, the Dardani of Iliaria and Missyas: Do
   dona is sometimes compared.

(v.) Tubal, the Tibors in Pontus.

(vi.) Meshech, the Mocest in the north-western part of 
   Armenia.

(vii.) Tiras, perhaps Thracia.

2. The Hamitic list contains thirty names, of which three represent independent and the remainder affiliated nations, as follows:

(i.) Cush, in two branches, the western or African repre
   sentatives, Ethiopia, the Kesh of the old Egyptian, and the eastern or Faetic being connected with the names of the tribe Canaati, the district Caucasia, and the province Asts or Astsia of the Caucasus, with Cush that Cush mentioned:
   (a) Seba, the Sabari of Yemen in South Arabia.
   (b) Havilah, the district Khaldan in the same part of the region.
   (c) Sabtah, the town Sabatha in Hadramut.
   (d) Sasmam, the town Synam or Synam in the south-eastern coast of Arabia, with whom are associated the Cushites of the Sudan.
   (e) Sheba, a tribe probably connected ethnically or commercially with the one of the same name already mentioned, but located on the west coast of the Persian Gulf.
   (f) Dedan, also on the west coast of the Persian Gulf, where the same perhaps still survives in the island Daden.

(vi.) Saba, perhaps the town Samsi or Samsi on the coast of the Indian Ocean easternward of the Persian Gulf.

(vii.) Nimrod, a personal and not a geographical name, the representative of the Eastern Cushites.

(ii.) See the modern, the two Miers, i.e. Upper and Lower Egypt, with whom the Cushites are connected.

(a) Ludim, according to Knobel, a tribe allied to the Semitic, but not to Egypt; others compare the river Lud (Pliny, v, 9), and this Lud was a ber tribe on the Syriac.

(b) Anamor, according to Knobel, the inhabitants of the Delta, which would be described in Egyptian by the term sennenit or senneniti, "northern district," converted by the Hebrews into Amanite, and then to Ammorite, from the Hebrews, meaning the inhabitants of Memphis.

(c) Naphtuh, variously explained as the people of Noboth, i.e. the northern coast district (Bochart), and as the Nabatian tribe of Phutah, meaning the inhabitants of Memphis.

(d) Penn, the People of Egypt, the name being ex
   plicated as meaning in the Egyptian "the south" (Knobel).

(e) Canahim, Canaani Mons, Cannaoti, and Canaan,
eastward of the Delta (Knobloch; the Colchians, according to Bochart, but this is unlikely).

(e.) Probably the most probable context of the "Ps. of Egypt" is the inscriptions known as the "Ps. of Egypt" (Cappadocia and the Cappadocian alphabet)

(f.) The "Ps. of Egypt" is the inscriptions known as the "Ps. of Egypt" (Cappadocia and the Cappadocian alphabet)

(g.) The "Ps. of Egypt" is the inscriptions known as the "Ps. of Egypt" (Cappadocia and the Cappadocian alphabet)

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(i.) The "Ps. of Egypt" is the inscriptions known as the "Ps. of Egypt" (Cappadocia and the Cappadocian alphabet)

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hor. remained (xxiv, 10; xxvii, 83; xxix, 4 sq.), while the two branches, represented by Abraham and Lot, the son of Haran, crossed the Euphrates and settled in Canaan and the adjacent districts (xii, 5). From Lot sprang the Moabites and the Amorites (Gen. xiv, 6; Deut. ii, 22; Num. xxii, 5-33); from Abraham the Ishmaelites through his son Ishmael (xxv, 12), the Israelites through Isaac and Jacob, the Edomites through Isaac and Esau (ch. xxvi), and certain Arab tribes, of whom the Midianites are the most conspicuous, through the sons of his concubine Keturah (xxiv, 1-18).

The most important geographical question in connection with the Terachites concerns their original settlement. The presence of the Chaldees in Babylonia at a subsequent period of scriptural history has led to a supposition that they were a Hamitic people, originally belonging to Babylonia, and thence transplanted in the 7th and 8th centuries to Northern Assyria (Rawlinson, Herod. i, 319). Others think it more consistent with the general direction of the Terachite movement to look for Ur in Northern Mesopotamia, to the east of Haran. That the Chaldees or, according to the Hebrew, Nahav, or Nahavah, the name of the neighborhood is indicated by the name Chessed as one of the names of Nahor (Gen. xxii, 22), and possibly by the name Arphaxad itself, which, according to Ewald (Gesch. i, 378), means "fortress of the Chaldees." In classical times, we find the Kassim still occupying the mountains on the borders of Babylonia, the occupations of which, as the name had under the names Chaldei ( Xenoph. Anab. iv, 3, 1-4) and Gordyri or Corduchi ( Strabo, xvi, 747), and here the name still has a vital existence under the form of Kurd. The name Kassim is explained by Oppert as meaning "two rivers," and thus as equivalent to the Hebrew Nahorah and the classical Mesopotamica ( Zert. d. morg. Gen. xi, 137). We receive this explanation with reserve; but, so far as it goes, it favors the northern locality. The evidence for the antiquity of the southern settlement is lesened if the term Koldai does not occur in the Assyrian inscriptions until the 9th century B.C. (Rawlinson, i, 449). But whether we conceive the original seat of the Chaldees to have been in the north or in the south, they moved along the course of the Tigris until they reached Babylon, where we find them dominant in the 7th century B.C.

Whether they first entered this country as mercenaries, and then conquered the country as rulers (Gen. xiv, 1-23), or as "people of the ages" (Gen. xii, 68), must remain uncertain; but we think the suggestion supported by the circumstance that the name was afterwards transferred to the whole Babylonic population. The sacerdotal character of the Chaldees is certainly difficult to reconcile with this or any other hypothesis.

Returning to the Terachites, we find it impossible to define the geographical limits of their settlements with precision. They intermingled with the previously existing inhabitants of the countries intervening between the Red Sea and the Euphrates, and hence we find an Arab and an Esh, a Chessed among the descendants of Nahor (Gen. xxii, 21, 22), a Dedan and a Sheba among those of Abraham by Keturah (xxv, 8), and an Amalek among the descendants of Esau (xxxvi, 12). Few of the numerous tribes which sprang from this stock attained historical celebrity. The Israelites must of course be excepted from this description; so, also, the Nabataeans, if they are to be regarded as represented by the Nebathe of the Bible, as to which there is some doubt (Quatremère, Mélanges, p. 59). Of the rest, the Moshites, Ammonites, Midianites, and Edomites are chiefly known for their hostilities with the Israelites, and the point in which the migration of the Edomites was perpetuated in the name Hebrew, as referring to their residence beyond the river Euphrates (Josh. xxiv, 8).

d. Besides the nations whose origin is accounted for in the Bible, we find other early populations mentioned in the course of the history without any notice of their ethnology. In this category we may place the Horim, who occupied Edom before the descendants of Esau (Deut. ii, 12, 22); the Amalekites of the Sinaiic peninsula; the Zuzim and Zanzzim of Perea (Gen. xxxvi, 17); the Rephaim of Bashan, and of the valley near Jerusalem named after them (Gen. xiv, 5; 2 Sam. v, 18); the Emims eastward of the Dead Sea (Gen. xiv, 5), the Avim of the southern Philistine plain (Deut. ii, 20); and the Anakim of Southern Palestine (Josh. xi, 21). The question arises whether these tribes were Hamitic or whether they resulted from an earlier population which preceded the entrance of the Hamites. The latter view is supported by Knobel, who regards the majority of these tribes as Semites, who preceded the Canaanites, and communicated to them the Semitic tongue (Falkert, p. 204, 315). No evidence can be adduced in support of this theory, which was probably suggested by the double difficulty of accounting for the name of Lud and of explaining the apparent anomaly of the Hamites and Terachites speaking the same language. Still less evidence is there in favor of the Turanian origin, which, we would presume, was assigned to these tribes by the Jews with the view to accord with a current theory that the first wave of population which overspread Western Asia belonged to that branch of the human race (Rawlinson, Herod. i, 645, note). To this theory we shall presently advert; meanwhile, we can only observe, in reference to these statements, that, in accordance with that view, together with the Canaanites, they probably belonged to the same stock ( comp. Numb. xii, 22; Judg. i, 10). They may, perchance, have belonged to an earlier migration than the Canaanitish, and may have been subdued by the later conquerors; but this would not necessitate a different origin. The names of these tribes in their abodes, as instanced in Gen. xiv, 5; Deut. ii, 23; Numb. xiii, 22, bear a Semitic character (Ewald, Gesch. i, 311), and the only objection to their Canaanitish origin arising out of these names would be in connection with Zammumim, which, according to Renan ( Hist. Gén. p. 33, note), is formed on the same principle as the Greek Βασανικος, and in this case implies, at all events, a dialectical difference.

(II.) Having thus surveyed the ethnological statement contained in the Bible, it remains for us to inquire how far they are based on, or accord with, physiological and linguistic analogies. Kohn's system of the threefold division of the Mosaic table is founded on the physiological principle of color, Shem, Ham, and Japheth representing respectively the red, black, and white complexions prevalent in the different regions of the then known world (Falkert, p. 11-19). He claims etymological support for this view (= "dark") and Japheth (= "fair"), but not in respect to Shem; and he adduces testimony to the fact that such differences of color were noted in ancient times. The etymological argument weakens rather than sustains his view; for it is difficult to conceive that the principle of classification would be embodied in two of the names, and not also in the third: the force of such evidence is wholly dependent upon its uniformity. With regard to the actual prevalence of the hues, it is quite consistent with the physical character of the districts that the Hamites of the south should be dark, and the Japhethites of the north fair; and, further that the Hamites should hold an intermediate place in color as in geographical position. But we have no evidence that this distinction was strongly marked. The "redness" expressed in the name Edom probably referred to the soil (Stanley, Sinai, and Pal. p. 67); the Berithrus Mare referred to its peculiar fertility in respect to the presence of some vegetable substance, and not that the red Shemites bordered on it, the black Cushites being equally numerous on its shores: the name Adam, as applied to the Shemitic man, is ambiguous, from its reference to soil as well as color. On the other hand, the Phoenicians (assuming them to have
reached the Mediterranean seaboard before the table was compiled) were so called from their red hue, and yet are placed in the table among the Hamites. The assumption is thus made that a certain Semitic deity Typhon is of little value until it can be decisively proved that the deity in question represented the Semmites. This is asserted by Renan (Hist. Gên. i, 38), who endorses Knobel's view so far as the Semmites are concerned, though he does not accept his general theory. The linguistic difficulties connected with the Mosaic table are very considerable, and we cannot pretend to unravel the tangled skein of conflicting opinions on the subject. The primary difficulty arises out of the Biblical narrative itself, and is consequent of old standing—the difficulty, namely, of accounting for the evident identity of language spoken by the Semitic tribes and the Canaanites that the Terachites and the Hamitic Cananites. Modern linguistic research has rather enhanced than removed this difficulty. The alternatives hitherto offered as satisfactory solutions—namely, that the Terachites adopted the language of the Canaanites, or that of the Terachites that of the Terachites—are both inconsistent with the enlarged area which the language is found to cover on each side. Setting aside the question of the high improbability that a wandering nomadic tribe, such as the Terachites, would be able to impose its language on a settled and powerful nation like the Canaanites, it would still remain to be explained how the Terachites and the Canaanites who did not come into contact with the Terachites, acquired the same general type of language. On the other hand, assuming that what are called Semitic languages were really Hamitic, we have to explain the extension of the Hamitic area over Mesopotamia and Assyria, which, according to the table of tongues, the general opinion of ethnologists, belonged wholly to a non-Hamitic population. A further question, moreover, arises out of this explanation, viz., What was the language of the Terachites before they assumed this Hamitic tongue? This question is answered by J. G. Müller, in Herzog's Real-Encyklop. xiv, 298, to the effect that the Semmites originally spoke an Indo-European language—a view which we do not expect to see generally adopted.

Restricting ourselves, for the present, to the linguistic question, we must draw attention to the fact that there is a well-defined Hamitic and Semitic literature, and that many theories, which obliterate this distinction must fall to the ground. The Hamitic type is most highly developed, as we might expect, in the country which was, par excellence, the land of Ham, viz. Egypt; and whatever elements of original unity with the Semitic type may be preserved, practically the two were as distinct from each other in historical times as any two languages could possibly be. We are therefore not prepared at once to throw overboard the linguistic element of the Mosaic table. At the same time, we recognise the extreme difficulty of explaining the anomaly of Hamitic tribes speaking a Semitic tongue. It will not suffice to say, in answer to this, that these tribes were Semmites; for again the correctness of the Mosaic table is vindicated by the differences of social and artistic culture which distinguish the Semmites proper from the Phoenicians and Canaanites. In any event, the formative elements are characterized by habits of simplicity, isolation, and adherence to patriarchal ways of living and thinking; the Phoenicians, on the other hand, were eminently a commercial people; and the Canaanites are identified with the massive architectural erections of Babylonia and Syria. Thus, equally extended ideas of empire and social progress.

The real question at issue concerns the language, not of the whole Hamitic family, but of the Canaanites and Cushites. With regard to the former, various explanations have been offered—such as Knobel's, that they acquired a Semitic cult to the expense of the Ammonite tongue represented by the Rephaim, Zaimim, Zamumimm, etc. (Volkert, p. 315); or Bunsen's, that they were a Semitic race who had long sojourned in Egypt (Phil. of Hist. i, 191)—neither of which is satisfactory. With regard to the latter, the only explanation to be offered is that a Semitic identity has been discovered in the name of an isolated Hamitic population, the result being a combination of Cushitic civilization with a Semitic language (Renan, Hist. Gên. i, 322). Nor is it unimportant to mention that peculiarities have been discovered in the Cushite Semitic of Southern Arabia which suggest a close affinity with the Egyptian, and that the Semitic tribes, however, without expectation that time and research will clear up much of the mystery that now enwraps the subject. There are two directions to which we may hopefully turn for light, namely, Egypt and Babylonia, with regard to each of which we make a few remarks.

1. That the Egyptian language exhibits many points of resemblance to the Semitic type is acknowledged on all sides. It is also allowed that the Semitic languages are of a valuable character, being observable in the pronouns, numerals, in agglutinative forms, in the treatment of vowels, and other such points (Renan, Hist. Gên. i, 84, 85). There is, moreover, an equal degree of agreement among scholars as to the deductions to be drawn from these resemblances. While many recognize in them the proofs of a substantial identity, and hence regard Hamitism as an early stage of Semitism, others deny, either on general or on special grounds, the probability of such an identity; and high authorities like Bunsen on the former side (Phil. of Hist. i, 186-189; ii, 3), and Renan (Hist. Gên. i, 86) on the other, not to mention a long array of scholars who have adopted each view, it would be presumption dogmatically to assert the correctness or incorrectness of either. We can only point to the possibility of the identity being established, and to the further possibility that connecting-links may be discovered between the two extremes, which may serve to bridge over the gulf, and to render the use of a Semitic language by a Hamitic race less of an anomaly than it is at present considered.

2. Turning eastward to the banks of the Tigris and Euphrates, and the adjacent countries, we find ample materials for research in the inscriptions recently discovered, the examination of which has not yet yielded undisputed results. The Mosaic table places a Semitic Cushitic population of Assyria and Babylonia in Egypt and Elam, and a Cushitic in Babylon. The probability of this being ethnically (as opposed to geographically) true depends partly on the age assigned to the table. There can be no question that at a late period Assyria and Elam were held by non-Semitic, probably Aryan, conquerors. But if we carry it back to the time when the Cushites first settled in the land, it may have been different; for though Elam is regarded as etymologically identical with Iran (Renan, Hist. Gên. i, 41), this is not conclusive as to the Persian language of the early times. Sufficient evidence is afforded by language that the basis of the population in Assyria was Semitic (ibid. i, 70; Knobel, pp. 154-166); and it is by no means improbable that the inscriptions belonging more especially to the neighborhood of Susa may ultimately establish the fact of a Semitic population in Elam. The presence of a Cushitic population in Babylon is an opinion very generally held on linguistic grounds; and the presence of a Semitic identity is said to exist between the old Babylonian and the Melki language, a Semitic tongue of an ancient type still living in a district of Hadramaut in Southern Arabia (Renan. Hist. Gên. i, 60). In addition to the Cushitic and Semitic elements in the population of Babylonia and the adjacent countries, the presence of languages not yet inferred from the linguistic character of the early inscriptions. We must here express our conviction that the ethology of the countries in question is considerably clouded by the undefined use of the terms Turanian; Scythian, and so like. It is frequently difficult to distinguish the genial type of the Semitic and Cushitic tongues, as an ethnic sense, as opposed to ethnographic, or in an ethnic sense. The presence of a certain amount of
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Turanianism in the former does not involve its presence in the latter sense. The old Babylonian and Susian inscriptions usually identify the Turanian tribes as the later ones, but this is only a proof of their belonging to an earlier stage of the language, and does not of itself indicate a foreign population; and if these early Babylonian inscriptions graduate into the Semitic, as is asserted even by the earliest of the Turanian theory (Rawlinson, Herod. i, 442, 445), the evidence of the ethnological Turanianism cannot possibly be inferred. Added to this, it is inexplicable how the presence of a large Scythian population in the Achemenian period, to which many of the Susianian inscriptions belong, could escape the ancient historians. The only evidence of Turanian tribes noticed by Herodotus in his Persian empire are the Parthians and the Sace, the former of whom are known to have lived in the north, while the latter probably lived in the extreme east, where a memorial of them is still supposed to exist in the name Scasid, representing the ancient Scasactens. Even with regard to these, Scythic may not have been the name they may have belonged to the Scythians of history (the Skolots), for whom an Indo-European origin is claimed (ibid. iii, 197). The impression conveyed by the supposed detection of so many heterogeneous elements in the old Babylonian tongue (ibid. i, 442, 444, 446, notes not favorable to the general results of the researches.

With regard to Arabia, it may safely be asserted that the Mosaic table is confirmed by modern research. The Cushitic element has left memorials of its presence in the south in the vast ruins of Mareth and Sina (Rey- man, Hist. Gens. i, 318), as well as in the influence it has exercised on the Himyaritic and Mahri languages, as compared with the Hebrew. The Joktanid element forms the basis of the Arabian population, the Semitic character of whose language needs no proof. With regard to the Islamic element, it is not possible to give a linguistic proof of its existence, but it is confirmed by the traditions of the Arabs themselves.

It remains to be inquired how far the Japhetic stock represents the linguistic characteristics of the Indo-European and Turanian families. Adopting the two-fold theory of the former, suggested by the Turanian name itself, into the eastern and western; and subdividing the eastern into the Indian and Iranian, and the western into the Celtic, Hellenic, Ilyrian, Italian, Teutonic, Slavonic, and Lithuanian classes, we are able to assign Madai (Media) and Togarmah (Armenia) to the Iranian; and Javan (Java) and Usski as the Iranian and Hellenic; Great Britan or the Celtic; and Dao- nin, also, conjuncturally, to the Ilyrian. According to the old interpreters, Ashkenaz represents the Teutonic class, while, according to Knobel, the Italian would be represented by Tarshish, whom he identifies with the Etruscan; the Slavonian by Magog; and the Lithuanian possibly by Tiras (Volkert, p. 68, 90, 130). The same writer also identifies Rip hath with the Gauls, as distinct from the Cymry or Gomer (p. 45); while Kittim is referred to him by not improbably to the Carians, who at one period were predominant on the islands adjacent to Asia Minor. In this respect, the identity of Carian varieties is strong, but in no instance approaches demonstration. Beyond the general probability that the main branches of the human family would be represented in the Mosaic table, we regard much that has been advanced on this subject as highly precarious. At the same time, however, that the subject is an open one; and that as there is no possibility of proving, so also, there is none of disproving, the correctness of these conjectures. Whether the Turanian family is fairly represented in the Mosaic table may be doubted. Those who advocate the Mongolian origin of the Scythian would naturally regard Magog as the representative of this family; and even those who dissent from the Mongolian theory may still not unreasonably conceive that the title Magog applied broadly to all the nomad tribes of Northern Asia, whether Indo-European or Turanian. Tubal and Meshech remain to be considered: Knobel attributes the former to the Scythian, and the latter to the Ligurians (p. 111, 119); and if the Finnish character of the Basque language were established, he would regard the Iberians as certainly, and the Ligurians as probably, Turanians—the relics of the first wave of population which is supposed to have once overspread the whole of the European continent, and of which the Romans in the north, and the Basques in the south, are the sole surviving representatives. The Turanian character of the two Biblical races above mentioned has been otherwise maintained on the ground of the identity of the names Meshech and Muscovite (Rawlinson, Herod. i, 652).

(III) Having thus reviewed the ethnic relations of the nations who fell within the circle of the Mosaic table, we propose to cast a glance beyond its limits, and inquire how far the present results of ethnological science support the general idea of the unity of the human race, which underlies the Mosaic system. The chief and in many instances the only instrument at our command for ascertaining the relationship of nations is language. In its general results this instrument is thoroughly trustworthy, and in each individual ease to which it is applied, a strong prima facie evidence; but its evidence, if uncorroborated by other proofs, is not unimpeachable, in consequence of the numerous instances of adopted languages which have occurred within historical times. This drawback to the value of the evidence of language will not materially affect our present inquiry; inasmuch as we shall confines ourselves as much as possible to the general results.

The nomenclature of modern ethnology is not identical with that of the Bible, partly from the enlargement of the area, and partly from the general adoption of language as the basis of classification. The term Semitic is indeed retained, not, however, to indicate a descent from Shem, but the use of languages adopted by that which was current among the Israelites in historical times. Hamitic also finds a place in modern ethnology, but as subordinate to, or co-ordinate with, Semitic. Japhetic is superseded mainly by Indo-European or Turanian. The various sub-branches of nations, which find no place under the Biblical titles are classed by certain ethnologists under the broad title of Turanian, while by others they are broken up into divisions more or less numerous.

1. The first branch of our subject will be to trace the extension of the Semitic family, as connected to it in the Bible. The most marked characteristic of this family, as compared with the Indo-European or Turanian, is its inelasticity. Hemmed in both by natural barriers and by the superior energy and expansiveness of the Aryan and Turanian races, it retains to the present day the status quo of early times. The only direction in which it has exhibited any tendency to expand has been about the shores of the Mediterranean, and even here its activity was of a sporadic character, limited to a single branch of the family, viz. the Phoenicians, and to a single phase of expansion, viz. commercial colonies. In Asia Minor the dissimilarity of Semitic presence in Cilicia, which was connected with Phoenicia both by tradition (Herod. vii, 91) and by language, as attested by existing coins (Gesenius, Mom. Phoen. iii, 2); in Pamphylia, Pisidia, and Lycia, parts of which were occupied by the Solyms (Pliny, v, 24; Herod. i, 173), whose name bears a Semitic character, and who are reported to have spoken a Semitic tongue (Eusebius, Prepar. Ec. ix, 9), a statement confirmed by the occurrence of other Semitic names, such as Phonix and Cabalia, though the subsequent preponderance of an Aryan population in these same districts is attested by the existence of the Phrygian again in Caria, though the evidence arising out of the supposed identity of the names of the gods Osago and Chrysoreus with the Osageus and Χρυσόραυς of Sanchoni-
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athan is called in question (Renan, Hist. Gén. i, 49); and, lastly, in Lydia, where the descendants of Lud are located by many authorities, and where the prevalence of the Semites ever occupied any portion of the plateau of Asia Minor may be doubted. In the opinion of the ancients the later occupants of Cappadocia were Syrians, distinguished from the mass of their race by a lighter hue, and hence tersus Leucouery (Strabo, xii, 542); but this statement is traversed by the evidences of Aryanism afforded by the names of the kings and deities, as well as by the Persian character of the religion (ibid. xvi, 738). If, therefore, the Semites ever occupied this district, they must soon have been brought under the dominion of Aryan conquerors (Dienbach, Orig. Europ. p. 44). The Phoenicians were ubiquitous on the islands and shores of the Mediterranean; in Cyprus, where they have left tokens of their presence at Citium and other places; in Crete; in Malta, where they were the original settlers (Diod. Sic. v, 12); on the mainland of Greece, where their presence is be- tokened by the name Cadmus; in Samos, Same, and Samothrace, which bear Semitic names of Hesiod in I. and Tenedos, once known by the name of Phoinice; in Sicily, where Panormus, Motya, and Solitae were Semitic settlements; in Sardinia (ibid. v, 35); on the eastern and southern coasts of Spain; and on the north coast of Africa, which was lined with Phoenician colonies from the Syrtes Major to the Pillars of Hercules. They must also have penetrated deeply into the interior, to judge from Strabo's statement of the destruction of three hundred towns by the Pharsanians and Nigritians (Strabo, xvi, 626). Still, in none of the countries we have mentioned did they supplant the original population; they were conquerors and settlers, but no more than this.

The bulk of the North African languages, both in ancient and modern times, though not Semitic in the proper sense of the term, so far resemble that type as to have obtained the title of sub-Semitic. In the north the phonetic features appear with the phonetic features of the syllable Mus in the name Marcus, etc., to be allied to the modern Berber; and the same conclusion has been drawn with regard to the Libyan tongue. The Berber, in turn, together with the Touarick and the general body of the Northern African dialects, is closely allied to the Syrian and Egyptian, and hence the title of Hamitic, or, according to the more usual nomenclature, sub-Saharan (Renan, Hist. Gén. i, 201, 292). Southward of Egypt the Semitic type is reproduced in the majority of the Abyssinian languages, particularly in the Greek, and in a less marked degree in the Amharc, the Sabo, and the Galli; and Semitic influence may be traced along the whole east coast of Africa as far as Mozambique (ibid. i, 336-340). As to the languages of the interior and of the south, there appears to be a conflict of opinions, the writer from whom we have borrowed, denies any names of resemblance to the Semitic type, while Dr. Latham asserts very con- fidently that connecting-links exist between the sub- Semitic languages of the north, the Negro languages in the centre, and the Baffu languages of the south; and that even the Hottentot language is not so isolated as regards its linguistic connections (Mag. de Beaufort, p. 134-149). Bunsen supports this view so far as the languages north of the equator are concerned, but regards the southern as rather approximating to the Turanian type (Phil. of Hist. i, 178; ii, 20). It is impossible as yet to form a decided opinion on this large subject.

The interference of the Arends branch, which yet to be noticed, namely, whether we can trace the Semitic family back to its original cradle. In the case of the Indo- European family this can be done with a high degree of probability; and if an original unity existed between these stocks, the domicile of the one would necessarily be the home of the other. As of the Indo-European family, and traditions favors this assumption, and possibly the frequent allusions to the east in the early chapters of Genesis may contain a reminiscence of the direction in which the primeval abode lay (Renan, Hist. Gén. i, 476). The position of this abode we shall describe presently.

2. The Indo-European family of languages, as at present constituted, consists of the following nine classes: Indian, Iranian, Celtic, Italian, Albanian, Greek, Teutonic, Lithuanian, and Slavonic. Geographically, these classes may be grouped together in two divisions, Eastern and Western; the former comprising the first two, and the latter the seven remaining classes. Schleicher's analysis supplies what we have termed the Western into two, the South-west European and the North European; in the former of which he places the Greek, Albanian, Italian, and Celtic; in the latter, the Slavonian, Lithuanian, and Teutonic (Compend. i, 9). Prof. M. Müller combines the Slavonian and Lithuanian classes in the Windic, thus reducing the number to eight. These classes exhibit various degrees of affinity to each other, which are described by Schleicher in the following manner: The earliest deviation from the common language of the family was effected by the Slavono-Teutonic branch, which is supposed to have occurred, which separated what we may term the Graeco-Italic-Celtic branch from the Aryan. The former held together for a while, and then threw off the Greek (including probably the Albanian), leaving the Celtic and Italian still connected: the final division of the latter two took place after another considerable interval. The first-mentioned branch—the Slavono-Teutonic—remained intact for a period somewhat longer than that which witnessed the second bifurcation of the original stock, and then divided into the Teutonic and Slavono-Lithuanian, which latter finally broke up into its two component elements. The Aryan branch similarly held together for a lengthened period, and then bifurcated into the Indian and Iranian. The conclusion Schleicher draws from these linguistic affinities is that the more easterly of the European nations, the Slavonians and Teutons, were the first to leave the common home of the Indo-European race; they were followed by the Celts, Italiants, and Greeks; and that the Indian and Iranian branches were the last to commence their migrations. We feel unable to accept this conclusion, which appears to us to be based on the assumption that the antiquity of a language is to be measured by its ap- proximate number of strophes and verses. The position of the representatives of the different language-classes, we should infer that the most westerly were the earliest immigrants into Europe, and therefore probably the earliest emigrants from the primeval seat of the race; and we believe this to be confirmed by linguistic proofs of the high antiquity of the Celtic branch compared with the other branches of the Indo-European family (Bunsen, Phil. of Hist. i, 188). The original seat of the Indo-European race was on the plateau of Central Asia, probably to the westward of the Bolor and Yarkhans ranges. The Indian branch can be traced back to the slopes of Himalaya by the geographical allusions in the Vedic hymns (Müller, Lectures, p. 201); in confirmation of which we may adduce the circumstance that the sole tree for which the Indians have an appellation in common with the western nations is the Pomegranate (Pott, Flora, p. 201). The southern slope of that range (Pott, Flora, p. 119). The westward progress of the Iranian tribes is a matter of history, and though we cannot trace this progress back to its fountain-head, the locality above mentioned best accords with the traditional belief of the Aryan yaraks. The language of the Aryan yaraks has yet to be noticed, namely, whether we can trace the Semitic family back to its original cradle. In the case of the Indo-European family this can be done with a high degree of probability; and if an original unity existed between these stocks, the domicile of the one would necessarily be the home of the other. As of the Indo-European family, and traditions favors this assumption, and possibly the frequent allusions to the east in the early chapters of Genesis may contain a reminiscence of the direction in which the primeval abode lay (Renan, Hist. Gén. i, 476). The position of this abode we shall describe presently.

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The original seat of the Indo-European race was on the plateau of Central Asia, probably to the westward of the Bolor and Yarkhans ranges. The Indian branch can be traced back to the slopes of Himalaya by the geographical allusions in the Vedic hymns (Müller, Lectures, p. 201); in confirmation of which we may adduce the circumstance that the sole tree for which the Indians have an appellation in common with the western nations is the Pomegranate (Pott, Flora, p. 119). The westward progress of the Iranian tribes is a matter of history, and though we cannot trace this progress back to its fountain-head, the locality above mentioned best accords with the traditional belief of the Aryan yaraks. The language of the Aryan yaraks has yet to be noticed, namely, whether we can trace the Semitic family back to its original cradle.
reached their respective localities can only be conjectured. We may suppose them to have successively crossed the plateau of Iran until they reached Armenia, whence they might follow either a northerly course across Asia to the Sea of Ararat, or a direct westerly one along the plateau of Asia Minor, which seems destined by nature to be the bridge between the two continents of Europe and Asia. A third route has been surmised for a portion of the Celtic stock, viz., along the north coast of Africa, and across the Straits of Gibraltar, by the shores of the Mediterranean Sea (Pliny, xxvi, 28, 148); but we see little confirmation of this opinion beyond the fact of the early presence of the Celts in that peninsula, which is certainly difficult to account for.

The eras of the several migrations are again very much a matter of conjecture. The original movements belong, for the most part, to the anti-historical age, and we can do no more than note the period at which we first encounter the several nations. That the Indian Aryans had reached the mouth of the Indus at all events before B.C. 1000 appears from the Sanscrit names of the articles which Solomon imported from that country. See INDIA. The presence of Aryans on the Semitic frontier is as old as the composition of the Mosaic table; and, according to some authorities, is proved by the names of the confederate kings in the age of Abraham (Gen. xiv, 1; Renan, Hist. Gén., i, 61). The Aryan Medes are mentioned in the Assyrian annals about B.C. 590. The Persians, by the time of Herodotus (v, 65), were a well-known people, and had already spread to the borders of the sea. The Teutonic elements of later date, for they were supplanted by the Greeks. The Teutonic invasion of Europe is due, both in the case of the Helenes and the Teutonic Masses, to the fact that the latter had crossed the Hellespont and the Dardanelles, and established themselves on the shores of the Baltic, long before the dawn of history, and the Italians had reached their quarters at a yet earlier period. The Celts had reached the west of Europe at all events before, probably very long before, the age of Hecataeus (B.C. 500); the last remains of the tribes on the shores of the Black Sea, or whatever there about that period, according to Bunsen's conjecture (Phil. des Hist., i, 152). The Teutonic migration followed at a long interval after the Celtic: Pytheas found them already seated on the shores of the Baltic in the age of Alexander (Pliny, xxxvii, 11), and in the course of their advance themselves, by which amber was described, to that district, belongs to them (Dienischb, Orig. Europ., p. 359). The earliest historical notion of them depends on the view taken of the nationality of the Teutones, who accompanied the Cimmeri on their southern expedition in B.C. 116, and who, by the time of the destruction of Troy, had penetrated as far as the Hellespont (Hesiod, Theog. 279), and, from which the name Wend is probably descended. The designation of Slavii or Slavari is of comparatively late date, and applied specially to the western branch of the Slavonian stock. The Lithuanians are probably represented by the Galindes and Sudens of Ptolemy (iii, 5, 21), the names of which tribes have been preserved in all ages in the Lithuanian district (Dienischb, p. 202). They are frequently identified with the Aesti, and it is not impossible that they may have adopted the title, which was a geographical one (= the east men): the Aesti of Tacitus, however, were Germans. In the above statements is contained the problematical identifications of the Northern stocks with the earlier nations of history: we may here mention that the Slavonians are not unfrequently regarded as the representatives of the Scythians (Skolots) and the Sarmatians (Knobel, Volkerk. p. 69). The writer whom we have just quoted places the Lithuanians as the first conquerors of the Agathyris (p. 130). So, again, Grimm traced the Teutonic stock to the Gaeta, whom he identified with the Goths (Geach, d. deutsch. Spr., i, 178).

It may be asked whether the Aryan race were the first-comers in the lands which they occupied in historic times, or whether the aboriginal population, indigenous to them, has disappeared under the pressure of the conquerors? With regard to the Indian branch this question can be answered decisively: the vestiges of an aboriginal population, which once covered the plains of Hindostan, still exist in the southern extremity of the peninsula, as well as in isolated localities elsewhere, as for example in the Deccan, or the Sertaneja, or certain other parts of the country. Not only this, but the Indian class of languages possesses a peculiarity of sound (the lingual or cerebral consonants) which is supposed to have been derived from this population and to betoken a fusion of the conquerors and the conquered (Schleicher, Compendi, i, 141). The languages of the eastern population are of the Uralic or Dene (Müller, Lect., p. 399). We are unable to find decided traces of Turanians on the plateaus of Iran. The Sace, of whom we have already spoken, were Scythians, and so were the Parthians, both reputed descent (Justin, xii, 1) and by habits of life (Strabo, xi, 513); but we cannot positively assert that they were Turanians, insomuch as the term Scythian was also applied, as in the case of the Skolots, to Indo-Europeans. In the Caucasian district the Iberians and others may have been Turanian in early as in later times; but it is difficult to unravel the entanglement of races and languages in that district. In Europe there exists in the present day an undoubted Turanian population eastward of the Baltic, viz., the Finns, who have been located there certainly since the time of Tacitus (Germ. 46), and who probably at an earlier period had spread more to the southward, but had been gradually thrust back by the advance of the Teutonic and Scythian or Slavonic nations (Dienischb, Orig. Europ., p. 359). There exists, again, in the South a population whose language (the Basque, or, as it is entitled in its own land, the Euskara) presents numerous points of affinity to the Finnish in grammar, though its vocabulary is wholly distinct. We cannot consider the Teutonic or the Baltic tribes as yet thoroughly and fully established, and we are therefore unable to divine the ethnic affinities of the early Iberians, who are generally regarded as the progenitors of the Basques. We have already adverted to the theory that the Finns in the North are perhaps connected in this way with the Eastern, or Scythian, or Slavonic, or even with the Turanian element of Turan, and have its name to the province of Galatia, is now represented linguistically by the insignificant populations among whom the Welsh and the Gaelic or Erse languages retain a lingering existence. The Italian race, on the other hand, which must have been well-nigh annihilated by, or absorbed in, the overwhelming masses of the Northern hordes, has imposed its language outside the bounds of Italy over the peninsula of Spain, France, and Wallachia. But, while the races have so intermingled as in many instances to lose all trace of their original individuality, the broad fact of their descent from one or other of the branches of the Indo-European family remains unaffected. It is, indeed, impossible to affiliate all the nations whose names appear on the roll of history to the existing divisions of that family, in consequence of the absence or the obscurity of ethnological criteria. Where, for instance, shall we place the Alans and the Astures, the Ostrogoths and the Visigoths? The Pityrians approximate perhaps to the Greek, and yet it differs from it materially both in form and vocabulary (Rawlinson, Herod. i, 666); still more is this the case with the Lycian, which appears to possess a vocabulary wholly distinct from its kindred languages (Greek, 587–587). The Keltic is ranged under the Iranian division; yet this, as well as the lan-
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The languages prevalent in the mountainous district answering to the ancient Pontus are equally peculiar (Diefenbach, *Orig. Europ.*, p. 51). For this very reason we encounter in the extensive region of Armenia, reputed by Herodotus (*v.* 3) the most powerful nation in the world, the Indians excepted; yet but one word of their language (*bría* = "town") has survived, and all historical traces of the people have been obliterated. It is true that they are represented in later times by the *bríans* whom the authors of the *navagia* may trace down to the Iazyge of Hungary and Podlichia, in which latter district they survived until the 10th century of our era (Smith, *Dict. of Geogr.*, ii, 8), and then they also vanish. The Albanian language presents a problem of a different kind: materials for the study of its history are plentiful, but the necessary conclusions have as yet been drawn from them. The people who use this tongue (the *Skëtopërs*, as they call themselves) are generally regarded as the representatives of the old Illyrians, who in turn appear to have been closely connected with the Thracians (Strabo, vii, 316). Justin (xii, 1) speaks of a people residing in Illyria and on the shores of the Hellespont; it is not, therefore, improbable that the Albanian may contain whatever vestiges of the old Thracian tongue still survive (Diefenbach, *Orig. Europ.*, p. 68). In the Illyrian peninsula the Ilirian tongue remains as great an enigma as ever: its Indo-European character is supposed to be established, together with the probability of its being a mixed language (Bunsen, *Phil. of Hist.* i, 83-88). The result of researches into the Umbrian language, as represented in the Eugubine tablets, the earliest of which date from about B.C. 400; into the Sabellian, as represented in the Gelasian Vatican tablets; and into theOcean, of which the remains are numerous, have decided their position as members of the Italic class (*ibid.* i, 90-94). The same cannot be asserted of the Messapian or Iapygian language, which stands apart from all neighboring dialects. Its Indo-European character is affirmed, but no ethnological conclusion can as yet be drawn from the scanty information afforded us (*ibid.*, i, 94).

Lastly, within the Celtic area there are ethnological problems which we cannot pretend to solve. The Ligurians, for instance, present one of these problems: were they Celts, but belonging to an earlier migration than the other peoples of the same name? They could be regarded to a Welsh original, but on this great reliance can be placed, as it would be in this case a local (= coastmen) and not an ethnic title, and might have been imposed on them by the Celts. They evidently hold a posterior place to the Iberians, inasmuch as they are said to have driven a section of this people across the Alpes into Italy. That they were distinct from the Celts is asserted by Strabo (ii, 128), but the distinction may have been no greater than exists between the British and the Gaelic branches of that race. The admixture of the Celts and Iberians in the Spanish peninsula is not evident. The author of *Latham* attempts to explain on the ground that the term Celt (*Klærn*) really meant Iberian (*Ethon. of Eurl.*, p. 35). That such questions as these should arise on a subject which carries us back to times of hoar antiquity forms no ground for doubting the general conclusion that we can account ethnologically for the population of the European continent.

3. The Semitic and Indo-European families cover, after all, but an insignificant portion of the earth's surface: the large areas of Northern and Eastern Asia, the numerous groups of islands that line its coast and southwards, which are known under the general name of the immense continent of America itself, stretching well-nigh from pole to pole, remain to be accounted for. Historical aid is almost wholly denied to the ethnologist in his researches in these quarters; physiology and language are his only guides. It can hardly, therefore, be matter of surprise that we may find here neither the conclusive nor even a reasonable degree of probability, on this part of our subject. Much has been done; but far more remains to be done before the data for forming a conclusive opinion can be obtained. In Asia the languages fall into two large classes—the monosyllabic and the agglutinative. The former are represented ethnologically by the Chinese, the latter by the various nations classed together by Prof. M. Müller under the common head of Turanian. It is unnecessary for us to discuss the correctness of his view in regarding all these nations as constituting one single family. Whether we accept or reject his theory, the fact of a gradation of linguistic types and of connecting-links between the various branches remains unaffected, and for our present purpose the question is of comparatively little moment. The monosyllabic type apparently betokens the earliest stage in the development of language, and it is to define these branches and we should therefore assign a chronological priority to the settlement of the Chinese in the east and southeast of the continent. The agglutinative languages fall geographically into two divisions, a Northern and Southern. The Northern consists of a well-defined group, or family, designated by the German ethnologists as the Ural-Altaian. It consists of the following five branches: (1) The Tungusian, covering a large area, east of the river Yenisei, between Lake Baikal and the Tunguska. (2) The Mongolian, which prevails over the Great Desert of Gobi, and among the Kalmucks, wherever their language is spoken. (3) The Chukchi, covering the west coast of the Arctic Ocean, between the White Sea in the west and the river Anabar in the east. (5) The Finnish, which is spoken by the Finns and Lapps; by the inhabitants of Estonia and Livonia to the south of the Gulf of Finland; by various tribes about the Volga (the Tcheremissians and Mordvinians) and the Kama (the Votakes and Permiens); and, lastly, by the Magyars of Hungary. The Southern branch is subdivided into the following four classes: (1) The Tamulian, of the south of Hindostan. (2) The Tatarian (Tajik). (3) The Bhoti (Nepal and Bhotian), and the Lohitic languages east of the Brahmapootra. (4) The Tai, in Siam, Laos, Anam, and Pegu. (4) The Malay, of the Malay peninsula, and the adjacent islands; the latter being the original settlement of the Malay race, whence they spread in comparatively recent times across the Pacific.

The early movements of the races representing these several divisions can only be divined by linguistic tokens. Prof. M. Müller assigns to the Northern tribes the following chronological order: Tungusian, Mongolian, Turkish, and Finnish; and to the Southern division he refers the Bhoti, the Bhotians, the Tamulians, and the Brahmapootra (Phil. of Hist. i, 481). Geographically it appears more likely that the Malay preceded the Tai, inasmuch as they occupied a more southerly district. The later movements of the European branches of the Northern division can be traced historically. The Turkish race
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comenced their westerly migration from the neighbor- 
hood of the Altai range in the 1st century of our æra; 
in the 6th they had reached the Caspian and the Vol- 
gi; in the 11th and 12th the Turkomans took posses- 
sion of the area, and in the 13th the Osmanli made their first appearance in Western 
Asia; about the middle of the 14th they crossed from Asia Minor into Europe; and in the middle of the 15th they had established themselves at Constantinople. 
The Finnish race is supposed to have been origi- 

nally settled in the Urals, and the theory that they have migrated westward to the shores of the Baltic, which they had reached at a period anterior to the Christian æra; in the 7th century a branch pressed southward to the Danube, and founded the kingdom of Bulgaria, where, however, they have long ceased to have any na- 
tional existence. The Ugrian tribes, who are the early 
representatives of the Hungarian Magyars, approached Europe from Asia in the 5th and settled in Hungary in the 9th century of our æra. The central point from which the various branches of the Turanian family radiated would appear to be about Lake Baikal. With regard to the ethnology of Oceanica, and the means by which we can say little. The languages of the former are generally 
connected to the Malay class (Bunsen, Phil. of Hist. ii, 114); but the relations, both linguis- tic and ethnological, existing between the Malay and the black, or Negrito, population, which is found on many of the islands in the South China Sea, are so far from fav- ored with the supposed connection that the later immi- nation in language is far greater than in physiology (Latham, Essays, p. 218, 219; Garnett, Essays, p. 310), and in certain cases amounts to identity (Kennedy, Es- says, p. 85); but the whole subject is at present involved in obscurity. The polysynthetic languages of North America are regarded as emanating from the Mongolian stock (Bunsen, Phil. of Hist. ii, 111), and a close affinity is said to exist between the North American and the Kamchadal and Corean tongues on the opposite coast of Asia (Latham, Miss and his Migrations, p. 185). The conclusion drawn from this would be that the popula- tion of America entered by way of Behring's Strait. Other theories have, however, been broached on this subject. It has been conjectured that the chain of is- 
lands which stretches across the Pacific may have con- 
ducted a Malay population to South America; and, 
again, an African origin has been claimed for the Caribs of the West Indies. In the absence of trustworthy informa- 

They were appearances of tongues which were luminous, but did not 

bend, and the disciples were burned with fire. The season so regarded was suitable for the introduction of another and related æra, the inauguration of the Gospel economy: and anew God reveals himself by analogous manifestations. "Suddenly there came a sound from heaven as of a rushing mighty wind; It was like the roar of the tempest; but instead of proceeding from any point of the compass, it descended from heaven. Here, as in the wilderness, was the voice of God, a voice full of majesty. And there appeared unto them cloven tongues as of fire, and it sat upon each of them." Here we have the fiery attribute of Sinai. But now it takes the form of tongues, to denote that God while speaking was endowing with speech, and that his voice like echoing thunder would multiply itself through the reverberating media on which it fell. The tongues were cloven, but into what number of divisions we are not informed. As happens with the various flames of
The giving of the gifts, however, was to be governed by strict rules. The Spirit of God was to be the source of the gifts, and the church was to be guided by the Holy Spirit. The gifts were to be given in obedience to the will of God, and the recipient was to receive them in faith and confidence. The gifts were to be used for the service of the church and for the glory of God.

The gifts were to be distributed according to need, and the recipient was to be guided by the Holy Spirit. The gifts were to be used for the service of the church and for the glory of God. The gifts were to be used for the service of the church and for the glory of God. The gifts were to be used for the service of the church and for the glory of God.

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ty-five, after the number of the sons of Noah (Gen. x) or the sons of Jacob (ch. xlvii), or one hundred and twenty, after that of the disciples (comp. Barouion, An- nol, i, 197). Most were agreed in seeing in the Pente- cost 'a gift of tongues' as recorded in the second book of the Acts, the witness of a restored unity. "Penna lingua- gurium disparisi hominibus, donum linguaurar dispenser in unum populum collegit" (Grotius, ad loc.).

We notice incidentally that parables have been sought in Isaiahist history. For example, there had been, it was maintained, a parable of the original Pentecost (Schneckenburger, Beiträge, p. 8, referring to Bux- torf, De Synag., and Philo, De Decl.). The later rabbiners were not without their legends of a like "baptism of fire." Nicodemus ben-Gorion and Jochanan ben- Zachai, men of great holiness and wisdom, went into an upper chamber to express their grief, and the house began to be full of fire (Lightfoot, Harm. iii, 14; Schött- gen, Hor. Heb. in Act. ii). Again, with regard to the more important phenomenon, it deserves notice that there are analogies in Jewish belief. Every word that went forth from the mouth of God on Sinai was said to have been translated into human speech by the sons of men (Wettstein, On Acts ii); and the beth-kol, the echo of the voice of God, was heard by every man in his own tongue (Schneckenburger, Beiträge). So, as regards the power of speaking, there was a tradition that the great rabbinists of the Sanhedrim could speak all the languages of the world.

The following are some of the direct arguments urged in favor of a literal view of the Pentecostal endowment: "(a) The power in question was virtually promised to the apostles by the very duty assigned them: They were enjoined 'to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' They were to be witnesses for Christ 'in Jerusalem, and in all Judea, and in Samaria, and to the uttermost parts of the earth.' But how could they instruct remote tribes whose phraseology was a Babel to them, unless they were divinely qualified for the work? (b) This power was in keeping with the occasion. The old economy was characterizedistically ritualistic. It addressed the eye, and made an impression by its superb ceremonial. The Christian dispensation was to be simple, and its strength would lie in the preaching of the word. To speak with other tongues was to be misunderstood, was to be a sign that the exigency which rendered it appropriate. Judaism was local—made purposely restrictive to preclude amalgama- tion with the heathen. Now there was to be cathi- olicity, and what could better symbolize it in Christian agency than a competence to instruct the whole world, to communicate the word to all men in all places? (c) We never read of foreign tongues creating any impediment to the spread of the Gospel, or requiring laborious application for the acquisition of them. If we look into modern missionary reports, we meet with a great deal about learning the languages of natives. Why is there nothing of the kind in the New Test., unless because they were acquired supernaturally? (d) The account in Acts ii is explicit, and allows of no uncertain- tainty or evasion. The speakers were Galileans, capable at most of expressing themselves in Greek, Latin, and Hebrew; and a multitude of foreigners from a great many regions had themselves accosted as in the land of their birth. If the apostles spoke just as they might have been expected to speak, and with no more compass of expression than suited their condition and his- tory, why should any astonishment have been produced by their attainments? But the multitude were còn- fessedly astonished, not merely at the doctrines propounded, but, specifically, because every man heard them speak in his own lan- guage. How came Galileans, they asked, to be such linguists? to be so familiar with languages alien to their annals? There is here an obviousness of meaning which no sublety or sophistry can ever explain away."

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Widely diffused as this view of the Pentecostal gift has been, it has been thought by some, in some points at least, that it goes beyond the data with which the New Test. supplies us. Each instance of the gift received in the record of the events of the Babel, the witness of a restored unity. "Penna lingua- gurium disparisi hominibus, donum linguaurar dispenser in unum populum collegit" (Grotius, ad loc.).

We notice incidentally that parables have been sought in Isaiahist history. For example, there had been, it was maintained, a parable of the original Pentecost (Schneckenburger, Beiträge, p. 8, referring to Bux- torf, De Synag., and Philo, De Decl.). The later rabbiners were not without their legends of a like "baptism of fire." Nicodemus ben-Gorion and Jochanan ben- Zachai, men of great holiness and wisdom, went into an upper chamber to express their grief, and the house began to be full of fire (Lightfoot, Harm. iii, 14; Schött- gen, Hor. Heb. in Act. ii). Again, with regard to the more important phenomenon, it deserves notice that there are analogies in Jewish belief. Every word that went forth from the mouth of God on Sinai was said to have been translated into human speech by the sons of men (Wettstein, On Acts ii); and the beth-kol, the echo of the voice of God, was heard by every man in his own tongue (Schneckenburger, Beiträge). So, as regards the power of speaking, there was a tradition that the great rabbinists of the Sanhedrim could speak all the languages of the world.

The following are some of the direct arguments urged in favor of a literal view of the Pentecostal endowment: "(a) The power in question was virtually promised to the apostles by the very duty assigned them: They were enjoined 'to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' They were to be witnesses for Christ 'in Jerusalem, and in all Judea, and in Samaria, and to the uttermost parts of the earth.' But how could they instruct remote tribes whose phraseology was a Babel to them, unless they were divinely qualified for the work? (b) This power was in keeping with the occasion. The old economy was characterizedistically ritualistic. It addressed the eye, and made an impression by its superb ceremonial. The Christian dispensation was to be simple, and its strength would lie in the preaching of the word. To speak with other tongues was to be misunderstood, was to be a sign that the exigency which rendered it appropriate. Judaism was local—made purposely restrictive to preclude amalgama- tion with the heathen. Now there was to be cathi- olicity, and what could better symbolize it in Christian agency than a competence to instruct the whole world, to communicate the word to all men in all places? (c) We never read of foreign tongues creating any impediment to the spread of the Gospel, or requiring laborious application for the acquisition of them. If we look into modern missionary reports, we meet with a great deal about learning the languages of natives. Why is there nothing of the kind in the New Test., unless because they were acquired supernaturally? (d) The account in Acts ii is explicit, and allows of no uncertain- tainty or evasion. The speakers were Galileans, capable at most of expressing themselves in Greek, Latin, and Hebrew; and a multitude of foreigners from a great many regions had themselves accosted as in the land of their birth. If the apostles spoke just as they might have been expected to speak, and with no more compass of expression than suited their condition and his- tory, why should any astonishment have been produced by their attainments? But the multitude were con- fessedly astonished, not merely at the doctrines propounded, but, specifically, because every man heard them speak in his own lan- guage. How came Galileans, they asked, to be such linguists? to be so familiar with languages alien to their annals? There is here an obviousness of meaning which no sublety or sophistry can ever explain away."
TONGUES, GIFT OF

prophecy, but all inspiration itself. It is a suspicious
uestos of the message, which are not in the
in its spirit, which really opposes the miraculous altogether,

(2) Accordingly, some interpreters have advanced an
notion of the difficulty by changing the charac-
ter of the gift in such a way as not to infer antation
notated by the speakers, but in the impression pro-
uced on the hearers. Words which the Galilean disciples
uttered in their own tongue were heard by those who
listened as in their native speech. This view we find
adopted by Gregory of Nyssa (A Spir. Sacrat., dis-
cussed, but not required, by Gregory of Nazianzus
(Orat. c. xlvii), and reproduced by Erasmus (ad loc).
A modification of the same theory is presented by
Schneckenburger (Beiträge), and in part adopted by
Olshausen (loc. cit.) and Neander (Fyannus, u. Leh.,
15). The phenomena of somnambulism, of the so-
called mesmeristic midst, are referred to as
analogous. The speaker was su support with his hearers; the lat-
their imagination could not have assumed.

There are weighty reasons against this hypothesis.
(a) We are told in the narrative of the Galilean
Acts ii, 4, “They began to speak with other tongues,
(b) It at once multiplies the miracle and degrades its
character. Not the one hundred and twenty disciples,
but the whole multitude of many thousands, are in this
case the subjects of the gift. The gift no longer connects
itself with the words of the Holy Spirit, but has no
moral force and is no true grace in the definitions
of St. Paul and St. James. The gift is not the

(7) Questions as to the mode of operation of a power
above the common laws of bodily or mental life, may
be ascribed to a region where our words should be “wary and few.”
There is a risk of seeming to reduce to the known
order of nature which is by confession above
and beyond it. In this and in other cases, however, it may
be possible, without irreverence or doubt—following the
manner in which Scripture itself gives us—to trace in
what way the new power did its work, and brought
about such wonderful results. It must be remembered,
then, that in all likelihood similar words to those which
they then uttered had been heard by the disciples be-
fore. At every feast which they had ever attended
from their youth up, they must have been brought in
what they heard, still less to reproduce it; now,
they had the power of speaking clearly and
freely.

The gift of tongues, the ecstatic burst of praise,
is definitely asserted to be a fulfillment of the
prediction of Joel ii, 28. The twice-repeated burden of that
prediction is, “I will pour out my Spirit,” and the effect
on those who receive it is that “they shall prophesy.” We
may see, therefore, in this special gift, which is
analogous to one element at least of the
prophecy of the Old Test.; but the element of teaching is,
as we have seen, not prominent. In 1 Cor. xiv the gift of
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(8) The words spoken appear to have been pri-
marily determined, not by the will of the speakers, but by
the Spirit which “gave them utterance.” The outward
intelligence of the language as well as the
language of the tongues was heard is not in the
language of the Spirit. When they were heard by others, it was chiefly
as proclaiming the promise, the mighty and great works
of God (μεγάλης). What they uttered was not so
much a warning or reproof or exhortation, but a promise

(9) Questions as to the mode of operation of a power
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case, too, the exercise of the gift is at once connected with, and distinguished from, "prophecy" in its New Testament sense.

3. The first epistle to the Corinthians supplies fuller data. The spiritual gifts are classified and compared, arranged, apparently, according to their worth, placed under regulation. This fact is in itself significant. The recognition of the gift from tongues in the Divine Spirit, they say, are not therefore exempted from the control of man's reason and conscience. The Spirit acts through the calm judgment of the apostle or the Church, not less, but more, authoritatively than in the most rapturous and wonderful utterances. The facts which may be gathered in this case are briefly these: (1.) The phenomena of the gift of tongues were not confined to one Church or section of a Church. If we find them at Jerusalem, Ephesus, Corinth, by implication at Thessalonica also (1 Thess. v, 19), we may well believe that they were frequently recurring wherever the spirits of men were passing through the same stages of experience. (2.) The comparison of gifts in both the lists given by Paul (1 Cor. xii, 8-10, 29-30) places that of tongues, and the interpretation of tongues, lowest in the scale. They are not among the greater gifts which men are to covet earnestly (ver. 31; xiv, 5). As forms of a life quickened and raised above, where before it had been dead and dumb, the apostle could wish that "they all spake with tongues" (ibid.), could rejoice that he himself "spake with tongues more than they all" (ver. 18). It was good to have known the workings of a power raising them above the common level of their consciousness. They belonged, however, to the childhood of the Christian life, not to its maturity (ver. 20). They brought with them the risk of disturbance (ver. 23). The only safe rule for the Church was not to "forbid them" (ver. 39), not to "quench" them (1 Thess. v, 19), lest when translated into expression when they were not the first utterance should be crushed and extinguished too; but not in any way to covet or excite them. (3.) The main characteristic of the "tongue" (now used, as it were, technically, without the epithet "new" or "other") is that it is unintelligible unless interpreted (ἐρμηνεύεται, to translate in course). The man speaks mysteries, for instance, praises, blesses, thanks, in the tongue (ἐν πνεύματι as equivalent to εν γλώσσῃ, 1 Cor. xiv, 15, 16), but no one understands him (ἐκβιάζεται). He can hardly be said, indeed, to understand himself. The πνεῦμα in him is acting without the co-operation of the νοῦς (ver. 14). He speaks not to men, but to himself and to God (1 Cor. xiv. 25). In spite of this, however, the gift might, and did, contribute to the building-up of a man's own life (1 Cor. xiv, 4). This might be the only way in which some natures could be roused out of the apathy of a sensual life or the dulness of a formal ritual. The ecstasy of adoration which seemed to many madness might be a refreshment unspeakable to one who was weary with the subtle questionings of the intellect, to whom all familiar and intelligible words were fraught with recollections of controversial bitterness or the wanderings of doubt (comp. a passage of wonderous power as to this use of the gift by Irving, Morning Watch, v, 78). (4.) The peculiar nature of the gift leads the apostle into what appears at first a contradiction. "Tongues are for a sign, not to believers, but to those who do not believe; yet the effect on unbelievers is not that of attracting, but repelling. A meeting in which the gift of tongues was manifested would seem to a heathen visitor, or even to the plain common-sense Christian (the ἱδών, the man without a χρισμόν, to be an assembly of madmen. The history of the day of Pentecost may help us to explain the paradox. The tongues as a sign meant one of Jesus' presence, and the evidences of his not the limit of their spiritual powers. They disturb, startle, awaken, are given εἰς τ. ἱερατισμὸν (Chrysost. Hom. 36, in 1 Cor.), but they are not, and cannot be, the grounds of conviction and belief (see Col. iv. v., viii). One of the necessary consequences of the equilibrium between the understanding and the feelings. Therefore it is that, for those who believe already, prophecy is the greater gift. Five clear words spoken from the mind of one man to the mind and conscience of another are better than ten thousand of these more startling and wonderful phenomena. (5.) There remains the question whether these also were "tongues" in the sense of being languages, of which the speakers had little or no previous knowledge, or whether we are to admit here, though not in Acts ii, the thought which see in them only unusual forms of speech (Black), or inarticulate sounds, or all but inaudible whisperings (Wieseler, in Olshausen, ad loc.). The question is not one for a dogmatic assertion, but it is believed that there is a preponderance of evidence leading us to look on the phenomena of Pentecost as representative. It must have been from them that the word tonge derived its new and special meaning. The companion of Paul and Paul himself were likely to use the same word in the same sense. In the absence of a distinct notice to the contrary, it is probable that the gift would manifest itself in the same form at Corinth as at Jerusalem. The "divers kinds of tongues" (1 Cor. xiv. 29), the "tongues of men" (xiii, 1), point to differences of some kind, and it is at least easier to conceive of these as differences of language than as belonging to utterances all equally wild and inarticulate. The position maintained by Lightfoot (Herm. of Gosp. on Acts 19), that the gift of tongues consisted in the power of speaking and understanding the true Hebrew of the Old Test., may appear somewhat extravagant, but there seems ground for believing that Hebrew and Aramaic words had over the minds of Greek converts at Corinth a power which they failed to exercise otherwise, when translated into expression when they were not the first utterance. There was probably, in whole or in part, in that language. Thus, the "Maranatha" of 1 Cor. xvi, 22, compared with xii, 3, leads to the inference that the word had been spoken under a real or counterfeit inspiration. It was the Spirit that led men to cry ἀβα, as their recognition of the fatherhood of God (Rom. viii, 15; Gal. iv, 6). If we are to attach any definite meaning to the use of tongues of angels in 1 Cor. xiii, 1, it must be by connecting it with the words surpassing human utterance which Paul heard as in Paradise (2 Cor. xii, 4), and these, again, with the great Alleluia hymn of which we read in the Apocalypse (Rev. xiv, 1-6; Stanley, loc. cit.; Ewald, loc. cit., in loc.); the words like Hosanna and Sabaath in the worship of the Church, of the Greek formula of the Kyrie Eleison in that of the nations of the West, is an exemplification of the same feeling operating in other ways after the spiritual power had ceased. (6.) Here also, as in Acts ii, we have to think of some peculiar style of enunciation as frequently characterizing the exercise of the "tongues." The analogies which suggest themselves to Paul's mind are those of the pipe, the harp, the trumpet (1 Cor. xiv, 7, 8). In the case of one "singing in the spirit" (ver. 15), but not with the understanding also, the strain of ecstatic melody must have been all that the listeners could perceive. To "sing and make melody" is specially characteristic of those who are filled with the Spirit (Eph. v, 19). Other forms of utterance less distinctly musical, yet not unmusically applied, we may transfer in the "cry" (Rom. viii, 15; Gal. iv, 6) and the "indefinite groanings" (Rom. viii, 26) which are distinctly ascribed to the work of the Divine Spirit. To those who know the wonderful power of man's voice, the organ of his spirit, the strange, unearthly charm which belongs to some of its less distinctly musical influence even of individual words thus uttered, especially of words belonging to a language which is not that of our common life (comp. Hilar. Diacon. Comm. in 1 Cor.
it will not seem strange that, even in the absence of a distinct intellectual consciousness, the gift should take its place among the means by which a man "built up" his own life, and might contribute, if one were present, to convert utterances, to "ify" others also. Neander (Phaµa. u. Lec. i, 15) refers to the effect produced by the preaching of St. Bernard upon hearers who did not understand one word of the Latin in which he preached (Opp. ii, 119, ed. Mabillon) as an instance of this. Like phenomena are related of St. Anthony of Padua and St. Vincent Ferrer (Acta Sanctorum, July 24 and April 5), of which this is probably the elucidation. (Comp. also Wolff, Curae Philolog. in Nov. Test., Acta ii.)

(7.) Connected with the "tongues," there was, as the words just used remind us, the corresponding power of interpretation. It might belong to any listener (1 Cor. xiv, 27). It might belong to the speaker himself when he returned to the ordinary level of conscious thought (ver. 13). Its function, according to the view that has been here taken, must have been twofold. The interpreter had first to catch the foreign words, Aramaic or others, which had mingled, more or less largely, with what was said in the usual tongue, and then to find some new order in what seemed at first to be without either; to follow the loftiest flights and most intricate windings of the enraptured spirit; to trace the subtle associations which linked together words and thoughts that seemed at first to have no point of contact. Under the action of the Holy-Ghost, the whole service of the church was to be carried on in the "tongues" and the other gifts. The "tongues" might become a treasure-house of deep truths. Sometimes, it would appear, not even this was possible. The power might be simply that of sound. As the pipe or harp, played boldly, the hand struck at random over the strings, but with no doctrine, no musical interval, warned the condition of distinguishable melody, so the "tongues," in their extremest form, passed beyond the limits of interpretation. There might be a strange awfulness, or a strange sweetness as of "the tongues of angels;" but what it meant was known only to God (ver. 13-17).

(8.) It is probable that, at this later period, and in the Corinthian Church (which appears, from other indications, to have been a decidedly sensuous one), the gift in question had somewhat degenerated from its Pente payment purity into a demonstrative form, in which the human fancy and nervous susceptibilities were given play, instead of receiving normal manifestations of what was essentially and truly a divine impulse. The history of modern religious excitements affords abundant illustration of this tendency.

4. As to other indications in early times we may remark:

(1.) Traces of the gift are found, as has been said, in the epistles to the Romans, the Galatians, the Ephesians. From the Pastoral Epistles, from those of Peter and John, they are altogether absent, and this is in itself significant. The life of the apostle and of the Church has passed into a calmer, more normal state. Wide truths, abiding graces, these are what he himself lives in and exalts others to rest on, rather than exceptional χαράματα, however marvellous. The "tongues" are already "ceasing" (1 Cor. xiii, 8), as a thing belonging to the past. Love, which even when "tongues" were mightiest, he had seen to be above all gifts, has become more and more, all in all, to him.

(2.) It is probable, however, that the disappearance of the "tongues" was gradual. As it would have been impossible to draw the precise line of demarcation when the προφητεία of the apostolic age passed into the διάδοχον, it must be done incompletely in the Church, and there must have been a time when "tongues" were still heard, though less frequently, and with less striking results. The testimony of Ireneus (Adv. Hær. v, 6) that there were brethren in his time "who had prophetic gifts, and spoke through the Spirit in all kinds of tongues," though it does not prove, what it has some-times been alleged to prove, the permanence of the gift in the individual, or its use in the work of evangelizing (Wordworth, On Acts ii), must be admitted as evidence of the existence of phenomena like those which we have met with in the Church of Corinth. For the most part, however, the whole power of interpretation of the Church was supplied by the "hymns and spiritual songs" of the succeeding age. In the earliest of these, distinct in character from either the Hebrew psalms or the later hymns of the Church, marked by a strange mixture of mystical names and half-coherent thoughts (such, e. g., as the hymn with which Alexandria ends his Παλαισσύνδης, and the earliest Sibylline verses), some have seen the influence of the ecstatic utterances in which the strong feelings of adoration had originally shown themselves (Nitzsch, Christl. Lehrh., ii, 268).

After this, within the Church we lose nearly all traces of them. The mention of them by Eusebius (Comm. in Pat. Hier.) is vague and uncertain. The tone in which Chrysostom speaks of them (Comm. in 1 Cor. xiv, in 1 Cor. xiv) is that of one who feels the whole subject to be obscure, because there are no phenomena within his own experience that can be compared with it. The whole tendency of the Church was to maintain reverence and order, and to repress all approaches to the ecstatic state. Those who yielded to it took refuge, as in the case of Tertullian (intraus. in sects outside the Church. Symptoms of what was then looked upon as an evil showed themself in the works of Origen, which are full of ecstatical cries, words passionate but of little meaning, almost convulsive gestures—and were met by Chrysostom with the sternest possible reproof (Hom. in Isa. vi, 2 [ed. Migne, vi, 100]).

It thus appears that the miraculous gifts of the first days bestowed upon the Church for a definite purpose were gradually but quickly withdrawn from men when the apostles and those who had learned Christ from their lips had fallen asleep. Among these supernatural powers we can well believe that the earliest withdrawn were those new tongues first heard in their strange sweetness on that Pentecostal morning, needing then no interpreter; those tongues which during the birth-throes of Christianity gave utterance to the rapturous joy and thankfulness of the first believers. They were a power, however, which, if misused, might lead men—as history has unhappily shown—into the grossest errors, and mordid imaginings, a condition of thought which would utterly unfit men and women for the stern and earnest duties of their several callings—in a world, a life unreal and unhealthy. Therefore that chapter of sacred history which tells of these communings of men with the unseen, that beautified with unearthly glories of the lives of the brave witnesses who first gave up all for Christ, was closed up forever when the "tongues" had done their work (see De Wette, Apostelgech. p. 23-26). III. Ancient and Modern Quasi-Parallels. A wider question of deep interest presents itself. Can we find in the religious history of mankind any facts analogous to the manifestation of the "tongues?" Recognising, as we do, the great gap which separates the work of the Spirit on the day of Pente costal from all others, both in its origin and its fruits, there is, it is believed, no reason for rejecting the thought that there might be like phenomena according to its phase, as has been seen (as one of an ecstatic state of partial or entire unconsciousness, the human being, as it were, swayed by a power above itself; (b) the utterance of words in tones startling and impressive, but often conveying no distinct meaning; (c) the use of languages which the speaker was of himself unable to converse in.
1. The history of the Old Test. presents us with some instances in which the gift of prophecy has accompanied those of this nature. The word includes something more than the utterance of a distinct message of God. Saul and his messengers came under the power of the Spirit, and he lies on the ground all night, stricken with the inspired visions of the Lord. And in the chant of the company of prophets, or pouring out his own utterances to the sound of their music (1 Sam. xix, 24; comp. Stanley, loc. cit.).

2. We cannot exclude the false prophets and diviners of Israel from the range of our inquiry. As they, in the time of the Judges, were foretold by the Lord, there were who truly bore the name, so we may venture to trace in other things that which resembled, more or less closely, what had accompanied the exercise of the divine gift. And here we have distinct records of strange, mysterious intimations. The ventrilouquist wizards (oi γνώσταιοι τοῦ ποιμήντας γλῶσσας) the low voice with which the true prophets announced the word which had spoken (Jer. xxiii, 1; comp. Gesenius, Theol. a. v. 293).

3. The quotation by Paul (1 Cor. xiv, 21) from Isa. xxviii, 11 ("With men of other tongues [ἐν άλλοις γλώσσαις] and other lips will I speak unto this people") has a significance of which we ought not to lose sight. The common interpretation sees in that passage only a declaration that those who had refused to listen to the prophets should be taught a sharp lesson by the lips of alien conquerors. Ewald (Prophet, ad loc.), dissatisfied with this, sees in the new teaching the voice of thunder striking the ears of the people. They came into contact with the phenomena of the "tongues" present to his mind, saw in them the fulfilment of the prophet's words. Those who turned aside from the true prophetic message should be left to the darker,"stammering," more mysterious utterances, which were in the older what the "tongues" were in the later Ecclesia. A remarkable parallel to the text thus interpreted is found in Hos. ix, 7. There also the people are threatened with the withdrawal of the true prophetic insight, and in its stead there is to be the wild delirium, the ecstatic madness of the counterfeit (comp. especially the Septa, ὁ προφήτης ὁ παραστητικός). The Pythons and the Sibyls are as if possessed by a power which they cannot resist. They labor under the afflatus of the God. The wild, unearthly sounds ("ne mortale sonans"); often hardly coherent, burst from their lips. It remained for interpreters to collect the scattered utterances, and to give them shape and meaning (Virgil, Ec., iv, 438).

5. More distinct parallels are found in the accounts of the wilder, more excited sects which have, from time to time, appeared in the history of Christendom. Terrullian (De Amin. c. 9), as a Montanist, claims the "revelationum charismata" as given to a sister of that sect. They came to her "inter dominicas sollemnia;" she was, "per escaenias, in spiritu," conversing with angels, and with the Lord himself, seeing and hearing mysteries ("sacramenta"), reading the hearts of men, prescribing remedies for those who needed them. The movement of the mendicant orders in the 12th century, the propheto-seers of the 13th century, the sects in the West, the enthusiasm of the Jesuits, are not to be easily accounted for. The disciples of George Fox, that of the Jansenists in France, the revivals under Wesley and Whitefield, those of a later date in Sweden, America, and Ireland, have, in like manner, been fruitful in ecstatic phenomena more or less closely resembling those which we are now considering.

6. The history of the French prophets at the commencement of the 18th century presents some facts of special interest. The terrible sufferings caused by the Revocation of the Edict of Nantes were pressing with intolerable severity on the Huguenots. The persecuted flocks met together with every feeling of faith and hope strung to its highest pitch. The accustomed order of worship was broken, and laboring men, children, and female servants spoke with rapturous eloquence as the messengers of God. Beginning in 1686, then re-appearing at intervals of time (see p. 590). By violence in 1700, it soon became a matter of almost European celebrity. Refugees arrived in London in 1706 claiming the character of prophets (Lacy, Cry from the Desert; Peyrat, Pastors in the Wilderness.). An Englishman, John Lacy, became first a convert and then a leader. The convulsive ecstatic utterances of the sect drew down the ridicule of Shaftesbury (On Enthusiasm). Calamy thought it necessary to enter the lists against their pretensions (Caveat against the New Prophets). They gained a distinguished proselyte in Sir R. Bulkeley, a pupil of Bishop Fell's, with no inconsiderable learning, who occupied an important place among their proceedings. His letter, which reminds us of that of Henry Drummond among the followers of Irving (Bulkeley, Defence of the Prophet). Here, also, there was a strong contagious excitement. Nicholson, the Baxter of the sect, published a confession that he had found himself unable to resist it (Falsehood of the New Prophets), though he afterwards came to look upon his companions as "enthusiastic impostors." What is specially noticeable is that the gift of tongues was claimed by them. Sir R. Bulkeley declares that he had heard Lacy repeat long sentences in Latin, and another speak Hebrew, though, when not in the Spirit, they were unable to translate them. The characteristic thought of all the revelations was that they were the true children of God. Almost every oracle began with "My child!" as its characteristic word (Peyrat, i, 235-318). It is remarkable that a strange revivalist movement was spreading nearly at the same time through Silesia, the chief feature of which was that boys and girls of tender age were almost the only subjects of it, and that they too spoke and prayed with a wonderful power (Lacy, Relation, etc., p. 31; Bulkeley, Narrative, p. 46).

7. The so-called Unknown Tongues, which manifested themselves first in the west of Scotland, and afterwards in the Caledonian Church in Regent Square, present a more striking phenomenon, and the data for judging of its nature are more copious. Here, more than in most other cases, there were the conditions of long, eager expectation fixed brooding over one central thought, the mind strained to a preternatural tension. Suddenly, now from one, now from another, chiefly from women, devout but illiterate, mysterious sounds were heard. Voices which at other times were harsh and unpleasing became, when "singing in the Spirit," perfectly harmonious (Cardale, Narratives, in Morning Watch, ii, 877, 878). See the independent testimony of archdeacon Stopford. He had listened to the "unknown tongue," and had found it "a sound such as I never heard before, unearthly and unaccountable." He recognised precisely the same sounds in the Irish revivals of 1859 (Work and Counterwork, p. 11). Those who spoke, men of known devotion and accustomed to witness to their inability to control themselves (Baxter, Narrative, p. 5, 9, 12), to their being led, they knew not how, to speak in a "triumphant chant" (ibid. p. 46, 81). The man over whom they exercised so strange a power has left on record his testimony, that to him they seemed "as if they consisted of nothing but the voice of the Lord" (Baxter, Narrative, p. 9, 12). The movement was not, he believed, that the "tongues" of the apostolic age had been as the archetypal melody of which all the Church's chants and hymns were but faint, poor echoes (Oli-phant, Life of Irving, ii, 208). To those who were
without, on the other hand, they seemed but an unintelligible gibberish, the yells and groans of madmen (newspapers of 1881, pustin). Sometimes it was asserted of known Italian, Greek, Hebrew—were mingled together in the utterances of those who spoke in the power (Baxter, Narrative, p. 138, 134). Sometimes it was but a jargon of mere sounds (ibid.). The speaker was commonly unable to interpret what he uttered. Sometimes the office was used by himself and his own priest. In the following summary of the history of the whole movement is given in Mrs. Oliphant's Life of Irving, vol. ii. Those who wish to trace it through all its stages must be referred to the seven volumes of the Morning Watch, and especially to Irving's series of papers in The Gifts of the Spirit in vol. iii. pp. 191, 192. Whatever other explanation may be given of the facts, there exists no ground for imputing a deliberate imposture to any of the persons who were most conspicuous in the movement.

8. In certain exceptional states of mind and body the powers of memory are known to receive a wonderful and abnormal strength. In the delirium of fever, in the ecstasy of a trance, men speak in their old age languages which they have never heard or spoken since their earliest youth. The accent of their common speech is altered. Women, ignorant and untaught, repeat long sentences in Greek, Latin, and Hebrew, which they have never heard, without the least degree of understanding or intending to remember them. In all such cases the marvellous power is the accompaniment of disease, and passes away when the patient returns to his usual state, to the healthy equilibrium and interdependence of the life of sensation and of thought (Abelcombe, Intellectual Powers, p. 140—141; Winslow, Obscure Diseases of the Brain, p. 337, 360, 374; Watson, Principles and Practice of Physic, i, 128). The mediæval belief that this power of speaking in tongues belonged to those who were possessed by evil spirits rests, obviously, upon like psychological phenomena. Peter Martyr, Loc. Communes, i, 10; Bayle, Dict. s. v. "Granadier".

We refer to the above singular phenomena of modern times not as genuine samples of the scriptural glossolalia, but as illustrating some of the physical and mental symptoms with which they were accompanied. In many instances, no doubt, the Biblical facts have been merely imitated, and in others they have exercised unconsciously a reproductive power. See Wieseler, in the Stud. et. Krit. 1888, iii, 703; 1889, ii, 483; iii, 792; 1891, 639 sq.; 1897, i, 55; also the monographs cited by Vollers, in his dissertation.

IV. This subject is not merely curious and interesting, but full of practical moment. 1. It shows how well the Gospel message was accredited in its first promulgation. It fixes attention on the high consequence of preaching the Gospel; of declaring its message with a glowing, burning earnestness, and of obtaining the live coal which is to kindle the heart from off God's altar. 2. Inasmuch as the tongues of fire appear to have rested on private Christians as well as on apostles, and on women as well as men—for no distinction, no exception, is made in the narrative—we are admonished that all are bound in the measure of their ability to speak for God, to let no corrupt communication proceed out of their mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. 3. At the same time we are warned that the tongue might be had in its integrity while the fire was not. Paul himself was much aware of that he could speak with tongues more than they all, felt the need of being prayed for by saints, with "all prayer and supplication in the Spirit, that utterance might be given him, that he might open his mouth boldly to make known the mystery of the Gospel." 4. We learn from the apostle that the knowledge and charity were better than this physical endowment, as having a more abiding character.

Tonsure (Lat. tonsurā, shaving) is a name given to the distinguishing mark of the clergy of the Romish Church, formed by shaving off some of the hair. The custom is said to have been introduced in Italy by St. Boniface in the 8th century. At an earlier period it was censured as unbecoming spiritual persons, on the ground of its being among the tokens of penance. Albasinus notes, "it was customary to use shaving even to baldness, and sprinkling the head with ashes, as signs of sorrow and of mourning; but the priests of God were not to be thus treated;" which shows that the ancients then knew nothing of this as a ceremony belonging to the ordination or life of the clergy. The ancient tonsure, therefore, was not a shaven crown, for Jerome, Ambrose, and others, equally inveigh against this as a ceremony of the priests of Isai; it was only an imitation on the monks and clergy to wear decent and short hair, as is evident from all the canons that appoint it. The tonsure in early times was called corona clericula, and the clergy coronati, not, however, from their shaven crowns, but from the form of the ancient tonsure, which was made in a circular figure by cutting away the hair a little from the crown of the head and leaving a circle hanging downwards. At first the lowest church servants wore their hair short as a mark of servitude, and the monks, out of humility, imitated them, and in the 6th century the clergy adopted the fashion.

The form of the tonsure varied in different churches, and the varieties of it are of some historical interest. That of the Roman Church, called the "Tonsure of Peter," consisted of shaving the crown as well as the back of the head, so that there remained a circular ring or crown of hair. This was the form in use in Italy, Gaul, and Spain. In the Scottish (or Irish) tonsure, which was in use in Ireland, in North Britain, and in those parts of Germany in which the Irish missionaries had preached, the entire front of the head was shaved, of which a part was left hanging and of which the rest was cut off. This tonsure was called the "tonsure of James," and sometimes of "Simon the Magician." The Greeks and other Orientals shaved the whole head. The supposed derivation of the Irish form of tonsure from the apostolic times led to its being held both in Ireland and Britain, as well as other churches of Irish foundation, to be of the most vital importance, insomuch that the introduction of the Roman form was almost the occasion of a schism.

As to the significance of the tonsure, the catechism of the Council of Trent says that it was intended to signify that the ministers of religion are bound to comport themselves as to carry about them the figure and likeness of Christ. Anthony, archbishop of Florence, says, "The shaving on the upper part of the head signifies that they ought to have a mind free for the contemplation of divine things. The tonsure over the ears denotes that they ought not to have dull senses, or be involved in worldly matters, which are designated by the hair. But the cut of the hair in form of a circle designates the royal dignity which they have, because they ought to regulate themselves and others according to the virtues." The circle formed at the back of the head by the tonsure is considered as the person rises in ecclesiastical dignity. Originally the tonsure was merely a part of the ceremonial of initiation in orders, and was only performed in the act of administering the higher order; but about the 7th century it came to be used as a distinct and independent ceremony, so that a tonsured person is to be considered in itself as an order, and to be added to the list of what are called "minor orders." The now received opinion of Catholic writers is that tonsure is not an order, but only a preparation for orders. Concealment had already been forbidden in Edgar's code, and in 1096, by a hope, Petrus Damascensis, who claims that the clergy covered it out of sight with hair laces. See Bingham, Christ. Antiq. bk. vi, ch. iv, § 16,
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The Hebrew word is by some derived from מָשָּׁה (masah), "to change" or "to repeat," because the teeth are changed, or replaced by others; but it better comes from מָשָּׁה (masah), "to sharpen.

So likewise the Greek δόκω (dokow) is said to be quasi δοξά (doxa), "to eat," and the Latin denu, quasi edens, "eating." But the three words are probably all primitives, and the latter two at least are etymologically connected with the English tooth.

In the singular this term occurs first with reference to the literal member itself in man, the loss of which, by violence, is specified by Moses, in illustration of his law concerning talionis, "tooth for tooth" (Exod. xxii, 24). This outrage occurring between freemen (or between an Israelite and a foreigner, Lev. xxiv, 20), seems to have led to the other cases of maiming, most probably of a pecuniary compensation, and under private arrangement, unless the injured party proved exorbitant in his demand, when the case was referred to the judge, who seems addressed in Deut. xix, 21. The Targum of Jonathan renders the words, "the price of a tooth for a tooth," (Exod. xxii, 24), Levi, xxiv, 20, and Deut. xix, 21 (comp. Josephus, Ant. iv, 8, 35, and see the art. PUNISHMENT in Cyclopædia); but if a master inflicted this irreparable damage upon a servant, i.e. slave, of either sex, he was punished by the absolute loss of the slave's services (Exod. xxii, 27). The same law applied if the slave was a Gentile, notwithstanding the national glosses of the Jewish doctors (Selden, De Juris Nat. et Gent, iv, 1, 468). Our Lord's comment upon the law (Matt. v, 38), which was much abused in his time (Horne, Introdt. ii, 577, 6th ed.), prohibits no more than retaliation upon the tyrant (Hv. pavorum), not such a
defense of our innocence as may consist in words, but private revenge, and especially with such a disposition as actuated the aggressor, with impetuous rage or hatred. His exhortations relate rather to those injuries which cannot be redressed by the magistrate or by course of law; these we should bear rather than resort to revenge (see Rosenmüller, Grotius, and Whiby, ad loc.). Indeed, the hermeneutics of our Lord's precepts in his Sermon on the Mount require much knowledge, care, and discrimination, in order to avoid a prima facie interpretation of them, which has often been given, at variance with his intention, subversive of the principles of natural justice, and productive of false ideas of Christian duty.

In Ps. iii, 7 we have תּוּבָא, for the human jawbone; for that of an ass (Judg. xv, 15, 17, śayawת, "maxillam, i.e. mandibulum," which becomes מָשָּׁה in ver. 19, הַלָּכֹשׁ תּוּבָא, "maxilum dentem in maxilla asini") [see SAMSON]; and for that of levithan (Job xi, 14, כְּחַלְּכוֹל, maxillam), See JAW. A "broken (or rather "bad," תּוּבָא," that is, decayed; Vulg. dena putrida) tooth" is referred to in Prov. xxv, 19, as furnishing a similitude of "the mouth of a faithful man in the time of trouble." "The teeth of beasts," or rather "tooth," תּוּבָא, is a phrase expressive of devastation by wild animals; thus, "I will send the tooth of beasts upon them" (Deut. xxxii, 24), (דֹּוֹרָא יֵשָּׁבָּה, doro sa yeshabah, dientes bestiarum; comp. 2 Kings xvii, 25).

The word is sometimes used metaphorically for a sharp cliff or summit of a rock (Job xxxix, 28); thus, "The sharp steeple and abideth upon the tooth of the rock," יִשְׁבַּה יֵשָּׁבָּה (yishbah yeshabah, "incoaxen, vuphus). So also (1 Sam. iv, 4), "a sharp rock on the one side and a sharp rock on the other side," יִשְׁבַּה יֵשָּׁבָה (yishbah yeshabah, quasi in modum dentium scopulat); these eminences were named Bozez and Seneh.

II. TEETH, תּוּבָא, shina'ya'im (dorote), is found in the dual number only, referring to the two rows, yet used for the plural (1 Sam. ii, 13). The word occurs first with reference to the literal organs in man (Gen. xii, 12), "His teeth shall be white with milk," which the Sept. and Vulg. understand to mean whiteness greater than that of Porcius, i.e., white as milk, (I. c., dento coronata). Also (1 Sam. iv, 4), (2 Kings xvi, 38; Prov. xiv, 26; Cant. iv, 2, vi, 6). Although מָשָּׁה may be the general word for teeth, yet the Hebrews had a distinct term for the molars, or jaw teeth, especially of the larger animals; thus מָשָּׁה (mashah, Job xxxiv, 17; Psa. ivi, 4; Prov. xxx, 14; Joel ii, 6); and by transposition "tooth" (Psa. ivi, 6, מָלָא, mala, and molares). The apparent teeth of the leviathan (gyrus dentum) are, however, called מָשָּׁה (mashah, Job xli, 14). Ivory, 'elephants' teeth,' 1 Kings x, 22, is simply מָשָּׁה (mashah, Sept. omits; Vulg. dentes elephantorum); מָשָּׁה in Latin is sometimes so used. In 2 Chron. ix, 21 the word is מָשָּׁה (mashah; δοντες λεβησίας, euror), where מָשָּׁה evidently denotes a tooth, but the signification of the latter part, עב, is unknown, and Genesius thinks that the form of the word may be so corrupted as to disguise its original meaning. May it not be of foreign origin, imported with the material from Ophir? See IVORY.

In other passages the reference to teeth is metaphorical; thus, "a flesh-hook with three teeth," that is, prongs (1 Sam. ii, 13). See HOOK. "The teeth of lions" is a symbol of the cruelty and rapacity of the wicked (Job iv, 10). "To take one's flesh into one's teeth" signifies to gnaw it with anguish (Exod. xiii, 14; comp. Rev. xvi, 10). "The skin of his teeth," with which Job says he had "escaped" in his affliction, is understood by the Vulgate. Of the lips—"derelicta sunt tantummodo labia circa dentes mesce;" but Genesius understands it as a proverbial expression, meaning, I have scarcely a sound spot
in my body. "To smile upon the jaw-bone" and "to break the teeth" mean to disgrace and to disable (Psa. iii, 7; comp. Mic. vi, 13; 1 Kings xxv, 35; Lam. iii, 90). The "teeth" are also used to express "spears and arrows" (Psa. liv, 4; comp. 1 Sam. xxiv, 9). To break the teeth of such persons means to disable them (Psa. lxi, 6). To escape the malice of enemies is called an "escape from their teeth" (cxxxiv, 6; Zech. ix, 7). Oppression is compared to "jaw-teeth like swords, and grinders like knives" (Prov. xxx, 14). Beautiful teeth are compared to "sheep newly shorn and washed" in Cant. iv, 2; vi, 6; but the remaining part of the comparison, "whereof every one beareth twins, and none is barren among them," is much better rendered by Le Clerc, "all of them twins, and none hath lost his fellow."

To break the teeth with gravel stones is most likely a periphrastic metaphor for inflicting the harshest disappointment (Lam. iii, 16). "Iron teeth" are the symbol of destructive power (Dan. vii, 7, 19). A nation having the teeth of lions, and the cheek-teeth of a great lion, denotes one which devours with irresistible force (Joel i, 6; comp. Ecclus. xxi, 2; Rev. ix, 8). "Prophets who bite with their teeth, and cry Peace," are greedy and hypocritical prophets (Mic. iii, 5). "To take away blood out of the mouth, and abominations from between the teeth," means to rescue the intended victims of cruelty (Zech. ix, 7). "Cleanliness of teeth" is a periphrasis for Ammonite acclaim (Amos iv, 13). Symmachus and Theodotion, caesari- cians. Goubling of teeth means, properly, grinding the teeth with rage or despair. The Hebrew word so rendered is פָּרַט (Job xvi, 9; Lam. ii, 16; Psa. xxxv, 16; lxxxxii, 12; cxxi, 10); it is invariably rendered in the Sept. בְּרֵימַת, and in the Vulg. infrenor, freno, frendo (see also Acts vii, 54; Ecclus. lii, 20). It is said of the epileptic child (Mark x, 15), τὴν τούτος ὁδονάς, strident dentibus. The phrase ὁ δὲ μέρος τῶν ὀδονῶν is in the Vulg. "stridor dentium" (Matt. viii, 12; xiii, 42, 50; xxi, 2; xxiv, 31; lxxv, 30; Luke xi, 28). Suidas defines μέρος τῶν ὀδονῶν συγκροτομημένον ψιχήν. The phrase "lest thou gnash thy teeth" (Ecclus. xxx, 10) is γεμάτοις τῶν ὀστίων σοι. "To cast in the teeth" is an old English phrase (for the Hebrew has no such idiom), signifying to reproach; thus "the thieves who were crucified with Jesus cast the same in his teeth," ὁδονος ὁδονος, (Matt. xxvii, 40). See also the Bible and Prayer-book version of Psa. xlii, 11. לְבָד הַיָּאָה, "a sharp thrashing instrument having teeth," literally "edges" (Isa. xii, 15). The action of acids on the teeth is referred to in the proverb "the fathers have eaten sour grapes, and the children's teeth are set on edge" (Ezek. xvii, 2); ἔγωγος, obsturavit (Prov. x, 26).

Toparchy (τοπαρχία, government of a district), a term applied in one passage of the original of the Apoc. (Rev. i, 1) to denote three districts to which elsewhere (x, 30; xi, 34) the name υπάτος is given, as also in Josephus (Ant. xiii, 4, 9). In all these passages the English version employs the term "governments." The three "toparchies" in question were Aphrima (Αφριμάτα), Lydda, and Ramath. They had been detached from Samaria, Perea, and Galilee, respectively, in some time before the war between Demetrios Soter and Alexander Balas. Each of the two belligerents endeavored to win over Jonathan, the Jewish high-priest, to their side, by allowing him, among other privileges, the sovereign power over these districts without any payment. The consideration which the Maccabees considered for the toparchy Lydda of which Pliny speaks (v, 14) is situated not in Perea, but on the western side of the Jordan. Aphrima is considered by Grotius to denote the region about Bethel, captured by Abijah from Jeroboam (2 Chron. xiii, 19). Ramath is probably the famous stronghold, the design of obtaining which led to the unfortunate expedition of the allied sovereigns Ahab and Jehoshaphat (1 Kings xxii). Pliny (v, 14) mentions ten toparchies in Judaea, and so does Josephus (War, iii, 8, 5). The "toparchies" seem to have been of the nature of the modern Turkish agaı̇, and the passages in which the word τοπαρχία occurs all harmonize with the view of that functionary as the aga, whose duty would be to collect the taxes and administer justice in all cases affecting the revenue, and who, for the purpose of enforcing payment and preserving discipline, might command the whole military force. He would thus be the lowest in the hierarchy of a despotic administration to whom troops would be intrusted; and hence the taunt in 2 Kings xviii, 34, and Isa. xxiii, 9 (Sept.): πὸς ἀποστρέφας τὸ πρόσωπον τῷ Γαμά (Γαμά), "captain") τοπαρχῶν ἠνώς, τῶν δύναμεων τοῦ κυρίου μου τῶν Δαυίδονες...—How wilt thou resist a single toparch, one of the very least of my lord's slaves?" But the essential character of the toparch was that of a fiscal officer, and his military character is altogether subordinate to his civil. Hence the word is employed in Gen. xli, 34 for the "officers over the land" (,:), "overseer," who were instructed to buy up the fifth part of the produce of the soil during the seven years of abundance. In Dan. iii, 3, Theodotion uses the word in a much more extensive sense, making it equivalent to "saturate" (Nερρεια, "wise"), and the English version renders the original by "princes;" but the original word here is not the same as in Gen. iii, 27, and not the word of one of which cases a subordinate functionary is contemplated.

Topaz (τόπαζος, píidakh', apparently of non-Heb. etymology; Sept. τόπαζον; Vulg. topas, tosias), a gem which was the second stone in the first row of the high-priest's breastplate (Exod. xxvii, 17; xxxix, 10). It was one of the jewels that adorned the apparel of the king of Tyre (Ezek. xxviii, 13); it was the bright stone that garnished the ninth foundation of the heavenly Jerusalem (Rev. xxi, 20). In Job xxxvii, 19, where wisdom is contrasted with precious articles, it is said that "the píidak of Ethiopia shall not equal it." It is, according to most ancient versions, the topaz (τόπαζον; Josephus, τόπαζος), which most of the ancient Greek writers describe as being of a golden yellow color (Strabo, xvi, 710; Diod. Sicc. iii, 39); while Pliny (Hist. Nat. xxxvii, 82) states that its color is green. The topaz of the ancient Greeks and Romans is generally thought to be our chrysolite, while their chrysolite is our topaz. Chrysolite, which is also known by the name of olivine and peridots, is a silicate of magnesia and iron; it is so soft as to be scratched at once with the nail, with which it was formerly polished. It may have been used to determine whether the píidak in the high-priest's breastplate was the yellow topaz; but that it was a topaz there is little reason to doubt. In the passage cited from Job the píidak is connected with Cush; and as the name Cush includes Southern Arabia and the Arabian Gulf, it is possible that the word píidak doubtless has some connection with the Arabian Cush. Pliny and others, that the topazes known to them came from the Topaz Island in the Red Sea (Hist. Nat. xxxvii, 8; comp. xii, 29), whence it was probably brought by the Phenicians (comp. Ezek. xxviii, 18). See Ern- owia. Pliny adds, in explanation of the name, that the island is surrounded at low tide with mists, which led to its being surrounded by fog, and was, in consequence, often
sought for by navigators; and that hence it received its name, the term "topazin" signifying, in the Triglo-
dyte tongue, "to seek." (7) It may be noted, however, that Bohlen seeks the origins of the Hebrew word in the Sanscrit language, in which pita means "yellowish," "pale," and, as Ges-
seu remarks, the Greek τοπαζον itself might seem to come from the Hebrew תופס by transposition into תופס (Theesaur. p. 1101). See Braunsch, De Ve-
stitu, p. 508; Hofmann, Mineral. i, 387; Pareau, Com-
ment, on Job, p. 333; Ritter, Erdkunde, ii, 675. See GEM.

To'phel (Heb. id. דפ, mortar; Sept. Topha; Vulg.
Tophet), a place mentioned in Deut. i, 25 as a boundary (? on the N. E.) of the great Sinaic desert of Paran. It has therefore been with great probability identified with Tutfiek (comp. Schwartz, Palest. p. 210) on a wady of the same name running north of Bozra towards the north-west into the Ghôr and south-east corner of the Dead Sea (Robinson, Bibl. Res. ii, 570). This latter is a moist fertile region, having many springs and rivulets
flooding into the Ghôr, and large plantations of fruit-
trees, whose figs are exported. The bird κατη, a kind of partridge, is found there in great numbers, and the stockin pastures in herds of forty or fifty together (Burchardt, Holy Land, p. 405, 486). The brook Tuf-
feik is not precisely the same as the so-called kirbi, the
more re-

To'phet (Heb. Top'heth, דפ, spittle, as in Job xvii, 6; i.e. abominable, or, perhaps, place of burning; Jer. vii, 22 [second time]; xix, 11, 12; with the art., 2 Kings xxiii, 10 ["To'pheth"]); Jer. vii, 31, 32; xix, 6, 15, 14; once Tophet', תופת', Isa. xxx, 33; Sept. To-
phi, תופס, and ῥφος; Vulg. Topheth, Tophet), a place
near Jerusalem, where the ancient Canaanites, and after-
wards the apostate Israelites, made their children to pass the fire to Moloch (comp. Psa. civ, 38; Jer. vii, 31). It is first mentioned, in the order of time, by Isaiah, who alludes to it as deep and large and hav-
ing an abundance of fuel (xxx, 33). He here evidently
calls the place where Sennacherib's army was destroyed
Tophet, by a metonymy; for it was probably overthrown as a consecrated place. It is a name from Jerusalem, in the opposite side of it, since Neb is mentioned as the last station from which the king of Assyria should threaten Jerusalem (x, 32), where the prophet seems to have given a very exact chronographic description of his march in order to attack the city (Lowth's Transl. notes on xxx, 31, 33). In the reformation of religion by king Jo-
siiah, he caused Topheth to be defiled in order to sup-
press idolatry (2 Kings xxiii, 10). The means he adopt-
ed for this purpose are not specified, whether by throw-
ing all manner of filth into it, as well as by overthrow-
ing the altars, etc., as the Syriac and Arabic versions
seem to understand it. The prophet Jeremiah was or-
dered by God to announce from this spot (xiv, 14) the
approaching captivity, and the destruction both, by the
siege of the city and by famine, of so many of the peo-
ple, whose carcasses should be heaped burried, as that
it should "no more be called Tophet, nor, the name of the
son of Hinnom, but the valley of slaughter" (vii, 31, 32; xix, 6, 11-14). In all succeeding ages blood has flowed there in streams; corpses, burned and unburied, have filled up the hollows; and it may be that underneath the modern gardens and terraces lies not only the debris of the city, but the bones and dust of millions—
Romans, Crusaders, Moslems. Once the royal music place where Solomon's singers, with voice and
instrument, regaled the king, the court, and the city; then the Temple of Baal, the high-place of
Moloch, resonating with the cries of burning infants;
then (in symbol) the place where is the wailing and
groaning of the sheol, which John was told was to be
seen of his choicest vassals; then degraded and defiled till
it becomes the place prepared for "the King," at the
sound of whose fall the nations are to be shake (Ezeck.
xxxvi, 18); and as Paradise and Eden passed into Baby-
lon, so Tophet and Ben Hinnom pass into Gebehna and
the lake of fire. These scenes seem to have taken hold
of Milton's mind; for three times over, within fifty lines,
it refers to "the opprobrious hill," the "hill of scandal," the
"offensive mountain," and speaks of Solomon making
his grave in
"The pleasant valley of Hinnom, Tophet hence And Gebehna called, the type of hell." See GEMMA.

The name Tophet was commonly supposed to be de-
sired from tỐḇp, or drum, from the drums used to drown
the cries of the children when made to pass through the
fire to Moloch. This was a received Jewish opinion.
But there are other derivations; that, for example, of
Jerome, who from the root to open (נפ) ascribes to it the
sense of latitude; of Rosenmuller, who connects it with
different root (נפ), and takes it to mean pleasant-
cess; of Gesenius, who, from a Persian root, finds the
sense of inflaming, burning; of Rödiger (in Gesen. The-
saur. s. v.), who takes it in the sense of "fire," a view sub-
stantially concurred in by Böttcher, Hitzig, and Thenius,
though derived in a different manner. This is, perhaps,
the most probable proposition, as it seems to be direct-
ly applicable to the place. See Böttcher, De Infer., i, 80, 85; Panecius, De Tophet (Vitae. 1694).

Tophet lay somewhere east or south-east of Jeru-
salem, for Jeremiah went out by the sun-gate, or east gate, to go to it (xix, 2). It was "in the valley of the son of Hinnom" (vii, 31), which is "by the east gate" (xiv, 2). Thus it was not identical with Hinnom, as some have written, except in the sense in which Par-
dise is identical with Eden, the one being part of the other. It was in Hinnom, and was, perhaps, one of its
chief groves or gardens. It seems also to have been part
of the great cemetery in which were buried perhaps a
little to the south of the present Birket el-Ham-
ra. The New Test. does not refer to it, nor the Apocry-
pha, nor yet Josephus. Jerome is the first who notices
it; but we can see that by his time the name had dis-
appeared, for he discusses it very much as a modern
commentator would do, only mentioning a green and
fruitful spot in Hinnom, watered by Siloam, where he
assumes it was: "Delubrum Baal, nemus ac lucus, Siloe
fontibus irrigatus" (in Jer. vii.). Eusebius, in his Ono-
mutation, under the word ῥφος, says, "In the suburbs
of Jerusalem is a place so called Tophet, which is
adjacent the fuller's pool and the potter's field, or the
parcel of ground Acheldamach." Many of the old
travellers (see Felix Fabri, i, 391) refer to Tophet, or
Toph, as they call it; but they give no information as
to the locality. Every vestige of Tophet, name and
grove, is gone, and we can only guess at the spot;
yet the references of Scripture and the present features
of the locality enable us to make the guess with the
tame tolerable nearness as we do in the case of
Bethsemane or Scopus. For an account of the modern
aspect of the place, see Robinson, Researches, i, 202 sq.;
Kitto, Physical History of Palestine, p. 122 sq. See JERUSAL.

Tolad'yay, Augustus Montague, an English cler-
gymman, was born at Farnham, Surrey, Nov. 4, 1740, and
received his rudimentary education at Westminster
School. It being necessary for his father to visit Ire-
land to pursue some claims to an estate, he accompanied
her there, and was entered at Trinity College, Dublin,
A. D. 1755, from which he graduated. He received orders June 6, 1762, and, after some time, was inducted into the
living of Broadhembury, Devonshire; but on account of his
health settled in London in 1775, where he officiated in the
chapel of the French Calvinists, Leicester Fields. He died Aug. 11, 1779; and, agreeably to his
request, was buried in the Churchyard Church of St. Tophet. The
name of Mr. Toplady rests chiefly upon his controversial
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writings against the Methodists, and a few hymns, Against Wesley he may be said to have had a confirmed antipathy, and employed ridicule as well as argument in opposing his opinions and conduct. He published, The Doctrine of Absolute Predestination Stated and As-

sured, viii. (1723); a long and learned Letter to Rev. John Wesley (1770);—More Work for Rev.
John Wesley (1772, 8vo);—Historical Proof of the Do-
ctrinal Calvinism of the Church of England (1774, 2 vols. 8vo);—The Scheme of Christian and Philosophical Necessity (1775, 8vo), in opposition to John Wesley's Theological System;—in Subject-Hymns for Public and Private Worship (1776, 1787, 12mo)—Dy-

ing Avocato (1778), etc. He was for some years editor of The Gospel Magazine. His works were published after his death by his executor (1783, 8vo), with an enlarged Memoir (1925, 6 vols. 8vo). One of his most cul-

eterbated hymns was:

“Rock of ages, cleft for me,
Let me hide myself in thee,” etc.

See Allibone, Dict. of Brjt. and Amer. Authors, s. v.; Tyerman, Life and Times of John Wesley, iii, 139, 190, 210; Belcher, Historical Sketches of Hymns, p. 248; 250. Christopher, Hymn-writers and their Hymns, p. 46-49.

Topographical Terms. We have had continual occasion in this Cyclopedia to point out the great accuracy with which these are used in the original languages of the Scripture, especially the Hebrew, although often obscured by the want of exactness and uniformity in the A. V. It is our purpose under the present head to present a general view of such terms, referring for details to the respective articles. Much has already been done in this direction by Dean Stanley in the appendix to his work on Sinus and Palestine. See Geography.

A. LAND.

1. Tracta (including especially depressions, levels, and barrens).

1. Eneik (&#8220;h24), a valley, used in general (Num. xxv, 29; Josh. viii, 13; xiii, 18; Judg. i, 19, 24; vi, 13; 1 Sam. vi, 13; Bethlehem; 2 Sam. xvii, 18) "a vale"; 1 Kings xx, 28; 1 Chron. xiii, 15; Jer. xxvii, 20; 40, 41; 51, 15; II Chron. xxv, 20; Amos vii, 5; Jer. xi, 18; Ps. xcvii, 4; Pr. xxv, 4; or specifically "valle of Sodom" (Gen. iv, 8, 9, 10); "valley of Sheave" (ver. 17), "vale of Hebron" (xxiv, 14), "valley of Achor" (Josh. vii, 30; xv, 7; Jer. ii, 3; Hag. ii, 13); "valley of Asa-

zon" (Josh. xiii, 13); "valley of Rephaim" (xxv, 16, 17); 2 Sam. vi, 10; xxii, 13; 1 Chron. xi, 16; xxiv, 13; 2 Chron. xvi, 1; Judg. vi, 23; viii, 1, 8; Hosea i, 5: probably also 1 Sam. xxvii, 1; 1 Chron. i, 7; "valley of Kezib" (xxvii, 21), "valley of Siloam" (xxvi, 21), "valley of Elah" (xxi, 10), "valley of Gibeon" (xxx, 4), "valley of Jehoshaphat" (Joel iii, 12, 12), "valley of Decision" (ver. 14), "Beth-emek" (xxvii, 27).

2. Ge (Nero or 2), a ravine (A. V. invariably "valley"), used generally (Psa. xxvii, 4; Isa. xxxv, 11, 14; xiv, 1; Jer. ii, 13; Ezek. vi, 2; Mic. ii, 6; Zech. iii, 10, 20, and specifically of Moab (Num. xvi, 10; Deut. iii, 19; iv, 46; xxv, 6, 6), Hinnom (Josh. xv, 8, 20; 21, 26; 2 Chron. xxx, 18; Neh. vii, 30; Jer. vi, 31; Acts xxiv, 25, xxv, 33); prob. Isa. xi, 5: also "valley-gate." Chron. xxiii, 15; Neh. xi, 18, 18, 13; Zeph. iii, 9, 17; Zech. i, 17, 20; Zechar. (1 Sam. xviii, 13; 1 Kings xxiv, 15; 2 Kings xvii, 17; 2 Chron. xxxvii, 18; Salt (2 Sam. xvi, 22); 2 Kings xiv, 17; 1 Chron. xvii, 12; 2 Chron. xxxvii, 18; 2 Kings xxiv, 17; Chronicles); "valley of Jehoshaphat" (Joel iii, 12, 12), "valley of Decision" (ver. 14), "Beth-emek" (xxvii, 27).

3. Ge (2), a date, namely, of Kirjathaim (Num.
xxvii, 36, and the kings (Gen. xiv, 17; 1 Sam. xviii, 13 thine and without倒是)

4. Metallurgy (&#8220;8232; or 9999) or a dell (Zech. i, 8).

5. Hithe (Hithip &#8221;22), a broad plain between mountains, used generally (Deut. vii, 10; xii, 11; Ps. civ, 8; Is. xii, 13, 14, 14, 14; ver. 13), specifically: "valley of Jericho, valley of Eschol," valley of Lebanon (Num. xxvii, 36; vs.): 2 Kings xxv, 29; Zech. x, 11; "valley of Ono" (Neh. vi, 3); "valley of Dura" (Amm i, 5).
There remain the two distinctive terms for a stony promontory or mountain-top, or for the contents of such a rock: -

12. **Tar** (תָּר), Chald. and Arab. Tur, a rock or outstanding block of stone whether fixed or boulder, of frequent occurrence (A.V. "rock"), both literally (Deut. xv, 23; Josh. ii, 4; 2 Kings ix, 25; Isai. xix, 10; 16, 6, etc.) and in only a few cases referring to the height of the rock (Num. xxiii, 1; Psai. i, 2, etc.); in one case, presumed to be a "summit" rather than a rock, is specifically applied to Horeb (Exod. xvii, 6), the rock of Oreb (Judg. vii, 25; Isa. x, 36), and is an element of the names Habukkah-Hazzirim (8 Sam. ii, 16), and Boeth-bor (Josh. v, 36).

In connection with *Tar* twice occurs the peculiar term *V’r’ (בָּר'), a hole or "cleft" (Exod. xxxii, 29; Isa. ii, 21).

13. **Sel'a (סֵלָה), a cliff or abrupt and elevated rock, especially in personification (Psa. xvii, 2; xxi, 9, etc.), and as a parallel with *Tar* (Psa. xxxii, 2, 5; lxxviii, 19, 16; Isa. vi, 21, etc.). In the A.V. it is loosely rendered "rock," "stone," etc. It is applied generally to the spot in Kadesh whence Moses brought forth water (Num. xx, 6, 10; 13, Neh. iv, 18; Psa. lxxviii, 20), and Jezreel-manhelekh (1 Sam. xxix, 28) also as a proper name, e.g., to Tir (Isa. xx, 15). But with the art., Isa. xi, 15, etc.

In exclusive connection with *Sel’a* are found the following descriptive terms: Chagasisim (חָגָסֵי), chama (Cant. ii, 14; Jer. xi, 16; Obad. 3), Selph (סֵלֶף), a cliff (Judg. xiv, 8, 11; Isa. ii, 21; Zeph. iii, 8), Tecokishch (תָּכָקֶש), a bold spot, as the summit of a rock exposed to the drying sun (Neh. iv, 18; Ezek. xxxiv, 7, 5; xxxvi, 4, 14; 2Kgs. i, 22), cranny of the rock (Jer. xii, 1, 4; xxxv, 10); and Sel’ka (סֵלֶקה), a tootl or sharp edge or a cleft in a rock (Isa. xxxv, 28; 1 Sam. iv, 4, 5); also as a proper name (vii, 16).

B. WATER.

1. Flowing (including the valley or bed through which it courses): of these the first two are the most general and distinctively descriptive.

11. Khadish, the Alludian river (as almost always rendered in the A.V.), the Arab. nahar; used generally in the poetical books of watercurses and of the sea (Job xiv, 11; xxxi, 17; xxxii, 11; xxxiv, 11, xli, 12; Psa. xxxv, 4; xlv, 5; xlix, 13, 16; lxvi, 3; lxxiv, 8; lxvi, 19; lxvi, 21; lxviii, 11; 14; Jer. ii, 18; Isai. xxv, 2, 3; xxxii, 21; xl, 11; lxx, 22; xli, 13; 16; lii, 12; li, 14; also a stream of fire (Dan. vii, 10); and specifically to some of the great rivers of Mesopotamia and Egypt (Gen. ii, 10, 13, 14; xv, 15; Exod. xvii, 8, 9; 7, 5; 2 Kings v, 23; 9, 2; 10, 18; 31, 13; Isai. xvii, 1, 5, 6; Jer. xvi, 19, 21, 31, 36; Isai. xvii, 1, xi, 5, 6; Jer. xvi, 10, 11; Dan. vi, 3; 4; Zeph. ii, 3, 13; Ezek. xiii, 12; Joel. ii, 12; Zech. i, 10), or in connection with the Tigris (Armen-Nohrham, Gen. xxii, 10; Deut. xxxiv, 4; Gen. xxii, 10; title of the Josh. v, 14; 15). It is, as it were, the sea of the desert; never the Jordan (unless, perhaps, that or the Dead Sea intended); and always the river with the art. it specifically designates the Ephraimites, either alone (Gen. xxxi, 21, 35; xlix, 10; Ezeki. xxviii, 21; Josh. iii, 14; xxxii, 8; Psa. lxxxvii, 16), or in combination with the other great river, the Nile (Ex. xxvii, 14; 1 Kings vi, 24, 34; xv, 15; 1 Chron. ix, 14; xix, 16; 3 Chron. ix, 10; Neh. ii, 7; 9, 3; Isai. x, 11; xxxi, 8, 12; xxxiii, 12; xxxvii, 1, 19; 16; Jer. xi, 2, 6, 10); while in the plural it apparently denotes the canals or branches of the same river (Psa. lxxxiv, 20; lxxxvii, 17; Isai. xiii, 27, 2; Ezek. xxxvi, 4, 15). In the remaining terms, which in the imagery of the East, are applied to the various parts of a river: Yd' (יָד), a "hand" or side, either right or left (Numm. xiii, 29; Deut. xi, 37; Judg. xxi, 30; Saphad' (סַפָּה), a "lip" or brink of a river or of the sea (Gen. xxiv, 17, 11; xiv, 17, 17; Exod. ii, 5, vi, 14; xxiv, 5; Deut. ii, 25; iv, 14; Josh. vi, 2, 12, 12; 1 Kings iv, 29; ix, 26; 2 Kings ii, 13; 2 Chron. viii, 17; Ezek. xxxvi, 6, 12, 7, 18, 19; Dan. vii, 5, and so of the moulus of the sea of Solomon (1 Kings iv, 25); and Lashb' (לַשְׁבָה), a "tongue" or bay (Josh. vi, 2, 5, 5, 14, 9; lxxi, 19; Isai. x, 15; Godh' (גֹּדֵת), banks of the Jordan (Josh. iii, 16, 15, 18, 14; 1 Chron. x, 16; or of the Ephraimites, Isai. viii, 7); Kareth (כָּרֶחֶם), the extreme limit or end (1 Sam. xiv, 27), whether of a river (Josh. vii, 5; xv, 19), of the water (iii, 8, 10), or of a rock or a cleft (viii, 22), and so of a country (Gen. xxiv, 26; xix, 30, 40).


TORGAU, CONVENTION OF

scriptions of locality, which, to a modern Occidental, often seem vague and casual, are generally found, when carefully scanned, to be remarkably precise and graphic, a fact which later travellers are beginning to appreciate. Instances of this abound in the dooms-day book of Joshua, and many of them have pointed out under the art. Town. A question of much practical importance has arisen respecting the lists of towns in the various tribes given in that book, whether they are arranged in geographical order. The presumption, growing out of the minute character of the delineation, evidently copied from some memorandum of survey, is in favor of such accuracy, and this is confirmed by the fact now well recognised by commentators, that the list of nations mentioned in Acts ii, 9-11 proceeds regularly from the East to the West. Lieut. Conder, in his papers in the Quatr. Reports of the "Pal. Explor. Fund," bases many of his proposed identifications of places on this theory, which he elaborately defends. We are inclined, however, to doubt its trustworthiness for that purpose, as the Oriental mind is not so uniformly methodical as this view implies; and we have found very frequent reason to depart from such a rule in the indications of identification that we have pointed out under the various places named.

Torr. See Turtle.

Torah (fully Massēkoth Sēpher Torah, מַסְכּוֹת ספר תורה), or Treatise of the Law, is a Talmudic treatise containing enactments as to the manner in which, and the material on which, the law is to be written. The five chapters of this treatise consist of full information, especially the first and fourth; the former containing some notices concerning the Sept., the latter bearing on the sacred text. As to the Sept., see, under that head, Talmudic Notices concerning the Septuagint, in this Cyclopa. The fourth chapter gives the passages in which the word מַסְכּוֹת denotes the Deity or has a different signification. These differences are also noticed in correct editions of the Hebrew text by the words שָׁיֵם and לֹא, i.e. holy or profane, thus enabling the student at once to discern whether מַסְכּוֹת should be translated God or gods, or judges, etc. This treatise has been edited, with six others, by Erlewine (Philadelphia, Main, 1881), under the title תהלים השטרו: also with the Latin title, Septem Libri Talmudici Parvi Hieronymiani quas nunc primum secundum MS. e Bibliotheca Clarissimi Carmoni Onolodi, edid. (B. P.)

Torch is the occasional rendering in the A. V. of מַשְׁמַר, lappid (Zech. xii, 6), which usually signifies (and is translated) a lamp; and so לֹא, (John xviii, 3). In Nah. ii, 3 [Heb. 4] it represents מַשְׁמַר, pelsenah, which rather signifies iron. See Steel. The distinction in the East between a torch and a lantern (q. v.) is not very marked, as both are often but forms of flambeau. See Lamp. A flaming torch is sometimes quoted as the symbol of great anger and destruction (Zech. xii, 6). So also Isaiah (vii, 4) compares Rezin, king of Syria, and the king of Israel, two bitter enemies to Ahaz, king of Judah, to "two tails of smoking firebrands." See Firebrand.

Tordesillas, Moses, a Jewish writer who flourished in 1373 at Avila, in Spain, is the author of רביה של brunette, in which he critically examines 123 passages of the Old Testament, regarded by the Christians as Messianic. This work originated through a controversy which he had had with a Jewish convert at Avila: and, for the benefit of the congregations of Avila and Toledo, he collected all the material, which he laid down in his רביה של brunette, forming the second part of a work bearing the general title רביה של brunette, the first part of it being entitled רביה של brunette. See Fürst, Bib. Jud. iii, 435; De Rossi, Dizionario Storico (Germ. transl.), p. 317 sq., and Biblioth. Jud. Antich. p. 26. (B. P.)

Torgau, Convention of. Among the German Reformers there was considerable difference of opinion on various subjects, which opinions were advanced and supported with great earnestness. All good men friendly to the new Church were desirous of a termination of so many bitter contests, because it was manifest that the papists turned them to their own advantage. After an unsuccessful endeavor to bring about a settlement of these controversies by a conference at Altenburg, it was thought best that a formula or book should be drawn up by wise and moderate theologians, in which these controversies should be examined and decided. James Andreae, a theologian of Tubingen, was appointed to this work in 1659. This business was hastened by the conduct of Kaspar Peucer, son-in-law of Melancthon, who, with others, endeavored in 1570 to abolish throughout Saxony the doctrine of Luther respecting the Lord's supper, and introduce instead that of Calvin. In 1571 they expressly declared their dissent from Luther respecting the doctrine of the supper and the person of Christ; and, the better to accomplish their wishes, they introduced into the schools a catechism drawn up by Peucer, and favorable to the doctrine of Calvin. Accordingly the elector Augustus summoned a convention of theologians at Torgau in 1574. Having clearly learned the views of the Crypto-Calvinists, as they were generally called, he treated them with severity, imprisoning some and banishing others. After various consultations, James Andreae especially, in a convention of many divines assembled at Torgau, by order of Augustus, drew up the treatise designed to bring peace to the Reformed Church, and which received the name of the Book of Torgau. This book, after being
examen and amended by many theologians, was again submitted to certain select divines assembled at Germany, and resulted in the famous Formula of Concord (q. v.). See Musheim, Ecclesiastical History, V, iii, 151 sq.

Torquemado, Alonso Mongrovejo, St., a Spanish prelate, was born at Mayorga in 1508, and studied at Valladolid; he was ordained a priest while still in his youth, and was destined for a clerical life. From this he was called, in 1575, to the College of San Salvador. In 1580 he was made archbishop of Lima; he was consecrated at Seville, and immediately departed for Peru. He entered Lima May 24, 1581. The diocese covered a large extent of territory, but did not enjoy a reputation of community and devotion very commensurate to his character; but Torquemado determined to make a tour of it in person. He sent evangelists into the remote districts, and did all in his power to elevate the Indians, who became much attached to him. His liberality was great, and crowds of poor people would wait at his door for alms. His knowledge of the language rendered access to the people easy, and his labors were incessant. But the fatigue of his long journeys and the warm climate proved fatal, and Torquemado died during his third episcopal tour, March 28, 1606. He was beatified by Clement XI in 1679, and canonized in 1726. See Precott, Conquest of Mexico, V, 3; Pinto, Vida de Don Torquemado, Archbishop of Lima (Madrid, 1658); Hoefner, Nouv. Biog. Générale, s. v.

Torquemado, or Torquemada, was born in 1492, and was a monk of the Order of St. Dominick at Torquemada, Spain, and prior of the monastery of Santa Cruz at Segovia. He was appointed by Ferdinand and Isabella inquisitor-general in 1483, and confirmed in that post Oct. 17 of that year by pope Innocent VIII, who gave him the title of "confessor of sovereigns." In the course of sixteen years he gave evidence of his piety in less than a thousand victims, besides executing nearly as many in effigy, condemning ninety thousand to perpetual imprisonment and other severe punishments, and expelling from Spain above eight hundred thousand Jews. In his later years his authority was curtailed by the appointment of four colleagues by order of pope Alexander VI. He died at Avila, Sept. 16, 1498. See Hoefner, Nouv. Biog. Générale, s. v.

Torquemada, Tomas de, the first inquisitor-general of Spain, was born in 1492, and was a monk of the Order of St. Dominick at Torquemada, Spain, and prior of the monastery of Santa Cruz at Segovia. He was appointed by Ferdinand and Isabella inquisitor-general in 1483, and confirmed in that post Oct. 17 of that year by pope Innocent VIII, who gave him the title of "confessor of sovereigns." In the course of sixteen years he gave evidence of his piety in less than a thousand victims, besides executing nearly as many in effigy, condemning ninety thousand to perpetual imprisonment and other severe punishments, and expelling from Spain above eight hundred thousand Jews. In his later years his authority was curtailed by the appointment of four colleagues by order of pope Alexander VI. He died at Avila, Sept. 16, 1498. See Hoefner, Nouv. Biog. Générale, s. v.

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Torrone, Lelio della, professor in the Rabbinc College at Padua, was born in the year 1804. When sixteen years of age he was teacher in Turin, and in 1826 he was appointed preacher there. When, in 1827, the Rabbinc school was opened at Padua, he was appointed to this chair. He died in 1855, and in 1878, Torre wrote in German, Italian, French, and Hebrew. Of his publications we mention, Specchio, o sia Torah Sotnica delle Congregazioni Ebraiche secondo le Regole dell' Analogia, etc. (Padua, 1829); Die Einfluß der Forschung auf die Geschichte der Juden (ibid. 1841); Della Società del Basso Ebraico, etc. (ibid. 1842); — Della Condi- zione degli Ebrei sotto l'Impero Germanico nel Medio Evo (ibid. 1842); —I Salmo Volgarizati in Teatro Massoretico, etc. Istituti con Argomenti e Note (Vi- ennna, 1845); —La Confi- dence des Païres, Nuove Traduzioni, etc. (2d ed. Padua, 1862). See Fürst, Bibl. Jud., iii, 435 sq.; Kayserling, Bibliothek jüdischer Kan- selredner, in Hebräisches u. literarisches Beiblatt zu der Gesammtheit der Juden, etc. (Berlin, 1868), p. 28; Servi, in Educat. torrre lernend..., 1845, 1872.
Hence he was translated to the metropolitan church of Mechlin, where he died, in 1595. Torrientius founded a college of Jesuits at Louvain, to which he left his library, coins, etc. In 1622 he wrote Latini Poëma (Antwerp, 1624; reprinted by Plantin), he wrote Commentaries upon Suetonius (1592) and Horace (1608, 4to).

Torrey, Joseph, D.D., a Congregational divine, was born at Rowley, Mass., Feb. 2, 1797; and graduated at Dartmouth College in 1816. After studying theology at Andover, he became in 1819 pastor of a Congregational Church at Royalton, Vt. In 1827 he accepted the professorship of Greek and Latin in the University of Vermont, which position he retained until 1842, when he was chosen professor of intellectual and moral philosophy. This chair he occupied until his death, at Burlington, Vt., Nov. 26, 1867. He was president of the university from 1863 to 1865. Mr. Torrey was the author of a posthumous volume of Lectures:—A Theory of Art (1875);—editor of the Remains of President James Marsh (1843);—Select Sermons of President Worthington Smith (1861); to both of which he preface carefully prepared Memoirs;—and translator of Neander's Geschichte der christlichen Kirche und Religion (Boston, 1854, 5 vols.). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Torrey, Reuben, a Congregational minister, was born at Weymouth, Mass., April 3, 1789, and was a graduate of Brown University in the class of 1816. He was licensed to preach in 1817 by the Rhode Island Congregational Consecration, and, while pursuing his theological studies, preached more or less in different places. He was ordained in May, 1820, and became pastor of the Congregational Church in Eastford, Conn., where he remained for twenty years (1820-40). On resigning, he acted as supply of the pulpit of the Church in North Madison, Conn., for two years (1841-43) and for the next five years (1843-48) was pastor of the Church in Prospect, Conn. Subsequently he was pastor for seven or eight years in the Church in North Madison, Conn., and in 1852 removed to Elmwood, a part of Providence, R. I., to take charge of a Church newly formed in that section of the city. His pastorate with this Church continued for eight years (1852-60). The remainder of his life was spent in Providence, where he died, Sept. 22, 1870. (J. C. S.)

Torrigiano, Pietro, a celebrated Italian sculptor, was born at Florence about 1472. He studied the antiquities in the gardens of Lorenzo the Magnificent in company with Michael Angelo; but, becoming jealous of the growing distinction of the latter, he assailed him so violently that he was obliged to leave Florence. He went to Rome, where he was employed by pope Alexander VI; but he afterwards gave up his profession, and became a soldier under the duke of Valentino, and also under Vitelli and Piero de’ Medici. He again returned to his profession, and, executing several bronze figures for some Florentine merchants, accompanied them to England. He was employed by Henry VIII in erecting the tomb of Henry VII in Westminster Abbey, which was completed in 1519, and it is supposed, the tomb of Margaret, countess of Richmond, in Henry VII’s Chapel. He left England finally in 1519, and visited Spain, where he executed several pieces of sculpture for conventa, etc., and, among others, a group of the Virgin and Infant. This was so beautiful that the duke de Arco was induced to make a liberal payment. Disappointed in receiving a large quantity of copper coin, amounting to only thirty ducats, he seized a mallet and shivered the work into a thousand pieces. The duke accursed him to the Inquisition as a sacrilegious heretic for destroying a figure of the Holy Virgin. Torrigiano was condemned, but avoided the ignominious end which awaited him by starving himself. He died in 1522. See Spone, Bibl. Dict. of Fine Arts, s. v.

Torrolese ( roma), so called, according to Genesis, from moving slowly; Sept. d phochothos d χα- ριας; Vulg. crocodilus occurs only in Lev. xi, 29 as the name of some unclean animal. Bochart (Hieroz., ii, 463) with much reason refers the Heb. term to the kindred Arabic dhab, a large kind of lizard, which, from the description that is given by Damir, appears to be the Psaumusaurus scincus, or Monitor terrestris of Cuvier (Regne Anim., ii, 28). This lizard is the warm-blooded of the Arabs, i.e. the land-reptile (V. terrus arnwmusius), in contradistinction from the warm-blood, i.e. the water-lizard (Monitor Niloticus). It is common enough in the deserts of Palestine and North Africa. It is probably the phochothos χαριας of Herodotus (iv, 192) and Dioscorides (ii, 71), or perhaps their σαραγως, the Scelus officinallis. See SMITH. The land-monitor (Psaumusaurus scincus) is a lizard three or four feet in length, which, living in the sandy and rocky wastes, subsists on the beetles and other small animals that are found in such arid situations. It is of a yellowish or dusky tint, with darker green spots and bands, and with yellow claws. Travistan, however, thinks the animal in question is the "Uromastix epi- nicea, a large species of lizard very common in the deserts and sands of North Africa and Arabia. It is also well known in the Judean wilderness, living in holes of the rocks and burrowing in the sand. It sometimes attains the length of two feet. Its most peculiar character is its powerful spiny tail, broad and massive, and incrust with close rows of stout prickly scales. This is its weapon of defence, which it uses with effect against its assailant. Its color is grass green, spotted with brown, but darker when irritated. It has a slow and awkward gait, turning its head from side to side with great caution as it walks. It rarely bites, but when it does nothing will induce it to relinquish its grasp. It feeds chiefly on beetles, but will attack larger animals, even chickens, when in confinement. It is eaten by the Arabs’ (Nat. Hist. of the Bibl., p. 250). See LIZARD.

The same Hebrew word ᾳτα ḥ, translated "covered [wagons]" in Num. vii, 3, and the same idea seems to be prominent in Isa. lviii, 20, where our translators have rendered it "littera." According to Genesis, it means in both these passages a sedan or palanquin (so called from being gentry borne). See LITIC. Several kinds of the palmulous or Palestine and the surrounding regions. Among the land-tortoises the bordered tortoise (Testudo marginata), probably the χελώνα χαριας of Aristotle—a little species closely resembling the common T. Grega—replaces this latter in Egypt and the coast of Barbary; and a near ally, T. Mauritanica, extends throughout North Africa and Western Asia, from Algiers to the Caspian. Besides
TORTOSA, COUNCIL OF

Water-tortoise of Palestine (Emys Carpica). These are very marsh-tortoises (Emys, etc.) are common in the marshes of some of those regions and are particularly troublesome to horses wading or drinking (see Wood, Bible Animals, p. 507 sqq.). See ZOOLOGY.

Tortosa, COUNCIL OF (Concilium Dertuanse). This council was held in Tortosa, a cathedral city of Catalonia, Spain, in 1429, by Peter, cardinal de Foix. All the prelates and many ecclesiastics of the kingdoms of Aragon and Valencia, and of the principality of Catalonia, attended. The king's letters-patent confirming the liberties and immunities of the Church were read, and at the end of the fourth session twenty canons were approved and published.

4. Orders that all benefited clerks and ecclesiastics in holy orders shall keep breviaries, in order that they may say the office privately when hindered from attending in the choir.

5. Forbids the elevation of unworthy persons to holy orders.

6. Orders curates every Sunday to teach by catechising some part of the things necessary to be known by Christians in order to salvation, which it declares to be as follows: (1) What they ought to believe, contained in the articles of the faith. (2) What they ought to pray for, contained in the Lord's Prayer. (3) What they ought to keep, contained in the ten commandments. (4) What they ought to avoid, viz. the seven mortal sins. (5) What they ought to desire, viz. the joys of Paradise. (6) What they ought to fear, viz. the terrors of hell.

7. Orders neophytes to bring their children to church within eight days after their birth, in order that they may receive baptism.

15. Forbids the delegates of the holy see to go beyond their commission.

See Mansi, Concil. xii. 406.—Landon, Manual of Councils, s. v.

Torture (Lat. tortura, to twist) is pain inflicted as a judicial instrument for extracting evidence from unwilling witnesses or confessions from accused persons. The practice is an ancient one. In ancient Athens slaves were always examined by torture, and their evidence seems on this account to have been deemed more valuable than that of freemen. Any one might give up his slave to torture, or demand that of his opponent, and a refusal to do so was considered as a strong presumption against a person. No free Athenian could be examined by torture, and it was not inflicted upon Roman freemen or citizens until the time of the emperors. Then it was sometimes inflicted upon even freemen to extract evidence of the crime of lex majestas, and thus it became a part of the Code of Justinian. Hence it was adopted during the Middle Ages by all European states in which the Roman law was the basis of legislation. It was adopted early and extensively by the Italian municipalities. In Germany elaborate apparatus for its infliction existed, not merely in the dungeons of the feudal castles, but in the vaults beneath the town-halls of Nuremberg and Ratisbon, where the various implements used are yet to be seen. It continued to be practiced in the prisons of Germany until they were visited by Howard, in 1770. It ceased to be a part of the judicial system in France in 1789; and in Scotland it was still in frequent use after the Restoration, and was only abolished by 7 Anne, c. 31, sec. 5. In Russia it was done away with in 1801. In the United States it has never been reckoned an adjunct of judicial examination.

The first instance we have of its use in England is in 1316, in aid of the ecclesiastical law, during the struggle between pope Clement V and the Templars. Ed-

ward II, when requested to sanction the infliction of torture by the inquisitors in the case of certain Templars accused of heresy and apostasy, at first refused, but, on a remonstrance by the Clement, by a bull to the council, and on the recommendation of the council the inquisitors were authorized to put the accused to torture, but without mutilation or serious injury to the person or effusion of blood. During the Tudor period, the council assumed the power of directing the torture, in the interests of the Tower, and other officers against state-prisoners and occasionally also against persons accused of other serious crimes. Under James I and Charles I torture was less resorted to, and only in state trials. It was inflicted for the last time in May, 1640. The worst application of torture was found in the hands of the Inquisition. In 1791 pope Innocent IV called on the secular powers to put to the torture persons accused of heresy in order to extract confessions against themselves and others. The necessity of secrecy in the proceedings led to its extensive adoption, and to refinements of cruelty in its use before unknown. See Inquisition.

The inhumanity of torture have been many and various. The scourge was the usual instrument of torture among the Romans, who also made use of the equeulums, a sort of upright rack, with pincers added to tear the flesh, etc. The most celebrated instrument was the rack, known in the south of England, and in the 2d century, was used in the Tower by the duke of Exeter, constable of the Tower. The "boot" was the favorite French instrument of torture. In this rings of iron were pressed around the legs, and wooden wedges driven between them and the flesh until the muscles were reduced to jelly. Among other means of torture were the "thumb-screw," "iron galutantes," the "little eace," a narrow cell in which the prisoner was confined for several days, and in which the only position possible was one which cramped every muscle; the "scavenger's (properly Skevington's) daughter," the invention of Sir William Skevington, an instrument which compressed the body so as to start the blood from the nostrils and often from the hands. The torture by water, crucifixion, the fastening of limbs to trees which were forced into proximity to each other and then suffered to fly apart, and pouring melted lead into the ears, are but a few of the means by which punishment has been inflicted.

See Barum, Romanism as It Is (Index); Jardine, On the Use of Torture in the Criminal Law of England (Lond. 1839, 8vo); Maclaurin, Introduction to Criminal Trials; Nicolas, Si la Torture est un Moyen Sûr à Vérifier les Confessions (1845); Seigneur, Sur la Question chez les Grees et les Romains; Mittermaier, Das deutsche Straesserfahren, vol. i. See TORMENTOR.

Towwood Excommunication. After the skirmish at Airnmoor and the execution of Cameron, Cargill, during a field-preaching at Towwood, near Stirling, publicly excommunicated the king, the duke of York, the duke of Monmouth, the duke of Lauderdale, the duke of Rothes, General Dalziel, and Sir George Mackenzie. According to tradition, Rothes, during a dangerous sickness the following year, sent for some of the Presbyterian ministers, and in a fit of remorse confessed the justice of the sentence. The duke of Hamilton added, "We bainish these men, and yet when dying we send for them."

Tosaphoth (חיכוי) denotes those additions or supplementary glosses to Rashi's (q. v.) commentary on the Talmud which are found along with the latter in every edition of the Talmud. The disciples of Rashi, when they found that their master's expositions could be extended and improved, set about this work of exposition immediately after his death, filling up every gap, and using up every scrap which the master had left. Out of reverence for him, they would not
put down their opinions in an independent manner, but denominated them τὰ προσθήκαια, additions, and hence they were called Tossiphists. The first Tossiphists were his two sons-in-law, R. Meier ben-Samuel and Jehudah ben-Nathan, the latter called by way of abbreviation Ḥiram, ר"יחר; his three grandsons, R. Isaac, R. Samuel, and R. Jacob Tam, sons of R. Meier, who are respectively called from their initials Ḥiram, ר"יחר; R. Shalom, ר"שלום, and R. Tam, ר"תא; and, lastly, R. Isaac ben-Asher of Spires, called Ḥiram, ר"יחר; R. Rabbi Yehudah, ר"רבי יהודה, also a relative of Rashbi.

The latter is called רבי יהודה תלמידו, or the Tosippist קין סיוון. Besides Joseph Hen, the sons of Joseph Porat, son of Samuel ben-Meier; Isaac ben-Nathan, son of Don-piare, also called Isaac the Elder, a nephew of R. Tam; Samuel ben-Natranai, called Ḥarshat, הרשח; Isaac ben-Mordecai, of Augsburg; Isaac Halabau ben-Jacob, of Prague, etc. They are enumerated by Zunz in his Zur Geschichte und Literatur (Berlin, 1845, p. 29 sq.), where the student will find all necessary information. (B. P.)

Tosi, Joseph, a Roman Catholic theologian, was born in Rome about 1444. He was educated in Styria. In 1486 he received holy orders, and in 1491 was consecrated at Vienna as doctor of theology. In the same year he was called professor of dogmatics to Grätz, where he remained until the year 1488. He then went to Vienna and lectured until the year 1471, when he was appointed confessor and dean of the university to the bishop of Vienna. He published, Lectures on the Syllogism Errors of the Papal Encycl. dated Dec. 8, 1864 (Vienna, 1865):—Ueber Religionsphilosophie und Wissenschaft, Darwinismus und den Ursprung des Menschen (Grätz, 1865). Comp. Literarischer Handwörter für das kathol. Deutschland, 1866, p. 59, 158; 1873, p. 326. (B. P.)

Tostado, Alonso, a Spanish prelate, was born at Madrigal in 1400. He studied in Salamanca, and at the age of twenty-two received his degree. He was elected to the chair of theology, and soon gained a wide reputation. In 1431 he was sent to the Council of Basle, and by some of his utterances attracted the attention and condemnation of the holy see. In 1443 he was ordered to appear before an assembly of theologians at Sienna, and was convicted of unsound doctrine. On his return to Spain, through the intercession of the king, he received the bishopric of Avila, and was also member of the Council of Castile. He died near Avila Sept. 3, 1465. His works are numerous, and a large number were published at Venice 1457, 24 vols. fol.; they consist of mystical commentaries on the lives of the saints in the Bible and on Matthew. Besides these are Comentario sobre Ezequiel (Salamanca, 1506):—Confesionario (Logroño, 1520). See Viera y Clavijo, Elogio de Alonso Tostado; Antonio, Bibl. Hist. Vetus.—Hoefer, Nouve. Biogr. Générale, s. v.

Total Abstinence. See Temperance.

Toil (1 Chron. xxvii, 9, 10). See Tof.

Toile, Council of. See Togo, Council of.

Toulmin, Joshua, D.D., an English Unitarian minister, was born in London May 11, 1740. Educated at a Dissenting academy, he became minister of a Dissenting congregation in Colyton, Devonshire, and in 1765 of a Baptist congregation in Taunton. Afterwards he adopted Unitarian views from Harvard College in 1794, and in 1804 was chosen one of the ministers of the Unitarian congregations in London, at Birmingham, formerly presided over by Dr. Priestley. Here Dr. Toulmin continued his labors until his death, July 28, 1815. He was an able preacher and an industrious writer. He wrote, Sermons to Youth, etc. (Homity, 1770, 12mo; 2d ed. Taunton, 1789, 8vo):—Memoirs of F. Socinus (London, 1777, 8vo):—Dissertations on the History of Christendom (1785, 8vo):—Review of the Life of John Hiddle (1789, 8vo; 2d ed. 1791, 8vo):—History of the Town of Taunton (1791, 4to):—Sermons

TOULOUSE, COUNCILS OF (1810, 8vo):—Historical View of the Protestant Dissenters in England under King William (1814, 8vo):—Besides single sermons, works on baptism, etc. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Darling, Cyclop. Bibl., s. v.

Touleuse, Councils of (Concilium Tolosanum). These councils, generally held in Toulouse, a city of France, capital of the department of Haute-Garonne, and situated on the Garonne. It has in it the very remarkable Church of St. Sernin, a masterpiece of Romanesque architecture, recently restored by Viollet-le-Duc. The Church of the Cordeliers was erected in the 13th century, and destroyed by fire in 1671.

I. The first Council of Toulouse was held Sept. 13, 1056, eighteen bishops being present. Rambaldus, archbishop of Aries, and Pontius, archbishop of Aix, presided. Thirteen canons were published.

1. Forbids simony.
2. Forbids any fees for consecrating a Church.
3. Forbids all buying and selling of Church preferment.
4. Enacts that, if a clerk have entered upon the monastic state in order to obtain an obby, he shall be compelled to continue the religious life, but shall be entirely excused from the honor he coveted.
5. Orders that their monks follow the rule of St. Benedict in their manner of life, food, dress, etc. Any abbot violating (corrupting) these institutions to be corrected by his own bishop.
6. Enjoins celibacy upon priests, deacons, and other clerks holding ecclesiastical dignities; offenders to be deprived.
7. Forbids, under pain of excommunication, lay persons to speak in the Name of God, to curate the Temporal to 13, 15, 17, 18, 19, 20. Relate to the payment of Church dues and tithes.
8. Forbids, under pain of excommunication, all intercourse with heretics and excommunicated persons, unless for the purpose of converting them and bringing them back from their evil ways.

In this council Berenger, viscount of Narbonne, made complaint of the conduct of archbishop Guifroi, accusing him of giving away the lands appertaining to the Church of Narbonne to those who had borne arms for him. The event of his complaint is unknown. See Mansi, Cons. ix, 1084.

II. The second council was held July 5, 1119, pope Calixtus II presiding, assisted by his cardinals, and the bishops and abbots of Languedoc, Gascony, and part of Spain. Sixteen canons were published.

1. Is directed against the buying and selling of holy orders or livings.
2. Is directed against the followers of Peter de Bruis, a sect of heretics, on the ground that the secular authorities shall repress those who affect an extreme pietty, counterfeit the holy sacrament of Christ's body and blood, incite the clergy to prelude, and other ecclesiastical disorders, and lawful marriage; directs that they shall be driven out of the church as heretics.
3. Forbids to make slaves of free persons.
4. Excommunicates monks, canons, and other clerks who quit their profession, or who allow their beard and hair to grow after the fashion of the people of the world. See Mansi, x, 866.

III. Held in 1161, convoked by the kings of France and England, who were present. One hundred bishops and abbots of the two kingdoms attended, and solemnly recognised Alexander III as pope, to the exclusion of Victor IV. See Mansi, x, 1406.

IV. The Fourth Council of Toulouse was held in September, 1229. The archbishops of Narbonne, Bordeaux, and Auch were present, with many other bishops and abbots. Raymond, count of Toulouse, with several lords, attended; also the seneschal of Carcassonne, and the two convents of Toulouse. Forty-five canons were published for the extinction of heresy and the re-establishment of peace.

The first five enact that the archbishops, bishops, and exempted abbots shall appoint in every parish a priest and two or three laymen of good character, who shall take an oath constantly and minutely to destroy heretics in houses, caves, and every place in which they may be hidden. After the fact is proved, the person accused shall be brought before the bishop, the lord of the place, or his bailiff.
6. Orders that the house in which any heretic shall be discovered must be burned.

8. Forbids to punish any one as a heretic before the bishop has given his sentence.

10. That no one who have of their own accord recanted shall not be suffered to remain in their own villages, but shall be carried to some place free from all suspicion of the Romish faith, and there be constrained to wear their own clothes, and their own dress, and to be in their own houses; forbids to intrust them with any public office, etc.

11. Orders that such as pretend to be converted through fear of death, or from any other motive, shall be shut up, in order that they may never again commit the same.

12. Orders every man above fourteen years of age, and every woman above twelve, to adjure heresy, to make open profession of the Roman faith, and to swear to hunt out the heretics. This to be repeated every two years.

14. That no one shall be allowed to be present at the newly arrived upon confession of the court in presence of the whole community, to confess to their own priest three times a year, and to receive the holy communion at Christmas, Easter, and Whitsunday; those who neglect to do so to be considered as heretics.

15. That the laity have to have in their possession any copy of the books of the Old and New Testament, except the Psalter and such portions of them as are contained in the breviary or the hours of the Blessed Virgin; most strictly forbids these works in the vulgar tongue.

16. Declares all wills to be void which are not made in the presence of the priest or his vicar.

20. Forbids to absent one's self from church on Sunday.

24. Orders, according to the following plan:--on Christmas-day, feasts of St. Stephen, St. John the Evangelist, St. John the Baptist, St. Paul, and St. James; on Ascension-day, feasts of the Ascension, the Annunciation, and the Nativity of the Virgin Mary; on Easter:--the two days after Easter, the Sunday preceding Easter; Whit-Sunday, the day after Whit-Sunday, feasts of the Nativity of St. John the Baptist, and theFeast of the Holy Cross; the three days after Whit-Sunday, feasts of the Nativity of St. Mary Magdalene, St. Lawrence, St. Martin, St. Nicholas, and the Dedication of St. Mary; on the feast of St. Michael, and the feasts of the dedications of every church and of all saints to whose honor churches have been built.

25. Forbids to have in possession of castles and other fortified places to marry men who are enemies to the faith and to peace.

41. Orders judges to receive bribes.

Orders that counsel be provided gratis for the poor.

See Mansi, xi, 425.

53. This council was held in May, 1590, by the cardinal de Joyeuse, archbishop of Toulouse, assisted by the bishops of St. Papoul, Riez, and Lavaur, and the deputies of the bishops of Lombez, Pamiers, Mirepoix, and Montauban. Various regulations were made relating to the duties of bishops, chapters, benefited clerks, priests, and others; they also embrace the following subjects:--the number of clergymen, fees, vows, seminaries, hospitals, excommunications, residence, etc.---Mansi, xv, 1787. See Landon, Manual of Councils, s. v.; Hagenbach, Hist. of Doctrines, i, 143.

TOUP, Jonathan, an English clergyman and emigrant critic, was born at St. Ives in December, 1718; and, after a preparatory education in that town, to the school of Mr. Gurney, of St. Mary, removed to Exeter College, Oxford, where he took his degree of A.B. He was received at Pembroke Hall, Cambridge, in 1756. In 1760 he was appointed to the rectory of St. Martin's, and in 1774 he was installed prebendary of Exeter. In 1776 he was vicaraged to the vicarage of St. Mary's. He died Jan. 19, 1783. His classical publications include the following:

Emendationes in Statudum, etc. (London, 1780, 8vo; pt. ii., 1764, 8vo; pt. iii., 1766, 8vo;---Epistolae Critica ad Celerberrimum Virum Gulielmum Episcopum Glocersetrensum (ibid. 1767, 8vo;---Corona Posterioris, sive Appendicula Notarum atque Emendationum in Secretarys, etc. (London, 1770, 8vo;---D. Longini Omina quae extant Gr. et Lat. recensuit, etc. (Oxon. 1778, 8vo, with later editions). See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict. s. v.

TOURNÉLY, Honoré, a French Roman Catholic divine, was born Aug. 28, 1858, at Antibes. He received his early education at a seminary which he entered at a very early age. He was of poor stock, and, when only pre-

TOURNON, François de, cardinal d'Ostia, was born at Tournon in 1485. At the age of twelve he took the habit of the regular canons of St. Augustine at the Abbey of St. Anthony in Dauphiny. Francis I gave him the Abbey of Chaise-Dieu, and in 1517 made him archbishop of Embrun. In 1525 he became archbishop of Bourges, and in 1527 he was made cardinal, and increased with every year. Francis I loaded him with benefices and offices, and employed him in political and ecclesiastical intrigues.
soon after rose to the dignity of dean of the College of Cardinals. He was one of the principal negotiators of the Treaty of Madrid in 1526, and was actively engaged in bringing about the Peace of Cambrai. During the quarter between Henry VIII of England and the holy see, Tournon proposed concessions to Clement VII, which, if they had been accepted, would have prevented the whole Reformation in England. When Charles V invaded Provence, Tournon was made lieutenant-general of the French army, and directed the operations of the war. He represented France at the Conference of Nice, and in 1508 signed the treaty which gave France ten years of peace. Tournon was a bitter enemy of reform in whatever shape it might come, and stained his reputation by his bloody attacks upon heresy. The terrible persecution of the Vaudois was in great part of his instigation. At the death of Francis I he fell out of favor, and under Henry II was obliged to return to Rome. In his new diocese of Lyons he carried on a fearful persecution against the Calvinists. At the death of Henry II he returned to France, and was called to the councils of the queen mother. His appearance was the signal for new rigors, and he endeavored to obtain the return of the Jesuits, to whom he gave his college of Tournon. He had great influence over Charles IX, and what terrors may not be due to this fact? Tournon died at the abbey of Saint-Germain-des-Prés on April 22, 1562. He had little time, among his political affairs, to attend to letters, and left no works behind him. See Fleury-Ternau, Hist. du Cardinal de Tournon; L. de Saint-Martin, Hist. de l'Édit; de Thou, Hist. et Temp.—Hoefer, Nouv. Biog. Générale, s. v.

**TOURS, COUNCILS OF (Concilium Tyronense).** These councils were held in Tours, department of Indre-et-Loire, France. It is the seat of an archbishopric, and the archbishop resides here in a palace of uncommon beauty. It formerly contained the celebrated cathedral of Tours, which was destroyed in 1793, and of which only two towers remain.

I. The first council was held Nov. 18, 461, by St. Perpetius, archbishop of Tours, assisted by nine bishops. Thirteen canons were made for the restoration of the ancient discipline.

1 and 2. Enjoin celibacy upon bishops, priests, and deacons.

3. Forbid them to live, or be on terms of too great familiarity, with any woman.

4. Forbid a clerk to marry a widow.

5. Excommunicate those who renounce the ecclesiastical state.

6. Is directed against those who marry or offer violence to virgins consecrated to God.

7. Deprives of communion bishops who get possession of the bishopric of another, or who promote the clerics of another bishop.

8. Condemns them who fall away from a state of penance after having entered upon it.

9. Deprives of communion bishops who get possession of the bishopric of another, or who promote the clerics of another bishop.

10. Denominations made contrary to the canons to be null.

11. Condemns ecclesiastics who leave their own church and go to another diocese without their bishop's Leave.

12. Condemns clerics who leave their diocese to travel without letters from their bishop.

13. Condemns usury in clerics; allows other business and employment.

Mansi adds to these thirteen canons six others (Concil. iv., 1049).

II. Held Nov. 17, 566; convoked by order of king Chilperic, and composed of nine bishops, among whom were Germanus of Paris, Prætextatus of Touss, and Euphronius of Tours, who presided. Twenty-seven canons were published.

1. Orders provincial councils twice a year.

2. Ordinates to place the body of Jesus Christ upon the altar after mass, and orders that all shall be placed under the cross.

3. Ordains that the laity come to close the altar with the clerks during the service; but allows them, and women also, to enter the sanctuary for private prayer at other times, in order to receive the communion.

4. Orders each Church to maintain its own poor, that they may not be obliged to wander about.

5. Forbids clerks and lay persons to give letters commendatory (epistolium), and allows this to bishops only.

6. Ordains married bishops to live with their wives as with sisters.

15. Orders that monks who leave their monastery in order to marry shall be excommunicated from their orders, and put to penance; and that the aid of the secular powers shall be entertained in order to effect this.

17. Orders that preaching should take place during the three Rogation days and during the whole of Whitsun week; from that time to August 1, three days in each week; during September and October, three days in each week; and during December every day till Christmas. Again, on the first three days of January; and from Easter to Whitsun, three days in each week.

22. Allows hymns composed by an author of respectability to be used at the holy office, besides those of St. Ambrose.

27. Declares that bishops taking any fee, etc., for ordination are to be regarded not merely as guilty of sacrilege, but even as heretics.

See Mansi, v., 851.

III. Held in 813, by order of Charlemagne, for the purpose of re-establishing ecclesiastical discipline. Fifty-one canons were published.

1. Orders the people to be faithful to the emperor, and to pray for his preservation.

2. Orders bishops to give themselves to the study of the Holy Scriptures, and especially the gospels, and epistles of St. Paul, and to try to learn them by heart.

3. Orders bishops to converse with the canons and the pastoral of St. Gregory.

4. 5. And 6. Order that they shall preach frequently; that they shall send out their clergy in their respective dioceses to the poor and strangers, affording them both bodily and spiritual food.

7. Forbids priests to be present at plays and games and all immodest exhibitions.

8. Forbids priests to administer indifferently the Lord's body to boys and any chance persons, lest they be in sin, and so receive the greater damnation.

9. Forbids priests to administer the holy eucharist to women in their own houses.

10. Forbids priests to eat and drink in taverns.

11. And 23. Forbid to give the veil to young widows, without good evidence of their sincere love of a religious life, and to virgins under twenty-five years of age.

12. Orders that prayer be made kneeling at all times, except on Sundays and during Easter.

13. Warns the faithful not to make a noise when entering church, not to talk when there, and to keep all bad thoughts out of their minds.

14. Forbids to hold pleadings in churches or church-paroches.

15. Forbids to hold pleadings or markets on Sundays.

16. Is directed against the wicked habit of swearing.

17. Orders persons to communicate at least thrice a year, unless hindered by some great crime.

See Mansi, vi., 1259.

IV. Held in 1055, by Hildebrand, the Roman legate (afterwards Gregory VII), and cardinal Geraldus. In this council Berenger was called upon to defend his opinions; but, not being able to do so satisfactorily, he retracted, and made a public confession of the true faith, which he signed; whereupon the legate, believing him to be sincere, received him into communion. See Mansi, x., 1089.

V. Held in 1060, by cardinal Stephen, the Roman legate, and ten bishops. Ten canons were made; the first four condemn simony.

6. Declares that those bishops, priests, and deacons who, although they are not guilty of simony, refused to abstain from the exercise of their functions, being at the time in a state of incontinence, should be irrecoverably deposed.

See Mansi, x., 1108.

VI. Held in Lent, 1096, by pope Urban II, who presided. The decrees of the Council of Clermont were confirmed. The pope received into favor king Philip (who had been excommunicated for forsaking Bertrado, his lawful wife), upon his humble making satisfaction. See Mansi, x., 1109.

VII. Held May 19, 1163, in the Church of St. Maurice, by pope Alexander III, assisted by seventeen cardinals. There were also present, besides Louis VII, king of France, one hundred and twenty-four bishops, four hun-
TOURS, COUNCILS OF 502

TOUSSAIN

dred and fourteen abbots, and an immense multitude of others, both ecclesiastics and laics. These prelates were assembled from all the provinces in subjection to the kings of France and England; some few of them also were Italians, who had declared for Alexander. Amongst the English prelates was Thomas, archbishop of Canterbury, who was received by the pope with extraordinary honors, all the cardinals present, except two in immediate attendance upon Alexander, being sent beyond the city walls to meet him. The archbishop of Canterbury sat on the right hand of the pope, the archbishop of York on the left. The immediate object of the council was the condemnation of the synods of Pisa and Lodi, convoked by the emperor Frederick. Ten canons were published.

2. Condemns usury among the clergy.
3. Is directed against the Abilìnegenes, and forbids all intercourse with them; forbids even to give them a retreat or protection, or to buy and sell with them.
4. Forbids to let churches to priests for an annual rent.
5. Forbids monks to leave their cloisters in order to practice medicine or to learn the civil law.
6. Declares all ordinances made by Octavianus, and other heretics or schismatics, to be null and void.

See Mansi, x, 1411.

VIII. Held June 10, 1236; Jehu de Mayenne, archbishop of Tours, presiding. Fourteen canons were published.

1. Forbids the crusaders or other Christians to kill or injure any infidel, whether in plunder or battle, or in any way; also orders the secular judges to give up to the ecclesiastics all persons whom they may have seised on account of any crime.
2. Orders that all wills be put into the hands of the bishop or archdeacon within ten days after the death of the testator.
3. Denounces those who have two wives living, declaring them to be infidels, and orders that they shall be tied up in public, unless they can pay a heavy fine; orders priests to publish every Sunday in church the sin of having two wives.
4. Orders the bishops to instruct and to provide for the subsistence of the new converts from Judaism and heresy.

See Mansi, xi, 506.

IX. Held in 1239, by Jehu de Mayenne, archbishop of Tours, and his suffragans. Thirteen canons were published, "with the approbation of the holy council;" the use of which expression in this case shows that the approbation was not confined to the pope and his legates.

1. Orders that the bishop shall appoint three clerks, or three secular judges, in every parish, who shall take an oath to report faithfully concerning all scandals in morals, faith, etc., to the bishop in good time.
2. Forbids to receive any thing for the administration of the sacraments: without prejudice, however, to pious contributions.
3. And 4. Forbid curates and rectors to excommunicate their parishioners of their own authority.
4. Forbids clerks and monks to retain any female servants in their houses or priories.

See Mansi, xi, 565.

X. Held Aug. 1, 1292, by John de Monseareau, archbishop of Tours, who presided. Thirteen canons were published.

1. and 2. Are directed against needless lawsuits.
3. Forbids clerks and monks to frequent taverns.
4. Excommunicates those who steal or burn the church-books and injure the furniture.
5. Orders the observance of customary processions.
6. Forbids the punishment of usurers according to the canon of Lyons.
7. Is directed against those who hinder the payment of tithes.

See Mansi, xi, 1183.

XI. A general assembly of the French clergy was held, by order of Louis XII, in September, 1510, on account of the sentence of excommunication passed against him by pope Julius II. The object of the council was to discuss the question how far it was necessary for Louis to respect the spiritual weapons of the Church, when in the hands of an adversary who used them only to further injustice, and in matters purely temporal. Eight questions were discussed. The following are the most important:

1. Is it allowable for a prince, in defence of his person and property, not only to repel injustice by force of arms, but to seize the lands of the Church in the possession of the pope, his declared enemy, not with any view of retaining them, but in order to cripple the pope's means of injuring him? Answer in the affirmative.

2. Is it allowable for a prince, on account of such declared hatred, to break all connexion with the pope, to withdraw from the obedience of the latter, the pope having stirred up other princes to make war upon him, and urged them to break all connexion with him? Answer: No, it is lawful to withdraw from obedience, not, however, altogether, but so far as the defence of the prince's temporal rights shall render necessary.

3. This withdrawal from obedience being supposed, how is it to be carried out? To this question the council replied with regard to his subjects, and the prelates with regard to other ecclesiastics. In all those matters in which recourse is usually had to the secular arm, particularly to those matters which are necessary to keep to the ancient common rights, and the Pragmatic Sanction taken from the decrees of the Council of Basie.

5. If the pope should attach extraordinary attention to justice, or even to the appearance of right, employs arms and artifices, and public censures against the prince, and seeks to protect and defend him, ought the latter to be deserted? Answer: that such censures are altogether null, and not binding in law.

See Mansi, xiii, 1481.

XII. Held in September, 1583, Simon de Maillé, the archbishop, presiding; the bishops of Angers, Nantes, Saint-Brieux, Rennes, and Quimper, and the deputies of those of Saint-Malo and Mants, were present.

A petition was read, which it was proposed to present to the king, representing to him the impossibility of the execution of the decrees of Trent in his state; also another petition to the pope, to induce him to remedy certain abuses in the church. The council, by a formal act of faith, to be signed by all the secular clergy, was drawn up, and regulations were made to prevent simony. In consequence of the prevalence of the plague in Tours, the prelates adjourned the council to Angers.

See Mansi, xv, 1001.

TOUSI, COUNCILS OF (Concilium Tullense, or apud Saponaros), were held at Tousi, a place in the diocese of Toul.

I. This council was held in June, 856. Charles the Bald and the sons of the emperor Lothair were present. Thirteen canons were published, of which the first treats of the reconciliation of Charles and his brother Louis. The sixth relates to a charge of treason brought by Charles the Bald against Venilon, bishop of Sens. Canon 8 relates to the case of the Breton bishops who had been guilty of schism in separating from their metropolitan. The tenth contains certain dogmas relating to grace (originally put forth in the first six councils of Venet, in the Synod of Quercy), concerning which there arose a great contention among the bishops present. Synodal letters were addressed to Venilon, the Breton bishops, and the bishops of those fiefs to whom secular persons whose unbridled licentiousness had caused extreme disorder. See Mansi, Concil, viii, 574.

II. The second Council of Tousi (also called Concilium Tullense, or Tussiacense) was held in 869. Forty bishops from fourteen provinces attended. Five canons were published, directed against robbery, perjury, and other crimes, then very prevalent. Although only forty bishops were present, these canons are signed by fifty-seven, the decrees of councils being often sent to the bishops who were absent for their signature.

1. Is directed against invaders of sacred things.
2. Orders that the incontinence of virgins or widows consecrated to God.
3. On perjury and false witnesses.
4. Against theft, and others guilty of various crimes.
5. Concerning vagabond clerks and monks.

A synodal letter was also drawn up, addressed to the invaders of ecclesiastical rights and property, and the plunderers of the poor. See Mansi, viii, 702.

TOUSSAINT, or Tussana, Dianf, a French Protestant minister, was born at Montbéliard, in the department of Doubs, July 15, 1541. After some education in his native place, Toussaint went to Basle in 1556, where he studied two years. He then spent two years in Tübingen, applying himself to belles-lettres, philosophy, and divinity. Finding himself indifferent.
TOW

entirely acquainted with the French language, he went to Paris in 1559, and, after a residence of a year, went to Orleans, where he taught Hebrew for some time, and, being admitted into the ministry, officiated in the Church there. While in Orleans he was frequently exposed to dangers arising out of the war between the Catholics and Protestants, but escaped them and finally reached Heidelberg, whither he had been invited by Frederick III. The prince afterwards employed him in visiting the Reformed churches in his dominions. On the death of the elector in 1576, his son, Casimir, in writing to Neustadt, made him superintendent of the churches there, and, on the death of Ursinus, professor of divinity. In 1578 he presided at a synod assembled by Casimir for the purpose of establishing conformity in doctrine and discipline, and of assisting the exiles of the palatinate. When the prince became regent in 1588, he removed to Heidelberg, and employed Tassouin in promoting the Reformed religion. In 1586 he was appointed to succeed Gryneus, first professor of divinity at Heidelberg; and in 1594 was chosen rector of the university. He died January 10, 1602, and was buried in the university chapel. His publication of works, in many volumes, 4to and folio, are principally commentaries on various parts of the Bible, and defences of particular doctrines of the Reformed Church. His life was published by his son Paul under the title Vita et Obitus Daniellis Tassuinii, etc. (Heidelberg, 1603, 4to).

Tower is the rendering in the A. V. of the Heb. words (1) נָשַׁע, ne'orth (so called as being shaken off from flax in hatching), refuge (Judg. xvi, 8) (2) נָשַׁע, pishkîh (Isa. xiii, 37), flax (as elsewhere rendered). See LEXICON.

Towel (l'wton, for Lat. latetum, a linen cloth, John xiii, 4, 5) was the apron worn by servants and persons in waiting (see Galen, De Comp. Med. c. ix; Sueeton. Calig. 26). See APRON.

Tower is the rendering in the A. V. of the following Heb. and Gr. words: 1. נָשַׁע, נָשַׁע, and נָשַׁע (Sept. תַּלַע), from נָשַׁע, to "search," "explore," a searchor or watcher; and hence the notion of a watch-tower. In Isa. xxxii, 14 the tower of Ophel is probably meant (Neh. iii, 28). (2) נָשַׁע, and נָשַׁע or נָשַׁע (פִּסְפָּר, turris), from נָשַׁע, to "become great," a lofty tower; used sometimes as a proper noun. See MIGDOL. 3. נָשַׁע (פִּשְׁפָּר; muni
tio), a strong fortification; only once "tower" (Hab. ii, 1). See EGYPT. 4. םָג (אֹלֶקֶד, do
nus), only in 2 Kings v, 24. See OPHEL. 5. נָשַׁע, usually "corner," twice only "tower" (Zeph. i, 16; iii, 6; יָהוּד, angulus). 6. נָשַׁע (סָסָסָס; specula), "watch-tower." See MIZPAH. 7. הָבָר (קִשְׁרָמָא; robar), "a refuge," only in poetry. See MISHAP. 8. פִּרְסָך, the general term in the New Test. See FOR
tification.

Isolated watch-towers or fortified posts in frontier or exposed situations are mentioned in Scripture, as the tower of Edar, etc. (Gen. xxxvi, 21; Mic. iv, 8; Isa. xxii, 3, 5, 8, 11; Hab. ii, 1; Jer. vi, 27; Cant. vii, 4); the tower of Lebanon, perhaps one of David's "garrisons" (nêshbî, 2 Sam. vii, 6; Räumer, Palest., p. 29). Such towers or outposts for the defence of wells, and the protection of flocks and of commerce, were built by Uzziah in the pasture-grounds (midbar) [see DESERT], and

by his son Jostiam in the forests (choroethim) of Judah (2 Chron. xxxvi, 10; xxxvii, 4). Remains of such fortifications may still be seen, which, though not perhaps of their original antiquity, yet very probably have succeeded to more ancient structures built in the same places for like purposes (Robinson, Bibl. Res. ii, 81, 86, 180; Roberts, Sketches, p. 98). Besides these military structures, we read in Scripture of towers built in vineyards as an almost necessary appendage to them (Isa. v, 2; Matt. xxii, 33; Mark xii, 1). Such towers are still in use in Palestine in vineyards, especially near Hebron, and are used as lodges for the keepers of the vineyards. During the vintage they are filled with the persons employed in the work of gathering the grapes (Robinson, Bibl. Res. i, 218; ii, 81; Martineau, East. Life, p. 434; De Saulcy, Traveler, i, 456; Hackett, Illustr. of Scripture, p. 163, 171). See LOOM.

Mural towers were in all antiquity built as part of the fortifications of towns, especially at the corners of the walls and the gates (2 Chron. xiv, 7; xxvi, 9, 15; xxxii, 5; 1 Mach. v, 55; xiii, 38, 43, etc.; comp. Isa. xxiii, 8; xxx, 26; Ezek. xxvi, 4, 9; see Pliny, H. N. vii, 22, 1). Also in the interior of cities towers served as citadels (Judg. ix, 46 sq.). Jerusalem (q. v.) was especially provided with towers of this description, many of which had special names (Neh. iii, 11, 12; 38; Jer. xxxi, 8, etc.). Those on the walls and at the gates were used for sentries (2 Kings ix, 17; xvii, 9; xxvi, 8; Ezek. xxvii, 11). The Temple (q. v.) was likewise supplied with numerous towers. The "tower in Siloam" (q. v.) (Luke xix, 4) was probably some mural defence near that fountain. See GATE; WALL.

Ancient Assyrians Attacking Mural Towers with Turreted Engines.

Among many ancient nations, especially the Babylonians, towers were employed in the siege of cities, as appears from the prophet's account of the divination used by the king of Babylon to determine his line of march into the kingdom of Judah: "At his right hand was the divination for Jeremiah, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering-rams against the gate, and to build a tower (Ezek. xxii, 22). See Battler
ning-Ram. In the Maccabean age, towers borne on elephants were used to carry warriors in battle (1 Mach. vi, 37; comp. Pliny, H. N. xi, 58; structure elephants-ruin hurmeri?). In Roman sieges the tower (vina, from the vine-branches with which it was often thatched) ran on wheels along an artificial causeway (agger), was proverbial (Luke xxix, 45). See MOUNT.

In the figurative language of Scripture, towers are
used for defenders and protectors, whether by counsel or strength, in peace or in war (Psa. xlviii, 10; Is., 3). See WAIL.

TOWER IN CHRISTIAN ARCHITECTURE. Any attempt to particularize the various kinds of towers which have been adopted by different nations in former ages would far exceed the scope of this work; the following observations, therefore, are chiefly confined to those which were in use in the Middle Ages in England and the adjacent parts of Europe, and more especially to the towers of churches. Among the Greeks and Romans, towers were employed of various forms and for different purposes, but by no means so abundantly as in after-ages, and in general they appear not to have been so lofty as those of medieval date. The tower of Andronicus Cyrrhestes, called also the Temple of the Winds, at Athens, is octagonal; at Autun, in France, a considerable part of a large and lofty square tower of late Roman work exists. The tower for the use of bells is supposed not to have been introduced till the 8th century, and hence the term campanile, applied to the Italian towers. See SPIRE.

In the Middle Ages the towers of castles were numerous and of striking character. During the prevalence of the Norman style the keep often consisted of a large rectangular tower, with others of smaller size attached to the angles, and these last mentioned generally rose higher than the main building, as at the White Tower of London and the castles of Rochester and Guildford. The keep tower of Conisburgh Castle, in Yorkshire, which is of the latest Norman work, is circular, with large buttresses on the outside; in other examples, especially in those of later date, the keep towers are of various forms, often irregular, apparently so constructed as being considered best adapted to the peculiarities of the sites, and the systems of defence in use at the periods of their erection. Besides these main towers, many others, which, though of less magnitude than the keep, were often of very considerable size, were employed in different parts of fortifications, especially at the entrances, where the gateways were generally flanked by towers projecting considerably before the main walls; these were pierced with loop-holes and ocula, and were commonly surmounted with machicolations. See TRACERY.

Church-towers of all dates are greatly diversified, not only in their details, but also in general proportions and form; they are occasionally detached from the building to which they belong, but are usually annexed to it, and are sometimes placed in almost every possible situation except about the east end of the chancel. In all cases their use was for hanging the bells, and hence the name belfr. Large churches have often several towers, especially when the plan is cruciform; and in this case there are generally two at the west end, and one, of larger dimensions, at the intersection of the transepts, as at the cathedrals of Canterbury, York, and Lincoln. Ordinary parish churches have usually but one tower. In some examples, where there is an entrance to the church through the lower story of a tower, it is made to form a porch with an open archway on one side, as at Cranbrook, and many other churches in Kent; or on three sides, as at Newnham, Northamptonshire. In towns, towers are sometimes placed over public thoroughfares, and in such situations are built on open archways. It is not unusual to find church-towers which batter, or diminish upward: these are generally of Norman or Early English date; but in some districts, as in Northamptonshire, this mode of construction was continued to a later period.

The towers belonging to the style described in the article SAXON ARCHITECTURE (q.v.) are square and massive, not of lofty proportions, and apparently never were provided with stone staircases. Some of them are considerately ornamented, as at the churches of Barnack and Earl's Barton, Northamptonshire; and others are very plain, as at St. Michael's, Oxford, and St. Benet's, Cambridge: the tower of the Church of Sompting, Sussex, which belongs to this style, terminates with a gable on each of the four sides, and is surmounted by a wooden spire; but whether or not this was the original form may be doubted.

In some parts of Great Britain circular church-towers are to be found. These have sometimes been assumed to be of very high antiquity, but the character of their architecture shows that they commonly belong to the Norman and Early English styles. They are built of rough flints, generally of coarse workmanship, with very little ornament of any kind, and that little, for the most part, about the upper story: one of the best examples is that of Little Saxham Church, Suffolk. Plain round towers in the counties of Norfolk and Suffolk are of all periods: the only materials readily accessible being flints, and these not admitting of square corners, the towers were built round, and this practice is continued even to the present day.

Norman towers are generally square, and of rather low proportions, some being much more than their own breadth above the roof of the church, and sometimes not so much. They generally have broad flat buttresses at the angles, and are usually provided with a stone staircase carried up in a projecting turn, corresponding to one of the angles; this is very commonly rectangu-
lar externally, but the form is not unfrequently changed towards the top, especially if the turret is carried up the whole height of the tower: occasionally polygonal Norman towers are to be met with, as at Ely Cathedra-
l. In Normandy a few examples of village church-
towers of this style exist, which are capped with py-
ramidal stone roofs, like low square spires, but in gen-
eral the roofs and parapets are additions of later date.
Many Norman towers are very considerably ornamented,
the upper stories being usually the richest, while others
are very plain. Good specimens remain at St. Alban's
Abbey; the cathedrals of Norwich, Exeter, and Winches-
ter; Tewkesbury Abbey; Southwell Minster; the church-
es of St. Peter, Northampton; St. Clement, Sandwich;
Ifly, Oxfordshire; Stewkley, Buckinghamshire, etc.

In Early English towers much greater variety of de-
sign and proportion is found than in those of prior date.
The prevailing plan is square, but some examples are
octagonal, and occasionally the upper part of a square
tower is changed to an octagon. Projecting stair-tur-
rets are almost universal, though they are frequently so
much masked by buttresses as to be in great measure
concealed. Many towers in this style are of lofty pro-
portions, while others are low and massive. The best ex-
amples are generally more or less ornamented, and some

In the Decorated and Perpendicular styles towers
differ very considerably both in proportions and amount
of enrichment, and considerable diversity of outline and
effect is produced by varying the arrangement and form
of the subordinate parts, such as windows, buttresses,
pinnacles, etc.; but in general composition they do not dif-
fer very materially from Early English towers. Many are
very lofty, and others of low propor-
tions; some highly enriched, and some
perfectly plain; a large, and probably
the greater, number are crowned with
parapets, usually with a pinnacle at each
corner, and sometimes with one or two oth-
er, commonly of rather smaller size,
on each of the sides; many, also, terminate
with spires, or, espe-
cially in the Perpen-
dicular style, with
lanterns. Decorated
towers remain at Lin-
coln Cathedral; the
churches of Hecking-
ton and Caythorpe,
Lincolnshire; New-
ark, Nottingham-
shire; Finedon,
Northamptonshire; St. Mary's, Oxford, etc. Perpen-
dicular towers are very numerous in all parts of the
kingdom, especially in Somersetshire. Among such as
are best deserving of attention may be mentioned those
at Canterbury, York, and Gloucester cathedrals; and the
churches at Boston and Louth, Lincolnshire; Kettering,
Northamptonshire; Cirencester, Gloucestershire; Great
Malvern, Worcestershire; and that at St. Mary Magdalen College, Ox-
ford.

Towers, Joseph,
LL.D., a Dissenting
minister, was born in
Southwark, London, in
1737, and was appren-
ticed to Mr. Good-
by, printer, at Sher-
born, Dorsetshire, in
1754. He returned to
London in 1764, where
he worked at his trade,
and afterwards became
a book-seller. He was
ordained a preacher in
1774, and was chosen
pastor of a congregation at Highgate. In 1778 he
became forenoon preach-
er at a chapel in New-
ington Green. He died
in 1799. Mr. Towers was
an Arian, though closely
connected with the Unitarians. He wrote, Review of
the Genuine Doctrines of Christianity (Lond. 1768, 8vo);
1778, 8vo);—British Biography (1766-72, 7 vols. 8vo;
1773-80, 10 vols. 8vo [vols. i-vii by Towers; viii-x by a
clergyman]);—Vindication of the Political Opinions of
Locke (1775);—Memoirs of Frederick the Great
(1788, 2 vols. 8vo; 1795, 2 vols. 8vo).
TOWERS, GABRIEL D.D., a learned English divine, was a native of Middlesex, and became a commisser of Queen's College, Oxford, in 1632, where he was elected fellow of All-Souls', and entered holy orders at about the same time. He was first preferred to the rectory of Welwyn, in Hertfordshire, and took his degree of D.D. in 1677. An April, 1692, he was induced into the living of St. Andrew Undershaft, London, to which he was presented by King William III. He died in October, 1697, and was interred at Welwyn. His works are, A Brief Account of Some Expressions in St. Athanasius's Creed (Oxford, 1663, 4to);—An Explanation of the Decalogue, or Ten Commandments, and an Explanation of the Catechism of the Church of England (London, 1676-78, 4 pts. fol.);—Of the Sacraments in General, etc. (ibid. 1686, 8vo);—Of the Sacrament of Baptism in Particular among the Heathen and Jews, etc. (1678, 8vo). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Darling, Cyclop. Bibl. s. v.

Towgood, Michael, an English Dissenting minister, was born at Axminster in 1708, became pastor at Moreton-Hampstead, Devon, in 1726, and at Exeter, where he died in 1792. He wrote, Dissenter's Answer (London, 1739, 8vo);—Dissenting Gentleman's Answer to Rev. Mr. White (1746-48, 6th ed. 3 vols. 8vo);—Essay on Charles I (1748; new ed. 1811, 12mo);—Discussions on Christian Baptism (1759; new ed. with notes, etc., 1815, 12mo);—Towgood, Dict. of Brit. and Amer. Authors, s. v.; Manning, Life and Writings of Towgood (1792); Skeats, Hist. of Free Churches of England, p. 419 sq.

Towgood, Richard, an English prelate, was made dean of Bristol in 1667, and died in 1668. He published a Sermon on Acts viii, 8 (London, 1676). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Town (not carefully distinguished in the A.V. from "city," which latter is the usual rendering of "τοῦτον," occasionally "town:" this latter is also the translation, at times, of "τούτων," prop. a wall, as usually rendered, "τας πόλις," a village, as generally rendered; and so εἰς γόμας in the New Test. [more distinctly κυριοτοιοίςς Mark i, 38]; "a daughter," sometimes fig. employed; "δηλον," only in the phrase ἡθον-χαίρ [q. v.]; "unawled towns," means rather open country. The first mention of such collective residence occurs early in the antediluvian history (Gen. iv, 17), but we are not to think, in the case of such primitive "cities," of anything more than a mere hamlet, the nucleus, perhaps, of an eventual metropolis. Towns, however, appear in the history of the patriarchs as strong central points of the agricultural tribes in nomadic regions. They were therefore enclosed with walls, and thus each town was originally a fortress (see Numb. xxxii, 17; hence the term "κόλος, literally a fort, applied to ἄγομας Tyre, Josh. xix, 29; 2 Sam. xxiv, 7,) such as the cities which the Israelites captured and demolished under Joshua. For this purpose eminences and hills (comp. Matt. v, 14) were naturally selected as more commanding and secure sites (see König, De Montibus, Urbium Antiquitas, Sedibus [Annenberg, 1795]), a precaution which Palestine, with its varied surface and exposed situation, especially supplied. Among the larger cities (see John vi, 5) there now little, however, of the exact architectural style of its cities, with the exception of Jerusalem. In modern times Oriental towns are built very wide-spread, and often include extensive open spaces, gardens, etc. (see Theronot, ii, 114; Beckingham, p. 35, 353; Tavernier, i, 169; Rosenmuller, Morgen, iv, 336 sq.). e.g. Damascus (Kümpfer estimates less than as more of a day's ride in, Am. Eccl. p. 163). This specialty applies to the larger cities of Asia, such as Babylon and Nineveh, which encircled an area of many miles (see Ritter, Erdk. vii, 903). The gates of the cities were closed (Josh. iii, 5; 1 Judg. xvi, 7; 1 Sam. xi, 7; 1 Kings iv, 12; Ps. xxviii, 13; etc.) with folding-doors, "θυραίον," etc., with brazen or iron bars ("σπάνος," etc.) and were surrounded by turrets (2 Sam. xvii, 32), which were guarded by sentries (ver. 24 sq.). In these the governors and judges held their sittings, and a more or less extensive square ("τεριτας") which, however, does not always mean an open place, but sometimes a wide [παράκες] street, Gen. xix, 2; Judg. xix, 15, 17, 20 adjoined [εξορα κα., 9; Neh. viii, 1, 8, 16; 2 Sam. xxii, 13; 1 Chron. xxxiii, 6; Job xix, 27; Cant. iii, 5; etc.] where the market and public incuba- tions were held (Gen. xlix, 1; comp. ἀγορας, Josephus, Life, 22). The streets (Josephus, [Acts xvii, 17; Isa. iii, 25; Jer. xxxix, 21, etc.; [πορευματος, Cant. iii, 2; Eccles. xii, 4, etc.; οἰκουμενα, Matt. vi, 5; xii, 19; Acts x, 15, etc.) were not so narrow (yet see κεραυνος applied to those of Jerusalem in Josephus, War, vi, 8, 6) as in modern Oriental towns (Maur- drell, p. 172; Olearius, p. 291; Russegger, i, 867; Robinson, i, 38; iii, 697), where, as in Acre (Mariet, p. 246), scarcely two laden camels, or in Damascus (Schubert, xvi, 29) almost a single person can pass (Josephus, War, vii, 5, 151). The streets of Hebrew antiquity (at least in the large towns) had names, which were sometimes taken from those of the kind of trade carried on therein (Jer. xxxvii, 22; comp. ἀγορας, Josephus, War, vi, 8, 1, like modern bazaars; Russell, Διαφες, i, 39 sq.; Harmer, i, 245 sq.; Arrievx, i, 56; Ker Porter, i, 406, 407). They were occasionally paved in the later period (Josephus, Ant. xv, 9, 6; xvi, 5, 3; xx, 9, 7); in earlier times (comp. Iaide, Orig. xv, 16) we find notice of paving in the court of the Temple (2 Kings xvi, 17). From 1 Kings xx, 34 it would seem that kings sometimes constructed for royal impress (comp. Am. Joseph. ii, 301 sq.). Aqueducts (πανδοκας) were built in Jeru- salem before the exile (2 Kings xx, 20; Isa. vii, 3; xxii, 9; for Pilate's undertaking see Josephus, Ant. xviii, 3, 2; comp. War, ii, 17, 9; Robinson, ii, 166 sq.) other cities were supplied by springs (see Josephus, Ant. xviii, 13, 5) and cisterns, the latter, at times, of very ex- pensive construction (War, vii, 8, 3). See War. As to the varied condition of cities in pre-exilic times we have only disconected notices. The oldest one of the land were destroyed by a natural or miraculous combustion in Abraham's time (Gen. xix, 24 sq.). During the conquest by the Israelites many were destroyed (Josh. xi, 24) and those which were in part rebuilt (Judg. i, 26; 1 Kings xvi, 24) and embellished (Judg. xv, 28; 2 Kings xii, 25; xv, 17; xxvii, 20; comp. 2 Chron. xvii, 5). The Chaldean invasion made (especially in the case of Jerusalem) many changes, and during the exile most of the cities were deserted. The Syrian wars under the Maccabees wasted or destroyed several (see 1 Macc. v, 44, 65; ix, 62). Others, however, especially Jerusalem, were fortified, and castles and citadels were built (ver. 50; xii, 38; xiii, 33; xv, 7, 39, 40; Josephus, War, iv, 7, 2; Ant. xiii, 16, 5). During the Roman period cities especially multi- plied, chiefly under the patronage of the Herodian family; but many of them were largely occupied by Gentiles, with their heathenish theatres, gymnasium, stadia, and temples (ibid. xv, 5, 2; xvii, 2, 1 and 3, xx, 9, 4, etc.). Fortifications and towns also increased (ibid. xvi, 9, 4; War, vii, 6, 3). The post-exilic topography of Palestine is necessarily a single table line, which is mention in the Old Test.; some of them, however, may have existed earlier. The district of Galilee was especially rich in towns and villages, which amounted in all to two hundred and four (Life, 45). See Palestine.

The names of Palestinian cities were almost invariably of a relatively significant, as appears from the present situation and configuration of the land (e.g. Ains, fountain; Beth-
TOWN

lehem, bread-producing; Gibeon, elevation; Mizpah, look-out; Ramah, height; many of them, accordingly, used with the article). Numbers of these are compounded, e.g. with דִּשְׁנָה (house; see Rödiger, De Arab. Libror. Hist. Interpret. p. 21, דִּשְׁנָה or דִּשְׁנָא (city), נִיסָּה (court), נִיסָּה (valley), נַבָּה (meadow), נַבָּה (well), נַבָּה (spring), and in the post-exilian period with נַבָּה (village); those with בּּלֶּה (Baal) appear to have been of Canaanitish origin (see Panofski, Ueb. d. Einfluss der Gottheiten auf Ortsnamen [Berl. 1842]). Some are of dual (Khirbatim, Jerusalem, Dothan) or plural form (Khiri, Ichabod, Gehinn; in one case (Beth-horon) we have the distinction of upper and lower villages. Several places of the same name are distinguished by the name of the tribe added (see Matt. ii, 1, 5; xxii, 11; Luke iv, 31). In Roman times, especially under the Herods, many old names were displaced by others of Greek or Latin origin (e.g. Diospolis, Neapolis, Sebastia, Caesarea, Tiberias; later Ελλατικαπολιτονα), some of which have still survived (comp. Ammian. Mar. xiv, 8), while the most of them have again yielded to the older appellation (comp. Josephus, War i, 4, 2; Ant. xiii, 13, 3; see Reland, Palest. p. 567), or to an imitation in Arabic of a similar sound (Balad, modern of the Wanderer, p. 31). See Names.

A distinction between walled towns and open villages is not uniformly maintained in the Old Test., although in the later period they began to be distinguished (see דְּרוֹם, Ezek. xxxviii, 11; דְּרוֹם, Neh. xi, 25; comp. דְּרוֹם, Num. xxv, 25, 32; Josh. xv, 45; Judg. xi, 26; Neh. vi, 25; דְּרוֹם, 2 Sam. xx, 19; see Gesenius, Monum. Pharn., ii, 263; a metropolis or province is called דְּרוֹם in the Talmud, Maas. Shenii, iii, 4, etc.). The New Test., however, makes such distinctions (Mark i, 38; comp. Matt. x, 11; Mark vi, 56 [viii, 27]; Luke viii, 13, 22; Acts viii, 22; εξωθησα, e.g. Bethphage (Matt. xxii, 22), Bethany (John xi, 1), Emmaus (Luke xxiv, 13), Bethlehem (John vii, 42); but πόλις, e.g. Nazareth, Caerupnea, Nain; but these terms are used loosely, and the compound κωμωπολίς even occurs. So, likewise, Josephus uses πόλις and κωμάς almost interchangeably (see Life, 45; Ant. xxi, 6, 2), and he occasionally employs the diminutive πολυκώμας (Ant. xiv, 2, 1). In general, however, κωμάς (village) chiefly denotes the places whose name is compounded with בּּלֶּה (Gesenius, Theaur. ii, comp. 707). The Talmudists (but comp.Megillah, i, 8; Erubin, v, 6) distinguish places thus: דְּרוֹם, cities with defences; דְּרוֹם, towns without fortifications; דְּרוֹם, villages (Lightfoot, Hor. Hebr. p. 599 sq.).

Reland gave the first extensive list of the localities of Palestine (in his Palestina), which might be greatly enlarged from the Talmud (see Baba Bachatii, ii and iii; Baba Met支柱, i, 5). See TOPOGRAPHICAL TERMS.

On the municipal government of the pre-exilian Palestine no definite information remains; there are judges (סנה) and overseers (השׂנָה) both named as officers (Deut. xvi, 18), but the latter title is not clear; and elsewhere the elders appear as civil authorities. In post-exilian times the magistrates of Palestinian cities are called councillors (בּוֹטֹל, Josephus, Life, 12, 18, 54, 61, 68), at whose head, as it would seem, stands a ruler (דִּשְׁנָה, ibid. 27; War, ii, 21, 3). But from these are to be distinguished the Roman magistrates in multum, who had their seat in certain towns, and probably had civil jurisdiction over a particular district (Life, 9, 11, 17; Ant. xiii, 7, 4). On the civil law in cities see the Mishna (Shankhed, i, 1 sq.). See GOVERNMENT.

The gates of cities were guarded during the day by sentinels, who looked out from the turret on the walls into the distance (2 Sam. xviii, 24 sq.; 2 Kings ix, 17 sq.; comp. Ezek. xxvii, 11), and either with the voice or with a horn gave the news (Jer. vi, 17; Ezek. iii, 6). Night patrols are also mentioned (Cant. iii, 8). Of lighting the streets, however, there is no trace, as in western towns (Becker, Gallus, i, 333 sq.). See WATCH.

The mile-stones (still extant, Roman 80 B.C.) set up along the roads to indicate the distance of one town from another belong to Roman times (see Ideler, in the Schrift. d. Berl. Akad. 1812, hist. class. p. 134 sq.). On this point, and on the geographical position of towns, there are only incidental notices in the canonical books (see Gen. xiii, 8; Judg. xxii, 19, etc.), and clearer indications appear in the books of Maccabees, and particularly in Josephus (see Life, 12, 24, 51, etc., collated by Reland, Paellst. ii, c. 6; comp. Mishna, Maas. Shenii, v, 2); but it is not till the time of Eusebius and his Latin editor, Jerome (in his Onomasticon), that we get definitive data on these points; while the later itineraries (namely, the Itinerar. Antonini [not the emperor of that name] and the Itin. Hierosol. [both edited by Wesseling, Amst. 1738, 4to]) and Abufleda (Tabula Syrina) give full and exact details on the subject, which, however, have to be supplemented and corrected by modern comparison and measurements. See Names.

Town-clerk (γραμματεύς, a scribe, as elsewhere often rendered) is the title ascribed in the A. V. to the magistrate at Ephesus who appeased the mob in the theatre at the time of the tumult excited by Demetrius and his fellow-craftsmen (Acts xix, 35). The other primary English term translated "scribula" except those from the Vulg. (Wycliffe, the Rheims), which render "scribe." A digest of Böckh's views, in his Staatswissenschaft, respecting the functions of this officer at Athens (there were three grades of the order there), will be found in Smith's Dict. of Class. Ant. e. v. "Grammatica." Thanasiou, in "Nea Ephesia," at Ephesus, was, no doubt, a more important person in that city than any of the public officers designated by that term in Greece (see Creswell, Dissertations, iv, 152). The title is preserved on various ancient coins (Wetstein, Nors. Test. ii, 886; Ackermann, Numismat. Illustrationes, p. 55), which fully illustrate the rank and dignity of the office. It would appear that what may have been the original service of this class of men, viz. to record the laws and decrees of the state, and to read them in public, embraced at length, especially under the ascendancy of the Romans, to the discharge of a much wider sphere of duty, so as to make them, in some instances, in effect the heads or chiefs of the municipal government and even high-priests (Deyling, Observ. iii, 383; Krebs, Decreta Rom. p. 802). They were authorized to preside over the popular assemblies and submit votes to them, and are mentioned on marble's as acting in that capacity. In cases where they were associated with a superior magistrate, they succeeded to his place and discharged his functions when the latter was absent or had died. "On the subjugation of Asia by the Romans," says Baumstark (Paulus, Enecylog. iii, 949), "γραμματεύς were appointed there in the character of governors of single cities and districts, who even placed their names on the coins of their cities, caused the year to be named from them, and sometimes were allowed to assume the dignity, or at least the name, of ἀρχηγός." See Schwartz, Dissertat. de θρακάριοι, Magistratu.

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TRACHONITIS

Tour in Italy in 1850, with an Account of an Interview with the Pope at the Vatican (1850, 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Darling, Cyclop. Bibl. Eng. v.

Townsend, John, an English Dissenting minister, was born March 24, 1757, in the parish of Whitechapel, County of Middlesex. He was educated for five years at Christ's Hospital, and was then apprenticed to his father. Having received some religious impressions from the preaching of the Rev. Henry Peckwell, he offered himself as a member in the Tabernacle, and commenced public teaching in some of the villages around London, but soon received an invitation to supply the Independent meeting at Kingston, where he was ordained, June 1, 1781. After three years Mr. Townsend quitted Kingston and settled at Bermondsey, where he commenced his official duties at midsummer, 1784, and in which situation he continued to labor in his Master's vineyard till the period of his death, Feb. 7, 1826.

Mr. Townsend was one of the founders of the London Missionary Society. He also aided in the formation of the Tract Society, the British and Foreign Bible Society, the London Female Penitentiary, the Irish Evangelical, the Society for the Conversion of the Jews, the Congregational School (raised entirely by his influence), the Fund for the Relief of Aged Ministers, and especially the Asylum for the Deaf and Dumb, which, if we are not mistaken, he was instrumental in establishing by his exertions. His sober, solid, judicious hints and observations were always listened to with profound attention, and his advice, which was never officially offered, was always acceptable. As a preacher he was distinguished by good sense and sound doctrine, commanding himself to the conscience and the heart by a clear and judicious exhibition of divine truth. His principal works are, Three Sermons (1797, 8vo) — Nine Discourses on Prayer (2d ed. Lond. 1799, 8vo) — Hints on Sunday-schools and Itinerant Preaching (1801, 8vo) — single Sermons (1788-1806). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Townsend, Joseph, an English clergyman, was born at Much Lesw, in Essex, in 1695; was educated at Oxford, where he took his degree of A.M. in 1739; was ordained priest in 1742; became vicar of Hatfield Peverel in 1746; senior proctor of the university, and rector of Bithfield, Staffordshire, in 1749; and rector of Malpas in 1751, where the rest of his life was spent. In 1791 he was made archdeacon of Richmond, and in 1798 was offered the professorship of divinity at Oxford, which he declined. He died April 15, 1792. His most important works are his Discourses on the Four Gospels, chiefly with regard to the Peculiar Design of Each, and the Order and Places in which they were Written, published in 1778, which has passed through three editions; and his Discourse on the Evangelical History from the Internment to the Resurrection of our Lord (1792). His collected works were issued in 2 vols. 8vo (Lond. 1810), edited by Ralph Churton, A.M. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Ritto, Cyclop. s. v.; Chalmers, Biog. Dict. s. v.

Toller, Henry, a learned Puritan divine, was born near North Tawton, Devonshire, in 1629; was educated at Exeter College, Oxford, and was chosen fellow in 1628. Having taken orders, he was engaged in moderating, reading to novices, and lecturing in the chapel. He was adverse to overturning the establishment of the Church, and in 1643 declined to be one of the assembly of divines. He remained at Oxford, where he preached at Christ Church before the king, and at St. Mary's before the Parliament. He was appointed in 1646 to take his degree of D.D., but declined. Dr. Hakewell, the rector, having left the college, the government devolved on Mr. Toller, as sub-rector, who manfully opposed the illegality of the parliamentary visitation, and claimed the rights and privileges of the college. In March, 1647-48, he was cited before the parliamentary visitors to answer the charge of "continuing the common prayer in the college after the ordinance for the directory (the new form) came in force; also for having sent for and admonished one of the students for refusing to attend the chapel prayers on that account." He replied, in effect, "that these matters referred to the discipline of the college, and that they could be submitted to no other visitors than those mentioned in the statutes," meaning the bishop of Exeter. The visitors ordered him to be ejected. Mr. Toller, being a member of the session of the college for some time, and they expelled him from the college and university in June, 1648. He refused to surrender the keys of the college, there being no rector to whom he could legally give them, as a consequence he was imprisoned. After a while he was allowed to remain in his rooms in the college, and to enjoy the profits of a travelling fellowship for three years. On the strength of this he went to Holland and became minister to the English merchants at Rotterdam. He died there Sept. 11, 1650. Mr. Toller published a few occasionals sermons, Directions for Religious Life, etc. (1650, 8vo) — Dicta et Facta Christi et quinque Evangelistarum collecta (1653, 8vo).

Trachonitis (τραχωνίτης) is mentioned in the Scriptures only in describing the political divisions of Palestine at the time of John the Baptist's first public appearance: "Philip was then tetrarch of Ituraea and the region (περιοχή) of Trachonitis."

Although Trachonitis is a distinct and well-defined province, yet it appears that in this passage the phrase "region of Trachonitis" is used in a wider sense, and included two or three other adjoining provinces. As considerable misapprehension has existed among geographers regarding Trachonitis, and as the boundaries of it have not at first clearly ascertained by the researches of recent writers, it may be well in this place
to give a brief résumé of the ancient notices of the province, and then to show how they can be applied in setting aside modern errors and establishing correct views.

Josephus states that Us, the son of Aram, founded Trachonitis and Damascus, which "lay between Palestine and Coele-Syria" (Ant. i, 6, 4). His next reference to it is when it was held by Zenodorus, the bandit chief. Then its inhabitants made frequent raids, as their successors do still, upon the territories of Damascus (Ant. xv, 10, 1). Augustus took it from Zenodorus, and gave it to Herod the Great, on condition that he should repress the robbers (Ant. xvi, 9, 1). Herod bequeathed it to his son Philip, and his will was confirmed by Cæsar (War, ii, 6, 8). This is the Philip referred to in I Macc. xvi, 23. After a period it passed into the hands of Herod Agrippa (War, iii, 3, 5). After the conquest of this part of Syria by Cornelius Palma, in the beginning of the 2d century, we hear no more of Trachonitis.

From various incidental remarks and descriptions in Josephus's writings, the position of Trachonitis in relation to the other Transjordanian provinces may be ascertained. It lay on the east of Gaulanitis, while it bordered on both Auranitis and Batanæa (War, iv, 1, 1, 20, 4). It extended farther north than Gaulonitis, reaching to the territory of Damascus (Ant. xv, 10, 3, and 10, 1; War, iii, 10, 7). Ptolemy locates the Trachonitic Arabs along the base of Mount Abadamas, (111' 15") and he includes this mountain in the province of Batanæa, of which Sacaæa was a chief town (Geog. v, 15). Strabo states that there were two Trachons (μυαγωναί), and he groups Damascus and Trachon together, and states that the latter country is rugged and wild, and the people daring and warlike. (Geog. iii, 14, 2, speaking of Kenath, calls it a city of Trachonitis near Bozrah (Ονοματ. s. v. "Canath"); and the writers of the Talmud extend Trachon as far as Bozrah (Lightfoot, Opp. ii, 478; comp. Jerome, Ονοματ. s. v. "Ituraeæ"; Reland, Palast, p. 109 sq.).

From these statements, compared with the results of modern research, the exact position and boundaries of this ancient province can be determined. It extended from the southern confines of Damascus, near the bank of the River Awaj (Pharpar), on the north, to Busrah (Busra and Bozrah), on the south. Bozrah was the eastern chief city, and consequently the province was as well known along the southern end of Trachon. The province of Gaulanitis (now Jaulan) was its western boundary. Batanæa has been identified with Ard el-Bathanyeh, which embraces the whole ridge of Jebel Haurân, at whose western base lie the splendid ruins of Kenath, one of the most important cities of this province (Josh. xii, 17). A third town was said to be called "Canath" ("Kenath"). Consequently the ridge of Jebel Haurân formed the eastern boundary of Trachon, which extended southward to Busrah in the plain, near the south-western extremity of the range (Porter, Damascus ii, 299 sq.; also in Journal of Soc. Lit. for July, 1864). The region thus marked out embraces the modern district of the Lejah, which may be considered the nucleus of Trachonitis; also the smooth plain extending from its northern border to the ranges of Khîyârah and Mânia. The rocky strip of land running along the western base of Jebel Haurân, and separating the mountainous region from the smooth expanses of Auranitis, was likewise included in Trachonitis. This may explain Strabo's two Trachons. In the ruins of Musmeih, on the northern edge of Lejah, Burchhardt discovered a Greek inscription which proves that that city was Pheno, the ancient capital of ancient Trachon (Travels in Syria, p. 117; see also Preface, p. xi).

At first sight it might appear as if Trachon, or Trachonitis (Τραχωνίτις και περιβάλλον τόπος), were only a Greek name applied to one of the subdivisions of the ancient kingdom of Bashan; yet there is evidence to show that it was founded by the Jews, and was of more ancient origin, descriptive of the physical nature of the region. Τραχωνίτις signifies rough and rugged; and Τραχωνίτις is "a rugged region" (τραχος και περιβάλλον τόπος), and peculiarly applicable to the district under notice. The Hebrew equivalent is Αργοδ (Αργοδ), "a heap of stones," from אֶרֶץ (אֶרֶץ), which was the ancient name of an important part of Og's kingdom in Bashan. The identity of Trachon and Argoed cannot now be questioned. It was the capital of the Argoed, or the name of the Jewish place mentioned in the Bible as the site of the town, and the name of the place in the Talmud. The ancient name is still preserved in the ruins, which are called Αργοδ by the inhabitants. This is the place mentioned by the Talmud as the resting place of the prophet Nahum (Jer. xxx, 2). The city is said by Josephus to be called in Hebrew Θαεμία (Θαεμία) or Σαμία (Σαμία), which is the modern Samaa, a village about three miles south of the town. The ruins are built on a hill, on the left bank of the Jabbok, and extend for about a mile and a half. The ancient city was situated on the eminence, and this is the most elevated part of the town. The site is not at all a difficult one, but it is a most important one, commanding a view of the whole plain and the surrounding country. The town is situated on a hill, and is surrounded by a wall of stone, which is still standing in many places. The ground above is almost a plain, but it is covered with
rugged rocks, and is difficult of access, except when a guide points out the paths. These paths do not run in a straight line, but have many windings and turns" (4 M. xvi, 10, 1).

The character of the inhabitants remains unchanged as the features of their country. They are wild, lawless robbers, and they afford a ready asylum to murderers, rebels, and outlaws from every part of Syria. It seems to have been so in Old-Test. times; for when Absalom murdered his brother, he fled to his mother's kindred in Geshur (a part of Trachon), "and was there three years" (2 Sam. xvi, 37, 38). See GESHUR.

It is a remarkable fact that the great cities of Argober, famed at the time of the Exodus for their strength, exist still. The houses in many of them are perfect. The massive city walls are standing; and the streets, though long silent and deserted, are in some places complete as those of a modern town. The city gates, and the doors and roofs of the houses, are all of stone, bearing the marks of the most remote antiquity. It is not too much to say that, in an antiquarian point of view, Trachon is one of the most interesting provinces in Palestine (Porter, Bashan's Giant Cities; Burckhardt, Travels in Syria; Graham, in the Journal of R. G. S. vol. xxviii.; and Camb. Essays, 1858; Wetzstein, Reisebericht über Haarran und die Trachonen). Such as desire to compare with the above account the views previously set forth by geographers may consult Lightfoot, loc. cit.; Reland, Palast., p. 108 sq.; Cellarius, Geogr. Ant. ii, 617 sq. See also QANUN.

Tract, a psalm, or portion of a psalm, sung in the Latin mass instead of the Gradual, on fixed days, from Septuagesima to Easter, after the Epistle. At the time at which the Church is commemorating the passion of our Lord, this Tract is slowly chanted in lieu of the joyful Gradual. It is called the Tract, as some ritualistic writers affirm, because it is drawn out in a slow and solemn strain. It is said that the psalm or hymn chanted by one voice was the Tract, and when the singer was interrupted by the choir his part was known as the versicle, and the portions allotted to them were called responsories. See Lee, Gloss. of Liturgy, Terms, s. v.; Walcott, Sac. Archology, s. v.

Tractarianism. See ENGLISH CHURCH; OXFORD TRACTS; PUSEYISM.

Tractator, the name given in the early Church to preachers or expounders of Scripture; his sermon or treatise being called Tractatus. See Bingham, Christ. Antig. bk. xiv; ch. iv, § 1.

Tractatus, the Latin name for a sermon, discourse, etc.

TractITION, a name sometimes given to the circular letters of metropolitans summoning the bishops to a council. These circular letters were a legal summons, which no bishop of the province might disobey under pain of suspension, or some such canonical censure. See Bingham, Christ. Antig. bk. ii, ch. xvi, § 17.

Tracts and Tract Societies. The term tract, although etymologically signifying something drawn out (Lat. tractus), has long been employed in the English language to designate a short or condensed treatise in print. It has primary reference to the form of publication, and is usually applied only to unbound sheets or pamphlets. Thus, a treatise on any topic may be published either in a book or tract form, the tract being much cheaper than the book, but also much more liable to be injured or destroyed. While many political, scientific, and other tracts have been published, yet the vast majority of publications known as tracts are of a religious character. So generally is this true that the word tract used without qualification rarely suggests any other kind of publication. It has a popular appeal. To some extent the idea has been employed by propagandists of error, but far more generally by lovers of truth and by persons willing to make sacrifices for its promotion. Had only miscellaneous tracts been published, or had the publication of tracts on religious subjects only taken place in an accidental or unsystematic manner, there would have been no occasion for this article.

I. Occasion and Character of the Tract Movement.—There has, in fact, arisen a great Christian enterprise having for its object the publication and dissemination of religious tracts. This enterprise, like the Gospel itself and other of its auxiliaries, has from small beginnings grown to vast proportions and commanding influence. Although its history is chiefly limited to the last one hundred years, it has already come to be considered one of the cardinal agencies of Christian propagation, to be ranked with the school of missions, school enterprises, and serving as a powerful auxiliary to both. Although asserting no specific divine appointment, it nevertheless claims to be authorized by inspired analogies. The sacred books both of the Old and the New Testaments were issued and circulated as separate treatises or tomes, and so the tract, in its most approved formal model, may be said to be a bound volume of tracts.

The principle involved is that of giving truth a permanent and available expression in written or printed language, thus enabling it to survive the voice of the missionary and to reach the living without the presence of the man who could never have access. God, from the beginning, appointed language as the medium of communication between himself and man, as well as between man and man. He spoke to our race, not only through the hearing of the ear, but also through the perceptions of the eye, thus consecrating both spoken and written language to the office of religious instruction. In giving a written law, he not only provided for the moral guidance of the generation to whom it was first addressed, but for all subsequent ages, while he also continued to teach and admonish men by the voice and the pen of prophets and holy men. The unit of successive persons, the unit of the spoken language, was to be used in preaching, the chosen disciples of our Lord were inspired to write narratives of the life, miracles, and death of him who was the eternal Word, together with the acts and letters of the apostles embodying the instructions which they had personally received from the Lord himself, and which were thus handed down to those who should come after them. Spoken language has the advantage of instant readiness, wherever there is a tongue to speak and an ear to hear. It can also be varied with circumstances, and, adapted to the special wants and changing perceptions of men, it is addressed in the vernacular language. On the other hand, written language is available at all times and in all places. It can be cheaply multiplied and scattered on the wings of the wind. It also endures from age to age, while living speakers die. Great as was the personal influence of the apostles through the agency of spoken language, the influence of their writings has been infinitely greater. Their voices expired with their natural life, but their written speech was immortal. It survived all persecutions. It became embodied in many languages, and was diffused in every direction. It has come down through the centuries. It has been taken up by the modern printing-press, and having been translated into hundreds of tongues and dialects, is now multiplied more rapidly than ever before for the benefit of the present and succeeding generations. By this adjustment of Providence, the apostles, though dead, yet speak, and will continue to speak to increasing millions while the world endures. And so, in this age where tracts may not only receive their teachings, but become partners and propagators of like precious faith. They may echo the truth which has made them free in their own forms of expression and with new adaptations to the ever-changing states of affairs.

A peculiarity of written language is that its dissemination challenges co-operation from many not called to the office of preaching. Copyists, printers, purchase-
ers, and distributors may in their several spheres cooperate to bring the truth of God by means of it into contact with human hearts. The tract enterprise, in fact, employs and combines for a common purpose many and various persons, who may have produced and started on a career of usefulness, there must first be a writer imbued with the spirit of truth and love, and willing to labor with his pen, in order to express his thoughts in language at once attractive and impressive. Then there must be a pecuniary investment sufficient to carry on the enterprise. The task of publication, although possible to individuals, is best performed by public institutions, like the existing tract societies, which, having a corporate existence, live on through their founders die. Such societies can develop and carry out great systems of effort, which their projectors may only live to initiate. Superadded to the publication of tracts, in order to their extended usefulness, there must be co-operative and systematic agencies for their proper and continuous dissemination among readers. When this complicated machinery of moral and spiritual influence is appropriately organized, the humblest Christian may connect himself with these relations with it and be a helper to its highest success. Henceforth there is a great grand partnership of results, in which those who write, who print, who circulate, and who read may rejoice together.

As an illustration of the endless form of influences which results from a single instance of bringing religious truth in a printed form to the attention of the unconverted, the following facts are condensed from authentic documents. In the latter part of the 18th century, a good man, known as Dr. Sibbes, wrote a little book entitled The Bond of Reed. A copy of this book, sold by a peddler at the door of a lowly cottage in England, was the agency of the Christian awakening of Richard Baxter, who was born in 1615. "The additional reading of a little piece of Mr. Perkins' work On Repentance, borrowed from a servant," says Baxter, in a sketch of his own life, "did further inform me, and once more firm me; and thus, without any means but books, was God pleased to resolve me for himself." Thus brought to the knowledge and experience of the truth, Baxter became one of the most earnest preachers and prolific writers of any age. He died in 1691, having published more than three hundred and ninety-three of his works—The Call to the Unconverted and The Saints' Everlasting Rest—have passed through countless editions both in England and America, and, doubtless, will continue to be widely read in English-speaking countries while time endures. Of the full extent of the influence of the tracts of the present day no adequate estimate, but here and there links in the chain of sequences can be discovered. Philip Doddridge, when young, borrowed the works of Baxter, and in due time became the author of the Rise and Progress of Religion in the Soul, a work which led William Wilberforce to seek for pardon through the Redeemer. Wilberforce's Practical View of Christianity was the instrument employed by the Holy Spirit to lead to repentance and a true faith in Christ Legh Richmond, the writer of The Young Cottager, The Dairyman's Daughter, and various other tracts. Mr. Richmond was a laborious and zealous member of the Religious Tract Society of London. His tracts above named have been translated into many languages, and have been instrumental, under the blessing of God, in the conversion of many precious souls. Only two days before his summons to a better world, he received a letter from another member of the same society, one of the leading men of the Church of England; this letter was addressed to a clergyman, by the perusal of his tract The Dairyman's Daughter. Nearly half a century has since passed away, but the tract has lived on, and, by the help of printers, donors, and distributors, has continued to do its work; while many of those converted through its influence have become active agents in starting agencies of influence, destined to work on with ever-increasing and multiplying power. Volumes might be filled with incidents illustrating the utility and power of tracts as an agency of evangelization and religious influence both in Christian and pagan lands. In fact, judging from the results of the vast number of them, it may be safely said that the work of the Christian tract organizations, no branch of Christian activity has been more uniformly productive of the best results than tract-distribution.

While the tract enterprise may thus be spoken of in its separate character, it should be borne in mind that the success of all depends on the cooperation of all. Just as much as the human element is essential to the success of any scheme of action are in connection with Church work at home and missionary effort abroad; consequently its best fruits will doubtless be found in the great day to have been the joint product of many forms of Christian activity. It may be confidently urged that Christian work in connection with the use of religious tracts is practicable to a greater number of people of every age and circumstance in life than any other generally recognized agency of usefulness. Comparatively few are called to be ministers or missionaries. Many cannot be Sunday-school teachers. But who cannot be the bearer and sender of a tract?—we, indeed, cannot, with a comparatively little sacrifice, circulate many tracts through channels of business, in public thoroughfares, through the mails, and, what is better than any other way, by personal presentation?

The present is a reading age, and while, on the one hand, it is important to antagonize the evils resulting from bad reading in all its forms, on the other hand, there is no community in which many persons may not be found who will have little, if any, good reading that is not brought to them by the hand of benevolence. He that searches them out stands bestow'd upon them good gifts in the form of Christian tracts and books, accompanied, if need be, with other acts of kindness, will seldom fail of doing good; but he who adds to the tract earnest Christian inquiry or conversation will do still greater good, and in many instances secure an interest in such a manner as can hardly be obtained by the use of good gifts in the form of Christian tracts and books.

In the pulpit the minister is chiefly limited to his own thoughts and expressions. In the use of tracts he may avail himself of the best thoughts, the largest experience, and the most judicious and faithful use of the best men who have used their pen for the glory of God. His own spoken words may vanish with the breath which utters them. At most, they are not likely to be long remembered; but the printed pages which they scatters may remain to be perused when the giver is dead, and may even descend to coming generations. In preaching, the minister is limited to his own personal efforts, and can only address those who come to hear him. In his pastoral work he is at liberty to seek out the people; and often the present of a tract or a book will secure for him the friendship and the interested attention of those who write, read, or speak. Here the combinations, one with another, with which to defend the citadel of Christian truth, and to assault the positions of the adversary.

In the publication of tracts the minister is chiefly limited to his own thoughts and expressions. In the use of tracts he may avail himself of the best thoughts, the largest experience, and the most judicious and faithful use of the best men who have used their pen for the glory of God. His own spoken words may vanish with the breath which utters them. At most, they are not likely to be long remembered; but the printed pages which they scatters may remain to be perused when the giver is dead, and may even descend to coming generations. In preaching, the minister is limited to his own personal efforts, and can only address those who come to hear him. In his pastoral work he is at liberty to seek out the people; and often the present of a tract or a book will secure for him the friendship and the interested attention of those who write, read, or speak. Here the combinations, one with another, with which to defend the citadel of Christian truth, and to assault the positions of the adversary.
work to be confined to a few. Specially appointed tract committees and visitors have their duties, which should neither be omitted nor excused; yet no individual should consider his or her personal responsibility relieved by that, but his duties must be carried out. The Society, in order to the full accomplishment of tract-distribution as a means of evangelical effort in any community, both systematic and occasional, public and individual, exertions must be put forth. The periodical distribution of tracts through districts and towns is very important, but it has disadvantages. For instance, in the district at large, there is no time for sufficient personal conversation with different characters; besides, many will not listen to the voice of a stranger. If the Christian acquaintances of such persons should give them tracts as tokens of friendship, and follow up the gift with affectionate warning and exhortation, the end would be more effectually gained. Thus it is that individual Christians, in their several circles of acquaintance and business, have a work to do in which well-selected tracts may furnish invaluable aid.

II. History of Initial Tract Enterprises.—Aside from the applications of the Holy Scriptures in fragmentary or tract form, the use of tracts as an agency of religious usefulness dates from the dawn of the Reformation in Europe. Long before the invention of printing, the early Reformers sent out their little tracts to awaken and instruct the people who still sat under the shadow of their ancient ignorances. The belief in the divine authority of the Scriptures and the desire to attain to a knowledge of them were the means of extensive usefulness. He sent out more than one hundred volumes, small and great, besides his translation of the Bible. Notwithstanding many of his works were burned and people were forbidden to read them on pain of death, yet they spread far and wide. Like seeds of truth borne by the wind, they lodged on the soil of the Continent, and brought forth fruit there in after-years. Works produced by the writers of that period, although extensively useful, were greatly hindered in their circulation by the size and expensive of the manuscript form in which they were issued.

The invention of printing in the 15th century removed many formidable obstacles to the diffusion of truth, and greatly stimulated the literary efforts of those who were striving to reform the Church. Luther appeared, and by his powerful writings and those of his associates, many of whom were teachers, errors in which they previously knew nothing better. The efforts of the later Reformers are thus characterized by one of their opponents: "The Gospel of these days do fill the realm with so many of their noisome little books that they be like to the swarms of locusts which did devour the fruit of the ground; many of them are small and thin, and are not worth the cost of the paper upon which they were written; many of them are short, and are not worth the cost of the ink with which they were inscribed; and many of them are costly, and are not worth the cost of the parchment with which they were written." (The Chemist Repository Tracts.)

III. Tract Societies distinctively so-called.—The time had now arrived for broader and more thoroughly organized movements in behalf of the tract enterprise. The Religious Tract Society of England was incorporated May, 1799. Rev. George Burder, Rowland Hill, Matthew Wilks, Joseph Hughes, and others were among its organizers. A rule of the society, like that of Mr. Wesley, before noted, provided that its membership "consist of persons subscribing half a guinea or upwards annually." The society was placed upon a basis of broad catholicity. Its object was defined to be the publication of "those grand doctrinal and practical truths which have in every age been mighty through God in converting, sanctifying, and comforting souls, and by the influence of which men may have been enabled, while they lived, to live to the Lord, and when they die to die unto the Lord." It is impossible to give in this article a detailed history of any of the societies enumerated; and general and special notices must suffice. But in the briefest notice of the Religious Tract Society of London, it is not too much to say that in the eighty years of its existence it has maintained and preserved evangelical principles announced by its founders in the beginning. In so doing it has accomplished its objects on a grand scale and to an unforeseen extent. An accidental event of the most interesting character grew out of the operations of the Religious Tract Society in the third year of its existence. It was no less than the
preliminary step towards the organization of the British and Foreign Bible Society—the parent Bible Society of the world. See Bible Societies.

For a score of years the business of the Religious Tract Society was a moderate extent that a small hired depository sufficed for its transaction. From 1820 the business so expanded as to require the occupation of enlarged premises in Paternoster Row, where, in 1843-44, its present commodious buildings were erected. The design of the society contemplated the double purpose of sale and gratuitous distribution. Both phases of its work were therefore limited to its supply of funds. Its only income, at first, was from the annual subscriptions of its members. But by degrees, and as necessity required, additions were made from other sources, such as congregational collections, auxiliary societies, life-memberships, legacies, and special donations. As the operations of the society increased, new and varied forms of action were developed, including not only sales through depositories, but by hawkers or peddlers throughout the provinces. Donations were made not only of tracts, but of assorted libraries to soldiers' barracks, to emigrant and convict-ships, to workhouses, to coastguard stations, to missionaries' families, to clergymen, to schoolmasters, and city missionaries, to be used for loaning to persons in destitute circumstances. During the present century the following statistics have been published concerning the publication of the tracts in the ordinary form. Subsequently it began to enlarge the variety as well as the number of its publications. Broadside, handbills, children's books, periodicals adapted to different ages and classes, monthly volumes, standard works, and even commentaries on the Scriptures came in turn to be regularly and constantly issued under the imprint of the society. From active work in different parts of Great Britain, the society was led to extend its work into foreign fields. Such an extension had not been originally contemplated, but nevertheless took place in the order of years. In the 1850's the society published only sixty-six different tracts in the ordinary form. It embraced branch societies at Copenhagen, and in the German, French, and Dutch. As was to be expected, the foreign prisoners, when released, carried more or less of the tracts they had received to their own countries, and thus, to some extent, created a demand for more and similar publications in those countries. About the same time the adherence of the society to the leading of the representative evangelical Christians in most of the nations of Europe. Soon afterwards the enterprise of foreign missions began to be extended to various pagan nations. By similar processes, the work of the Religious Tract Society has been expanding and enlarging ever since, with a prospect of continuous expansion and usefulness in time to come.

The Reports of the society from year to year have been replete with interesting details, not only of progress, but also of results; and yet it may safely be inferred that the good which has been directly and indirectly accomplished through its instrumentality has not half been told. Eternity only can reveal the full extent of influences that have been so far-reaching, and in many instances so remote from ordinary human observation. A few items, condensed from the society's official documents, may serve as partial indications of the magnitude to which its operations have reached, and the growth of its operations have grown. The society has printed important tracts and books in one hundred and twenty different languages and dialects. Its present annual issues from its own depositories and those of foreign societies, through which it acts, are about sixty-three millions, and its aggregate issues during eighty years past has been about two thousand millions. It has operated with every Protestant Christian mission in the world. It has assailed popery on the Continent of Europe, Mohammedanism in the East, and paganism of various forms in heathen lands. It has given a Christian literature to nearly all the nations of the world. Its publications have passed the wall of China, and have entered the palace of the Celestial emperor. They have instructed the princes of Burmah, and opened the self-sealed lips of the devotees in India. They have gone to the sand and to the rock, to the desert and to the wilderness. They have taught the Jews, and spread the Gospel to the Greek; while in the home land they have continued to offer the truths and consolations of religion to soldiers, to sailors, to prisoners, to the inmates of hospitals, and, in short, to rich and poor in every circumstance of life. In the year 1825, the Religious Tract Society celebrated its semi-centennial jubilee. In connection with that interesting event, a large jubilee fund was raised to increase the usefulness of the society. A jubilee memorial volume was also published, setting forth in an able and interesting manner the history of its first fifty years of work and progress. When, in the year 1895, the society shall celebrate its centennial, a still grander showing of results may be expected.

The additional tract societies of Great Britain, aside from merely local organizations, are not numerous. The largest of these, the following is principal: The Religious Tract and Book Society of Scotland (Edinburgh). The primary organization of this society dates back to 1798. It is a publishing society, and for many years had a feebly existence. About 1856 it adopted a system of colportage similar to that of the American Tract Society, and, since that period, has greatly multiplied its influence and usefulness. It embraces branch societies at Glasgow and Aberdeen, and employs some two hundred colporteurs. The Stirling Tract Enterprise, founded in 1848, is chiefly a publishing institution, issuing both tracts and periodicals. The Dublin Tract Society issues tracts in large numbers. The Monthly Tract Society, London, was instituted in 1837.

In passing from Great Britain to other countries, the number of tract societies is found to be very great. For the most part, they combine publication with distribution, receiving aid from the Religious Tract Society of London, and often have branch societies in their several localities. It is therefore deemed sufficient to give the title and date of organization, omitting details of history and statistics, although in many instances of great interest.

CONTINENT OF EUROPE.—Tract Society of Norway and Denmark, 1798; Stockholm Evangelical Society, 1815; Religious Tract Society of Sweden, 1819; Copenhagen, 1820; Stuttgart Tract Society, 1813; Prussian Tract Society, Berlin, 1815; Tract Society of Wupperthal, 1814; Lower Saxony Tract Society, Hamburg, 1820; Tract Society of Leipsic, 1821; The Netherlands Tract Society, 1821; The Belgian Tract Society, 1825; The Belgian Evangelical Tract Society, 1823; Evangelical Tract Society of France, 1825; Religious Book Society of Toulouse, 1835; Tract Society of Berne, 1839; Tract Society of Basel, 1840; Tract Society of Neuchatil, and Geneva, 1848; Evangelical Society of Geneva, 1848; Religious Society of St. Gall, 1848; Religious Society and Tract Society, 1854; Tract and Book Publishing House of the Methodist Episcopal Church, Bremen, 1860.

INDIA.—The Tract Society at Nagore, Trivnaor, 1849; Calcutta Book and Tract Society, 1838; Tract Society of Madras, Bellary, Beira, Bombay, Surat, and Be,"1559, 1854; Tract Societies of Calcutta, Al
dee, Chinnar, and Quilon, 1830-39; Tract Societies of Mirzapore, Vizagapatam, Cuddapah, Neyyar, and Manganese, 1850-42; Tract Societies of Pondicherry, Trincomalee, and Colombo, 1863; Ceylon Christian Ver
culars, 1865; Tract Society of the Wesleyan Religious Society and Tract Society, 1860; North India Tract Society, Allahabad; Punjab Religious Book Society; The Christian Union of Java, 1863; Tract Society of Mauritius, 1834; Burmah Bible and Tract Society, 1861.

CHINA.—From the beginning of Christian missions in China there have been a number of religious tracts that have been diligently prosecuted. To that end nearly every separate mission has served as a publishing agency of greater or less extent. Almost all the missions have re
TRCTS AND TRACT SOCIETIES 515 TRACTS AND TRACT SOCIETIES received from the tract societies of England and America aid for their work of publication. In 1878 the Chinese Religious Tract Society was chartered. It is composed of representative missionaries of various churches, and proposes to organize auxiliaries and local societies in their respective missionary fields. 

JAPAN.—Active measures are in progress for the preparation and diffusion of Christian tracts and books in Japan. The work here was first formally commenced in 1878. The society, organized in 1878 as the Japanese Religious Tract Society, has, since its establishment, published tracts, books, and a religious newspaper. It is now controlled by the Religious Tract Society of Japan, and its efforts are confined to the dissemination of literature among the various missions aided by the principal Bible and Tract societies of England and America.

AUSTRALIA.—Tract Society of Sydney, 1828; Tract Society of Van Diemen's Land, 1837; Religious Tract Society of Victoria, 1852; Victoria Tract Distribution Society, 1858.

NEW ZEALAND.—New Zealand Tract Society, 1859; Wellington Tract Society, 1864.

SOUTH AFRICA.—Cape Town Auxiliary Tract Society, 1869; South African Ladies' Tract and Book Society, 1882.

Western Africa.—Tract Society of Sierra Leone; Tract Society of New Providence, 1857.


It is not within the design of this article to give the history of the tract societies enumerated; but it is proper to remark that various modifications have taken place in the form and style of society in the early days of the American organization. In several instances primary associations have been merged in the formation of more important societies, while others have continued under new names and with modified forms of action. With increasing experience, the tendency has been to centralize the work of publication in a few strong societies, and to multiply the agencies of distribution outward from the great centres of publication. A few examples of combination and reconstruction may be noted. The New England Tract Society, organized in 1814, became in 1825 the American Tract Society, having its location in New York, and three years later, it was merged into the American Tract Society which was organized in New York in 1825. The last-named arrangement was consummated none too soon, as great confusion had arisen from having two publishing societies of the same corporate name. The Baptist General Tract Society, organized in Washington in 1824, was subsequently transferred to Philadelphia, and in 1840 became, with enlarged designs, the American Baptist Publication Society. The New York Methodist Tract Society, organized in 1817, subsequently became incorporated as the Tract Society of the Methodist Episcopal Church.

As a counterpart to the above sketch of the rise and development of the Religious Tract Society of London, and as a specimen illustration of results from about half a century's operations of a similar American organization, the following facts are condensed from official publications of the American Tract Society: The society has a large and commodious building in Nassau Street, New York, with twenty steam-presses, tens of thousands of stereotype plates, and every facility for composing, printing, binding, storing, and issuing its own publications, to the number of 4,000 books, 30,000 tracts, and 20,000 pamphlets. It has also a capital to abate, in fixing the prices of books, what otherwise would have to be added for rent of buildings hired, and for the profits of trade. It numbers on its list about 6,000 distinct publications, including, besides tracts and handbills of various kinds, 1,240 volumes of biography, history, and helps to Biblical study. Among what are called its home publications, 1,584 distinct issues are in foreign languages, viz. German, French, Spanish, Italian, Portuguese, Swedish, Welsh, Dutch, Danish, Finnish, and Hungarian, designed for immigrants coming to the United States. Its home publications in the English language, 28,000,000 volumes, besides about 3,000,000,000 pages of tracts, have been issued. Of its periodicals, several of which are illustrated and printed in the highest style of typography, over 5,000,000 are yearly issued to 550 subscription-holders; and the society has become the chief仰助 for its faithful and systematic prosecution of the work of colportage. By its agents, employed chiefly in frontier and destitute sections of the country, it has within a period of forty years done a work equal to that of one man for more than 5000 years. It has sold, in addition to more than 11,000,000 volumes, and donated 3,000,000 to destitute persons and families. It has made more than 12,000,000 visits to families; in about 1,000,000 of which no religious book was found, with the exception of Bibles in about one third of the number. It has thus done much to meet the moral and religious wants of our frontier population in advance of schools and churches. It is accustomed to make grants each year of fifty thousand dollars' worth of its publications for circulation in prisons and hospitals, in Sabbath-schools and mission-schools, in cities and remote and lonely hamlets, to soldiers and to sailors on our inland waters, and in hundreds of forward-bound vessels for every one that goes to sea. The foreign work of the society has been chiefly accomplished through donations of money granted to missionaries in seventy different foreign stations. By means of some $700,000 thus appropriated, the society has printed, in 145 different languages and dialects, not less than 421 distinct volumes of publications, including 640 volumes. Thus "fruits of the society's sowing may be found in almost every land—from Russia to the Cape of Good Hope, and from China in the East to Hawaii in the West."

As a summary showing of the work accomplished by a distributing tract society, the following items are copied from the Report of the New York City Mission and Tract Society for 1880:

**RESULTS OF FIFTY-FOUR YEARS' PRACTICAL WORK.**

<table>
<thead>
<tr>
<th>Years of missions</th>
<th>Laborers</th>
<th>Missions</th>
<th>Bibles and Testaments supplied to the des-</th>
<th>Books</th>
<th>Children gathered into Sabbath-schools</th>
<th>Children gathered into day-schools</th>
<th>Persons in public-school-classes</th>
<th>Persons induced to attend Church</th>
<th>Temperance pledges obtained</th>
<th>Persons restored to church fellowship</th>
<th>The total amount expended in fifty-three years, $1,170,--</th>
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<tr>
<td>1824-1878</td>
<td>2,916</td>
<td>3,242,596</td>
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<td>1879-1880</td>
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<td>1881-1882</td>
<td>98,987</td>
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<td>1883-1884</td>
<td>171,708</td>
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<td>1885-1886</td>
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<td>1887-1888</td>
<td>29,600</td>
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<td>1889-1890</td>
<td>263,375</td>
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<td>1891-1892</td>
<td>19,159</td>
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<td>1893-1894</td>
<td>13,402</td>
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The total amount expended in fifty-three years, $1,170,--

In addition to the above sum expended in the regular missionary operations of the society, more than $100,000 have been raised for building mission stations and chapels.

The detailed statistics of the tract enterprise in its various forms of action would fill many volumes with facts of intense interest, and form a just basis not only of admiration for its past attainments but of expectation for its expanding and multiplying influence in the years and centuries to come.

**IV. COLLATERAL PUBLISHING ORGANIZATIONS.**—Before proceeding to enumerate the more important of them, some words of explanation seem necessary. In the development of the early American tract movements, various kinds of organizations have been found necessary or expedient. Only a few have become great publishing institutions, and no other one has attained such a magnitude of operations as that of the Religious Tract Society of London. Nevertheless, societies for the effective and appropriate distri-
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bution of tracts have been found essential to the object of the enterprise as a whole. They have worked in more limited spheres, but have proved indispensable to the highest forms of success. Religious reading, when merely printed, has no more value than other merchandise. A single tract, brought home to a religious reader, and published more for God and humanity than millions of pages resting upon the shelves of a depository. Societies, therefore, that circulate religious publications, and especially by the agency of skilful and sympathetic Christian workers, deserve high respect. Not all of them have the specific name of tract society. Some of them have mingled the work of Bible and tract distribution. Some have adopted colportage as their chief form of work, while others have devoted their energies largely to other forms of evangelization. In this state of the case, it may not be possible to give a complete list of all the societies that have been organized to promote the circulation of religious tracts. Still less possible would it be to give, within a convenient space, the full historical data of all such institutions. Fortunately, however, numerous details are quite unnecessary, since specimen sketches like those given here are sufficient to describe the principal institutions and their auxiliaries, whether conducted on a larger or smaller scale.

As to plan of organization, there are two classes of tract and book publication societies. One class represents united Christian effort in the sense of being made up of the members of different churches. The other is denominational in the sense of separate church action. These two classes of societies, though distinct from each other, are by no necessity antagonistic. They may, and usually do, simply represent different modes of accomplishing the same or similar objects. We refer in our ensuing to the pre-eminence and catholicity of the Religious Tract Society, denominational action has generally limited itself to the work of dissemination, there is at least one important example of separate church action—it is that of the Wesleyan Methodist Church. By that body the joint enterprise of tract and book publication and circulation has been continued from the time of its inception by the Rev. John Wesley in the first half of the 18th century. The publications of the Wesleyan book-room embrace a large assortment of tracts, a variety of periodicals, and a large list of religious books. A due proportion of its tracts and books has been prepared and printed in foreign languages, in adaptation to the wants of the various mission fields of that Church. Book affairs constitute a standard topic of business at the annual meeting of the Conference, which officially appoints a publishing agent and the requisite editors. It also appoints a tract committee charged with the duty of promoting the circulation of tracts by means of auxiliary and loan societies and suitable grants. As a branch of church work, cities, villages, and country neighborhoods are divided for consecutive and periodical visitation by tract-distributors. In America, some societies have gone yet more perfect, and maintain publication societies both of tracts and books on a similar plan, although few are as thorough in the work of dissemination.

The Society for Promoting Christian Knowledge, founded in London in the early part of the present century, deserves in several respects a closer alignment of the publishing tracts societies of England. It issues, chiefly on business principles, a large assortment of books adapted to juvenile, Sunday-school, and popular reading, all of which have for their object at least indirect Christian influence, besides many thousands of religious tracts.

In connection with facts heretofore stated, it must be borne in mind that the Sunday-school unions (q.v.) of the United States have to a large extent provided the Sunday-school tracts and books used by the different churches, and thus covered an important department of publication embraced within the operations of the Religious Tract Society of London. Besides these, several denominational religious publishing houses have grown up, in which vast numbers of tracts, books, and periodicals are printed.

The object of most of these is the Book Concern of the Methodist Episcopal Church, which was a direct outgrowth of Mr. Wesley's publishing enterprise in England, mentioned above. It was begun in Philadelphia by official action of the Church in 1789, and in 1804 was removed to New York, where its principal establishment has since remained. It has branch publishing-houses in Cincinnati, Chicago, and St. Louis, together with depositories in most of the large cities.

Corresponding in character to the above are the American Baptist Publication Society and the Presbyterian Board of Publication, both located in Philadelphia. All the institutions thus far named publish more or less books and tracts on the subject of temperance. But in 1866 the National Temperance Society was organized in New York, for the express purpose of providing a cheap and sound literature on all subjects relating to theoretical and practical temperance. The editor for the celebration was the Rev. J. Melancton Sargent. It may be numbered among the tract and book publishing institutions of the United States. Its publications, already six hundred in number, are circulated to some extent through Sunday-schools, but more extensively through auxiliary temperance organizations in all parts of the land. It may thus differ this from small tracts less than a century ago, a vast system of tract and book publication in the interest of Christianity has sprung up and spread abroad its influence in most of the countries and languages of the world.

V. The literature of the subject is as yet chiefly to be found in the annual reports of the various societies and institutions above enumerated. The Jubilee Memorial Volume of the Religious Tract Society (Lond. 1850, 700 pp. 8vo) is a specimen of many similar volumes that will hereafter be forthcoming from that and other societies. (D. F. K.)

Tracts for the Times. See Pulpitism.

Tractus. See Tract.

Tracy, Bernard Destult de, a French ascetic writer, was born Aug. 25, 1720, at Paray-le-Fraisal, near Moulins. At the age of sixteen he joined the Theatines, and passed his whole life in retirement and piety. He died in Paris, Aug. 14, 1878. He is the author of several works on practical religion and the biographies of saints, for which see Hoefer, Nouv. Biog. Générale, a. v.

Tracy, William, D.D., a Presbyterian minister, was born at Norwich, Conn., June 2, 1807. He went to Philadelphia and united with the Church in February, 1827. Being induced, by the advice of Rev. John L. Grant, to study for the ministry, he accordingly entered Williamsport Academy, and from thence Williams College, graduating in the theological course on the 20th of May, 1830. He was licensed to preach in 1835, and was ordained by the Philadelphia Presbytery as an evangelist. Having devoted himself to the work of foreign missions, he sailed for India, and, having reached Madras, he went to the Madura district, his field of labor, in 1837. He established a boarding-school at Tirumangalam, which grew to a high-grade seminary, having fifty pupils. Here he spent twenty-two years of his life, and educated more than 250 young men. He prepared many text-books in theology and science, and gave important aid in revising the Tamil Bible. In November, 1877, his youngest son and wife joined him and his mother in India as missionaries, to share their labors and their home,
but his work was done. After the Sabbath which he spent in the sanctuary, he was attacked with rheumatic
cripns and diarrhoea, which brought him rapidly to the end, and he died at Timna-purum, Nov. 28, 1877.
(W. P. S.)

Trade. See Mechanic; Merchant.

Traditio (et Reddito) Symboli (delivery of the
symbol) is the term used by early Church writers in reference to the practice generally adopted of re-
quiring baptized persons to repeat the Creed and the Lord's Prayer, in which they had previously been in-
structed. In the case of infants the sponsors at first re-
pected these formulæ on behalf of the child for whom they assumed the responsibility. Afterwards, in the Middle Ages, the Romish Church began to dispense with this usage, and to satisfy itself with the priest's repeating them.

There is still a remnant of this practice in some coun-
tries: sponsors are subjected to a catechetical exami-
nation by the minister previously to their admission.

Tradition (wędawęs), Jewish. The Jews pretend that, besides their written law contained in the
Pentateuch, God delivered to Moses an oral law, which was handed down from generation to generation. The various decisions of the Jewish doctors or priests on points which the law had either left doubtful or passed over in silence were retained; and, as a provision against their traditions. They did not commit their numerous traditions (which appear to have been a long time in accumulating) to writing before their wars against the Romans under Hadrian and Severus. The Mishna, the Gemara, and perhaps the Masorah were collected by the rabbis of Tiberias and later schools. See RABBINISM. Many of their false traditions were in direct opposition to the law of God; hence our Saviour often reproached the Pharisees with preferring them to the law itself. He also gives several instances of their superstitious ad-
herence to vain observances, while they neglected essen-
tial things (Matt. xx; 2; 33; Mark vii; 1-3). The only way in which we can know satisfactorily that any tra-
dition is of divine authority is by its having a place in
those writings which are generally acknowledged to be the
genuine productions of inspired men. All tradi-
tions which have not such authority are without value, and tend greatly to detract and mislead the minds of men (2 Thess. ii; 15; iii; 6).

In this respect, however, a notable division existed
among the Jews themselves, which has been transmitted to the modern representatives of the two great par-
ties. The leading tenet of the Sadducees was the ne-
eglect of the observance of a portion of the laws. The
Pharisees asserted, so the Sadducees denied, that the Israelites were in possession of an oral law transmitted to them by Moses. The manner in which the Phari-
sees may have gained acceptance for their own view is noticed elsewhere in this work [see PHARISEE]; but, for an equitable estimate of the Sadducees, it is proper to bear in mind emphatically how destitute of histori-
ical evidence the doctrine was which they denied. That
document is, at the present day, rejected, probably by al-
most all, if not by all, Christians; and it is, indeed, so foreign to their ideas that the greater number of Chris-
tians have never even heard of it, though it is older than Christianity, and has been the support and con-
solation of the Jews under a series of the most cruel and wicked persecutions to which any nation has ever been exposed during an equal number of centuries. It is likewise now maintained all over the world by those who would call the ancient Jews a people barren of intellect, and inable to know the kind of arguments by which, at the present day, in a historical and critical age, the doc-
trine is defended. For this an opportunity has lately been given by a learned French Jew, grand-rabbi of the circumcision of Colmar [Klein, La Judaïsma, ou la France et la Tolérance, [Mülhausen, 1862], who shock-defined as a fact the existence of a Mosaic oral law. To do full justice to his views, the original work should be perused. But it is doing no injustice to his learning and ability to point out that not one of his arguments has a positive bearing on the subject of the tradition only on the inconceivability (as will be again noticed in this article) that a divine revelation should not have ex-
pliably proclaimed the doctrine of a future state of re-
wards and punishments, or that it should have promul-
gated laws left in such an incomplete form and requiring so much explanation and so many additions as the
laws in the Pentateuch. Now arguments of this kind may be sound or unsound; based on reason or illogical;
and for many they may have a philosophical or theo-
logical value; but they have no pretense to be regard-
ed as historical, inasmuch as the assumed premises, in which he invests the majesty of the Divine Su-
preme Being, and the manner in which he would be likely to deal with man, are far beyond the limits of historical verification. The nearest approach to a his-
torical argument is the following (p. 10): "In the first place, nothing proves better the fact of the existence of the tradition than the belief itself in the tradition. An entire nation does not suddenly forget its religious code, its principles, its laws, the daily ceremonies of its
worship to such a point that it could easily be persuad-
ed that a new doctrine presented by some impostor is the true and only explanation of its law and has always existed. It is impossible to persuade any such people that it represents the Israelites as a stiff-necked people im-
patient of the religious yoke; and would not be attrib-
uting to them rather an excess of docility, a too great condescension, a blind obedience, to suppose that they suddenly consented to troublesome and rigorous innova-
tions which some persons might have wished to im-
pose on them some fine morning? Such a supposition destroys itself, and we are obliged to acknowledge that the tradition is not a new invention, but that its birth goes back to the origin of the religion; and that, trans-
mitted from father to son as the word of God, it lived in the heart of the people, identified itself with the blood, and was always considered as an inviolable au-
thority."
But, if this passage is carefully examined, it will be seen that it does not apply a single fact worthy of being regarded as a proof of a Mosaic oral law. In-
dependent testimony of persons contemporary with Mo-

ses that he has transmitted such a doctrine would be historical evidence; the testimony of persons in the next generation as to the existence of such an oral law which their fathers told them came from Mo-

ses would have been secondary historical evidence; but the belief of the Israelites on the point twelve hundred
years after the death of Moses, on no such immedi-
ate testimony, be deemed evidence of a historical

fact. Moreover, it is a mistake to assume that they who deny a Mosaic oral law imagine that this oral law was at some one time as one great system introduced suddenly among the Israelites. The real mode of conc-
ceiving what occurred is far different. After the return
from the Captivity, there existed probably among the
Jews a large body of customs and decisions not con-
tained in the Pentateuch; and these had practical au-
thority over the people long before they were attrib-
uted to Moses. The only phenomenon of importance requiring explanation is, not the existence of the cus-
toms sanctioned by the oral law, but the belief accept-
ed by a certain portion of the Jews that Moses had di-
vinely revealed those customs as laws to the Israelites.
To explain this historically from written records is im-
possible, from the silence on the subject of the very

very scanty books which previously existed; and the

written between the return from the Captivity in B.C.556 and
that uncertain period when the canon was finally closed,
which probably could not have been very long before the
death of Antiochus Epiphanes, B.C. 164. For all
this space of time, a period of about three hundred and
seventy years, the authority of the written books of the
ation of Henry VIII to the present day, we have no He-
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brev account, nor, in fact, any contemporary account, of the history of the Jews in Palestine, except what may be contained in the short works entitled Ezra and Nehemiah. In this dehth of historical materials, it is idle to attempt a positive narration of the circumstances under which the oral law became assigned to Moses as its author. It is amply sufficient if a satisfactory suggestion is made as to how it might have been attributed to Moses; and in this there is no difficulty. It can only be supposed that, however notoriously in ancient times laws of a much later date were attributed to Misus, Lycurgus, Solon, and Numa.

Under this head we may add that it must not be assumed that the Sadducees, because they rejected a Mosaic oral law, rejected likewise all traditions and all decisions in explanation of passages in the Pentateuch. Although they protested against the assertion that such points had been divinely settled by Moses, they probably, in numerous instances, followed practically the same traditions as the Pharisees. See SADDUCEES.

TRADITION, CHRISTIAN. In the older ecclesiastical fathers, the words παράδοσις and traditio are used to denote any instruction which one gives to another, whether oral or written. In the New Test. also, and in the classical writers, παράδοσις and trudare signify, in general, to teach, to instruct. In this wider sense, tradition was divided into scripta and non scripta sive oralia. The latter, traditio oralis, was, however, frequently called traditio, by way of eminence. This oral tradition was often appealed to by Ireneus, Clemens of Alexandria, Tertullian, and others of the ancient fathers, as a test by which to try the doctrines of contemporaneous teachers, and by which to confute the errors of the heretics. They describe it as being instruction received from the mouth of the apostles by the first Christian churches, transmitted from the apostolic age, and preserved in purity until their own times.

Oral tradition is still regarded by the Roman Church as a principium cognoscendi in theology, and they attempt to support their hypothesis respecting it by the use made of it by the fathers. Much dispute has arisen as to the degree of weight to be assigned to tradition generally; many, however, consider that this is an idle contention, and that each particular tradition should be tried on its own grounds. In coming to a decision on the merits of the question respecting doctrinal tradition, everything depends upon making the proper distinctions with regard to time.

In the first period of Christianity, the authority of the apostles was so great that all their doctrines and ordinances were strictly and punctually observed by the churches which they had planted. The doctrine and discipline which prevailed in those apostolical churches were, at the time, justly considered by others to be purely such as the apostles themselves had taught and established. This was the more common, as the books of the New Test. had not, as yet, come into general use among Christians; nor was it, at that early period, attended with any special liability to mistake. In this way we can account for it that Christian teachers of the 2d and 3d centuries appeal so frequently to oral tradition, either for the authority of the evidences of historical facts were far different. After the commencement of the 3d century, when the first teachers of the apostolical churches and their immediate successors had passed away and another race sprung up, other doctrines and forms were gradually introduced, which differed essentially from those of the former period. Now those innovators appealed more frequently than ever had ever been done before to apostolical tradition, in order to give currency to their own opinions and regulations. They went so far, indeed, as to appeal to this tradition as evidence not only at variance with other traditions, but with the very words of the apostles which they had in their hands. From this time forward, tradition naturally became more and more uncertain and suspicious. No wonder, therefore, that we find Augustine establishing the maxim that it could not be relied upon even in the long-distant distance from the age of the apostles, except when it was verbal and perfectly consistent with itself. The Reformers justly held that tradition is not a sure and certain source of knowledge respecting the doctrines of theology, and that the Holy Scriptures are the only principium cognoscendi. See Augustin., Calvin., Trench, vol. vii, 3; Eayre, Hist. Theol. Dict. s. v.; Cunningham, Hist. Theol. History, i, 196; Hagenbach, Hist. of Doctrines (Index); Hook, Church Hist. Dict. s. v.; Milman, Hist. of the Jews, ii, 42; Van Oosterzee, Christian Dogmatics, art. "Faith, Rule of.

TRADITION, in the Church of England, refers to customs, forms, rites, ceremonies, etc., which have been transmitted and not actually, but impliedly or necessarily, contained in the Article 84, is not to be understood as including matters of faith. The traditions for which the article requires respect and obedience are all those customs and ceremonies in established use which are not expressly named in the Scriptures, nor in the written laws or rubrics of the Church; and, therefore, not only are they not an essential part of Scripture, but they are to be regarded as additional and simply of a matter of human tradition. Among these may be mentioned the alternate mode of reading the Psalter, the custom of bowing in the Creed, the postures in various offices of the Church, the use of a doxology and collects after a sermon, the practice of pouring the baptismal water upon the head, the quantity of the elements consumed in the eucharist, etc. These, though unwritten, are not the less obligatory when ascertained to be standing customs of the Church. The article ordains that "whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like) as he that offendeth against the common order of the Church," etc.

Traditores (hereschers or traitors), a name applied by the ancient Christians to those Jews who delivered up their Bible and sacred utensils of the Church to the heathen in time of persecution. See Bingham, Christ. Antiq. bk. xvi, ch. vi, § 25.

Traducianism is the belief that the souls of children, as well as their bodies, are propagated from their parents, and is opposed to Creationism (q. v.) and the doctrine of the Pre-existents (q. v.). According to Jerome, both Tertullian and Apollinaris were advocates of this opinion, and the opponents of Pelagianism, in general, have been inclined to it. Since the Reformation, it has been more approved than by any other in the Lutheran Church, and that not by philosophers and naturalists merely, but also by divines. Luther himself, though he did not declare distinctly in its favor, was also inclined towards this theory; and in the Formula Concordiæ it is distinctly taught that both soul and body are propagated by the parents in ordinary generation. What has rendered the hypothesis more acceptable to theologians is its affording the easiest solution of the difficulty of children's immortality; and it seems to receive confirmation from the psychological facts that the natural disposition of children not unfrequently resembles that of their parents, and that the mental excellences and imperfections of parents are inherited nearly as often by their children as any bodily attributes. But, after all that can be said, we must be content to remain in uncertainty respecting the subject.
TRAUDICANS

A thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God who maketh all" (Eccles. xi. 5). See Back, Theol. Dict. s.v.; Delitzsch, Bibl. Psychology, p. 128-131; New-Englander, July, 1866, p. 475. See Soul, Origin of.

TRAUDICANS, the adherents of Traducianism (q.v.).

Traheron, Bartholomew, a learned English divine at the period of the Reformation, was born at Cornwall and educated at Oxford, either in Exeter College or Hart Hall. He travelled extensively in Germany and Italy returning to England, was made keeper of the king's library. In 1551 king Edward VI conferred on him the deanship of Chichester. This he lost on the accession of queen Mary, and, joining the English exiles in Germany, wrote all his important works there.

The time of his death is uncertain. Traheron's works are: "Pararaesia, Lib. 11; — Carmina in Mortem Henrici Dudzii; — Analysis Scoporum Johannis Cochlaei; — Exposition of a Part of St. John's Gospel (1558, 8vo); — Exposition of the Fourth Chapter of St. John's Revelation (1557, 8vo); — An Answer Made by Bartholomew Traheron to a Private Papist.

Traill, Robert, an eminent divine of the Church of Scotland, was born at Ely, May, 1642. He was educated at Edinburgh, and pursued the study of divinity with great ardor for several years. In 1666 he was obliged to secrete himself, because some copies of An Apologetic Relation, etc., were found in his mother's house; and the following year, being suspected of opposing the king, he was obliged to join his father in Holland. In 1671 he went to England, and was ordained by Presbyterian divines in London. In 1677 Mr. Traill was imprisoned for preaching privately, but was released in October of the same year. He then located at Craubrook, in Kent, but for many years afterwards was pastor of a Scotch congregation in London. He was warmly attached to the Calvinistic doctrines, and took a zealous concern in the doctrinal controversies. He died in May, 1716. He published a number of theological treatises and discourses, which for many years were printed separately, but collectively after his death (Edinb., 1745, 4 vols. 12mo; 1754, 2 vols. 12mo; Glasgow, 1776, 3 vols. 8vo; best ed. 1806, 4 vols. 8vo). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

Train, Arthur Savage, D.D., a Baptist divine, was born at Framingham, Mass., Sept. 1, 1812, and was a graduate of Brown University in the class of 1838. He was tutor in the university two years after his graduation, and was at the same time his theological studies under Dr. Wayland. In 1838 he was ordained pastor of the Baptist Church in Haverhill, Mass., where he had a successful ministry of twenty-three years. He was elected professor of sacred rhetoric and pastoral duties in the Newton Theological Institute in 1859, and held the office for seven years. In 1866 he accepted a call to the pastorate of the Baptist Church in Framingham, where he remained until his death, Jan. 2, 1872. Dr. Train was a trustee of Brown University from 1845 till his death. (J.C.S.)

TRAJAN, Marcus Ulpius Nerva, emperor of Rome from A.D. 98 to 117, is a noteworthy personage in the history of ancient times by reason of his personal qualities, and also as a general and ruler. He is important to the history of the Church through his connection with the persecution of the adherents of Christianity in his time. At first tolerated by the policy of the Roman rulers as a comparatively feeble though despicable existence on the loathsomest superstition of Judaism, Christianity was forced upon the notice of the emperor by the tumults excited among the populace by heathen priests, who observed the remarkable progress of that faith with alarm, and Trajan was accordingly led to issue edicts for the gradual suppression of the new teaching which threatened to destroy the old order of the gods. The administration of the younger Pliny as governor of Bithynia was complicated with matters growing out of the rapid extension of Christianity and the consequent rage of the heathen population within his province. He therefore endeavored to enforce against Christians the laws for the suppression of the really dangerous heresies (see Pliny, Epist. x. 48), but found the complaints to be so numerous and the result of the judicial investigations so unsatisfactory that he referred the whole matter to the emperor for instructions. Of this accused, many denied that they were in any way implicated in Christianity; others declared that they had returned to the old faith, and offered incense and libations before the image of the emperor and blasphemed the name of Christ. Those who avowed themselves Christians confessed to nothing of a damaging character. Their offence consisted merely in meeting before sunrise of a specified day to sing a common hymn in honor of Christ as a god, and in the assumption of a voluntary obligation, under oath, to commit no theft, robbery, nor adultery, but to keep a promise and acknowledge the possession of goods committed to their trust. The torture applied to two maids disclosed nothing more criminal than these statements. Trajan commended the governor's action, and observed that no general and definite prescriptions could be given for such matters. He added that search should not be made for suspected persons, though, if accused and convicted, they should be punished unless they interposed a denial of the charge of being Christians, and authenticated it by calling on the gods. Anonymous accusations of any sort should not be received. The execution of several Christians, among them the aged Symeon, who was the son of Clopas, and successor of James at Jerusalem, must be explained in view of the fact that the emperor was at the same time regent of the State and chief priest (pontifex maximus), and would consider it necessary to protect and preserve the religion which was so closely interwoven with the interests of the State. The same idea will apply to the case of Ignatius.

Literature.—The principal sources for the history of Trajan are Pliny the younger, Epistle, especially lib. 9; Coin of Trajan.
and Panegyricus (ed. Gierig); Dion Cass. Hist. Rom. lib. xviii (unfortunately extant only in the extract by Xiphilinus); Aurel. Victor, Cosm. xii, 1 sqq., and Epitome 13; Eutrop. viii, 2; Orosius, vii, 2 sqq.; Tertull. Apologet, c. 1; Euseb. Hist. Eccl. iii, 12 sqq.; Justin. Apologeti, i, 68; Rufinus, Hist. Eccl. iv, 9. See Ritterhusii Trajanus in Lucem Reproduxit (1608); Mannert, Rer. Traj. Imp. ad Donum Gesta (Norimb., 1778); Engel, Comment. de Esquicli. Traj. ad Donum et Origine Valachorum (Vind. 1779); Wolf, Eine milde Stiftung Trajans (Ber., 1808, 4to); Franche, Zur Gesch. Tr. u. seiner Zeitgenossen (Gustrow, 1837); Baldwin, Comment. et Edict. Vett. Prince. Rom. de Christianis (Hal., 1727, 4to); Böhme, XII Dessertation. Juris Eccl. Ant. ad Plan. Sect. Vienn. (1776, 4to); a Traj. Christianorum sub Imp. Rom. (Rost., 1802, 4to); Köpke, De Statu et Condit. Christi sub Imp. Rom. Allerius post Christ. Sac. (Ber., 1829); Schröck, Kirchengesch. ii, 320 sqq.; Gieseler, Kirchengesch. i, 184 sqq.; and the monographs cited by Volbeding, Index Programmatum, p. 95, 98.—Herzog, Real-Encycl. s. v.; Smith, Dict. of Gr. and Rom. Bioi. s. v. See also Florizel.

Tramontane (across the mountain), a term applied by the Italiacs to those dwelling north of the Alps, and especially to the ecclesiastics and professors of the canon law of Germany and France. See ULTRAMONTANE.

Trance (αθάρσας, ecstasy), a supernatural state of body and mind, the nature of which has been well conjectured by Doddridge, who defines it "such a rapture of the mind and soul that a person is apt to look out of all astonishment, and renders him insensible of the external objects around him, while in the meantime his imagination is agitated in an extraordinary manner with some striking scenes which pass before it and take up all the attention." He refers to some extraordinary instances of this kind mentioned by Gualterius in his note on Acts x, 10 (Family Expositor, ad loc. note g). Stockius also describes it as "a sacred ecstasy, or rapture of the mind out of itself, when, the use of the external senses being suspended, God reveals something in a peculiar manner to prophets and apostles, who are then taken or transported out of themselves." The same idea is intimated in the English word trance, from the Latin transitus, the state of being carried out of one's self. See Inspiration; Prophecy.

1. In the only passage (Numb. xxiv, 16) in which there is, as the italics show, no corresponding word in Hebrew, the Sept. renders בֶּלַע, a falling for בָּלַע, and the Vulg. more literally qui cadit. In the New Test. we meet with the word three times (Acts x, 10; xi, 5; xxii, 17), the Vulg. giving "excessus" in the two former, "stupor mentis" in the latter. The Greek word ἠθαρσας employed in these passages denotes the effect of any passion by which the thoughts are wholly absorbed. In the Sept. it corresponds to קָשָׁד, a "wonderful thing" (Jer. v, 30); κατακλίσις, "astonishment" (Deut. xxviii, 29), and γένεσις κατακλίσεως, a prophetic lethargy or "deep sleep" (Gen. ii, 21; xv, 12, etc.). In the New Test. it usually represents the absorbing effects of adoration (Mark v, 42; Luke v, 26; Acts iii, 10); of terror (Mark vii, 6).

2. Used as the Greek word is by Luke (Acts, ut sup.) "the physician," and, in this special sense, by him only, in the New Test., it would be interesting to inquire what precise meaning it had in the medical terminology of the time. From the time of Hippocrates, who uses it to describe the loss of conscious perception, it had probably borne the connotation which it has had, with shades of meaning for good or evil, ever since. Thus, Hesychius gives as the account of a man in an ecstasy that he does not know (οὐ ρεῖται), and speaks of it as "a change from the earthly mind (εἰς τοῦ γενόσιον συνορίους) to a divine and spiritual condition both of character and life." Tertullian (De An.
is the testimony of a German physician (Frank), who had made catalepsy a special study, that he had never met with a single case of it among the Jews (Copland, "Sexuality and Magic," p. 318). Indeed, not even the most explicit question could elicit from me in the course of a year, or any other age, the testimony of any man "common or unclean" (Acts x, xi).

To the "trance" of Paul, when his work for his own people seemed utterly fruitless, we owe the mission which was the starting-point of the history of the Universal Church, the command which made him "depart ... far hence unto the Gentiles" (xxii, 17-21). Wisely, for the most part, did that apostle draw a veil over these more mysterious experiences. He would not sacrifice to them, as others have often sacrificed, the higher life of activity, love, prudence. He could not explain them to himself. "In the body or out of the body," he could not tell, but the outer life and the inner life cast an impression of having passed in spirit into "paradise," into "the third heaven," and had heard "unspakable words" (2 Cor. xii, 1-4). Those trances too, we may believe, were not without their share in fashioning his character and life, though no special truth came distinctly out of them. Unified as they then were, but as they have seldom been since, with clear perceptions of the truth of God, with love wonderful in its depth and tenderness, with energy unremitting, and subtle tact almost passing into "guile," they made him what he was, the leader of the apostolic band, emphatically the "master-builder" of the Church, and the Purifier of the priesthood of God (comp. Jowett, Fragment on the Character of St. Paul).

Persons receiving this divine influence often fell to the earth under its influence, as in ordinary catalepsy (Gen. xvii, 3, etc.; 1 Sam. xix, 24, Heb. or margin; Ezek. i, 28; Dan. viii, 15, 16; Rev. i, 10, 17). It is important, however, to observe that in all these cases the visions beheld are also related; hence such cases are distinguished from a mere delirium animi. We find likewise in the case of Peter that "he fell into a trance" (or rather a "trance fell upon him," ἐπεβλήσατο ἐπὶ αὐτὸν ἐν κυριεύματι), during which he "saw a vision," which is therefore distinguished from the trance (Acts x, 10; comp. Paul's trance, xxii, 17; 2 Cor. xii, 2, etc.). The reality of the vision is established by the correspondence of the event. The nearest approach we can make to such a state is that in which our mind is so occupied in the contemplation of an object as to lose entirely the consciousness of the sequence of ideas—so that the order of ideas, whether belonging to the judgment or imagination, is undoubtedly attained. Hence we can readily conceive that such a state might be supernaturally induced for the higher purpose of revelation, etc. The alleged phenomena of the mesmeric trance and of clairvoyance are more or less suited to the higher purpose, may assist our conceptions of it. See Vision.

Trani, a name common to some Jewish authors, of whom we mention the following:

1. I. ISAIAH DA SA, so called after his native place Trani, a seaport town of Naples, and, by way of abbreviation, Ἱς ῎ Ια, from the initials in the Talmud, i.e. R. I. Isaiah da Trani, flourished about A.D. 1292-70. He may be considered as the founder of the school of bel-letristic, medical and traditional exegesis in Italy. He wrote not only numerous annotations on the Talmud, and theological decisions (ábbud rabbati) connected with traditional law, but also scholia (ábbud rabbati) to the Bible, which are as follows: yotetz, Scholia on the Pentateuch (Leghorn, 1789)— עַותֵּצָה, Annotations on Joshua, published, with a Latin translation by J. A. Steinmetz, under the title Esaia Comment, in Journ. seu Codice M. S. Bibl. Senat. Lips. Description et Version ad Notas Illustratae, Prorsus J. G. Abicht Eruditorum Examinis subjici (Lips. 1712)—Annotations on Judges and 1 Samuel, printed in the Rabbinical Biblia (q. v.). Besides these published commentaries, the following are amongst the more important, either by him or by others on Ezra, Cod. Opp.; a commentary on the Five Me-
TRANSCENDATIONALISM

The greatest success is reached in the exertions of human reason. In men's minds, therefore, is the highest manifestation of God. God recognizes himself best in human reason, which is a consciousness of God. And it is by human reason that the possibility of (hitherto) unthought, and so without existence, mere negation comes into consciousness; thus God is revealed in the world. After arriving at an ideal God, we learn that philosophy and religion draw us away from our little selves, so that our separate consciousness is dissolved in that of God. Philosophy is religion; and 'true religion frees man from all that is low, and from himself, from clinging to I-hood (Ichthei) and subjectivity, and helps him to life in God as the truth, and thereby to true life.' In this ablation of personal identity, we must not claim property even to our own thoughts. Hegel teaches us that God is who thinks in us; nay, think, but precisely that which thinks in us which is God. The pure and primordial substance manifests itself as the subject; and 'true knowledge of the absolute is the absolute itself.' There is but a step to take and we arrive at the tenet that the universe and God are one. The Hegelian attempt to distinguish this from the doctrine of Spinoza, but their distinctions are inappreciable; their scheme is pantheism. And as God is revealed by all the phenomena of the world's history, he is partly revealed by moral action, and consequently by sin, not less than by holiness. The true condition of the human spirit is the manifestation of the divine principle; or, rather, in any sense which can affect the conscience, there is no evil in sin - there is no sin. It was reserved for Hegel to abandon all the scruples of six thousand years, and publish the discovery - certainly the most wonderful in the history of human research - that something and nothing are the same! In declaring it he almost apologizes, for he says that this proposition appears so paradoxical that it may readily be supposed that it is not seriously maintained. Yet he is far from being ambiguous. Something and nothing are the same. The absolute of which so much is vaunted is nothing. The conclusion, which is, perhaps, already anticipated by the reader's mind, and which leaves us incapacitated for comment, is this - we shudder while we record it - that after the exhaustive abstraction is carried to infinity is search of God, we arrive at nothing. God himself is nothing, but the absolute (das Etwas).

These systems of philosophy in Germany, "that nation of thinkers and critics," have, each in its turn, influenced the science of Biblical philology; and whether it be the moralism of Kant, or the idealism of Fichte, or the deeper transcendentalism of Hegel, it makes the scriptures its dogma. Hegel's System of Philosophy, which is the apotheos of its system. When Strauss wrote his Leben Jesu, Germany was thrilled by the publication - all classes of her divines and philosophers, historians and scholars. When, as in this work of Strauss, all historical reality is denied to the gospels, and they are declared to be untruth, not derived from divine ideas, and are affirmed to describe, not a personal God or a historical Christ, but a cluster of notions intensely prevalent in Judaea; and when it is argued that the names and events occurring in the evangelical narratives are but symbols of inward emotions, and the blasphemies of pantheism are reasoned for from the union of deity and humanity in Jesus, as shadowing forth the identity of the forms vulgarly named Creator and creature, it is easily seen that the author uses the philosophy of Hegel as the great organ of perveting and decortating the records of the evangelists, especially of polluting the account of the life of Jesus, and making the apostle of the beloved disciple. Wiese, the producer of a similar mixture of boldness and impertinence, declares it impossible for any one to understand his theology unless he has mastered his philosophy. No one can comprehend the systems of Duhm, Schwartz, or Schleiermacher till be made acquainted with the philosophy which shall be propounded in his early and adventurous youth.
life beyond the grave,” says Strauss, “is the last foe which speculative criticism has to encounter, and, if it can, to extirpate.” So, to find a place for such theories, this spurious interpretation created “miraculous emolument.” It was a sad memorial of the proud and unshallowed wisdom of this world, impugning the revelation already given, delighting in every high thing that exalts itself against the knowledge of God, and exulting in withdrawing every thought from the obedience of Christ. Well might Eschenmayer speak of the “Istehristiamus” of Hegelianism. While it kissed, it betrayed, and at length proceeded to the trial and condemnation of its victim (Old and New, Aug. 1870, p. 186). See DISSIM; PARTHETISM; RATIONALISM.

Transcendentalism (trans and elementum), a term used to signify the change of the elements in one body into those of another.

Transfiguration. The Greek word μεταμορφωσις, well rendered “was transfigured,” signifies a change of form or appearance (Matt. xvii, 2; Mark ix, 2), and is so explained in Luke ix, 29, “the fashion of his countenance was altered.” This is one of the most wonderful incidents in the life of our Saviour upon earth, and one so instructive that we can never exhaust its lessons. The apostle Peter, towards the close of his life, in running his mind over the proofs of Christ’s majesty, found none so conclusive and irrefragable as the scenes when he and others were with his Master in the holy mount (2 Pet, i, 18) as eye-witnesses that he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, “This is my beloved Son, in whom I am well pleased.” The apostle John likened this being given power of the glory of the Father as exhibited on that occasion (John i, 14). If we divide Christ’s public life into three periods—the first of miracles, to prove his divine mission; the second of parables, to inculcate virtue; and the third of suffering, first clearly revealed and then endured, to stone for sin—the transfiguration is placed as his baptism or initiation into the third and last. He went up the Mount of Transfiguration on the eighth day after he had bidden every one who would come after him take up his cross, declaring that his kingdom was not of this world, that he must suffer many things, and be killed, etc.

The Mount of Transfiguration is traditionally thought to have been Mount Tabor; but as this height is fifty miles from Cesarea Philippi, where Jesus last taught, it has of late been supposed to have been a mountain much less distant, namely, Mount Hermon. As there was an interval, however, of a week between this and the preceding occurrence, we may naturally conclude that a part of this time was occupied in the journey. See TABOR.

The only persons thought worthy to ascend this mount of vision were Peter, James, and John, these being a competent number of witnesses, or they being more faithful and beloved than any others. Whatever else left all to die and were buried therein, more than one other occasion as an elect triumvirate—as at the raising of Jairus’s daughter, and during our Lord’s agony in the garden. The disciples, in all probability, ascended the mountain anticipating nothing more than that Jesus, as at other times (Luke xvi, 12), were on the top of the mountain in the manner of curtains of night closed around them, they were so worn out by their labors as to sink down in sleep, till startled from their slumbers by the glory of the Lord shining round about them; for, as Jesus prayed, the fashion of his face was altered, “and his raiment was white as the snow, and his raiment was white as the light.” And behold there talked with him two men, who were Moses and Elias, who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.” Peter’s words, “Master, it is good for us to be here,” are a natural expression of rapture; and his proposal to build three tabernacles indicated his desire both to keep his Lord from going down to Jerusalem to die there, and to prolong the blessedness of beholding with open face the glory of God. Such is at least a plausible interpretation of his language, while “he wist not what to say.” It is worthy of note that Jesus made no preparations for tents for himself and his companions, his only desire being that the bestial vision might endure forever. While he yet spake, behold, a bright cloud overshadowed them—not a black cloud such as that which rested on Mount Sinai, but a cloud glistering as the Shechinah when the glory of the Lord filled the tabernacle, or as the cloud that filled the house of the Lord when the priests were come out of the holy place. “And behold a voice out of the cloud”—that is, out of the long-established symbol of Jehovah’s presence—which said, “This is my beloved Son, in whom I am well pleased: hear ye him. And when he had spoken these things, he was departed from them, and was assumed up into heaven, and were sore afraid”—like Daniel and all others who have felt themselves entranced by revelations of God. “And Jesus came and touched them, and said, Arise, and be not afraid”—showing such gentleness as proved him to be fitly named the Lamb of God. How long the glorification of our Saviour continued it was vain to inquire; but it appears from the narrative of Luke that he did not lead down his disciples till the day following that on which they had ascended the height. As they descended, he bade his disciples keep what they had seen a secret till after his resurrection, doubtless because the whole vision, to those who had not seen it, would have been a rock of offence, appearing as an idle tale. He also opened their eyes to see that Elias whom they looked for in the future was to be sought in the past, even in John the Baptist, who was clothed with his spirit and power.

The fine closing of this transfiguration, although in part wrapped up in mystery, appear to be in part plain. Among its intended lessons may be the following: First, to teach that, in spite of the calamities which the Pharisces had heaped on Jesus, the old and new dispensations are in harmony with each other. To this end the glorification of our Saviour contrasted it was vain to inquire; but it appears from the narrative of Luke that he did not lead down his disciples till the day following that on which they had ascended the height. As they descended, he bade his disciples keep what they had seen a secret till after his resurrection, doubtless because the whole vision, to those who had not seen it, would have been a rock of offence, appearing as an idle tale. He also opened their eyes to see that Elias whom they looked for in the future was to be sought in the past, even in John the Baptist, who was clothed with his spirit and power.

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TRANSMIGRATION

For monographs on the transfiguration, see Volbouding, Index Programmatum, p. 47; Hase, Leben Jesu, p. 161; Bagot, On the Transfiguration (Lond., 1840); Anon. Tutor’s Teachings (ibid., 1867, 1868); also the Am. Free-will Bapt. Quarterly, Jan. 1868. See Jesus Christ.

Transfiguration—(or Jesus-) day was kept in the Western Church in the time of St. Leo, and in the Greek Church about A.D. 700. By a bull of Calixtus III, 1456 (or 1457), it was ordered to be generally observed, in memory of the victory of Humiliades and the Hungarian army over Mohammed and the Turks. In the English calendar it stands on Aug. 6. In France, after consecration, the chalice was filled with new wine, or, as at Tours, received some of the juice of the ripe grapes; and the clusters are blessed in Germany and the East on this day.—Blunt, Dict. of Theol. v.; Walcott, Sac. Arch. vol. v.

Transitorium, a term for a short anthem, or respond, in the rite of Milan, chanted after the communion of the priest.—Leo, Glos. of Litt. Terms, s. v.

Translation, Biblical. See Versions.

Translation, in ecclesiastical usage, is the removal of a bishop from the charge of one diocese to that of another. After such removal to the see, all his attestations, dates from the year of his translation (anno translationis nostri), not from that of his consecration (anno consecrationis nostri). In the early Church a bishop could not translate himself to another see without the consent and approbation of a provincial council. Some, indeed, thought it absolutely unlawful for a bishop to forsake his first see and betake himself to any other, because they looked upon his consecration to be a sort of marriage to his church, and therefore looked upon his removal to another see as spiritual adultery.

Transmigration (a passing over), in the theological acceptance of the term, means the supposed translation of the soul after death into another substance or body than that which it occupied before. The basis of this belief being the assumption that the human soul does not perish together with the body, it can belong only to those nations which believe in the immortality of the soul. But in proportion as such an idea is crude or developed, as it is founded merely on a vague fear of death, and a craving for material life, or on ethical grounds, and a supposed causal connection between this and a future life, the belief in transmigration assumes various forms. The notion, dating back to remote antiquity, and being spread all over the world, seems to be anthropologically innate, and to be the first form in which the idea of immortality occurred to man.

1. India.—It was in India, where the problems of metaphysics and ethics as connected with ontology and the destiny of the soul were elaborated to the last degree on a theistic basis, that metempsychosis was most ingeniously and extensively developed. The Hindús believed that human souls emanated from the Supreme Being, which, as it were, in a state of bewilderment or forgetfulness allowed them to become several existences and to be born on earth. The soul thus severed from the real source of its life is bound to return to it, or to become merged again into that divine substance with which it was originally one. But having become contaminated with...
sin, it must strive to free itself from guilt and become fit for its heavenly career. Religion teaches that this is done by the observance of religious rites and a life in conformity with the precepts of the sacred books; philosophy, on the other hand, says that man, if it understands the true nature of the divine essence whence it comes. So long, therefore, as the soul has not attained this condition of purity, it must be born again after the dissolution of the body to which it was allied; and the degree of its impurity at one of these various deaths determines the existence which it will assume in a subsequent life. So closely was the account of a soul's misdeeds kept that it might pass thousands of years, or kulipas (meons), in one or other of the heavens, as a reward for good deeds or self-inflicted suffering, and yet be obliged to return to earth or hell to expiate as an animal, man, or demon certain sins. To us the details of the soul's migration, as described in the religious works of the Hindûs, are only interesting as they afford a kind of standard by which the moral merit or demerit of human actions was measured in India (see Manu, Code of Laws, bk. xvi. 11). A more general doctrine of the transmigration of souls is based by Hindû philosophers on the assumption of the three cosmic qualities of sattva, i.e., purity or goodness; rajas, i.e., troubleness or passion; and tamas, i.e., darkness or sin, with which the human soul may become endowed. On the death of Manu and others, the soul elaborates a theory of the various births to which the soul may be subjected. Manu teaches that "souls endowed with the quality of sattwa attain the condition of deities; those having the quality of rajas, the condition of men; and those having the quality of tamas, the condition of beasts." The Buddhist belief in transmigration is derived from that of the Brahmanic Hindûs, and agrees with it in principle, though it differs from it in the imaginary detail in which it was worked out. To enlarge here on this difference is not necessary, and yet it will not be superfluous to point out a great distinction which separates the notions of one class of Buddhists from those of the rest, as well as from those of the Brahmanic Hindûs. While other Hindûs believe that the same soul appears at the several births, the Southern Buddhists teach that the succession of existences is a successions of different souls. In the New Testament the soul is said to be "extinguished," and nothing remains but the good and bad acts performed in life; the result of these acts becomes the seed of a new life, which soul is the natural product of the soul of the former life. This dogma is illustrated by various similes, e.g., "One lamp is kindled so as to light for a time a lamp similar with that of the latter, but, nevertheless, without this the other light could not have originated." 2. Egypt.—According to the doctrine of the old Egyptians, the human race originated after the pure gods and spirits had left the earth; and this they did because the demons, who inhabited the earth, had revolted against them, and tainted it with guilt. In order that the demons might purify themselves, the gods created human bodies, so that in them they might expiate their guilt. These earthly bodies, united to the demons, are the human race, and human life is merely intended as a means of purifying the soul. The precepts regulating the course of life are laid down by the Egyptians for this end, and the judgment after death in the palace of Osiris decides whether it has been attained or not. If it has not, then the soul must return to the earth, to renew its expiations, either in a higher grade of an earthly life, or for a shorter period. Matter was believed to be a substantial reality; and the material form that was once united with spirit in the one being of man was believed to maintain that connection so long as the material form remained. Hence the Egyptian practice of embalming the dead, to keep the passage of the soul, and in its migration after a certain period subsequent to death. Little is known of the manner in which they imagined such migrations to take place; but, to judge from their religious system, there can be no doubt that they looked upon transmigration as a necessary process of purifying the soul and preparing it for eternal life. 7. Norse.—A very poetical form of belief in transmigration is found in Germanic mythology, according to which the soul, before entering its divine abode, assumes certain forms or animates certain objects, in which it resides for a short period—as a tree, a rose, a vine, a butterfly, a pigeon, etc. 8. Among the early Christians, Jerome relates, the doctrine of transmigration was taught as a traditional and esoteric one, which was only communicated to a select few. Gnossics and Manicheans welcomed it, and the more ancient mystics of Persia had found it in a ready explication of the fall of man and...
the doctrine of evil spirits. This considerable step towards reconciling the existence of suffering with that of a merciful God was distinctly set forth by Porphyry and Plotinus, and passed, in all probability, with all the strange heresies of ‘Illumination,’ through such institutions as the Cairene House of Sight and the Knights Templars, into the wild doctrines of the obscure sects of the Middle Ages in Europe. The Taborites, an extreme branch of the Hussites, are said to have accepted the doctrine.

One great philosopher, at least, of modern times, G. E. Lessing, accounted for human progress by a species of transmigration. He argues that the soul is a simple being capable of infinite conceptions, which are obtained in an infinite succession of time. The order and manner of the acquisition of these conceptions are the senses. These, at present, are five; but there is no evidence that they have always been the same. Nature, never taking a leap, must have gone through all the lower stages before it arrived at that which it occupies now. . . . And since nature contains many substances and powers which are not accessible to those senses with which it is now endowed, it must be assumed that there will be future stages at which the soul will have as many senses as correspond with the powers of nature.

9. Modern Savages.—Probably the lowest forms of this belief are those found among some of the tribes of Africa and America, which hold that the soul, immediately after death, must look out for a new owner, entering, if need be, even the body of an animal. Some of the Africans assume that the soul will choose with predilection the body of a person of similar rank to that of its former owner, or a near relation of his. They therefore frequently bury their dead near the houses of their relatives in order to enable the souls of the former to occupy the newly-born children of the latter, and the princely souls to re-enter the princely families; and sometimes holes are dug in the grave to facilitate the soul's egress from it.

In North America some tribes slaughter their captives to feed with their blood such souls as suspense. The negro widows of Matabma are especially afraid of the souls of their husbands; for at the death of these they immediately throw themselves into the water to drown their husbands' souls, which otherwise, they imagine, would cling to them. The natives of Madagascar seem to have invented a kind of artificial transmigration; for in the hut where a man is about to die they make a hole in the roof in order to catch the outgoing soul and to breathe it into the body of another man at the point of death.

See Metempsychosis in Blackwood's Mag. xix. 511; Confessions of a Metempsychologist, in Fraser's Mag. xii. 498; Blunt, Dict. of Hist. Theology, s. v.; Chambery's Encyclop. s. v.; Delitzsch, Biblical Psychology, p. 645; Gardner, Faiths of the World; Henderson, Christianity; Hardy, Buddhism, art. “Metempsychosis” Ueberweg, History of Philosophy (see Index).

Transportation is a term used in Scotland for the removing or translation of a minister from one parish or congregation to another.

Transubstantiation (change of substance), a word applied to the alleged conversion or change of the substance of the bread and wine in the eucharist into the body and blood of Jesus Christ at the time the officiating priest utters the words of consecration.

1. The Term.—The first to mark the use of the word was Origen, and published, in all probability, with all the strange heresies of “Illumination,” through such institutions as the Cairene House of Sight and the Knights Templars, into the wild doctrines of the obscure sects of the Middle Ages in Europe. The Taborites, an extreme branch of the Hussites, are said to have accepted the doctrine.

The Church of England never adopted the word “transubstantiation” in any formal document; and the same time that the Council of Trent was fixing it upon the Latin Church, the sacred synod of the English Church was declaring, in the 28th art. of Religion, “Paenia et vini Transubstantiati in Eucharistia ex sacris litteris probari non potest, sed apertis Scripturis verbis adversum aeternam et universalis sanctificationis doctrinam ostendi” (A.D. 1552). This part of Art. xxxviii now stands in English in the following form: “Transubstantiation (or the change of the substance of bread and wine) in the supper of the Lord cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions” (A.D. 1571).

II. The Doctrine.—In the Confession of the Synod of the fourth Lateran Council, transubstantiation is thus defined: “There is only one universal Church, beyond which no man can in any way be saved. In which Jesus Christ is the King; and the Holy Spirit and blood are really contained in the sacrament of the altar, under the form of bread and wine, being transubstantiated, the bread into the body and the wine into the blood, by divine power.” By the institution of Corpus Christi Day by pope Urban IV in 1264 and pope Clement V in 1311 at the Synod of Vienne, the doctrine in question was expressed in a liturgical form and its popularity secured. Henceforth the sacrifice of the mass formed more than ever the centre of the Catholic ritual, and reflected new glory upon the priesthood.

The change effected by transubstantiation is declared to be so perfect and complete that, by connection and concomitance, the soul and divinity of Christ coexist with his flesh and blood under the species of bread and wine; and thus the elements, and every particle thereof, contain Christ whole and entire—divinity, humanity, soul, body, and blood, with all their component parts. Nothing remains of the form and wine except the accidents. The whole God and man Christ is contained in the bread and wine, and in every particle of the bread, and every drop of the wine. The natural result of such a doctrine is the elevation of the Host far adoration, a practice unknown till the rise of transubstantiation.

It is claimed by the advocates of transubstantiation that it had the belief and approval of the early fathers of the Church. Bingham (Christian Antiquities, bk. v, ch. v, § 4) asserts that “the ancient fathers have declared as plainly as words can make it that the change made in the elements of bread and wine by consecration is such a change as destroys their nature and substance, but only alters their qualities, and elevates them to a spiritual use, as is done in many other consecrations, where the qualities of things are much altered without any real change of substance.” We give some extracts from the authorities quoted by Bingham. Thus Gregory of Nyssa (De Bapt. Christi, iii, 369), “This altar before which we stand is but common stone in its nature . . . but after it is consecrated to the service of God, and has received a benediction, it is a holy table, an immaculate altar, not to be touched by any but the priests, and the Host is the greatest reverence of all. For the bread at first is but common bread, but when once it is sanctified by the holy mystery, it is made and called the body of Christ.” Cyril of Jerusalem (Catech. Myst. iii, note 8), “Beware that you take not this ointment to be bare ointment; for it is the true bread in the eucharist, after the invocation of the Holy Spirit on the body of Christ, so this holy ointment, after invocation.
TRAPPE

's not bare or common ointment, but it is the gift or grace of Christ and the Holy Spirit, who by his presence and divine nature makes it efficacious." Chrysostom, in his famous Epistle to Corinna, explaining the two natures of Christ, said that both were in the same body, and both to be understood, said: "As the bread, before it is sanctified, is called bread, but after the divine grace has sanctified it by the mediation of the priest it is no longer called bread, but dignified with the name of the body of the Lord, though the nature of bread remain in it, and they are not said to be two, but one body of the Lord; we see the same nature residing or dwelling in the human body, they both together make one Son and one Person." When this passage was first produced by Peter Martyr, it was looked upon as so unanswerable that the Romish Church declared it to be a forgery, and it was stolen from the Lambeth Library during the reign of Queen Mary. Theodorese plainly says that the bread and wine remain still in their own nature after consecration. Augustine, instructing the newly baptized respecting the sacrament, tells them that what they saw upon the altar was bread and the cup, as their own eyes could testify to them; but what their faith required to be instructed about was that there is a true body of Christ, etc. Answering an objection, supposed to be urged, that Christ had taken his body to heaven, Augustine replies, "These things, my brethren, are therefore called sacraments, because in them one thing is understood, namely, that which is seen has a bodily appearance; that which is a spiritual fruit." He also says that "this very bread and wine are the body and blood of Christ; consequently it could not be his natural body in the substance, but only sacramentally. The natural body of Christ is only in heaven, but the sacrament has the name of his body, because, though in outward, visible, and corporeal appearance it is only bread, yet it is attended with a spiritual fruit." Isidore, bishop of Seville (A.D. 690), speaking of the rites of the Church, says, "The bread, because it nourishes and strengthens our bodies, is therefore called the body of Christ; and the wine, because it creates blood in our flesh, is called the blood of Christ. Now, these two things are visible, but, being sanctified by the Holy Ghost, they become the sacrament of the Lord's body." (De Eccles., Off. 1, 18). From the time of Paschasius this doctrine had been the subject of angry controversy. The bitter arguments were taken up by the able scholastic writer Duns Scotus, whose opinions were maintained in the 11th century by Berengarius and his numerous followers.

III. Arguments.-The doctrine of transubstantiation is defended by a literal interpretation of the words spoken by our Lord at the last supper. "This is my body," "This is my blood." From these words it is argued that there is the real bodily presence of Christ's body, which is accounted for by the miracle of a change of substance of the bread and wine. In answer, it is urged:

1. The accounts which the Romanists give of this supposed miracle are at variance with their own statement of it. In such a case, for instance, as that of the miracle of Moses' rod, every one would say "the rod was changed into a serpent" (all the attributes of this last being present), not vice versa; so that by Romanists own account it is Christ's body and blood that are changed into bread and wine. Wherever a miracle was wrought in the Old or New Test., as in the instance above alluded to, or in the turning of the water into wine at Cana, such change was obvious to the senses: the appeal, in fact, for the reality of the miracle lay to the senses. Moreover, one might admit that if a Romish priest were to assert that he had converted our Saviour's body into bread and wine, he was safe as far as the senses go, we should hold, per contra, that if he professed to have turned bread and wine into the body and blood of Christ, that body and blood ought to be clear to the senses. We had bread and wine before the consecration; we have, as to sense, bread and wine after. In the whole history of miracles, nothing of this sort has ever been known; nor can we, under such circumstances, admit that the alleged change has taken place. So contemporary notaries.-for instance, the Roland de la Roselière, says: "As the bread, before it is sanctified, is called bread, but after the divine grace has sanctified it by the mediation of the priest it is no longer called bread, but dignified with the name of the body of the Lord, though the nature of bread remain in it, and they are not said to be two, but one body of the Lord; we see the same nature residing or dwelling in the human body, they both together make one Son and one Person." When this passage was first produced by Peter Martyr, it was looked upon as so unanswerable that the Romish Church declared it to be a forgery, and it was stolen from the Lambeth Library during the reign of Queen Mary. Theodorese plainly says that the bread and wine remain still in their own nature after consecration. Augustine, instructing the newly baptized respecting the sacrament, tells them that what they saw upon the altar was bread and the cup, as their own eyes could testify to them; but what their faith required to be instructed about was that there is a true body of Christ, etc.

2. The late origin of the doctrine of transubstantiation has been alleged as one reason for its rejection, and it is certainly a point worthy of serious notice. If, however, it had been as early as the superstitious veneration for relics and images, it would have been but an ancient error.

3. It must be evident to every one who is not blinded by ignorance and prejudice that our Lord's words, "This is my body," are more figurative expressions; and that they were no more likely to be designed to be received literally than the declarations made by our Lord that he was "a vine," "a lamb," "a door," "a way," "a light."

4. Besides, such a transubstantiation is so opposite to the testimony of our senses as completely to undermine the whole proof of all the miracles by which God has confirmed the revelation. According to such a transubstantiation, the same body is alive and dead at once, and may be in a million of different places whole and entire at the same instant of time: accidents remain without a substance, and substance without accidents; and a part of Christ's body is equal to the whole. This is contrary to the end of the sacraments, which is to represent and commemorate Christ, not to believe that he is corporally present (1 Cor. ix. 24, 25).

5. The practical evil of this and of consubstantiation (q. v.) is that it leads to the paying divine adoration to a bit of bread and the like; this superstitious notion of thinking that Christ's body can be received and act like a medicine on one who is "not considering the Lord's body," etc., as, e.g., an infant, or a man in a state of insensibility.

See Bunth, Dict. of Hist. Theol. s. s.; Gardiner, Faiths of the West, s. s.; Beard, Christ and the Gospel, (see Index); Brown, Compendium, p. 618; Cosen, On Transubstantiation (1858); Hagenbach, Hist. of Doctrines (see Index); Hill, English Monasticism (Lond. 1867); Kidder, Medit., iii, 80; Knot, On the Supper of our Lord (1858); Smith, Errors of the Church of Rome, dial. 6; Thrill- walt, Transubstantiation: What Is It (1869); Vas, Oosterse, Christ, Dogmat. (see Index); Watson, Biblical Dict. s. v.

Trap (תַּרְפָּא), mokesh, Josh. xxiii, 13, a sware, as elsewhere rendered; תרפה, tallkoth, Job xviii, 10, a noose; תרפה, makhthith, Jer. v, 26, a destroyer, as elsewhere; and so Sgea, Rom. xi, 9, lit. the chase). See HUNTING.

Trapp, John, a Puritan divine, was born in 1601, and educated at Christ Church, Oxford. He was schoolmaster at Stratford-on-Avon and vicar of Weston-on-Avon from 1624 until his death, in 1669. He wrote, God's Love-Tokens (Lond. 1637, 4to):—Theologia Theologica (1638; 1649, 8vo):—Commentaries on the Scriptures, viz.: St. John the Evangelist (1646, 4to); All the Epistles and the Revelation of St. John (1647, 4to; 2d ed. 1649, 4to); All the New Testament (1647, 2 vols. 4to; new ed. 1665, 8vo); Pentateuch (1590, 4to; 2d ed. 1654, 4to); Joshua to 2d Chronicles; Proverbs, Ecclesiastes, and Song of Solomon (1650 4to); The Twelve Minor Prophets (1654, fol.); Ezra, Nehemiah, Esther, Job, and the Psalms (1656, fol. 2d ed. 1657, fol.); Proverbs to Daniel (1656, fol.)—all published together in 1662 (5 vols. fol.). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Trapp, Joseph, D.D., an English divine, was born at Cherrington, Gloucestershire, in November, 1679. Educated at first by his father, he was afterwards placed under the care of the master of New College, Oxford,
and in 1659 entered Wadham College in the same city. He was chosen a fellow of his college in 1704, and first professor of poetry in 1709. In 1709-10 he acted as manager for Dr. Sacheverell on his memorable trial, and in 1711 was appointed chaplain to Sir Constantine Phipps, lord chancellor of Ireland. In 1729 he was presented to the rectory of Dauntsey, Wiltshire, which he resigned in 1721 for the vicarage of the united parishes of Christ Church, Newgate Street, and St. Leonard's, Fostar Lane, London. He received his degree of D.D. from Oxford in February, 1727. He was, in 1733, preferred to the rectory of Harlington, Middlesex, by lord Cobbe, who was chaplain he had previously been. In 1734 he was elected one of the joint lecturers of St. Martin's-in-the-Fields. He died at Harlington, Nov. 22, 1747. Mr. Trapp was a hard student, and published numerous works, viz., Prolegomena Poetices, etc. (Oxon. 1711-19, 3 vols. 8vo), being his Latin lectures as professor of poetics and Preservatives, etc., in several discourses (collected in 1722, 2 vols. 8vo): — The Aneid of Virgil Translated into Blank Verse (1718, 2 vols. 4to): — Explanatory Notes on the Four Gospels, etc. (1747-48, 2 vols. 8vo; Oxford, 1775, 8vo; 1805, 8vo): — besides poems in the monastic, theological tracts, etc. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Trappists, the members of a monastic order in the Church of Rome which is characterized by the extreme austerity of its rule. It had its origin in the Cistercian abbey of La Trappe in Normandy during the abbacy of Rancé (q. v.). This prelate had been grossly addicted to sensual pleasures, and had also evinced considerable fondness for scholarly pursuits; but his conscience became awoke at length, and he was transformed into an intense ascetic. He renounced all the benefits he possessed except that of La Trappe; and when he had repaired the buildings of that abbey, he undertook the restoration of its ancient discipline. He introduced a number of strict Benedictines, and became a monk himself and regular abbot. In 1773 he caused the members of the order to renew their vows, and imposed on them the additional obligation to preserve unchanged all his arrangements and rules.

This immutable rule obliges the Trappists to sleep on a bed of straw, with pillow also of straw, placed on a board; and in the morning must arise at eight o'clock in the morning. Eleven hours of their day are devoted to prayers and masses, the remaining hours to hard labor performed in strict silence. Scientific pursuits are forbidden. The Trappists' thoughts are to be directed only to repentance and death. His only speech, apart from hymns and prayers, is the responsive greeting "Memento mori." He maintains a constant fast in the plainness and frugality of his food, which is served upon a bare table. After supper and subsequent religious meditations and exercises, he labors for a time upon the grave he is to occupy after death, and then retires to rest — at eight o'clock in summer, and at seven in winter. The order contains laybrothers, professors, and friars dominós, i. e. temporary associates. Its garb consists of a long robe with wide sleeves of coarse grayish-white wool; a black woollen cowl with two strips a foot wide which reach down to the knees; and a hood of black leather from which are suspended a rosary and a knife, symbols of devotion and toil; and wooden shoes. In the choir a dark-brown mantle with sleeves, and a cowl of like color, are worn. The lay-brothers wear gray habits.

Rance's immoderate austerity occasioned the death of many of his order, and brought him the censure of many critics. His aversion to literary employments was also condemned, among others by Mabillon in the Traité des Études Monastiques (1811). The order did not spread beyond its original limits until after the founder's death (Oct. 12, 1700), and has never become very strong in its numbers. A female branch was instituted at Clocet, France, in 1705, by princess Louise de Condé. The revolution expelled the Trappists from France, but they established themselves in Valsainte, Freiburg, Switzerland, where a monastery founded by Augustine l'Estrange (1719) was made an abbey by Pius VI, and Augustine placed at its head. Again assailed by the French and compelled to flee, the Trappists found a temporary home in Poland. They were everywhere disliked, however, and found no settled home until after the restoration of the Bourbons in 1817, when they recouered their original abbey of La Trappe. Other stations were established, among them a female convent near London. In 1834 a papal decretal consolidated the Trappists into a Congregatio des Religiosi Cisterciens de N. D. de la Trappe. They possess settlements in Algiers and North America, but are chiefly found in France. See the Algem. Darmst. Kirchenzeitung, 1831, p. 1424; 1832, p. 90, 119; 1833, p. 1464; 1833, p. 1097; Châteauneuf, Vie de Rancé (Par. 1844); Ritzert, Orden d. Trappisten (Darmst. 1833).

In 1851 Muard founded an order of Trappist preachers in the bishopric of Sens, who established themselves in a convent near Avallon. They observe the Trappist rule and wear the habit of the order, but by dispensation are allowed to break the vow of silence and serve the Church by preaching. See Der Katholik, Sept. 1861, p. 293 sq.; Herzog, Real-Encyclop. s. v.; Helyot, Ordres Religieux, s. v.

Trank, John, a Sabattarian Puritan, was a native of Somersetshire, and, after being a schoolmaster until he was thirty-four years of age, became a preacher in London about 1617. He was at first refused ordination by the bishop of Bath and Wells, but "afterwards got orders and began to vent his opinions." He enjoined severe asceticism upon his followers, inducing them to fast three days at a time, alleging that the third day's fast would bring them to the condition of justified saints, according to the promise "after two days he will revive us; in the third day he will raise us up, and we shall live in his sight" (Hos. vi. 1). Among other precepts
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TRASREDIT 529

TRASKITES. See TRASK, JOHN.

Trachithon, the name of an ancient Tyrolean family which furnished two representatives to the episcopal office in the Church of Rome. The former of these was twenty-first bishop of Vienna, and died in 1702. The latter, Johann Joseph, Count Trachithon and Falckenstein, was born in 1714 at Vienna, in which city he studied (and possibly at Rome and Sienna), became canon and provost, and in 1751 was made prince-archbishop of Vienna. He issued a pastoral letter in which he urged his clergy to prefer the presentation of necessary truths to that of merely useful truths in their sermons, and remarked that the publication of excessive sermons in the preaching of the merits of saints, while but little attention was given to the preaching of the merits of Christ. He also condemned the introduction of odd or laughable elements into the preaching. This circular occasioned great excitement, and called forth a number of apologetical and polemical treatises which were published in Lette. Hist. Eccl. xviii, 1008 sq.; Heinianus, Kirchenhist. iv, 329 sq.; and Henke, Kirchengesch. v, 292 sq. Many Protestants suspected that the archbishop had understated the tenets of his Church in order to win over un instructed Protestants, and many Romanists charged him with having been the agent of the Church in the city, and his measures were mistaken. Trachithon was influenced by the "enlightenment" of his time, but was none the less a zealous supporter of the Church of Rome. His letter was, however, productive of no special results. Maria Theresa appointed him chief director of studies in the University of Vienna and director of the Theological, and professor Benedict XIV made him cardinal in 1756. He persuaded the curia to reduce the number of festivals in his diocese. He died March 10, 1757. His pastoral letter has been translated into many languages. See Von Eichendorff, Geschichte der Kirche d. 18. Jahrh. (Leips. 1782 sq.), i, 554, 550; Schröbich, Kirchengesch. vii, 309-313; Leben d. Cardinale d. 18. Jahrh. iii, 260—Herzog, Real-Encyklop. s. v.

TRAVEL (travelling; prop. θαρακία, to hoard, ἄραις, in Scripture signifies anything collected together in stores, e.g. a treasure of corn, of wine, of oil; treasures of gold, silver, brass; treasures of coined money. Snow, winds, hail, rain, are also counted as treasures in Scripture (Gen. xlix, 26; Exod. xxvi, 7; Jer. li, 16). We read also of a treasure of good works, treasures of iniquity, to lay up treasures in heaven, to bring forth good or evil out of the treasures of the heart. Joseph told his brethren, when they found their money returned in their sacks, that God had given them in the land; Gen, xxxvi, 10). The king of Judah had keepers of their treasures, both in city and country (1 Chron. xxvii, 25; 2 Chron. xxxii, 27, etc.), and the places where these magazines were laid up were called treasure-cities. Pharaoh compelled the Hebrews to build them treasure-cities, or magazines (Exod. i, 11). Joseph's brothers, however, were afraid to address anything in great abundance, "In Jesus Christ.
are hidden all the treasures of wisdom and knowledge" (Col. ii, 3). The wise man says that wisdom contains in its treasures understanding, the knowledge of religion, etc. Paul (Rom. ii, 5) speaks of heaping up a treasure of wrath against the day of wrath; and the prophet Amos says (iii, 10) they lay up for themselves treasures of iniquity, when it was in a storehouse, which will bring them a thousand calamities. The treasures of iniquity or iniquity (Prov. x, 2) express ill-gotten riches. The treasures of iniquity, says the wise man, will eventually bring no profit; and in the same sense Christ calls the riches of iniquity the monies of unrighteousness, an estate wickedly acquired (Luke xvi, 9). Gospel faith is the treasure of the just; but Paul says: "We have this treasure in earthen vessels" (2 Cor. iv, 7). Isaiah says of a good man, "The fear of the Lord is his treasure" (xxxii, 6). On the Scripture allusions to "hid treasures" see Thomson, Land and Book, i, 195 sq.; Freeman, "Hand-Book of Bible Manners," p. 350 sq. See Stone.

Treasure (technically Heb. and Chald. שָׁרוֹת, gisbār, Ezra i, 8; vii, 21; Chald. also שָׁרוֹת, gidbār, Dan. iii, 2, 5; improb. זַקִּים, sokēn, Isa. xxii, 15, an associate, i.e. the king's intimate friend), an important officer in all Oriental courts. See King. In Dan. iii, 2, 3, the Chald. שָׁרוֹת, adarqazer (Sept. τραπεζευς, A. V. "judge"), occurs among the titles of Babylonian royal officers, and has (perhaps from the resemblance of the word to the Greek ἐγκόμος) been thought by some to mean the officers of the Turkish court in the New Testament, now called efendis, who have the charge of the receipts and disbursements of the public treasury. Generals and others conceive that the word means chief-judges (from νόμος, a judge); but Dr. Lee seems to prefer seeking its meaning in the Persian adar, fire, and gazar, passing; and hence concludes that the adargazer were probably officers of state who presided over the ordeals by fire, and other matters connected with the government of Babylon. See Judge.

TREASURER, ECCLESIASTICAL, the keeper of the treasures, e.g. the muniments, sacred vessels, relics, and valuables of a church, cathedral, or religious house. He was known by different names: sacrist, from having charge of the sacristy; cellarer, as preserving the eschatistic elements and canons for the use of the church. In the New Testament, the custos et ministrii, of the eleven apostles in Rome; the officina, in that of the Bishops in France and Germany; custos et ministeriarch in Italy; and in the Greek συμβουλευτής. The custos had charge of all the contents of the Church, but at length became superintendent of deputies, discharging his personal duties, and at last took the title of treasurer, as having charge of the relics and valuables of the Church. He is the Old-English cynereward and medieval perpetual sacrist, and now represented by the humbler sexton. Every necessary for the Church and divine service was furnished by him. The old title of custos described before the 13th century to his church-service. In the treasurer usually succeeded the chancellor, and had a stall appointed to himself. His dignity was founded at York in the 11th century; at Chichester, Lichfield, Wells, Hereford, St. Paul's, in the 12th; and at St. David's and Llandaff in the 13th. It has been commonly preserved and exercised since the Reformation, both in English colleges and cathedrals, but has fallen into disuse at York, Lincoln, and Lichfield, and at Exeter, Llandaff, and Amiens is held by the bishop. The monastic treasurer, or barser, received all the rents, was auditor of all the officers' accounts, paymaster of wages, and the works done in the abbey.—Lee, Gloss. of All. Eng. Term., s.v.; Walcott, Soc. Archæol. s.v.

Treasury (usually גזָזִים, giszit, a collection, often rendered "treasure"; sometimes Heb. רֶסֶּר, gassim [Ezra. iii, 9; iv, 1], or Chald. גַּּיְּפִים, gis sim [Ezra v, 17; vi, 17; vii, 20, "treasure-house"], a store or deposit). See also ASUPPIM. In 1 Chron. xxviii, 11, the treasury of the Temple is called יִתְנָה, ganaz (and means substantially the same as the κόπερας of Matt. xxvii, 6, namely, the hoard of money contributed towards the expenses of that edifice. The same thing, or perhaps the same kind of contribution-boxes called for this purpose were kept, is designated in the New Test. as the γαστρίακα (Mark xii, 41; Luke xxii, 1; John viii, 20), and so likewise Josephus (Ant. xix, 6, 1; Warr. v, 2), after the Sept. (Neh. x, 3; xiii, 4, 5; Esth. iii, 9). According to the rabbins this treasury was in the court of the women, where stood three reception-boxes from their form or funnel-shaped mouth, into which the Jews cast their offerings (comp. Exod. xxx, 13 sq.). See Temple.

Treat, SAMUEL, a Congregational minister, was born at Milford, Conn., in 1647 (or 1648), and graduated at Harvard College in 1669. He was ordained and settled at Eastham, Plymouth Colony, in 1672. Soon after his settlement he studied the Indian language, and devoted to the Indians in his neighborhood much of his time and attention. Through his labors many of the savages were brought into a state of civilization and order, and not a few of them were converted to the Christian faith. In 1650 he wrote a book to Increase Mather, in which he states that there were within the limits of Eastham five hundred adult Indians, to whom he had for many years imparted the Gospel in their own language. He had under him four Indian teachers, who read in separate villages on every Sabbath, excepting every fourth, when he himself preached the sermon which he wrote for them. He procured schoolmasters, and persuaded the Indians to choose from among themselves six magistrates, who held regular courts. In 1700 he began to serve the new settlement of Truro, and performed parochial duties until a church was established. After having passed, near half a century in the most beloved exertions as a minister of the Gospel, he died, March 18, 1717. He published the Confession of Faith in the Nauset Indian language, and an Election Sermon (1713). See Sprague, Annals of Amer. Pulpit, i, 183.

Treaty. See Alliance.

Treckānum, an anthem sung after the communion, before the 6th century, in honor of the Holy Trinity; called by this name in Gaul. Some think it was the Greek ἁρμόζω, harmonize, or the formation of the Holy Trinity sung after the ἁρμοζόμεθα Hymns. The latter form is mentioned by Cyril of Jerusalem, Basil, and the Mozarabic and Gallican liturgies.

Tredischi, Nicholas, an eminent ecclesiastic, was a native of Sicily, born towards the close of the 14th century, and became one of the most celebrated canons of his time. He was present at the Council of Basle, in which he took a prominent part, and was made a cardinal by Felix V in 1440.

Tree, prop. גָּדרָה, ēts (דָּרוֹפָה), also signifies wood (Exodus); in Jer. vi, 6, the fem. נֶבֶר, nib, is used. Besides this generic term, there also occur peculiar words of a more distinct signification, e.g. עֵץ, elam (1 Sam. xxii, 6; xxxi, 13; "gnome" or "tree") in Gen. xxvi, 33, which is thought to denote the damarisk or else the terebinth; נֵבֶר, eph (Isa. lix, 5; Ezek. xxxix, 14), Chald. עֵץ, ētân (Dan. iv, 10, sq.), prob. the oak (v. o.); דָּרוֹת, ēts ładā ("goodly tree"), Lev. xxiii, 40, נֶבֶר הַּיָּדָן, māḥāth ("thick tree," ver. 40; Neh. viii, 15, and בֵּית, tsitel ("shady tree"), Job xi, 21, 22), which designate rather vigorous trees in general than specific varieties. See TABERNACLES, FESTIVAL OF. For a list of all the kinds of trees (including shrubs, plants, fruits, etc.) mentioned in the Bible, see BOTANY. See Taylor, Trees of Scripture (London, 1842).
TREE OF LIFE

In Eastern countries trees are not only graceful ornaments in the landscape, but essential to the comfort and support of the inhabitants. The Hebrews were forbidden to destroy the fruit-trees of their enemies in time of war, "for the tree of the field is man's life" (Deut. xx, 19, 20). Trees of any kind are not now very abundant in Palestine. Some trees are found, by an examination of the internal zones, to attain to a very long age. There are some in existence which are stated to have attained a longevity of three thousand years, and for some of them a still higher antiquity is claimed. Individual trees in Palestine are often notable for historical and sacred associations (Thomson, Land and Book, ii, 151). See AlON-BACHETH; MEONEMI.

TRELAWNEY

for, had they been allowed to retain the use of the tree of life, it would, in their condition, have sustained them in an immortality of guilt and misery. See MILLER, De Arbore Bosi et Mali, et Arb. Vite (Lyon, 1755); Journal of Soc. Lit., Oct. 1862; Jan. and Oct. 1864. See EDEN.

Tregelles, Samuel Pridaux, LL.D., an eminent English Biblical scholar, was born at Falmouth, Jan. 30, 1813. After receiving an education at the Falmouth Classical School, he was employed in the iron-works at Neath Abbey, Glamorganshire, 1828-34, and became, in 1836, a private tutor in Falmouth. Devoting himself to the study of the Scriptures, he visited the Continent several times for the purpose of collecting the principal uncial MSS. At Rome he was permitted to see the Vatican MS., but not to copy it. He received his degree of LL.D. from St. Andrews University in 1850, and in 1853 received an annual pension of one hundred pounds. Of Quaker parentage, he became associated with the Plymouth Brethren, was an active philanthropist, and was appointed a member of the company on the revision of the A. V. of the Old Test. Dr. Tregelles died at Plymouth, April 24, 1875. He published, Englishman's Greek Concordance to the New Testament, (1839, imp. 8vo; 24 ed. 1844, imp. 8vo; Index to, 1845, imp. 8vo):—Englishman's Hebrew and Chaldee Concordance to the Old Testament, (1843, 2 vols. imp. 8vo):—Book of Revelation in Greek, etc. (1844, 8vo):—Geuenius's Hebrew and Chaldee Lexicon to the Old Testament, Scriptures, etc. (1847, 4to; last ed. 1857, 4to):—Remarks on the Prophecies of the Book of Daniel (1847, 8vo; 4th ed. with notes, 1858, 4to):—Defence of the Authenticity of the Book of Daniel, also published separately, 1829, 8vo):—Book of Revelation, Translated from the Greek Text (1848, 12mo; 1858, 12mo):—Prospectus of a Critical Edition of the Greek New Testament, etc. (Plymouth, 1848, 12mo):—On the Original Language of St. Matthew's Gospel (London, 1858, 8vo):—The Jansenists: their Rise, etc. (1847):—Lecture on the Historic Evidence of the Authorship, etc., of the Books of the New Testament, (1852, small 8vo):—Heads of Hebrew Grammar (1862, 8vo):—An Account of the Printed Text of the Greek New Testament, etc. (1854, 8vo):—The Greek New Testament, Edited from Ancient Authorities, etc. (1857-72); this last is considered his most important work:—Codex Zacynthius (1861, small fol.):—Canon Mercurianus, earliest catalogue of books of the New Testament. (Camb. and London, 1868, 4to). For full description of works, see Allibone, Dict. of Brit. and Amer. Authors, s. v.

Trelawney, Sir Harry, an English baronet, was born in 1756, and was educated at Christ Church College, Oxford. He was in succession a preacher among the Methodists, then served a Presbyterian congregation at West Loo, Cornwall, and afterwards seceded to the Dissenters. Returning to the Church of England, he obtained a rectory in the west of England, and was made prebendary of Exeter in 1789. According to Allibone, he died a Roman Catholic, at Laveno, Italy, in 1834. He published a sermon on 1 Cor. iii, 9, Ministers Laborers together with God (London, 1778, 4to). See Lond. Gen. Mag. 1834, i, 652; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Darling, Cyclop. Bibl. s. v.
Tremendel, Friedrich Adolf, a German philosopher, was born at Eutin, near Lubeck, Nov. 30, 1802; and was educated at the gymnasium of his native town, and at the universities of Kiel, Leipzig, and Berlin. From 1829 to 1832 he held the office of postmaster-general Von Nagler, and in the latter year was appointed professor extraordinary of philosophy at Berlin. This position was exchanged, in 1837, for that of professor in ordinary. He was a member of the Berlin academy in 1846, and was its secretary in the "modern-philosophical" section from 1847 until his death, Jan. 24, 1872.

"On that very day the journals announced his decoration by the king as a knight of the Order of Merit, for his eminence in science and art." "The foundation of Trendelenburg's doctrine is essentially Platonic and Aristotelian. He terms his philosophy the "organic view" of the world, according to it each lower stage in existence is the basis of the higher stages, and necessarily involved in the higher. The soul is the self-realizing idea of man. God is the unconditioned, not directly demonstrable, but implied, with logical necessity; in the whole fabric of the universe and of human thought. Among Trendelenburg's works are: Elementa Logicae Aristotelicae (Berlin, 1887; 6th ed. 1868); Logische Untersuchungen (Ibid. 1840; 3d ed. 1870); Erläuterungen zu den Elementen der aristotelischen Logik (2d ed. 1881); Naturrecht auf den Grundriss aufgebaut (Ibid. 1852; 2d ed. 1868); Zur Erinnerung an F. A. Trendelenburg (Berlin, 1872); Brautschek, Adolf Trendelenburg (Ibid. 1873); Prantl, Ge¬
dächtnissrede auf F. A. Trendelenburg (Munich, 1873); Ueberweg, Hist. of Modern Phil. (see Index).

Trendelenburg, Johann Georg, a German professor of ancient languages, was born Feb. 22, 1757. For a number of years he was professor of languages at the academical gymnasium in Dantzic, where he died March 11, 1825. He published, Primi Libri Macrobius Graeco Graeco (Strassburg, 1759; 4th ed. 1834); Textus cum Versione Syriaco Collatio Instructa (reprinted in Eichhorn's Repertiurn, xx, 89); Christomathia Fluviana, sive Locs Illustris ex Flavio Josepho Deletis et Animalvivandi Influatri (Ipsa, 1768); Christomathia Hecatopita (Ibid. 1784); Commentatio in Verba Novaulinae Davidi 2 Sam. xxii, 1-7 (Gott. 1777); Die ersten Anfangsgründe der hebr. Sprache (Dantzic, 1784). See Fürst, Bibl. Jud. iii, 448; Winer, Handbuch der theolog. Literatur, ii, 807. (B. F.)

Trent, the Council of (Concilium Tridentinum), was held in Trent, a city of Tyrol, Austria, on the left bank of the Adige. It had a cathedral, entirely of marble in the Byzantine style. In the Church of St. Maria Maggiore are the portraits of the members of the council, which was held in this building. This council was first convoked June 2, 1536, by Pope Paul III, to be held at Mantua, May 23, 1537. Subsequently, the duke of Mantua having refused to permit the assembly of the council in that city, the pope prorogued the meeting to November, without naming any place. Afterwards, by another bull, he prorogued it till May 1538, and named Vicenza as the place of assembly; nominating in the meantime certain cardinals and prelates to look into the question of reform, who, in consequence, drew up a long report upon the subject, in which they divide the abuses needing correction into two heads:

1. Those concerning the Church in general.
2. Those peculiar to the Church of Rome.

When the time arrived, however, not a single bishop appeared at Vicenza; whereupon the pope again prorogued the council to Easter, 1539, and subsequently for the prorogation of the pope to order that he should signify his pleasure upon the subject. At last, at the end of three years, in the year 1542, after much dispute between the pope, the emperor, and the other princes in the Roman common as to the place in which the council should be held, the pope's proposition that it should be held at Trent was accepted; whereat the bull was published, May 29, convoking the council to Trent on Nov. 1 in that year. Subsequently he named, as his legates
in the council, cardinal John del Monte, bishop of Palestrina; the cardinal-priest of Sainte-Croix, Marcellus Cervinus; and the cardinal-deacon Reginald Pole. However, difficulties arose, which caused the opening of the council to be further delayed, and the first meeting was not held until the 10th December. The following year saw the division of this council in the history of the Reformation, and in Roman Catholic doctrine since, justifies an unusually full treatment of it here.

Session I (Dec. 13, 1545).—When the council was opened there were present the three legates, four archbishops, in twenty-two bishops, in their pontifical vestments. Mass was said by the cardinal del Monte, and a sermon preached by the bishop of Bitonte; after which the bull given Nov. 19, 1544, and that of February, 1545, were read, and cardinal del Monte explained the objects which were proposed in assembling the council, viz., the extirpation of heresy, the re-establishment of ecclesiastical discipline, the reformation of morals, and the restoration of peace and unity.

On Dec. 18 and 22 congregations were held, in which some discussion arose about the care and order to be observed by prelates in their life and behavior during the council.

On Jan. 5 another congress was held, in which cardinal del Monte proposed that the order to be observed in conducting the business of the council should be the same with that at the last Council of Lateran, where the examination of the different matters had been intrusted to Apostolic legates, who had been divided into three classes; and when the decrees relating to any matter had been drawn up, they were submitted to the consideration of a general congregation; so that all was done without any disputing and discussion in the session. A dispute in this congregation about the style to be given to the council in the decrees. The pope had decreed that they should run in this form, "The Holy Ecumenical and General Council of Trent, the Legates of the Apostolic See presiding;" but the Gallican bishops, and many of the Spaniards, insisted, that the words "the Legates of the Universal Church" should be added. This, however, the legates refused, remembering that such had been the form used in the councils of Constance and Basle, and fearing lest, if this addition were made, the rest of the form of Constance and Basle might follow, viz., "it was called immediately from Jesus Christ, and to which every person, of whatever dignity, not excepting the pope, is bound to yield obedience."

Session II (Jan. 7, 1546).—At this session forty-three prelates were present. A bull was read prohibiting the proctors of absent prelates to vote; also another, excluding all the faithful then in Trent to live in the fear of God, and to fast and pray. The learned were exhorted to give their attention to the question how the rising heresies could be best extinguished. The question about the style of the council was again raised.

In the following congregation, Jan. 18, the same question was again debated. Nothing was settled in this matter, and they then proceeded to deliberate upon which of the three subjects proposed to be discussed in the council (viz., the extirpation of heresy, the reformation of discipline, and the restoration of peace) should be first handled. Three prelates were appointed to examine the procurating papers and excuses of absent bishops.

In the next congregation the deliberations on the subject to be first proposed in the council were resumed. Some wished that the question of reform should be first opened; others, on the contrary, maintained that question arising was the most important. There were divided immediately into two lots. A third party, among whom was Thomas Campeggio, bishop of Feltre, asserted that the two questions of doctrine and reformation were inseparable, and must be treated of together. This latter opinion ultimately prevailed, but at the moment the sense of the assembly was so divided that no decision was arrived at.

In the congregation held Jan. 22, the party in favor of entering at once upon the subject of reform was much increased, but the three legates continued their opposition to their scheme. Subsequently, however, they proposed that they should always take into consideration the national interest relative to the objects of this council, and then to one relating to reform, bearing one upon the other.

On the 24th a curious dispute arose about the proper seal for the use of the council. Some desired that a new seal should be made; but the legates succeeded in having the seal of the first legate attached to the syndical letter.

Session III (Feb. 4, 1546).—In this session nothing was done except to recite the Creed, word for word.

In a congress held Feb. 22, the legates proposed that the council should enter upon the subject of the Holy Scriptures; and four doctrinal articles were presented, extracted by the theologians from the writings of Luther upon the subject of Holy Scripture, which they affirmed to be contrary to the orthodox faith.

1. That all the articles of the Christian faith necessary to be believed are contained in Holy Scripture; and that it is necessary to hold the oral traditions which the Church has received from the first to be of equal authority with the Old and New Test.

2. That only such books as the Jews acknowledged were to be read in the council, the Gospels, and the Epistles to the Hebrews, the Epistle of James, the Second Epistle of Peter, the Second and Third Epistles of John, the Apocalypse, and as the Apocalypse should be erased from the canon of the New Test.

3. That Holy Scripture is easy to be understood, and clear, and therefore a commentary is needed, but only the Spirit of Jesus Christ.

The first two articles were debated in the four following congregations. As to the first article, the congregation came to the decision that the Christian faith is contained partly in Holy Scripture and partly in the traditions of the Church. Upon the second article much discussion arose. All agreed in receiving all the books read in the Roman Church, including the Apocryphal books, alleging the authority of the catalogues drawn up in the councils of Laodicea and Carthage, and those under Ignatius I and Gelasius I; but there were four opinions as to the method to be observed in drawing up the catalogue. One party wished to divide the books into two classes—one containing those which have always been received without dispute, the other containing those which had been doubted. The second party desired to subdivide the second class into (1) books of the Latin Vulgate should be declared to be canonical and inspired.

The discussion was resumed on March 8, but not decided: the members, however, unanimously agreed that the traditions of the Church are equal in authority to Holy Scripture.

In the following congregation it was decided that the catalogue of the books of Holy Scripture should be drawn up without any of the proposed distinctions, and that they should be declared to be all of equal authority.

The authority of the Latin Vulgate (declared in the third article to be full of errors) came under consideration in subsequent congregations, and it was almost unanimously declared to be authentic. With regard to the fourth article, it was agreed that in interpreting Scripture men must be guided by the voice of the fathers and of the Church.

Session IV (April 12, 1546).—Between sixty and seventy prelates attended this session. Two decrees were read: 1. Upon the canon of Scripture, which declares that the holy council receives all the books of the Old and New Test, as well as all the traditions of the Church respecting faith and morals, as having proceeded from the lips of Jesus Christ himself, or as having been dic-
tated by the Holy Spirit and preserved in the Catholic Church by a continued succession; and that it looks upon both the written and unwritten Word with equal respect and venerates the books received as canonical by the Church of Rome, and as they are found in the Vulgate, and anathematizes all who refuse to acknowledge them as such. The second decree declares the authenticity of the Vulgate, forbids all private interpretation of it, and orders that no copies be printed or circulated without authority, under penalty of fine and anathema.

In another congregation the abuses relating to lecturers on Holy Scripture and preachers were discussed; also those arising from the non-residence of bishops. After this the question of original sin came under consideration, and nine articles taken from the Lutheran books were drawn up and offered for examination, upon which some discussion took place. Ultimately, however, a decree was drawn up upon the subject, divided into five canons.

1. Treats of the personal sin of Adam.
2. Of the transgression of that sin to his posterity.
3. Of its remedy, i.e. holy baptism.
4. Of infant baptism.
5. Of the doctrine which still remains in those who have been baptized.

A great dispute arose between the Franciscans and Dominicans concerning the immaculate conception of the Blessed Virgin. The Franciscans insisted that she should be specially declared to be free from the taint of original sin, while the Dominicans, maintaining that although the Church had tolerated the opinion concerning the immaculate conception, it was sufficiently clear that the Virgin was not exempt from the common infection of our nature. A decree of reformation, in two chapters, was also read.

November 15 (June 18, 1546).—In this session the decree concerning original sin was passed, containing the five canons mentioned above, enforced by anathemas. Afterwards the fathers declared that it was not their intention to include the Virgin in this decree, and that upon this subject the constitutions of pope Sixtus IV were to be followed, thus leaving the immaculate conception an open question.

In a congregation held June 18, they proceeded to consider the questions relating to grace and good works. Also the subject of residence of bishops and pastors was discussed. The cardinal del Monte and some of the fathers declared that the delinquencies which had arisen to the non-residence of bishops, while many of the bishops maintained that they were to be attributed to the multitudes of friars and other privileged persons whom the pope permitted to wander about and preach in spite of the bishops, who, in consequence, could do no good even if they were in residence.

In the congregation held June 30, twenty-five articles, professedly drawn up from the Lutheran writings on the subject of justification, were proposed for examination. Some of these articles seem well to have merited the judgment passed upon them; thus, among others,

5. Declares that repentance for past sin is altogether unnecessary for life.
6. The fear of hell is a sin, and makes the sinner worse.
7. The doctrine of justification by faith is mediating between reason and, and sorrow for, past sin makes a man a great sinner.
8. Faith alone is required; the only sin is unbelief; others are commanded not forbidden.
9. He who has faith is free from the precepts of the law, and has no need of works in order to be saved: nothing that I do can be so evil that it can either accuse or condemn him.
10. No sin separates from God's grace but what is incomprehensible.

8. At this time the three ambassadors of the king of France arrived—viz. Durec, Lignieres, and Pierre Danze. The last mentioned delivered a long discourse, in the course of which he endeavored to prove the contrary, in order to attack the privileges of the kingdom and Church of France.

In a congregation held Aug. 20, the subject of justification was again warmly discussed, as well as the doctrine of Luther concerning free-will and predestination. Upon this subject, every person was required to state the books received as canonical by the Church of Rome, and as they are found in the Vulgate, and anathematizes all who refuse to acknowledge them as such. The second decree declares the authenticity of the Vulgate, forbids all private interpretation of it, and orders that no copies be printed or circulated without authority, under penalty of fine and anathema.

In another congregation the abuses relating to lecturers on Holy Scripture and preachers were discussed; also those arising from the non-residence of bishops. After this the question of original sin came under consideration, and nine articles taken from the Lutheran books were drawn up and offered for examination, upon which some discussion took place. Ultimately, however, a decree was drawn up upon the subject, divided into five canons. These decrees were mainly composed by cardinal Sainte-Croix, who bestowed infinite pains upon them; at least one hundred congregations were held under the subject. Afterwards they returned to the consideration of the reformation of the Church, and to the question about episcopal residence. Most of the theologians present, especially the Dominicans, maintained that residence was a matter not to be necessarily binding, but of discipline and opinion. The Spaniards held the same opinion. The legates, seeing that the discussion tended to bring the papal authority and power into question, endeavored to put a stop to it.

November 17 (Jan. 13, 1547).—In this session the decree concerning doctrine was read; it contained sixteen chapters and thirty-three canons against heretics.

These chapters declare that sinners are brought into a state to receive justification when excited and helped by grace, and believing the word of God, they freely turn to God, believe all that he has revealed, especially that the sinner is justified by the grace of God, given to him through the redemption of Jesus Christ; and when, acknowledging their sinfulness and filled with a salutary fear of God's justice, yet trusting to his mercy, they consent and submit to God's will, they are justified and are thereby enabled to them for the sake of Jesus Christ, and therefore begin to love him as the only source of all righteousness, and to the things through which they have conceived against them, i.e. through that repentance which all must feel before baptism: in short, when they resolve to be baptized, to lead a new life, and to follow the commandments of God.

After this the decree explains the nature and effects of justification, saying that it does not consist merely in the remission of sin, but also in sanctification and inward renewal. The causes of justification are divided into two kinds: the efficient cause is God himself, who, of his mercy, freely washes and sanctifies the soul which he justifies and unites to himself, who is the pledge of our inheritance; the intentional cause is the sacrament of baptism, without which no one can be justified; and, finally, the formal cause is the grace of God which is the direct righteousness by which he is righteous in himself, but that by which he makes us righteous; i.e. with which being enrolled we become renewed persons, who are not merely accounted righteous, but are made really so by receiving, as it were, righteousness in ourselves, each according to the measure given to us at the will of the Holy Spirit and in proportion to the proper disposition and co-operation of each. Thus the sinner, by means of grace, becomes righteous, a friend of God, and an heir of everlasting life; and it is the Holy Spirit who works this marvellous change in him by forming holy habits in his heart—habits of faith, hope, and charity—which unite him closely to Jesus Christ and make of him a partaker of all the graces of Christ. Having been already, although justified, to imagine himself exempt from the observation of God's commandments. No man may dare, much less presume, to attribute to himself, as if it were possible for a man, even after justification, to keep his commandments; since God, through nothing impossible, but with the commandment he desires us to do all that we can, and to seek for aid and grace to enable us to fulfill that which in our natural strength we cannot do.

The decree further teaches upon this subject that no one may seek or expect any other justification than that by means of faith and innocence, in order to assure himself of being among the number of the elect and predestinated to eternal life, as, if, having heard the truth, they were justified, it would be impossible for them to withdraw again, or, at least, if, falling into sin after justification, he must of necessity cease again; and that, with this special revelation from God, it is impossible for any one who are those whom he has chosen. It also teaches the same of persons whom he has bestowed infinite pains upon; those least who persevere to the end shall be saved; that no one in
TRENT, COUNCIL OF

1. Anathematizes those who maintain that the seven sacraments are all portions of the doctrine of cliff.
2. Anathematizes those who maintain that any one sacrament is of more worth than another.
3. Anathematizes those who deny that the sacraments confer grace ex opere operato, i.e. by their own proper virtue.
4. Anathematizes those who deny that baptism, orders, and confirmation imprint an ineffaceable character.
5. Anathematizes those who assert that the sacraments are the work of Satan.
6. Anathematizes those who assert that the ministers perameter, and the people themselves, and not the minister, administer the sacraments.
7. Anathematizes those who deny that the intention of the minister to do what the Church does is necessary to the effectual administration of the sacraments.
8. Anathematizes those who assert that the minister of Christ, and the priest, male and female, may preach God's word and administer the sacraments.
9. Anathematizes those who assert that the ministers of the Church may change the prescribed form.
10. Anathematizes those who assert that real and natural water is not necessary in baptism.
11. Anathematizes those who maintain that the Church of Rome does not teach the true doctrine on the subject of baptism.
12. Anathematizes those who deny the validity of baptism conferred by those who have been ordained by the Pope and not by the bishop of the place.
13. Anathematizes those who maintain that the baptized need only believe, and not keep the law of God.
14. Anathematizes those who maintain that the baptized infants are not to be reckoned among the faithful.
15. Anathematizes those who deny that baptized infants must be baptized in infancy, or else be of no avail.
16. Anathematizes those who maintain that persons baptized in infancy should, when they come of age, be asked whether they are willing to ratify the promise made in their infancy.

These chapters were accompanied by thirty-three canons, which anathematized those who held the opinions specified in them contrary to the tenor of the doctrine contained in the chapters.

Besides this decree, another was published in this session, relating to the Reformation, containing five chapters upon the subject of residence.

It renewed the ancient canons against non-resident prelates, and especially against the unaffecting dignity, being absent for six months together from his diocese, without just and sufficient cause, and deprived of the fourth part of his revenue; and that if he be away during the rest of the year, he shall lose another fourth; and if his absence be prolonged beyond this, the metropolitan shall be obliged to proceed against him, and to require his resignation. It also anathematized those who maintain that the Pope, when he is in the chair, is subject to any examination, or can be required to give any account of the administration of his church.

The decree then goes on to treat of the reform of ecclesiastical residence, and of the visitation of chapters, and their proceedings. It declares that no bishop or dean can perform any episcopal function whatever out of their own dioceses without the consent of the bishop of the place.

Before the seventh session a congregation was held, in which it was agreed to treat in the next place of the sacraments, and thirty-six articles, taken from the Lutheran books, were proposed for examination, after which thirty canons upon the subject were drawn up viz., thirteen on the sacraments in general, fourteen on baptism, and three on confirmation. They relate to their number, their necessity, excellence, the manner in which they confer grace, which they declared to be ex opere operato, i.e. that the sacraments confer grace upon all those recipients who do not, by mortal sin, offer a bar to its reception; e.g. grace is conferred by baptism upon infants, although they bring with them no pious affection.

In the council of Trent, the sacrament of baptism was anathematized.

After this the question of reformation was discussed; amongst other things, it was debated whether a plurality of benefices requiring residence is forbidden by the divine law.

Session VII (March 3, 1647).—In this session the thirty canons already noted relating to the sacraments were further considered, and the following were adopted:

Among the thirteen on the sacraments in general were the following:

Secondly, the decree of reformation, containing fifteen chapters, relative to the election of bishops, pluralities, etc., was passed.

In a congregation which followed, the question of transferring the council to some other place was discussed, a report having been circulated that a contagious disease had broken out in the city of Trent.

Session VIII (March 11, 1647).—In this session a decree was read transferring the council to Bologna, which was approved by about two thirds of the assembly; the rest, who were mostly Spaniards or other subjects of the emperor, strongly opposed the translation. The emperor complained much of the transfer of the council, and ordered those who opposed it to remain at Trent, which they did.

Session IX (April 21, 1547).—In the first session held at Bologna, the legates and thirty-four bishops were present. A decree was read postponing all business to the next session, to be held on June 2 ensuing, in order to give time for the prelates to arrive.

Session X (June 2, 1547).—At this session, however, there were but six archbishops, thirty-six bishops, one abbot, and two generals of orders present; the rest continuing to sit at Trent. It was deemed advisable to prorogue the session to Sept. 15 ensuing; but the quarrel between the pope and the emperor having now assumed a more serious aspect, the council remained suspended for four years in spite of the solicitations made by the German bishops to the pope that the sessions of the council might continue.

In 1549, Paul III died, and the cardinal del Monte having been elected in his place, under the name of Julius III, he issued a bull, dated March 14, 1551, directing the re-establishment of the Council of Trent, and naming as his legates, Marcellus Crescenzi, cardinal; Sebastiano Pighino, archbishop of Siponto; and Aloysius Lipyus, bishop of Varese, and others.
and that the next session should be held on Sept. 1 following.

Session XII (Sept. 1, 1551).—In this session, an examination was held in the name of the presidents of the council, in which the power and authority of ecclesiastical councils were extolled; then followed a decree declaring that the subject of the eucharist should be treated of in the next session. Afterwards, the earl of Montfort, ambassador from the emperor, demanded to be admitted to the council, which was agreed to. James Amyot, the ambassador of Henry II of France, presented a letter from his master, which, after some opposition, was read; it explained why no French bishop had been permitted to attend the council. Afterwards, Amyot, on the part of Henry, made a formal protest against the Council of Trent, in which he complained of the conduct of Julius III.

In the congregation following, the question of the eucharist was treated of, and ten articles selected from the doctrine of Zwingli and Luther were proposed for examination.

1. That the body and blood of Christ are present in the eucharist, not as a mere figure, but really.
2. That the Lord's body is eaten, not sacramentally, but only spiritually and by faith.
3. That the real incarnation takes place in the eucharist, but a hypostatic union of the human nature of Christ with the bread and wine.
4. That the eucharist was instituted for the remission of sins only.
5. That the body of Christ in the eucharist is not to be adored, and that to do so is to commit idolatry.
6. That the holy sacrament ought not to be kept; and that no person may communicate alone.
7. That the body of Christ is not in the fragments which remain after communion; but it is so present only during the time of receiving, and not afterwords.
8. That it is sin to refuse to the faithful the communion in both kinds.
9. That it is sin under one species is not contained the same as under both.
10. That faith alone is required in order to communicate; that confession ought to be voluntary, and that communion at Easter is not necessary.

In another congregation the question of reform was discussed, the subject of episcopal jurisdiction was brought forward, and a regulation drawn up concerning appeals. No appeal from the judgment of the bishop and his officials was allowed, except in criminal cases, without consulting with civil judgments; and even in criminal cases it was not permitted to appeal from interlocutory sentences until a definitive sentence had been passed. The ancient right of the bishops to give sentence in the provincial synods was not, however, restored, as is left to the right of the council by means of commissioners delegated in partibus.

Session XIII (Oct. 11, 1551).—The decree concerning the eucharist was read Sept. 13, and was contained in eight chapters.

1. Declares that after the consecration of the bread and wine, our Lord Jesus Christ, very God and very Man, is visibly, truly, and substantially present under the species of these sensible objects; that it is a sin to endeavor to put a metaphorical sense upon the words in which the Lord instituted the holy sacrament; that the Church has always believed the actual body and the actual blood of Christ with his soul and his divinity, to be pre-existing under the species of bread and wine after consecration.
2. That each kind contains the same as they both together do, for Jesus Christ is entire under the species of bread, and under the smallest particle of that species, as also under the species of wine, and under the smallest portion of it.
3. That in the consecration of the bread and wine there is an art, operation and change of the whole substance of the bread into the substance of our Lord's body, and of the wine into the substance of his blood; which change has been truly and properly termed "transubstantiation."
4. That the worship of Latrun is rightly rendered by the faithful to the holy sacrament of the altar.
5. That there are three modes of communing (1) and the manner of the several modes of communing. They do who receive in will and by faith; (2) both sacramentally and spiritually, as they do who actually receive, and with faith and proper dispositions.

To this decree there were added eleven canons, anathematizing those who held certain heretical doctrines on the subject of the holy eucharist, and especially those of Luther and his disciples. The fourteenth council, composed for examination in the congregation held Sept. 2.

Thus, can. 1 condemns the opinion contained in the first of those articles; can. 3, that contained in art. 2; can. 8, that contained in art. 5; can. 4, that contained in art. 7; can. 5, that contained in art. 8; can. 6, that contained in art. 10; can. 7, that contained in art. 6; can. 9, that contained in art. 2; can. 9, that contained in art. 10; can. 10, that condemned those who deny that the priest may communicate alone; and can. 11 condemns those who maintain that fasting and confession, is a sufficient preparation for the communion.

Afterwards, a decree of reformation, containing eight chapters, was read; the subject of it was the jurisdiction of bishops.

In a congregation held after this session, twelve articles on the subjects of penance and extreme unction were examined, taken from the writings of Luther and his disciples. In a subsequent congregation the deacons and canons upon the subject were brought forward, together with a decree in fifteen chapters on reform.

Session XIV (Nov. 25, 1551).—In this session the decree upon penance, in nine chapters, was read.

1. States that our Lord chieflly instituted the sacrament of penance when he breathed upon his disciples, saying, "Receive ye the Holy Ghost," etc.; and the council condemns all who deny that it is necessary to acquaint the penitent with the words our Lord communicated to his apostles and to their successors the power of remitting or retaining sins after him.
2. That in this sacrament the priest exercises the function of judge.
3. That the form of the sacrament, in which its force and virtue resides, is contained in the words of the administration pronounced by the priest, "receive ye the Holy Spirit," etc.; that the penitent acts as a witness; and that the confession, which are, as it were, the matter of the sacrament.
4. That the power of remission is an inward grace, necessary to the remission of sins; and that for, and against, the sin committed, accompanied by a firm resolution to cease from it in future. With regard to the matter of the sacrament, called confession, arising merely from the shame and disgracefulness of sin, or from the fear of punishment, the council declares that if those contrite, contained in the articles approved, and excluded the desire to commit sin, it is a gift of God and a motion of the Holy Spirit; and that, far from being a hypocrisie and a greater sin, it disposes him (dispens) to obtain the grace of God in the sacrament of penance.
5. That the desire to commit sin, which is by nature, makes it necessary for the penitent to confess his sins, which, by diligent self-examination, can be brought to remembrance. With regard to the matter of the sacrament, it declares that it is necessary to confess them, and that they may be expiated in many other ways.
6. As to the minister of this sacrament, it declares that the power of binding and loosing is, by Christ's appointement, given to his Church; that this power is necessary to be exercised sparingly and not merely in declaring the remission of sins, but in the judicial act by which they are remitted.
7. As to the reserved cases, it declares it to be important to the maintenance of good discipline that certain atrocious crimes should not be absolved by every priest, but that the council should be consulted; and that this power is necessary to be exercised according to the several cases.
8. That we can make satisfaction to God by self-imposed inflictions, and by those which the priest prescribed, as well as by bearing patiently and with a penitential spirit the temporal sorrows and afflictions which God sends to us.

In conformity with this decree, fifteen canons were published, containing the matters of extreme unction and the opposite doctrines. After this, the decree upon the subject of extreme unction, in three chapters, was read.

It stated that this union was appointed by our Lord Jesus Christ as a true sacrament of the New Test.; that it is pleasing and consistent with the faithful by James, and that the use of it is instigated by Mark. That the matter of the sacrament is the oil consecrated by the bishop, and that the oil is to be piped to the faithful and to the sick person, and be applied to the wounds within him, and to the wounds in God's mercy, and sometimes to restore the health of the body, when such renewed health can advantage the salvation of the soul. That anointing of the sick is the sacrament of extreme unction in this sacrament. That this sacrament ought to be given to those who are in danger of death; but that if they recover, they may receive it again.
The council then agreed upon four canons on the subject, with anathemas.

1. Anathematizes those who teach that extreme uncion is not a true sacrament instituted by Jesus Christ. Of these the devil does not confer grace, nor remit sin, nor comfort the sick.

2. Anathematizes those who teach that the Roman rite may be set aside.

3. Anathematizes those who teach that the ipsis deturpatis, of whom James speaks, are old persons, and not priests.

After this the question of reform came before them, and from various causes upon the subject of episcopal jurisdiction were published.

1. Forbids the granting of dispensations and permissions by the court of Rome to the prejudice of the bishop’s authority.

2. Forbids bishops in partibus infidelium, upon the strength of their privileges, to ordain any one under any pretext without the express permission of, or letter dispensation from, the ordinary.

3. Gives bishops power to suspend clerks ordained without proper examination or without their license.

4. Orders that all secular clerks whatever, and all regulars living out of their monasteries, shall be always, and in all cases, not admitted to function in the churches of those who are not in subordination to any ecclesiastical orders, benefices, etc.

5. Checks the interference of prelates in the dioceses of others.

6. Forbids the perpetual union of two churches situated in different dioceses.

7. Directs that benefits belonging to the regulars shall be given to regulars only.

8. Directs that no one shall be admitted to the religious life whose name has been irrevocably enjoined on him in subjection to the superior.

9. Declares that the right of patronage can be given only to those who have built a new church or chapel, or who endow one already built.

10. Forbids the bishops to make their presentation to any one but to the bishop, otherwise the presentation to be void.

In a congregation held Dec. 23 the sacrament of orders was considered, and twelve articles taken from the Lutheran writings were produced for examination. Subsequently eight canons were drawn up condemning, as heretics those who maintained the following propositions:

1. That orders is not a true sacrament.
2. That the priesthood is the only order.
3. That there ought to be no hierarchy.
4. That the consent of the people is necessary to the validity of orders.
5. That there is no necessity in the Church of the existence of a college of priests.
6. That this sacrament does not confer the Holy Spirit.
7. That bishops are not by divine appointment nor superior to priests.

Session XV (Jan. 25, 1555).—In this session a decree was read to the effect that the decrees upon the subject of the sacrifice of the mass and the sacrament of orders, which were to have been read in this session, would be deferred until March 19 under the pretense that the Protestants, to whom a new safe-conduct had been granted, might be able to attend.

In the following congregation the subject of marriages was treated of, and thirty-three articles thereon were submitted for examination.

The disputes which arose between the ambassadors of the emperor and the legates of the pope produced another cessation of the council. The Spanish bishops and those of the kingdoms of Naples and Sicily, as well as all the other legates of the emperor, wished to continue the council; but those, on the other hand, who were in the interests of the court of Rome did all they could to prevent its continuance, and were not sorry when the report of a war between the emperor and Maurice, elector of Saxony, caused most of the bishops to leave Constantinople. Meanwhile, the theologians arrived, and urged the ambassadors of the emperor to obtain from the fathers of the council an answer to certain propositions, and to induce them to engage in a conference with them; but of which, however, the legates, upon various pretenses, eluded.

Session XVII (May 26, 1559).—One hundred and twelve bishops and several theologians were present.

The bull of the pope having then been published, the pope’s bull declaring the council to be suspended was read in this session. This suspension lasted for nearly ten years; but on Nov. 29, 1560, a bull was published by Pius IV (who succeeded to the papacy upon the death of Julius III, in 1555) for the reassembly of the council at Trent on the following Easter-day; but from various causes the reopening of the council did not take place until the year 1562.

Session XVIII (Jan. 18, 1652).—One hundred and twenty bishops and several theologians were present.

The bull of the pope and a decree for the continuation of the council were read; the words “proponentibus legislatia” inserted in it passed in spite of the opposition of four Spanish bishops, who represented that the clause, being a novelty, ought not to be admitted, and that it was, moreover, injurious to the authority of ecclesiastical councils.

In a congregation held Jan. 27 the legates proposed the examination of the books of heretics and the answers to them composed by Catholic authors, and requested the fathers to take into their consideration the construction of a catalogue of prohibited works.

Session XIX (June 4, 1562).—The chief part of the bull upon the pope’s brief was read, who left to the council the care of drawing up a list of prohibited books. After this a decree upon the subject of the books to be prohibited was read, inviting all persons interested in the question to come to the council, and promising them a hearing.

In congregations held on March 2, 3, and 4, they deliberated about granting a safe-conduct to the Protestants, and a decree upon the subject was drawn up.

On March 11 a general congregation was held, in which twelve articles of reform were proposed for examination, which gave rise to great dispute and were discussed in subsequent congregations.

Session XX (May 14, 1562).—In this session nothing whatever passed requiring notice, and the publication of the decrees was postponed to the following session.

Immediately after this session the French ambassadors arrived, and their instructions were curious, and to the following effect:

That the decisions which had taken place should not be reserved for the pope’s approval, but that the pope should be compelled to submit to the decision of the council, unless such decisions were necessary to the welfare of the Church in its head and in its members, as had been promised at the Council of Constance, and in that of Basel, but never before. That no annates should be abolished, and that all archbishops and bishops should be obliged to reside; that the council should make arrangements with respect to dispensations, so as to remove the necessity of sending to Rome. That the sixth canon of Chalcedon should be observed, which prohibits bishops to ordain priests without appointing them to some specific charges, so as to prevent the increase of useless ministers, etc.

On May 26 a congregation was held to receive the ambassador of France. The Sieur de Pibrac, in the name of the king his master, in a long discourse, exhorted the prelates to labor at the work of reformation, promising that the king would, if needful, support and defend them in the enjoyment of their liberty.

Session XX (June 4, 1562).—In this session the promoter of the council replied to the discourse delivered by Pibrac in the last congregation; after which a decree was read proroguing the session to July 16.

In the following congregation five articles upon the subject of the holy eucharist were proposed for examination.

1. Whether the faithful are, by God’s command, obliged to receive in both kinds?
2. Whether Jesus Christ is received entirely under one species as the body of the army?
3. Whether the reason which induced the Church to...
giving the communion to the laity under one kind only still oblige the cup to be administered. But among the strongest
advocates for granting the petition was the bishop of the Five Churches, who implored the prelates to have compassion
on the masses, and to pay some regard to the pressing entreaties of the emperor. On the other hand, the patriarchs of Aquileia and Venice, and the Latin patriarchs in Rome, were in favor of granting it. But the latter maintained that by giving way to them the people
would be rather confirmed in the error of supposing that the body only of our Lord is contained under the species of bread, and the blood only under that of wine; that if they gave way now, other nations would require the same, and that it would further lead to the requirement of the abolition of images, as being an occasion of idolatry to the people. Other bishops, supporting this opinion, reminded the assembly that the Church had been led to forbid the use of the cup from a fear lest the consecrated wine should be spilled or turn sour, and that the former accident might hardly be remedied when the holy sacrament is carried long distances and by bad paths. The archbishop of Rossano, the bishops of Cava, Almeria, Imola, and Rieti, with Richard, abbot of Preval, at Genoa, were also among those who spoke in favor of absolutely refusing the cup. On the eve of the twenty-first of July, the decree with which this subject was
left to the pope to act as he thought best in the matter, the numbers being ninety-eight for the decree and thirty-eight against it. The discussion lasted altogether from Aug. 15 to Sept. 16.

Session XXII (Sept. 17, 1562).—One hundred and eighty prelates, with the ambassadors and legates, were present at this session. The doctrinal decree touching the sacrifice of the mass, in nine chapters, was published. It was to the following effect:

1. Although our Lord once offered himself to God the Father by dying upon the altar of his cross, in order to obtain the redemption of the world, he did not cease to offer himself after the manner of the Church, since his priesthood did not cease at his death, in order that he might live with his Church a visible sacrifice (such as the nature of man requires), by means of which the bloody sacrifice of the cross might be represented at the last supper, on the same night that he was betrayed, in the execution of his office as a priest forever after the order of Melchizedek, he offered his body and blood to the Father under the species of bread and wine, and gave the same to his apostles; and by these words, "This do in remembrance of me," commanded the prelates to offer the like sacrifice, as the Catholic Church has always believed and taught.

2. As Jesus Christ who once offered himself upon the cross with the shedding of his blood is contained and immodulated without the effusion of blood in the holy sacrament, in the same manner that the mass, this same sacrifice is truly and properly, and by it we obtain mercy and forgiveness; since it is the same Jesus Christ who was offered upon the cross, upon the table and in the host. The only difference is in the manner of offering. And the mass may be offered, not only for the souls of the faithful who are alive, but also for those who, being dead, are not yet made pure.

3. Although the Church sometimes celebrates masses in honor and in memory of the saints, the sacrifice is still offered to God alone, for she only implores their protection.

4. The Church for many ages past has established the sacred canon of the mass, which is pure and free from every error, and contains nothing which is not consistent with what is contained in the words of our Lord's words, the traditions of the apostles, and the patristic liturgy of the holy popes.

5. The Church, in order the better to set forth the majesty of so great a sacrifice, has established certain customs—by which the things that are laid before others and has introduced certain ceremonies—as the benediction, lights, incense, ornaments, etc., after the traditions of the Church.

6. Although it is to be desired that at every mass all the faithful should communicate, not only spiritually, but also physically, and nevertheles there must be a certain condemnation private masses in which the priest only communicates, but, on the contrary, approves and authorizes them, for they are celebrated by the proper minister in behalf of himself and the faithful.

7. The Church has always considered that the priest shall mix water with the wine, because there is reason to believe that our blessed Lord did so, and because both blood and water come from his side; which sacred mystery, by the use of this mixture, is remembered.
8. Although the mass contains much to edify the people and not judge it by the surface, it should not be celebrated in the vulgar tongue, and the Roman Church has preserved the use; nevertheless, the clergy should at times, and only at times, explain to the people some part of what they have read to them.

9. Anathematises, in nine canons, all those who deny the truth and practice the abuse of the three articles proposed in the congregation following the twenty-first session, viz. the 5th, 6th, 9th, 10th, 11th, 12th, 13th, 14th, and 15th (which see).

Then followed a decree concerning what should be observed or avoided in the celebration of mass:

Bishops are ordered to forbid and abominate everything which had been introduced through avarice, irreligion, or superstition, such as pecuniary demands for the first communion, or other contributions made under the name of alms; vassalage and unknown priests were forbidden to celebrate, also those who were notorious evildoers; no masses were to be said in private houses; all music of an impure and lascivious character was forbidden in churches, and those who used such music were to be excommunicated; any person was forbidden to say mass out of the prescribed hours, and otherwise than Church form prescribed. It was also ordered that the people be told to come to church on Sundays and holidays at least.

In the third place, the decree of reformation was read, containing eleven chapters:

1. Orders that all the decrees of the popes and the council relating to the life, morals, and requirements of the clergy should be observed, under the original and even greater penalties.

2. Kinetics that bishops are to be given only to those persons who have the qualifications of the canons, and who have been at least six months in holy orders.

3. Permits bishops to appropriate the third part of the revenue of the prebends in any cathedral or collegiate church for the instruction of the canons, and who have been at least six months in holy orders.

4. Declares that no one under the rank of subdeacon shall have any voice in the chapter; that all the members shall conform their proper offices.

5. Kinetics that dispensations extra curiam (i.e. granted anywhere out of the court of Rome) shall be addressed to the ordinaries, and shall have no effect until they shall have testified that they have not been obtained surreptitiously.

6. Treats of the care to be observed in proving wills.

7. Orders that legates, nuncios, patriarchs, and other superior judges shall observe the constitution of the pontiff in XV beginning "Romana," whether in receiving appeals or granting prohibitions.

8. Orders that bishops, as the delegates of the holy see, shall be the executors of all pious gifts, whether by will or otherwise; that to them it shall pertain to visit hospitals and religious communities and all prelates, except those under the immediate protection of the king.

9. Directs that to those whom the care of any sacrilegious matter shall be given, they shall be held bound to give account of their administration yearly to the ordinary, unless the original foundation require them to account to another.

10. Declares that bishops may examine notaries, and forbid them the exercise of their office in ecclesiastical matters.

11. Enacts penalties against those who usurp or keep possession of the property of the Church, and pronounces anathemas against them.

With respect to the concession of the cup to the laity, the council declared, by another decree, that it judged it convenient to leave the decision to the pope, who would act in the matter according as his wisdom should direct him.

In a congregation certain articles relating to the reformation of morals were discussed, and the theologians were instructed to examine eight articles on the subject of the sacrament of orders. This occupied many congregations, in one of which a large number of the prelates, chiefly Spaniards, demanded that there should be added to the seventh canon, concerning the institution of bishops, a clause declaring the episcopate to be of divine right. An attempt was made to stifle the discussion, but John Fonseca, a Spanish theologian, among others, entered boldly upon the subject, declaring that it was not, and could not be, forbidden to speak upon the matter. The question was left to be decided by the bishop elected by Jesus Christ, and thus by divine right, and not merely by a right conferred by the pope. The discussion of this question proved highly disagreeable at Rome, and the legates received instructions on no account to permit it to be brought to a decision. However, in subsequent congregations the council was renewed, and on the 20th of October, in the congregation of Oct. 18, the archbishop of Granada insisted upon the recognition of the institution of bishops, and their superiority to priests, juris divino.

The same view was taken in the following congregation by the archbishop of Braga and the bishop of Seville. The pope, however, on the 23rd of November, declared that one hundred and thirty-one present, voted in favor of the recognition of the divine institution and jurisdiction of bishops. According to Fra Paolo, the number amounted to fifty-nine. The dispute was, however, by no means ended. On the 20th the Jesuit Lainez, at the instigation of the legates, gave a powerful speech in opposition to the view taken by the Spanish bishops, denying altogether that the institution and jurisdiction of bishops were of divine right. However, powerful as was his speech, he was answered by the bishop of Paris so effectually that the legates, to their great discomposure, saw the views of the Spanish prelates gain ground. The latter then declared formally that unless their demand were granted, and the order and jurisdiction of bishops declared in the canon to be juris divino, they would thenceforth absent themselves from all the congregations and sessions.

It should be known that the cardinal of Lorraine arrived at Trent with several French prelates, and was received with honor. In a congregation held Nov. 23, he read the letter of the king of France to the council, in which he strongly urged them to labor sincerely to bring about a sound reformation of abuses, and to restore its pristinely divine glory to the Catholic Church by bringing back all Christian people to one religion. After the letter was finished the cardinal delivered a speech, strongly urging the necessity of proceeding speedily with the work of reformation, in which he was followed by Du Ferrier, the king's ambassador, who spoke his mind freely.

All this time little progress had been made with the canons and decrees that when Nov. 26, the day fixed for holding the twenty-third session, arrived, it was found necessary to prolong it. After this, in the following congregations, the subject of the divine right of bishops was again discussed, when the French bishops declared in favor of the views held by the Spaniards.

At the beginning of the year 1563 the French ambassadors presented their articles of reformation under thirty-two heads. Their principal demands were as follows:

6. That no person should be appointed bishop unless he were of advanced age, and of good character and capacity.

7. That all curates should be nominated unless they were of good character and abilities.

9. That bishops, either personally or by deputy, should preach on every Sunday and festivals, besides Lent and Advent.

10. That all curates should do the same when they had a sufficient audience.

12. That incautious bishops, abbots, and canons should resign their benefices, or appoint coadjutors.

14. That all pluralities whatever should be abolished, without any consideration of compatibility or incompatibility.

16. That steps should be taken to provide every beneficed cleric with a revenue sufficient to enable him to live decently and to exercise hospitality.

17. That the gospel should be explained to the people at mass, and that after mass the priest should preach to the people in the vulgar tongue.

18. That the ancient decrees of pope Leo and Gelasius on contraception, which had been introduced by the Council of Trent, should be adhered to.

19. That the efficacy of the sacraments should also be explained to the people, and that before their administration, the people should be instructed by Jesus Christ, and thus by divine right, and not merely by a right conferred by the pope. The discussion of this question proved highly disagreeable at Rome, and
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27. That bishops should take in hand no matter of im-
portance without the advice of their clergy, and that
such decisions should be applied to continual residence.

28. That no sentence of excommunication should be
pronounced upon any without a full and learned syn-
dicate, and that a probability of malice must be
only for grievous faults. That bishops should be de-
sired to give benefit rather to those who drew back from re-
ception of doctrine and sought for a refuge in private
matters, and bring things to an end, it was resolved to
omit altogether all notice of the institution of bishops
and of the authority of the pope, and to erase from the
decree concerning residence whatever was obnoxious to
either party. They then fell to work upon the decree
concerning the reform of abuses.

Session XXXIII (July 15, 1563).—At this session 208
prélates, besides the legates and other ecclesiastics,
were present, with the ambassadors of France, Spain, Portu-
gal, etc. The sermon was preached by the bishop of
Paris, who seems to have contrived in it to give offence
to all parties. After the sermon, the bulls authorizing
Morone and Navager to act as legates for the pope were
read, together with the letters of the king of Poland,
the duke of Savoy, and the queen of Scotland. Lastly,
the decrees and canons drawn up during the past congrega-
tion were brought before the council. The decree upon
the sacrament of orders, in four chapters, was read,
and eight canons on the sacrament of orders were published,
which anathematized,

1. Those who deny a visible priesthood in the Church.

2. Those who maintain that the priesthood is the only
order.

3. Those who deny that ordination is a true sacrament.

4. Those who deny that the Holy Spirit is conferred by
ordination.

5. Those who deny that the unction given at ordination
is necessary.

6. Those who deny that there is a hierarchy composed
of bishops, priests, and ministers in the Catholic Church.

7. Those who maintain the superiority of the pope,
or that they alone can perform certain functions which
priests cannot, and those who maintain that orders con-
ferrd without the consent of the people are valid.

8. Those who deny that bishops called by the author-
ity of the pope (qui auctoritate Romani pontificis aemountmir)
are true and lawful bishops.

After this the decree of reformation was read, contain-
ing eighteen chapters, on the residence of bishops, and
on other ecclesiastical affairs.

In the following congregations the decrees concern-
ing marriage were discussed, and it was unanimously
agreed that the law of celibacy should be continued
binding.

Moreover, twenty articles of reformation, which the
legates proposed, were examined; and during the dis-
cussion letters were received from the king of France,
in which he declared his disappointment at the meagre
measure of ecclesiastical reform proposed in these arti-
cles. Some of these were of a pastoral character, and
were in full agreement with the princes. Shortly after,
nine of the French bishops returned home, so that fourteen
only remained.

On Sept. 22 a congregation was held, in which the
ambassador Du Ferrier spoke so warmly of the utter in-
sufficiency of the articles of reformation which the legates
had proposed, and of their conduct altogether, that the
congregation broke up suddenly in some confusion.

To fill up the time intervening before the twenty-
fourth session, the subjects of indulgences, purgatory,
and the reservation of masses, were discussed and
brought to a conclusion, in order that decrees on these matters
might be prepared for presentation in the twenty-fifth session.

Session XXIV (Nov. 11, 1563).—In this session the
de cree of doctrine and the canons relating to the sacra-
mement of marriage were read.

After establishing the indissolubility of the marriage
bonds, Holy Scripture adds that Jesus Christ, by his
passion, merited the grace necessary to confirm and
sanctify the union betwixt man and wife. That the apocry-
phal men are not to be blamed for this when they say, "Hoc
love your wives, as Jesus Christ loved the Church;" and,
shortly after, "whoever shall presume to enter into a
marriage shall be deprived of all grace conferred by it, and
that, accordingly, the holy fa-
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there, councils, and universal tradition rightly teach us to regard marriage among the sacraments of the new law. There are twelve canons, with anathemas, upon the subject.

1. Anathematizes those who maintain that marriage is not a true sacrament.
2. Anathematizes those who maintain that polygamy is permitted to Christians.
3. Anathematizes those who maintain that marriage is unlawful only within the degrees specified in Leviticus.
4. Anathematizes those who deny that the Church has power to add to the impediments to marriage.
5. Anathematizes those who maintain that marriage is lawful only in the dark, ill-considered, or voluntary union on either side.
6. Anathematizes those who deny that a marriage contracted, but not consummated, is annulled by either of the parties taking the religious vow.
7. Anathematizes those who maintain that the Church err in holding that the marriage tie is not broken by adultery.
8. Anathematizes those who maintain that the Church errs in separating married persons for a time in particular cases.
9. Anathematizes those who maintain that men in holy orders, or persons who have taken the religious vow, may marry.
10. Anathematizes those who maintain that the married state is preferable to that of virginity.
11. Anathematizes those who maintain that it is superfluous to forbid marriages at certain seasons.
12. Anathematizes those who maintain that the censure of civil courts is not due to the ecclesiastical authorities.

After this a decree of reformation was published relating to the same sacrament, containing ten chapters.

1. Forbids clandestine marriages; orders curates to publish the names of the parties about to contract marriage on three consecutive festivals in the Church during the solemn masses; orders that two or three witnesses be present at the marriage, and declares all marriages to be null which are not solemnized in the presence of the clergyman of the parish, or of some other priest, having his permission or that of the ordinary.
2. Treats of the impediments to marriage, which were in some respects relaxed, i.e., the impediments to marriage between a godparent and godchild and the parents of the godchild was removed; also that between the person administering baptism and the person baptized, or his or her parents.
3. And 4. Also refer to the relaxation of the impediments.
4. Those who wilfully contract marriage within the prohibited degrees are sentenced to be separated without any hope of obtaining a dispensation.
5. Marriage to be allowed between a raverisher and the woman ravished while she remains in his power; if, however, when she is at liberty, she consents, they may be married with the rest and all annulling and abettor, to be nevertheless excommunicated.
6. Care to be taken in committing wanderers to receive the sacrament of marriage.
7. Forbids, whether married or single, to be excommunicated, unless they have been divined against three months. The women, after three months, to be driven out of the diocese unless they obey.
8. Forbids all masters, magistrates, etc., under anathema, to compel those under their control to marry against their own inclinations.
9. Confirms the ancient prohibitions to celebrate marriages between Advent and Epiphany, and between Ash Wednesday and the octave of Easter.

After this a decree, containing twenty-one articles, upon the reform of the clergy was read, setting forth the duty of bishops to visit their dioceses; to preach in person or by deputy; relating to dispensations, sacraments, visitations, pluralities, etc.

Session XXV and last (Dec. 3 and 4, 1563).—At this session the decrees concerning purgatory, the invocation of saints, and the worship of images and relics were read.

1. Of Purgatory.—Declares that the Catholic Church, following Holy Scripture, has always disserted, and still teaches, that there is a purgatory, and that the souls therein are assisted by the suffrages of the faithful and by the sacrifice of the Mass.

Orders all bishops to teach, and to cause to be taught, the true doctrine on the subject.

2. Of the Invocation of Saints.—Orders bishops and others concerned in the teaching of the people to instruct them in the true doctrine, and to excommunicate, or deprive of their relics, and the lawful use of images, according to the doctrine of the Church, the consent of the fathers, and the decrees of the Church; to teach them that the saints offer up prayers for men, and that it is useful to invoke them, and to have recourse to their prayers and help. It further orders all the people to maintain that the saints' rest ought not to be invoked, that they do not pray for men, that it is idolatry to invoke them, that it is contrary to Holy Scripture, etc., and that their relics and their tombs ought not to be venerated.

On the subject of images, the council teaches that those of our Lord, the Blessed Virgin, and of the saints are to be placed in churches; that the right to receive due veneration, not because they have any divinity or virtue in them, but because honor is thus reflected upon those whom they represent. By means of these representations the people are instructed in the mysteries of the faith, and by seeing the good deeds of the saints, are led to pray to God and endeavor themselves to do likewise.

The council then proceeds to anathematize all who hold or teach any contrary doctrine.

Lastly, in order to remedy abuses, it declares that if in any scriptural painting the Divinity is represented under any figure, the people should be warned, and that it is not intended that the Divinity can be seen by mortal eyes; further, that all things tending to superstition in the invocation of saints, the worship of their relics, and the right use of images should be done away with; that care must be taken not to profit the festivals of the saints, etc.; that no new images or relics should be admitted without the bishop's consent, and that any other abuses should be rectified by the bishop and provincial council.

These decrees were followed by one of reformation, consisting of twenty-two chapters, which relate to the regular clergy. After this another decree, containing twenty-one chapters, on general reformation, was read.

A decree was also published upon the subject of indulgences to this effect, that the Church, having received from Jesus Christ the power to grant indulgences, and having through all ages, used that power, the council declares that their use shall be retained as being very salutary to Christian persons and approved by the holy councils. It then anathematizes all who maintain that indulgences are useless, or that the Church has no power to grant them. At the same time, it declares that the ancient customs of the Church be adhered to, and that they be granted with care and moderation, forbidding altogether their trafficking.

Further, the council exhorted all pastors to recommend to the observance of all the faithful whatever had been ordered by the Church of Rome, established in this council, or in any other council of the holy councils, and to impress upon them especially the due observance of the Mass and festivals of the Church.

The list of books to be proscribed was referred to the pope, as also were the catechism, missal, and breviaries.

Then the secretary, standing up in the midst of the assembly, demanded of the fathers whether they were of opinion that the council should be concluded, and that the legates should request the pope's confirmation of the decrees, etc. The answer in the affirmative was unanimous with the exception of three. The cardinal-pope Morone then dissolved the assembly amid loud acclamations.

In a congregation held on the following Sunday, the fathers affixed their signatures to the number of two hundred and fifty-five—viz., four legates, two cardinals, three patriarchs, twenty-five archbishops, one hundred and sixty-eight bishops, thirty-nine proctors, seven abbots, and several canons and secular clergy.

The acts of the council were confirmed by a bull bearing date Jan. 6, 1564. The Venetians were the first to receive the Tridentine decrees. The kings of France, Spain, Portugal, and Poland also received them in part; and they were published and received in Flanders, in the duchies of Naples and Sicily, in part of Germany, in Hungary, Austria, Dalmatia, and some part
of South America, also among the Maronites. The Churches of England, Ireland, Scotland, Russia, Greece, Syria, Egypt etc., reject the authority of this council.

In France the Council of Trent is received generally as its doctrine, but not consistently as its decrees. Various regulations which were deemed incompatible with the usages of the kingdom, the liberties of the Gallican Church, the concordat, and the just authority of the king, were rejected (see Mansi, Concill. xiv, 725; Landon, Manuel des Conciles, v i.).

Liturgia. The history of the Council of Trent was written chiefly by two able and learned Catholics—Frat Paolo Sarpi, of Venice, an almost semi-Protestant monk, Istoria del Concilio Tridentino (Lond. 1619; translations in French and German; Eng. transl, by Brent, ibid. 1678), in opposition to the papal court, and (against him) cardinal Sforza Pallavicino, Istoria del Concilio di Trento (Rome, 1656-57, 2 vols. fol.).

The canons and decrees of the council were first published by Paul Manutius (Rome, 1646), and often since in different languages. The best Latin edition is by Le Plat (1779), and by Schulte and Richter (Leips, 1855), and the best English edition is by Rev. J. Waterworth, with a History of the Council (Lond. 1848). The Catechism, an authorized summary of the faith drawn up by order of the council, appeared at Rome in 1566. The original acts and debates of the council, as prepared by its secretary, bishop Galgani (or had his large fol.), were deposited in the Vatican Library, and remained there unpublished for more than three hundred years, until they were brought to light, though only in part, by Aug. Theiner, in Acta Gemina SS. Ecum. Concili Trid. nunc primum integre edita (Lips, 1874, 2 vols.). The most complete collection of the official documents and private reports bearing upon the council is that of Le Plat, Momms. ad Histor. Conc. Trident. (Louvain. 1781-87, 7 vols.). New materials were brought to light by Meunand (1884 and 1846) from the M.S. history by cardinal Paleotti; by Sicel, Actenstücke aus gotterKirchenarch. (Vicenza, 1872); and by Dr. Döllinger, Ungedruckte Berichte und Tagebucher zur Geschichte des Conc. von Trient (Nördlingen, 1876, 2 pts.). Among Protestant historians of the Council of Trent are Salignac (1741-45, 3 vols.); Dauz (1846); Buckley (Lond. 1832); and Bungener (Paris, 1854; Eng. transl. by the translator). According to Schaff, History of the Croeds of Christendom (1876), i. 90 sq. See, in general, also Cunningham, Hist. Theol. (see Index); Hagenbach, Hist. of Doctrines (see Index); Mosheim, Eccles. Hist. vol. iii (Index). In particular see The Council of Trent and its Proceedings (Press, Bonn, 1883); Scholl, Archiv für die Kath. Kirche, xxvii, 39 and 185; Pallavicino, Istoria del Conc. di Trento (Monteprag, 1844, 3 vols. 8vo); Dupin, Hist. du Conc. de Trente (Brussels, 1872, 2 vols. 4to); Salig, Vollst. Hist. des Tr. Conc. (Halle, 1741, 3 vols. 4to); Courayer, Hist. de la Reception du Conc. de Trente (Amst. 1756). See Councils.

Trent, an office for the deal in the Latin Church, consisting of thirty masses on thirty consecutive days.

Trepalium, a name given to the rack used for examining a prisoner. See canons 33. Council of Tarragona, presbyters and deacons were forbidden to stand at the Trepalium while persons were tortured. See Bingham, Christ. Antiq. bk. xvii, ch. v, § 84.

Trespass (πλατύνωμα) is an offence committed, a hurt, or wrong done to a neighbour; and partsake of the nature of an error or slip rather than of deliberate contraries. Under the law, the delinquent who had trespassed was of course bound to make satisfaction: but an offering or oblation was allowed him to reconcile himself to the Divine Governor (Lev. v. 6, 15). Our Saviour teaches us that whoever does not forgive the trespasses of a fellow-man against himself is not to expect that his Saviour in heaven will forgive his trespasses (Matt. vi. 14, 15).

This sacrifice was offered for individuals only, and chiefly for such transgressions as were not punishable by the laws of the State (vii, 19). The victim sacrificed was different on different occasions.

1. A trespass-offering was brought when a person did not inform of a crime committed by another (v. 1); when a person had touched any unclean object, and had omitted the sacrifice of purification (ver. 2); when a person had, through forgetfulness, neglected to fulfil his rash vow. In each of these cases the offering was a ewe or a she-goat; or, if the sacrificer were poor, it might consist of doves or fine flour, without oil and incense (ver. 3-5). When a person had, through mistake, applied to a common purpose anything which had been consecrated to a holy use (ver. 10, 16; xxii, 14), or had in any way violated an engagement, or denied stolen property, or concealed any lost thing which he had found. In these cases the offering was a ram, and the restoration of the alienated property, with one fifth of the value; in the former case the postponement, in the latter to the owner or his heirs (vi, 2-7). 8. When any person had, through ignorance, done something forbidden, the victim was a ram (v. 17, 18). 4. When a man had a criminal connection with a betrothed female, and she fell pregnant, he himself, or his parents, contracted an idolatrous marriage, the victim was a ram (Exra x, 19). So also a Nazarite who had contracted defilement by touching a dead body (Numb. vi, 9-12), and a leper who had been healed, were to bring a lamb for a trespass-offering (Lev. xiv, 12, 24). In this offering the victim was slain on the side of the altar, the blood sprinkled round it, and the pieces of fat burned upon it. See Sin-offering.

Among the Hebrews trespass-offerings, like all other expiatory sacrifices, were symbolical representations of the great work, for the effecting of which the Messiah was promised to fail men perpetual (Psa. xi. 6, 8; Heb. viii, 5; ix, 14, 26, 28; x, 5, 10). As it was the design of the Mosaic law to remind the Hebrews that they were guilty of sin and liable to death, so every sacrifice was a memorial of this mournful truth, as well as a type of the work of our Redeemer. When a Hebrew had committed a trespass he was to bring a lamb to be slain, and the transgression was thus as admitted an expiation, he had to offer the requisite sacrifices before he could be restored to his civil privileges. With this a mere worldly-minded Hebrew was content; but, as no mere animal sacrifice could make atonement for sin, to the Hebrews as a nation, since the time of the Mosaic law, it was a type of something spiritual. It reminded him that his sins had not only excluded him from the divine favor, but that he deserved death and subsequent agony; it directed him to the need of a sacrifice for sin ere God would forgive his transgression; and it assured him that, just as he before he had been restored to his civil and political rights, so by faith in the great sacrifice for sin on the part of the lamb of God might he be restored to the divine favor, and to a place in that spiritual kingdom of which the Hebrew nation was the type. See PROPHETICAL SACRIFICES.

Treuenfels, Abraham, a Jewish rabbi and doctor of philosophy of Germany; was born at Detmold in the year 1818. After finishing the gymnasium at that place, he went, in 1837, to Hannover, where he studied under Dr. Adler (now chief rabbi of England). In 1839 he pursued a course of studies at the Bonn University, and completed his Rabbinical education at Frankfort. In 1844 he was appointed rabbi at Weilburg, in Nassau, and in 1849 was called to Steitten, where he died. Jan. 3, 1878. He published, 2277, kleine Genesis und die noch vorhandenen Bruchscher- derselben, griechisch und deutsch, und mit Anmerkungen, in der Literaturblatt des Orient, 1846, No. 129—Über
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den Rhetorico des Flavius Josephus (1849). But his literary activity was chiefly displayed in the Israelitische Tische, which he published in connection with Dr. M. Rahmer. (B.P.)

TREVES, COUNCIL OF (Concilium Treverensium), take their name from Treves, a town of Rheinisch Prussia, in which they were held. The town is situated on the right bank of the Moselle, and had in 1871 a population of 21,442. It is a decayed place, noted for its ultramontanism. The cathedral contains many relics—the principal one being the Holy Coat of Treves—and Roman remains. It has a pious seminary, a gymnasium, and a museum of valuable antiquities—among the famous Codex Aureus, or MS. of the Gospel in gold letters, presented to the Abbey of St. Maximin by Ada, sister of Charlemagne.

I. The First Council was held in 498. The legate Marinus, the archbishop of Treves, and several bishops here communicated Hugh, count of Paris, and two pretended bishops, made by Hugo, the pseudo-archbishop of Rheims. See Mansi, Concil. ix, 632. See INGELHEIM.

II. The Second Council was held in 1548 by John, count of Isenburg, archbishop of Treves, who presided. This council was a decree against simony and against the clergy were published. See Mansi, Concil. iv, 606.

III. The Third Council was held by John, archbishop of Treves, in 1549. Twenty canons were published. 1. Forbids to believe, hold, or teach any other than the Roman doctrine. 2. 3. 4. of preachers. 6. Orders that the homily be duly said by clerks, and that those who cannot attend at the time in the choir shall say them privately.

7. Of the celebration of the mass. 8. Of the number of festivals, and gives a list of those which shall in any case be retailed. 11. 1. Of the religious and their houses. 16. Of the immunity of churches. 19. Of the life and departure of the clergy. 20. Provides that the heads of monasteries and colleges, and others of the clergy, shall be supplied with a copy of these canons.

See Mansi, xiv, 705.

TREVES, HOLY COAT OF. See HOLY COAT OF TREVES.

TREVETT, Russell, D.D., a clergyman of the Protestant Episcopal Church, was a native of New York. He was ordained in 1841, became professor of languages in St. James's College, Maryland, in 1843, and occupied the same position in St. John's College, Annapolis, Md., being elected thereto in 1855. Subsequently he became rector of St. James's Church, North Salem, N. J., a position which he held at the time of his death, March 3, 1865. See Amer. Quar. Church Rev. July, 1865, p. 521.

TRIAL, a term used in Scripture only in the sense of testing (usually some form of ἑπετύπωσεν or ἑπετύπησεν: but once ἀνεπετύπωσεν, Job ix, 25, elsewhere "temptation" [q. v.], and so ἀνεπετύπωσεν, Heb. xi, 36; ἐπετύπωσεν, "very trial," 1 Pet. iv, 12, lit., "burning, as elsewhere rendered), to denote painful circumstances into which persons are brought by divine Providence with a view to illustrate the perfections of God, bring, to light the real character of those who are thus tried, and by the influence of these circumstances, which shows the transitory nature and uncertain tenure of all earthly advantages, to promote their eternal and spiritual interests. See TEMPT.

TRIAL, CHURCH. See EXCOMMUNICATION.

TRIAL, FORENSIC (denoted in Heb. by ἑπετύπωσεν, to hold a court, while ἐπετύπωσεν is the sentence rendered by the judge, whether favorable or adverse, both terms being usually rendered "judgment" in the A. V.; Gr. ἐπτύμων). Originally the head of the family was the umpire among the Hebrews, with the power of life and death (comp. Deut. i, 18). Later the elders (q. v.) succeeded to a similar authority. According to the Mosaic law, there were to be judges in all the cities, whose duty it was to exercise judicial authority over the surrounding neighborhood. Weighty causes were submitted to the supreme ruler. Originally trials were everywhere summary. Murder cases did not allow for any more formal or complicated method of procedure. He was, nevertheless, anxious that strict justice should be administered, and therefore frequently inculcated the idea that God was a witness (Exod. xx, 21; xxi, i-9; Lev. xix, 15; Deut. xxv, 14, 15). In ancient times, the forum or place of trial was in that gate of cities (Gen. xxxii, 10; Deut. xxi, 19). In the trial the accuser and the accused appeared before the judge or judges (xxv, 1), and both the implicated parties stood up. The witnesses were sworn, and in capital cases also the parties concerned (1 Sam. xiv, 57-59; Matt. xxvi, 68). In order to establish the accusations, two witnesses were necessary, and, including the accuser, three. The witnesses were examined separately, but the accused person had the liberty to be present when they gave their testimony (Numbers xxxi, 30; Deut. xvii, i-15; Mark xxxv, 59). The sentence was pronounced soon after the completion of the examination, and the criminal, without any delay, even if the offense was a capital one, was taken to the place of punishment (Joh. viii, 22; 1 Sam. xxvii, 8; 1 Kings ii, 23). See L'Emeureur, De Legibus Hebreworum Formenibus (Lugd. 1657); Ziegler, De Juribus Judæorum (Vittem, 1884); Benny, Criminali Judiciis, Vol. i (Louv. 1890), 191-285.

The following remarks respecting certain special instances of judicial proceedings in the New Test. are calculated to set them in their true legal light.

1. The trial of our Lord before Pilate was, in a legal sense, a trial for the offence lexæ majestate— one which, under the Julian law, following out of the twelve tables (Digest, iv, 1, 3), would be punishable with death (Luke xxii, 38; John xix, 12, 15). See JESUS CHRIST.

2. The trials of the apostles, of Stephen, and of Paul before the high-priest were conducted according to Jewish rules (Acts iv, 27; vi, 12; xxii, 30; xxiii, 1). See STEPHEN.

3. The trial, if it may be so called, of Paul and Silas at Philippi was held before the duumviri, or, as they are called, στρατηγοὶ, priori, on the charge of innovation in religion—a crime punishable with banishment or death (Acts xvi, 29).

4. The interrupted trial of Paul before the proconsul Gallio was an attempt made by the Jews to establish a charge of the same kind (Acts xviii, 12-17, see Conybeare and Howson, i, 492-496).

5. The trials of Paul at Cesarea (Acts xxiv, xxv, xxvi) were conducted according to Roman rules of judicature, of which the procurators Felix and Festus were the recognised administrators. (1) In the first of these, before Felix, we observe (a) the employment by the plaintiffs of a Roman advocate to plead in Latin [see ORATOR]; (b) the postponement (ampliatio) of the trial after Paul's reply (see Smith, Dict. of Class. Antiq. s. v. "Judex"); (c) the free custody in which the accused was kept, pending the decision of the judge (Acts xxiv, 23-26).

(2) The second formal trial, before Festus, was probably conducted in the same manner as the former one before Felix (xxv, 7, 8), but it presents two new features: (a) the appeal, appelatio or proserimento, to the emperor by Paul as a Roman citizen. The right of appeal ad populum, or to the tribunes, became, under the empire, transferred to the emperor, and, as a citizen, Paul availed himself of the right of which he was entitled, even in the case of a provincial governor. The effect of the appeal was to suspend the cause at once before the emperor (see Conybeare and Howson, ii, 350; Smith, ut sup. s. v. "Appellatio;" Digest, xlix, 1, 4).

(b) The conference of the procurator with "the council" (Acts xxv, 12). This council is usually explained as the assembly of the assessors, who sat on the bench with the praetor as consiliarius (Sueton. Tib. 33; Grotius,
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But, besides the absence of any previous mention of any assessors (see below), the mode of expression ἅμα οἱ ἀνωτάτοι ἄρχοντες seems to admit the explanation of conference with the deputies from the Sanhedrim (τῷ ἕπισκόπῳ). Paul's appeal would probably be in the Latin language, and would require explanation on the part of the judge to the deposition of accusers before he carried into effect the inevitable result of the appeal, viz., the dismissal of the case so far as they were concerned. See Paul.

6. We have, lastly, the mention (Acts xix, 38) of a judicial assembly which held its session at Ephesus, in which occur the terms δικαστήριον (i.e. εὐθείας) δικαστήριον and ἀδίκαστρον. The former denotes the assembly, then sitting of provincial citizens forming themselves, who were judges of the case, the δικαστήριον, selected "judges," to sit as its assessors. The ἀδίκαστρον would be the judicial tribunal composed of the proconsul and his assessors. In the former case, at Cæsarea, it is difficult to imagine that there could be any conventus and any provincial assessors. There the only class of men qualified for such a function would be the Roman officials attached to the procurator; but in Proconsular Asia such assemblies are well known to have existed (Smith, Dict. of Class. Antiq, s.v. "Provincia").

Early Christian practice discouraged resort to heathen tribunals in civil matters (1 Cor. vi, 1). See PUNISHMENT.

Trial Sermon. See TRIALS.

Trials, the name given in ecclesiastical diction to those discourses delivered before the presbytery by students who have finished their course, and are seeking to be licensed to preach. These discourses are a sermon, a lecture, a homily, an exegesis or exercise with additions, and a thesis. There are also examinations on systematic theology and practical piety, on Church history, and on the Greek and Hebrew Scriptures.

Triangle Controversy. This was a dispute occasioned by the Triangle, a book by Samuel Whelpdale (1816) against limited atonement, inability, and immediate imputation. The controversy led to the trial of Albert Barnes and of Lyman Beecher for alleged heresy, and finally to the disapproval of the Presbyterian Church in 1837. See Hagenbach, Hist. of Doct. ii, 442.

Tribe (ἔθνος and ἐθνικός), both originally meaning a rod or branch; ἡ ἐθνική is the name of the great groups of families into which the Israelite nation, like other Oriental races, was divided. The modern Arabs, the Hebrews, the Persians, and the Moors on the northern shores of Africa, are still divided into tribes. The clans in Scotland are also analogous to the tribes of the ancient Israelites. The division of a nation into tribes differs from a division into casts, since one is a division merely according to descent, and the other subdivides it into a number of families, each of which is in a different degree of importance in the general body of the nation. There occurs, however, among the Israelites a caste also, namely, that of the Levites. In Gen. xlix the tribes are enumerated according to their progenitors: viz., 1, Reuben, the first-born; 2, Simeon, and 3, Levi, inferior in order of birth; 4, Judah, whose brothers shall praise; 5, Zebulon, dwelling at the haven of the sea; 6, Issachar, the strong; 7, Dan, the judge; 8, Gad, whom a troop shall overtake, but who shall vanquish at last; 9, Asher, whose bread shall be fat; 10, Naphtali, giving goodly words; 11, Joseph, the fruitful bough; 12, Benjamin is for the least of the twelve tribes of Israel (see Allin, Prophecies of the Twelve Tribes (Lond. 1855)). In this enumeration it is remarkable that the subsequent division of the tribe of Joseph into the two branches of Ephraim and Manasseh is not yet alluded to. After this later division of the very numerous tribe of Joseph, the two branches of Ephraim and Manasseh had taken place, there were, strictly speaking, thirteen tribes. It was, however, usual to view them as comprehended under the number twelve, which was the more natural, since one of them, namely, the caste of the Levites, did not live within such exclusive geographical limits as the other tribes, for they exchanged their nomadic migrations for settled habitations, but dwelt in towns scattered through all the other twelve tribes. It is also remarkable that the Ishmaelites, as well as the Israelites, were divided into twelve tribes; and that the Persians also, according to Xenophon, were divided into twelve tribes; 2, 4, 4, 4. Among other nations also occur ethnological and geographical divisions, according to the number twelve. From this we infer that the number twelve was held in so much favor that, when possible, doubtful cases were adapted to it. An analogous case we find even for a later period, when the spiritual presidents of the Christian εὐκάρποι, or the apostles, who were, after the death of Judas, the election of Matthias, and the vocation of Paul, really thirteen in number, were, nevertheless, habitually viewed as twelve; so that wherever, during the Middle Ages, any division was made with reference to the apostles, the number twelve, and not thirteen, was adopted, whether applied to the halls of theological libraries, or to the great barrels of costly wines in the cellar of the civic authorities at Bremen. Concerning the arrangement of these tribes on the earth through the winding of their encampments about the camp, and in their occupation of the land of Canaan, see the cognate articles, such as Exode; Encampment; Genealogies; Levites; Wandering; and the names of the several tribes. We confine ourselves here to two points.

1. The "Lost Tribes."—This has been an inexhaustible source of theologico-historical charlatanism, on which there have been written so many volumes that it would be difficult to condense the contradictory opinions advanced in them within the limits of a moderate article. Suffice it to say that there is scarcely any human race soojjins, living a primitive and wandering, less connected between the Chinese and the American Indians, who have not been stated to be the ten tribes which disappeared from history during and after the Babylonian captivity. If the books written on the ten tribes contained much truth, it would be difficult to say where they are not. The truth, however, to the matter seems rather to be as follows. After the division of the Israelites under Jeroboam and Rehoboam into the two kingdoms of Judah and Israel, the believers in whom the feelings of ancient theocratic legitimacy and nationality were preeminent, and especially the priests and Levites, who were connected by marriage with the sanctuary at Jerusalem, had a tendency to migrate towards the visible centre of their devotions; while those members of the tribes of Judah and Benjamin who had an individual hankering after the foreign fashions adopted in Samaria, and the whole kingdom of Israel, had a tendency externally to unite themselves to a state of things corresponding with their individuality. After the political fall of both kingdoms, when all the principal families connected with the possession of the soil had been compelled to emigrate, most Israelites who had previously little feeling for theocratic nationality gradually adopted the customs and other connections with the nations by which they were surrounded; while the former inhabitants of the kingdom of Judah felt their nationality revived by the very deprivation of public worship which they suffered in foreign lands. Many of the pious members of those tribes which had not been so much affected joined the returning colonies which proceeded, by permission of the Persian monarchs, to the land of their fathers. However, these former members of the other tribes formed so decidedly a minority among the members of the tribe of Judah that henceforth all believers and worshippers of Jehovah were called בֵּית יִשְׂרָאֵל, 'Israelites, Jews.' Thus it came...
TRIBE


On the north, beginning at the northern bay of the Dead Sea (which formed the eastern boundary), where the Ark of the Lord rested in the time of Joshua, xv, 14-15; and inversely in xvii, 14-20; obliquely across the plain of the Jordan to Beth-hoglah (Ai-atha), thence to and including the north-western boundary of Wady Dabus; thence (westerly) in the direction of Debr which must therefore be placed on the west side of Wady Dabus (now called El-Kheira), where last described, as expressed by coming) from the valley of Achor, thence northwardly through the northern half of Jebel el-Fuseh (Beth-shean, evidently included) as being in front of the ascent to Adamamin (apparently lying on the hills skirtimg the Jordan just west of Gilgal, to which place it must be referred by the word el-Fuseh), then to the west of Jebel el-Fuseh; Adamamin (probably at ed-Dem near es-Samir) being further described as lying on the south side [sic] of Beth-shean, and to the waters of En-nesheem (probably the "fountain of the apostles," on the road between Bethania and Jericho; and thence between the towns of Tiberias and Mount Moriah, which David purchased, and north of Jer-USAH (Jesus), which he conquered, and then acquired both for Ju-SAM (Joshua) and, through the survey of the region by the author of the work, the "waters of quicksilver." "Now these are the days of the eastern boundary of the trans-Jordanic tribes (east of the river of Jordan), from the south side of the river, near Kairbeh, to the flat and barren area stretching towards Jericho, filled with chalk, the Debr, and the Jordan. Bethus, Beth-shan, and Aroth-shophan (near Jericho) (Numm. xxxii, 39); thence entire south of Gilgal (Josh. xiv, 25) directly west, down the wads of Jericho and Beersheba, including the wad of Beersheba (now Be'th groups), and the Aroth-shophan (near Jericho) (Numm. xxxii, 30), but including Beersheba and Beeth (Beth-shan), which is near Beersheba, and the Beeth (Beth-shan) (now discovered in Jebel Neba) (xxxii, 30); Josh. xiv, 17); thence westwards along the Jordan to the place of beginning (ver. 23).

3. GAD. —On the south, following the northern line of Hebron from the Jordan to the eastern boundary of the trans-Jordanic tribes (at Jebel el-Kahfa); thence north-eastwards along the eastern boundary of the trans-Jordanic tribes (around the northern brow of Jebel el-Zeraa) (to a point opposite Jeresh (Jerusa) between Jebel Zaera and Jebel Kafaka); thence in a north-westerly direction across the region of Gilgal (Josh. xiii, 30, 31), passing near Mahanaim (xxxv, 29) (Mahan), to the southern extremity of the sea of Galilee (Gen. xxvii), with the Jordan as the eastern boundary.

4. MANASSEH EAST. —On the south, following the northern line of Gad to its intersection with the eastern boundary of the trans-Jordanic tribes (at the mouth of the Arnon valley between Jebel Zaera and Jebel Kafaka), thence in a north-westerly direction across the region of Gilgal (Josh. xiv, 30) (i.e., the Haarun), so as to include Edrei (which may be Draa or Der) (ver. 31), and so on north-westwards to the vicinity of Mount Hermon (ver. 11) (i.e., Jebel ebeh-Shekik, where the northern line probably followed the present boundaries of the Arab clans along the top of the Hermon range to its junction with Wady el-Telm at Her-USAH (Herophilus), where it joined the northern line of the trans-Jordanic tribes at the "entrance into Hamath" (Numm. xxxvii, 6); thence southerly along the sources of the Jordan from Banias and the sources of Wady el-Telm, thence across the Jordan, crossing the Lake of Merom, the upper Jordan, and the sea of Galilee, to the place of beginning (ver. 10-13).

4. JUDAH. —On the south, the boundary line of Canaan, beginning on the border of Edom, at the southern point of the Dead Sea, southward (along the Ghor) past the wad of Wady el-Bedeen, thence north-eastwards through Wady el-Jebel or the Wady el-Arabah, to the vicinity of Kadesh-barnes (Ai-welbeah or Ai-haush) (Josh. xvi, 1-3; Numm. xxxiv, 1), following the boundary of Canaan (perhaps through Wady Firkheh) (where we may assign a location to Adar of Hazar-adar-teraphim, or Hazar-hader-teraphim, or Hazar-merheb, or Hazar-mar, or Hazar-mar), thence southwardly to Karkar, where the boundary appears to have been definitely fixed by the ancient Elusaa; thence north-west (perhaps by Wady en-Abyhia) to the "river of Egypt" (or El-Arish), and so on to the northern boundary of the trans-Jordanic tribes; the Jordan, as forming the boundary of Palestine (Josh. xvi, 8, 4, 15; Numm. xxxiv, 4, 6). See X. M M

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the third comprising nine towns (two of which, as above, were afterwards set off as a distinct district on the north side of the tribe), situated east of the last group and south of the preceding, in the middle of the territory inhabited by the Philistines; the fourth comprising five principal Philistine towns, situated on the extreme west of the tribe (excluding real towns in Dan, and Gath-miteh in the "valley"). The highland district, or "mountains," was likewise divided into five principal groups, containing eleven chief towns, situated along the border of Simeon in the middle; the second containing nine towns (in the east of the hill country of the south part of the tribe around Hebron; the third containing ten metropolitan towns, situated along the border of Judah from the extreme north of the tribe to the extreme south, and embracing six principal cities, situated immediately north of the two last groups, as far as Jerusalem, on the extreme north of the tribe; the fourth only two metropolitan towns, situated in the northern mediterranean angle between the last-named group and the south part of the tribe, which embraced the desert tract or "wilderness" along the Dead Sea, and included six chief towns (Beth-arabah being in Jebeljarm, in the southeast of the Negev (at ver. 59) of eleven cities (namely, Tekoa, Bethlehem, Phugor, Rimon, Kikut, Tamar, Saris, Kinger, and Naphtali). In the extreme southwest, reaching as far as the Dead Sea (Kulum, Saris, and Gallim being in Benjamin).  

5. Simeon.—This tribe had a portion set off from the northern tribes of Israel as shown in the map, embracing some seventeen or twenty cities (according as we make several in the list identical or different), of which only two or three appear to be of any considerable size, namely, Beer-sheba (probably Bhus-es-Saba), Moladah (perhaps El-mil), and Hormah (or Zephath, near Jeusalem). Present indications show that they all lay on the extreme south of Judah, and we shall therefore probably be far from correct if we draw the direct line between Judah and Simeon west by north from the Dead Sea to Masada, up Wady Sebbeh, thence across in the same direction to Eilat, south of Arad (Tell Arud) and Jattil (Attire), to the junction of Wady Khamileef with Wady Kutil; thence still in the same direction to the highest point of the remnant of the mounts of Judah; thence west by south (along Wady Sheerah) to the Mediterranean, a short distance south of Gaza (Guzzar).  

6. Benjamin.—On the north, following the boundary of Ephraim (Josh. vi. 1-3, 6, 7; xvii. 11-13, beginning at Jordan opposite Jericho, and extending to the north of the wady Nadwah), thence (across the plain of the Jordan along this wady) to the northward of Jericho (ver. 12) (so as to include Zemarim (perhaps Abdon), ver. 23); thence northward (ver. 12) by the water east (i.e. north-east) of Jericho (xvi. 1) (perhaps Lake el-Atun, which discharges its water in that direction), through the mountains (xvii. 12, 13) desert (xvii. 1) of Beth-aven (Beni-sinim), that extends from north of Mount Hermon south-eastward through the wady Sabin of Maanah (or Ma'adha), that appears as well as any to the plain north-west of Jebel Karmit (Mt. Quarantania), the northern part of which would partake almost as much as to the south (xvii. 23, 24, 25) Ophrah (perhaps et-Taybeh) and Ophrah (probably Sihon) (probably up to the south of the southern part of the Neaurah (xvii. 1, Naaraithanon) on the way, which lay east of Beth-el (1 Chron. vii. 28) (perhaps Lake Mejjej), thence south-west along the wady el Bettinf, which being included in Benjamin, the expression "to the side of Luz southward" (Josh. xviii. 11) must be interpreted as indicating that the line ran between Bethel on the south and the ancient site of Luz a little to the north, the two spots being distinguished in Josh. xvi. 5, although occupying the same site, thence (directly south-west along the Nablus road, west of Beriah (Beerenchoth), passing Archi (alleged perhaps at the ruined Ibrakh (called also Ataroth-arad or Ataroth-Addar), in a lower spot near the hill on the south side of the river (Gen. xix. 30), yet with the same interval to the east of this last place (xvi. 5), and at the southern extremity of this part of the line between Ephraim and Benjamin, thence north-eastward as far from Beth-horon the upper (ver. 5), and west of Naanah on that part of the same line near the Jordan (i.e. between the Jordan and Naanah) to the nearest possible point to some site (for but one place the name seems to be designated, since these descriptions are of the east and west as well as of the south boundary of Ephraim [the first two clauses of ver. 6, and the whole of ver. 5, however, refer to the position of the boundary, admitting, although he confesses himself unable to clear up the difficulties of the passage], reckoned first (ver. 5, 6 last clause) western, and then eastern, and more minutely over the same line and eastward to the Jordan) directly east of Beth-horon (or Bethon) to the town of Atharim (xvi. 11) to the south of the road from Jaffa to Jerusalem; and in that case we must locate the "hill south of Bethel" and the valley of the Wady el Bettinf at the north side of Wady Sauleman, through which this road ran between the hill country of Judah and Ephraim, which description must be understood, "composed of the border of the sea" appears to signify (as some copies of the Hebrew text have it) a borderless tract of land (perhaps westerly direction), and again south-easterly to Kirjath-jearim (this forming the western side, where it joined the boundary of Judah and Benjamin, and then back to the Jordan, and so up to the point of beginning.  

The towns of this tribe enumerated in Josh. xviii. 21-28 appear to belong to the north-western part of the tribe, on the twelve in ver. 21-24 lying north and east of Jerusalem, while the fourteen others occupy the more southern and south-eastern part of this tribe. These cities, therefore, of the tribes of Judah and Benjamin, Kirjath-jearim was really (eventually) within the limits of the adjoining tribes.  

7. Dan. —This tribe was bordered by the Mediterranean on the west, and by the tribes of Judah on the south, Benjamin on the east, and Ephraim and the tribe of Zebulun on the north, and ended, bounded by the Mediterranean, the western and the northern parts of Palestine, within the limits of the tribe of Dan. The only portion unidentified is the northern boundary, which will be considered under Ephraim.  

The description of the tribe of Dan and the northern boundary of the northern tribe of the tribe of Benjamin and the Jordan the eastern boundary. The southern boundary has been already defined from the Jordan westward as far as Ashteroth-k ithkam, or the point to the west of the Japho road, in the vicinity of Japhleti (perhaps situated at Beit-Eula; but this word should probably be rendered Japhleti, the name of a town, as elsewhere, instead of Japhileth (1 Chron. vi. 25, 26), although it is difficult to explain their existence in this location), to Beth-horon (or Bethorinch, a city on the north, northerly i.e. in a general north-westerly direction) to the Mediterranean (probably by way of the Japho road, or Japhleti road, or the way to the west of this city, which appears to have been the point in the other passages where it is mentioned do not help to fix the locality more definitely); lastly, the northern boundary is bounded by the Jordan in the direction of the description of the southern boundary (Josh. xvi. 5, last clause of 6, and whole of verse 7).  

The northern boundary (the account in Josh. xvi. 7, with the exception of the first name, must be transposed so as to connect immediately with the description of the south of the border at xvi. 5), beginning at the Jordan (probably at the mouth of Wady Pousall), passed westward (up this wady, otherwise called Wady Mududeh, or Bendar el Sallal; Bendar-salluh (ver. 6) (probably the present Aan-Farwa), thence north-westerly to Tappasah (xvii. 7) (probably the Belad el-Taffeh or of Aruf) mentioned by some travelers on the coast of Shechem), thence northerly to Michmethah (xvii. 6, 7) (apparently at the intersection of the line with Ephraim and the line with the Mediterranean) (Josh. xvi. 7), Mechma (or Mechina, Asher (ibid.) (probably represented by the modern Yaqib: thence the line is only given in general terms as extending to the east of Gethsemane, and then the boundary is continued (Josh. xvi. 9) (do doubt the present Nahal-Palakia, which is the principal marsh stream in that region).  

8. Northern Tribes.—The boundaries of this tribe are given with great distinctness, and must be in part collected from the contiguous portions of Ephraim, and although some towns were set off in addition to its proper territory (Josh. xvi. 11). From the meandering, the northern boundary, meandering at Car-in (for Dor, below Carmel), is included (ibid. xvi. 20), and following the edge of the mountain (probably along the precipitation of Michmethah (Gen. xvi. 7, 11) Megiddo (Leju), Yasba (Ta'annik), but so as to exclude (xvi. 21), it continues to be a sharp line to the west of Miss Giblou and Little Hermom, so as to include En-dor (Endur) (xvi. 22), a short section (xvi. 22) to Nahor (Nahor furn. Naoura, Nahor, Sonam (xix. 10), nor Tabor (ver. 21)). thence (with another sharp curve) south-east (probably down Wady el Betizin, or the Wady Jaffeh, xvi. 11), to the Jordan, which formed the eastern boundary.  

9. Northern Tribes.—This tribe was hemmed in on the south by Manasseh, and on the north by Zebulon, leaving only the Jordan as a natural boundary on the east (Josh. xix. 17).  

10. Jezreel.—The lines of this tribe are difficult of interpretation (Gen. xix. 17), the territory of this tribe is prophetically described as being suitable for maritime purposes, and as extending along the coast and mountains, the meaning of which latter describes part of the land of Phœnicia, which latter "wasting people a communication with the river Karolam". In Josh. xix. 10-15, the boundaries are definitely laid down thus: Be-
TRIBE

TRIBUTE

TRIBUNAL (X), 3αδίκον, both literally signifying "pressure or straits" expresses in the A.V. much the same as trouble or trial, importing afflicting dispensations to which a subject is either way of punishment (see Judg. x. 14, Matt. xxvi. 21, 22, Rom. i. 9, 2 Thess. i. 6) or by way of trial (see John xvi. 33; Rom. vii. 2; 2 Thess. ii. 20).

TRIBUR (Concilium Triburenum), COUNCILS OF. Tribur was a royal residence near Mayence, where several Church councils were held.

1. The first council was held in 855. Twenty-two bishops were present, including Habit, archbishop of Mayence; Herman, archbishop of Cologne, and Rat- boose, archbishop of Mainz. The bishops are mentioned, with many of the chief lords of his kingdom.

5. Declares that, with the king's consent, it is ordered that all his nobles shall seize those who refuse to perform the above-mentioned duties, and punish them according to the law, and to render the money required to the bishop.

4. Requires the manner of disposing of the pecuniary manumitted for wounding a priest: if the latter be avenged, the whole belongs to him; if he be dead, it is to be divided into three parts, one for his church, one for his bishop, and one for his relations.

5. Imposes five years' punishment for killing a priest, during which time he shall not eat meat or drink wine, except on Sundays and festivals. At the end of five years he might be admitted into the Church, but not to communion, until the expiration of five years, during which he was to fast three days in the week.

10. Allows the bishop to retain for burial.

11. Forbids chalices and patens of wood.

12. Ordains that water be mixed with the wine in the chalice, but that there be twice as much wine as water.

13. Prohibits from Scripture that no fee may be taken for

14. Restricts the solemn celebration of baptism to Easter and Whitsun. It is ordered that the division of tithe into four portions: 1, for the bishop; 2, for the clerk; 3, for the poor; and, 4, for the fabric.

15. Requires that the dead be buried, if possible, at the cathedral church; if not, at the church belonging to a monastery, in order that they might benefit by the prayers of the monks; otherwise in the church to which they pay tithes.

16. Proves from Scripture that no fee may be taken for burial.

17. Forbids to bury laymen within the church.

18. Prohibits chalices and patens of wood.

19. Orders that water be mixed with the wine in the chalice, but that there be twice as much wine as water.

20. Prohibits from the home, and enacts penalties against those who cause the death of Christians by enchainments.

See Mansi, Concil. ix. 458.

21. The second council convened in October, 1076.

The pope's legates, with several German lords and some bishops, assembled in council, debated concerning the deposition of the emperor Henry IV., in consequence of which he passed into Italy, and, after the most humiliations concessions, obtained absolution from the pope, Jan. 25, 1077. See Mansi, Concil. i. 355.

TRIBUTE (prop. δόσις, φόρος), an impost which one prince or state agrees, or is compelled, to pay to another, as the purchase of peace or in token of dependence. In the Scriptures we find three forms of this requirement. See TAX.

1. Native (Hebrews acknowledged no other sovereign than God; and in Exod. xxx, 12, 15, we find they were required to pay tribute unto the Lord, to give an offering of half a shekel to "make an atonement for
their souls." The native kings and judges of the Hebrews did not exact tribute. Solomon, indeed, at the beginning of his reign, levied a tribute from the Canaanites and others who remained in the land and were not of Israel, and compelled them to hard service (1 Kings ix, 21-23; 2 Chron. viii, 9); but the children of Israel were exempted from that impost, and employed in the more honorable departments and offices of his kingdom. Towards the end of his reign, however, he appears to have imposed tribute upon the Jews also, and to have compelled them to work upon the public buildings (1 Kings v, 13, 14; ix, 15; xi, 27). This had the effect of gradually alienating their minds, and of producing that discontent which afterwards resulted in open revolt under the leadership of Jeroboam. The prophetic comment of that, "Thy father made our yoke grievous," said the Israelites to Rehoboam; "now, therefore, make thou the grievous service of thy father and his heavy yoke which he put upon us lighter, and we will serve thee" (xii, 4). See ASSESSMENT.

2. Foreign.—The Israelites were at various times subjected to heavy taxes and tributes by their conquerors. After Judah was reduced to a Roman province, a new poll of the people and an estimate of their substance was made by order of Augustus, in order that he might more correctly regulate the tribute to be exacted (Josephus, Antiq. xxvii, 15). This was a capital-tax levied at so much a head, and imposed upon all males from fourteen, and all females from twelve, up to the age of fifty years (Ulpian, Digest, de Census, lib. iii; Fischer, De Numism. Census).

The Assyrian Turins, or Chief of Tribes. The Aramean Turins. See RABBABIA. See TAXING.

To oppose the levying of this tribute, Judah the Gau-lonite raised an insurrection of the Jews, asserting that it was not lawful to pay tribute to a foreigner, that it was a token of servitude, and that the Jews were not allowed to acknowledge any for their master who did not worship the Lord. They boasted of being a free nation, and of never having been in bondage to any man before. These sentiments were extensively promulgated, but all their efforts were of no avail in restraining or mitigating the excesses of their conquerors. See JUDAS.

The Pharisees, who sought to entangle Jesus in his talk, sent unto him demanding whether it was lawful to give tribute unto Caesar or not; but, knowing their wicked designs, he replied, "Why tempt ye me, ye hypocrites?" "Render unto Caesar the things which are Caesar's, and unto God the things that are God's." See PENNY.

The apostles Peter and Paul severally recommended submission to the ruling powers, and incited the duty of paying tribute, "to whom tribute is due" (Rom. xiii, 1-8; 1 Pet. ii, 13).

III. The Temple Tax.—The payment of the half-shekels (= half-stater = two drachma) was (as has been seen above), though resting on an ancient precedent (Exod. xxxi, 9), in the character of a fixed annual rate, of late origin. It was proclaimed, according to Rabbinic rules, on the first of Adar, began to be collected on the 15th, and was due, at latest, on the 1st of Nisan (Mishna, Shekalim, 1, 7; Surenhusius, p. 260, 261). It was applied to defray the general expenses of the Temple, the morning and evening worship, the incense, wood, showbread, the red heifers, the scape-goat, etc. (Mishna, Shekal. loc. cit.; in Lightfoot, Hor. Heb. on Matt. xxii, 24). After the destruction of the Temple it was sequestered by Vespasian and his successors, and transferred to the Temple of the Capitoline Jupiter (Josephus, War, vii, 9). See TEMPLE.

The explanation thus given of the "tribute" of Matt. xxi, 24, is beyond all doubt, the true one. To suppose, with Chrysostom, Augustine, Maldonatus, and others, that it was the same as the tribute (ἀπαρτήριον) paid to the Roman emperor (Matt. xxii, 17) is at variance with the distinctness of Josephus and with the fact that it takes away the whole significance of our Lord's words. It may be questioned, however, whether the full significance of those words is adequately brought out in the popular interpretation of them. As explained by most competent critics, our Lord did not refer to our Lord of his divine Sonship, an implied rebuke of Peter for forgetting the truth which he had so recently confessed (comp. Wordsworth, Alford, and others): "Then are the children (παιδες) free;" Thou hast owned me as the Son of the Living God, the Son of the Great King, of the Lord of the Universe, in whose name men pay the Temple-tribute; why, forgetting this, dost thou so hastily make answer as if I were an alien and a stranger? This explanation, however, hardly does justice to the tenor of the language. Our Lord had not been present at the preceding Passover, and had therefore failed to pay the temple-tax at the regular time as the custom of his family. Hence he was waited upon in Galilee for that purpose, with some apprehension, perhaps, on the part of the collectors, that he might excuse himself for some reason, or at least neglect to pay. In his reply he asserts his just claim to exemption, not as an alien, but precisely because he was a member of the theoretic family in the highest sense. He was exempt on the broad constitutional ground that a king's son belongs to the royal household for whom tribute is collected, and not by whom it is rendered. Inasmuch as the tax was for the Temple service, Jesus, who was the son of the Lord of the Temple, was required to be exempted from the temple tax in common with other descriptions of persons. There is no reason to suppose that the tribute was collected exclusively in Roman coins, or that the tribute-money was a description of coin different from that which was in general circulation. See PENNY.

TRIBUT-MONEY (διαφροντος, the Temple-tax levied upon all Jews (Matt. xvii, 24); and likewise (ἀπαρτήριον) the money collected by the Romans in payment of the taxes imposed upon the Jews (xxii, 15). The piece shown to our Saviour at his own request (in the latter passage) was a Roman coin, bearing the image of one of the Caesars, and must have been at that time current in the Temple, and paid in payment of the tax in common with other descriptions of money. There is no reason to suppose that the tribute was collected exclusively in Roman coins, or that the tribute-money was a description of coin different from that which was in general circulation. See PENNY.

As regards the half-shekel of silver paid to the Lord by every male of the children of Israel as a ransom for his soul (Exod. xxx, 13, 15), colonel Leake says "that it had nothing in common with the tribute paid by the Jews to the Roman emperor. The tribute was a denarius, in the English version a penny (Matt. xxii, 17; Luke xx, 24); the duty to the Temple was a drachma, or drachmon, two of which made a stater. It appears, then, that the half-shekel of ransom had in the time of our Saviour been converted into the payment of a drachmon, or two of their drachmon formed a stater of the Jewish currency." He then suggests that the state drachmon was the one which was a tetradrachm of the Ptolemaic scale, though generally below the standard weight, like most of the extant specimens of the Ptolemites; and that the drachmon paid to the Temple was therefore of the same monetary scale. Thus, "say he," the duty to the Temple was converted from the half-shekel to the whole of a Ptolemaic drachmon, and the tax was nominally raised in the proportion of about 105 to 65;
but probably the value of silver had fallen as much in the two preceding centuries. It was natural that the Jews should have revived the old name shekel, and applied it to their stated, and equally so that they should have added the scale of the neighboring opulent and powerful kingdom, the money of which they must have long been in the habit of employing" (Appendix, Nusmata Hellenicum, p. 2, 3). See DUDACHLM.

Tricarium (τρίκαριον), a three-branched taper, so arranged that the wicks of each, though distinct, blend into one flame. With this the Oriental bishops sign the book of the gospels during certain services of the Greek Church.

Trichotomy (threefold division) is the theory according to which man is divided into three parts—body, soul, and spirit. This is thought by many to be the apostolic classification of our nature (1 Thess. v. 23). Generally soul and body are opposed; but spirit, so contrasted, is the highest portion of our nature, alloying it to God, and on which His Spirit works. Soul (in the German sense) is the lower portion, the region of appetitute, instinct, and of much besides which we have in common with the lower creation. This idea throws light on many passages of Scripture. The body mediates between the soul and the external world, the soul between the spirit and body, and the spirit between both and God. This view of man's nature would have it not to have been so keenly opposed by Tertullian, and so slighted even by Augustine, and had not Apollinaris adopted it to illustrate his erroneous view of our Lord's nature. He denied spirit, in this human sense, to Christ, but held that its place was occupied by the Divine Spirit. It was held by Luther, as it still is by the more evangelical part of the Lutheran Church. The Reformers, however, did not consider spirit and soul as different substances, but only as different attributes or operations of the same spiritual essence. See SOUL, SPIRIT.

Tridentine (of or belonging to Trent). The term is applied to the celebrated council of the 16th century, and to that part of the Church Universal which accepts the decrees and canons of the Council of Trent (q. v.).

Tridentine Profession of Faith, or the Creed of Pius IV, is a summary of the doctrines of the Council of Trent, suggested by that council, prepared by a college of cardinals under the supervision of pope Pius IV, and issued by him, Nov. 13, 1564. It consists of twelve articles, including the Nicene Creed (q. v.), and is put in the form of an individual's act of faith, and sworn oath. It is required of all Roman Catholic priests, and public teachers in seminaries, colleges, and universities. It is also used for Protestant converts to the Roman Catholic Church, and hence called the "profession of converts." The 10th article reads, "I acknowledge the holy Catholic Apostolic Roman Church as the mother and mistress of all churches; and I promise and swear true obedience to the bishop of Rome as the successor of St. Peter, prince of the apostles, and as the vicar of Jesus Christ." See Latin text in the two papal bulls of Nov. 1, 1545, Dec. 9, 1564, and in Denzinger's Enchiridion, 292-294; also a history of the same by Mohnike, Urkundliche Geschichte der Professio Fidei Tridentina (Gieffswald, 1822). See TREFT, COUNCIL OF.

Triennial Visitations, a visitation which is held once in three years. In England it is the custom to hold episcopal visitations at such intervals.

Triers, Ecclesiastical. A parliamentary ordinance was passed in 1654 appointing thirty-eight commissions to the office of triers: they were chosen by Cookwell, and were to sit in Westminster Hall. They were not nearly so independent, though some Presbyterians were joined with them. They were appointed to try all ministers that came for institution and induction, and without their approval none were admitted. The opinion of Baxter is that they were of essential service to the Church. He says they saved many congregations from ignorant, ungodly, and intemperate teachers—men who designed nothing more in the ministry than to repeat a sermon as readers say their prayers, and to patch up a few good words together to talk the people asleep on Sunday, and all the rest of the week go with them to the ale-house, and harden them under the name of men who either preached against a holy life, or preached as men that were not acquainted with it. They had power to eject scandalous, ignorant, and insufiicient ministers and schoolmasters.


Triglaw, in Slavonic mythology, was the supreme god of the Servians, Wendis, Poles, partly also of the Ruten islanders, Pomeranians, Prussians, and Lithuanians. He was, as his name indicates, triple-headed, and therefore represented the Slavonic trinity. The priests proclaimed Triglaw as the one supreme sovereign of heaven, earth, and the infernal regions. He was represented veiled, in the greatest temple at Stettin, as a celebrated man with three heads. A large army of priests served him, and taught that he, being long-suffering and kind-hearted, veiled his face so as not to see the evil deeds of men, and seldom made his appearance on earth, but taught his priests his will and commands, and by means of his holy black steed he distributed oracles, etc. This Being governed by his hoofs the whole population, and no one would have dared to do anything to which it did not give favorable signs. His temple, made of huge wooden posts covered with cloths, contained the largest part of all the spoils of war. Vast riches were heaped up here, and the superstitious dread of the people was a surer protection than marble or granite, perhaps, would have been. The religious and political campaigns of the pagans were the means of destroying all these temples, and closed to the world the inspection of the idols of their gods.

Trim, Council of. Trim is the town of Meath, situated on the river Boyne, about twenty-seven miles north-west of Dublin. It contains a national school, besides other public institutions; a handsome Roman Catholic Cathedral, the remains of which are Trim Castle; and the Yellow Tower, a part of St. Mary's Abbey, rebuilt by the De Lacy's in the 13th century.

The council was held on the Sunday after St. Matthew's Day (1291). Nicholas M'Murie, archbishop of Armagh, presided. The four archbishops, all the suffragans, the bishops of the cathedral church and its deans, and the other orders and degrees of the clergy, unanimously agreed in this synod to maintain and defend each other in all courts, and before all judges, ecclesiastical or secular, against all lay encroachments upon, and violations of, their rights, liberties, or customs; and further, to incline those of their messengers, executors of their orders, etc., who might receive loss or damage in the performance of their duty. Other articles of agreement were drawn up, pledging them to mutual co-operation in enforcing sentences of excommunication, etc. See NO, Hist. of the Irish Church, p. 17.
Trimmer, Sarah, a zealous promoter of religious education in England, was born at Ipswich, Jan. 6, 1741. She was carefully educated, and while a resident of London passed her time in the society of Dr. Johnson, Dr. Gregory Sharp, and other eminent persons in the literary world. To her reading she was directed by her father. Becoming a mother of a large family of children, her current of thought was turned to education. Having experienced great success in the plan of educating her own family, she naturally wished to extend that blessing to others, and this first induced her to become an author. She strenuously opposed the current of French and German infidelity and a lax education independent of the history and truths of revelation. She was also an early promoter and supporter of Sunday-schools. She died Dec. 13, 1810. Of her works, we refer to the last London edition: _Abrudgment of the New Test._ (1852, 18mo)---_Abridgment of the Old Test._ (1850, 12mo)---_Help to the Unlearned in the Study of the Holy Scriptures._ (1805, 8vo; 2d ed. 1850, 2 vols. 12mo)---_New and Comprehensive Lessons on the New Test._ (1849, 18mo)---_New and Comprehensive Lessons on the Old Test._ (1849, 18mo)---_Prayers and Meditations._ (1842, 12mo; 2d ed. 1860)---_Sacred History._ (1782-85, 6 vols. 12mo; 1841-49, 2 vols. 12mo)---_Scripture Catechism._ (1851, 2 vols. 12mo)---_The Economy of Charity._ (1786; revised 1801)---and many other works on history, education, etc. See Chalmers, _Bibl. Dict._ s. v.; Allibone, _Dict. of Brit. and Amer. Authors._ s. v.

**Trimmell, Charles,** bishop of Norwich and Winchester, was born at Ripon, Yorks, Dec. 37, 1668. He graduated with honor at Winchester College, and in 1688 was appointed preacher at Rolls. In 1691 he was installed prebendary of Norwich, in 1694 presented by the earl of Sunderland to the rectory of Bodington, and in 1698 installed archdeacon of Norfolk. About this time he was made chaplain in ordinary to queen Anne. Having no parochial duty in 1705, he for some time took charge of St. Giles's parish, Norwich; and in October, 1706, was instituted to St. James's, Westminster. In January, 1707, Mr. Trimmell was elected bishop of Norwich, and in August, 1721, he was transferred to the bishopric of Winchester. He died Aug. 15, 1729. He had a very serious turn of mind, and performed the duty of every station with the greatest exactness. His public life was characterized by great moderation and firmness of spirit. "He was a lover of peace and order both from judgment and inclination; and, being a sincere friend to the Church of England, he constantly avowed those principles of toleration and indulgence which make that Church the glory of the Reformation." Bishop Trimmell published fifteen single _Sermons, Letters, Charges,_ etc. (1697-1718).

**Trine Baptism.** A mode of administering the sacrament, which was so universal in the primitive Church that some entertain no doubt of its being derived from apostolic tradition. The person baptized was thrice immersed, or water was thrice poured on him, in the name of the three persons of the Godhead. The reason of trine baptism was manifest: the three immersions showed the distinction of the three divine Persons, although the baptism was only one, in the name of the undivided Godhead—"one baptism for the remission of sins." Thus in baptism the unity of the Divine Nature and the distinction of the three Persons are clearly implied and set forth. The first who departed from this usage was Eunomius the Arian. Trine baptism was according to the fifth apostolical canon, the bishop or presbyter who baptized with one immersion being ordered to be deposed. In the 6th and 7th centuries one immersion in baptism was substituted by some in Spain for the ordinary rule of the Church, the Council of Toledo (A.D. 688, canon 6) allowing single immersion in Spain, to avoid heresy; but this immersion lasted for only a short period, the early usage being restored, and remaining the rule of the Western Church. Single immersion has never been authorized by the Eastern Church. See Blunt, _Dict. of Doct. and Hist. Theol._ s. v.; Landon, _Manual of Councils,_ p. 582.

**Trine-Goed Controversy.** In the churches over which Hinemar (q. v.), archbishop of Rheims, presided, he forbade the singing of the last words of a very ancient hymn—_Te trinum Deitatis unitatem proessum_ ("Of thee, trine Deity, yet one, we ask")—on the ground that this phraseology subverted the simplicity of the Divine Nature, and implied the existence of three Gods. The Benedictine monks would not obey this mandate of Hinemar; and one of their number, Ratramnus, wrote in defence of a trine Deity. Godeschalcus, hearing of this dissension while in prison, sent forth a paper, in which he defended the cause of his fellow-monks. For this he was accused by Hinemar of Tritheism, and was confuted in a book written expressly for that purpose. But this controversy soon subsided; and, in spite of Hinemar's efforts, the words retained their place in the hymn. See Mosheim, _Ch. Hist._ bk. v, ch. ii, p. 94.

**Trinitarian Brothers, or Order of the Most Holy Trinity for the Redemption of Captives,** was founded by St. John of Matha, who was born at Faucon, Provence, in 1154. When he first celebrated divine service, after his ordination, he beheld a vision of an angel in white, having a cross of red and blue on his breast, and in his hands, crossed over each other, rested on the heads of two slaves who knelt on each side of him. He, with another holy man, Felix de Valois, arranged the institution of a new order for the redemption of slaves. They went to Rome, and received the approval of Innocent III in 1196. They assumed the white habit, having on the breast a Greek cross of red and blue. They returned to France, and received from Gaucher de Chatillon lands in the province of Valois. The pope also gave them at Rome the church and convent of S. Maria della Navicella, on the Monte Celio. Honorius III confirmed their rule, and in 1267 Clement IV approved of a change in their rules permitting them to purchase meat and own horses. They had at one time two hundred and fifty convenues in France, three in Spain, forty-three in England, fifty-two in Ireland, besides others in Portugal, Italy, Saxony, Hungary, and Bohemia. In 1504 the Barfooted branch of this order was begun by Jean Baptiste de la Conception in the convent of Valde, Spain. He was granted a bull by Clement VIII in 1598.
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to establish a reform in his order and lead them back to the original practice. The founders of the Trinitarians placed themselves under the protection of St. Radegunda, queen of Clothaire V of France, who afterwards took the religious habit and founded a monastery at Moissac. See Jameson, Leg. of Monastic Orders, p. 217 sq.; Migne, Dict. des Ordres Relig. s. v.

Trinitarian Sisters. This order was founded at Valence in 1619, and constituted a convent in 1696. They received letters patent from Louis in 1712, and were registered in Parliament in January, 1728. They established two hospitals, which were in 1802 devoted to the care of aged men and women. They have been quite flourishing since 1887. See Migne, Dict. des Ordres Relig. s. v.

Trinitarian Nun.

Trinitarians. A general name for all Christians who hold the doctrine of the divine Trinity (q. v.).

Trinity. The doctrine of the Trinity in the godhead includes the three following particulars, viz. (a) There is only one God, one divine nature; (b) but in this divine nature there is the distinction of Father, Son, and Holy Ghost, as three (subjects or persons); and (c) these three have equally, and in common with one another, the nature and perfection of supreme divinity. It was the custom in former times for theologians to blend their own speculations and those of others with the statement of the Bible doctrine. It is customary now to exhibit first the simple doctrine of the Bible, and afterwards, in a separate part, the speculations of the learned respecting it.

1. The Biblical Doctrine.—It has always been allowed that the doctrine of the Trinity was not fully revealed before the time of Christ, and is clearly taught only in the New Testament. Yet, while it is true (1) that if the New Testament did not exist we could not derive the doctrine of the Trinity from the Old Testament, alone, it is equally true (2) that by the manner of God's revelation of himself in the Old Testament, the way was prepared for the more full disclosure of his nature that was afterwards made. But (3) respecting the intimate connection of these persons, or respecting other distinctions which belong to the doctrine of the Trinity, there is nothing said in the Old Testament. While in each particular text allusion is made to a trinity or plurality in God, yet these texts are so many in number and so various in kind that they impress one with the opinion that such a plurality in God is indicated in the Old Testament, though it is not fully developed or clearly defined.

(1) The texts of the Old Testament may be arranged in the following classes:

1. Those giving the names of God in the plural form, and thus seeming to indicate a plurality of his nature, of which בִּשְׁמוֹ, בְּנִי אֵל, בְּנֵי אֶל, etc. are cited as examples; but as these may be only the pluralis majestatis of the Oriental languages, they afford no certain proof.

2. Texts in which God speaks of himself in the plural. The plural in many of these cases can be accounted for from the use of the plural noun בְּנֵי אֶל, etc. Philo thinks (De Opif. Mundi, p. 17) that in the expression "Let us make man" (Gen. i, 26), God addresses the angels. It is not uncommon in Hebrew for kings to speak of themselves in the plural (1 Kings xii, 9; 2 Chron. x, 9; Ezra iv, 18). In Isa. vi, 8 God asks, who will go for us (v. 52), where the plural form may be explained either as the pluralis majestatis, or as denoting an assembly for consultation.

3. Texts in which יהוה (Jehovah) is distinguished from יהוה (Elohim). These texts do not, however, furnish any decisive proof; for in the simplicity of ancient style the noun is often repeated instead of using the pronoun; and, from Jehovah may mean from himself, etc. Further, the name יהוה (Elohim) is sometimes given to earthly kings, and does not, therefore, necessarily prove that the person to whom it is given must be of the divine nature.

4. Texts in which express mention is made of the Son of God and of the Holy Spirit.

(a) Of the Son of God.—The principal text of this class is Ps. ii, 7, "Thou art my son; this day have I begotten thee;" comp. Ps. lxxii, 1; lxxxix, 27. This Psalm was understood by the Jews and by the writers of the New Testament to relate to the Messiah. But the name Son of God was not unfrequently given to kings; it is not, therefore, nomen essentiae, but dignitatis Messiacae. The passage would then mean, "Thou art the king (Messiah) of my appointment; this day have I declared thee such." In this psalm, therefore, the Messiah is rather exhibited as king, divinely appointed ruler and head of the Church, than as belonging to the divine nature.

(b) Of the Holy Spirit.—There are many texts of this class, but none from which, taken by themselves, the personality of the Holy Spirit can be proved. In these texts the term Holy Spirit may mean (1) the divine nature in God; (2) a particular character or excellence, such as omnipotence, knowledge, or omniscience; (3) the divine agency, which is its more common meaning. Isa. lxxvi, 16, "And now Jehovah (the Father) and his Spirit (Holy Ghost) hath sent me" (the Messiah), is supposed to teach the whole doctrine of the Trinity. But the expression "and his Spirit" is used by the prophets to mean the direct, immediate command of God. To say, then, the Lord and his Spirit hath sent me is the same as to say, the Lord hath sent me by a direct, immediate command.

5. Texts in which three persons are expressly mentioned, or in which there is a clear reference to the number three (Num. vi, 24; Psa. xxxviii, 6; Isa. vi, 3). But the repetition of the word Jehovah in the one text is not an undeniable proof of the Trinity; and in the other, the word of his mouth means nothing more than his command; and in the last text the threefold repetition of the word Holy may have been by three choirs, all uniting in the last words, "The whole earth is full of thy glory."

Thus it appears that none of the passages cited from the Old Testament, in proof of the Trinity, are conclusive when taken by themselves; but, as was before stated, when they are taken in connection, they convey the impression that at least a plurality in the godhead was obscurely indicated in the Jewish Scriptures.
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(II) Since we do not find in the Old Test. clear or decided proof upon this subject, we must now turn to the New Test. The texts relating to the doctrine of that which the Father, Son, and Holy Spirit are mentioned in connection, and those in which these three subjects are mentioned separately, and in which their nature and mutual relation are more particularly described.

1. The first class of texts, taken by itself, proves only that there are the three subjects named, and that there is a difference between them; that the Father in certain respects differs from the Son, etc.; but it does not prove, by itself, that all the three belong necessarily to the divine nature, and possess equal divine honor. In proof of this, the second class of texts must be adduced. The following texts are placed in this class:

Matt. xviii, 18-20. This text, however, taken by itself, would not prove decisively either the personality of the three subjects mentioned, or their equality or divinity. (a) The subject into which one is baptized is not necessarily a person, but may be a doctrine or religion. (b) The person in whom one is baptized is not necessarily God, as 1 Cor. i, 13, "Were ye baptized in the name of Paul?" (c) The connection of these three subjects does not prove their personality or equality. We gather one thing from the text, viz. that Christ considered the doctrine respecting Father, Son, and Holy Spirit, as essential to the salvation of human beings; because he requires all his followers to be bound to a profession of it when admitted by baptism into the Church.

1 Pet. i, 2: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." From what is here said of the Holy Spirit, it does not necessarily follow that he is a personal subject; nor, from the predicates here ascribed to Christ, that he is necessarily divine. This passage, therefore, taken by itself, is insufficient.

2 Cor. xiii, 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Here we might infer, from the parallelism of the third member of the passage with the two former, the personality of the Holy Spirit; but we could not justly infer that they possessed equal authority.

John xiv, 26 offers three different personal subjects, viz. the Comforter, the Father, and Christ; but it is not sufficiently proven from this passage that these three subjects have equal divine honor, and belong to one divine nature.

John ix, 15, 17 has been considered a very strong proof-text for the whole doctrine of the Trinity. But though three personal subjects are mentioned, viz. the voice of the Father, the symbol of the Holy Spirit, and Christ, yet nothing is here said respecting their nature.

John v, 7, 8 are generally admitted to be spurious; and, even if allowed to be genuine, they do not determine the nature and essential connection of the three subjects mentioned.

2. We now turn to the second class of texts, viz. those in which the Father, Son, and Holy Ghost are separately mentioned, and in which their nature and mutual relation are taught. These texts prove (a) that the Son and Holy Spirit, according to the doctrine of the New Test., are divine, or belong to one divine nature; and (b) that the three subjects are personal and equal.

(1.) The Deity of the Father.—When the term Father is applied to God, it often designates the whole godhead, as 1 Cor. i, 3, i Cor. vii, 10; 1 Cor. viii, 4-6; John xvii, 1-3. He is often called Θεός καὶ Πάριπος, i.e. Θεός ο Πάριπος, or Θεός δι ινν Πάριπος, as Gal. i, 4. All the arguments, therefore, which prove the existence of God prove also the deity of the Father.

(2.) The Deity of Christ.—To prove the deity of Christ we present three classes of texts.

(a.) The following are the principal texts in which divine names are given to Christ.

John i, 1, 2. Christ is here called Θεός (the Word), which is a title very commonly given to the Messiah by the Jews (see Matt. xvi, 16; Luke ix, 20; Matt. xxvii, 40; Luke xxxii, 33; see also Mark xiii, 32; 1 Cor. xv, 28); [2] the higher nature of Christ (John v, 17 sq.; x, 36, 38; xx, 31; Rom. i, 3, 4; [3] he is also called the Son of God (Luke i, 35), to designate the immediate power of God in the miraculous production of his human nature.

(b.) Texts in which divine attributes and works are ascribed to Christ. It is not necessary to find texts to prove that all the divine attributes are ascribed to Christ. These attributes cannot be separated; and if one of them is ascribed to Christ in the Bible, the conclusion is inevitable that he must possess all the rest. The following attributes and works are distinctly ascribed to Christ in the Scriptures:

[1.] Eternity (John i, 1; vii, 58; xvii, 5; Col. i, 17).
[2.] Creation and preservation of the world (John i, 1-3, 10, 11; John iii, 10, 11; John xviii, 10; Ps. cxii, 26 is quoted and applied to Christ); ii, 10).
[3.] Omniscience is ascribed to Christ (Phil. iii, 21; omniscience (Matt. xi, 27). He is described as the searcher of hearts, etc. (1 Cor. iv, 5).

(c.) Texts in which divine honor is required for Christ. The following are the principal texts of this class: John v, 28, "All men should honor the Son, even
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loosophizing Christians substituted another theory on
the subject of the Trinity, which, however, was none
the less from their philosophical ideas than from
the instructions of the Bible. Among the
writers of this class was Praxeas, of the 2d century,
who contended that the Father, Son, and Spirit
were not distinguished from each other as individual
subjects; but that God was called Father, so far as he
was creator and governor of the world; Son (Hiosc),
so far as he had endowed the man Jesus with extraordinary
powers, etc. He, in accordance with this view, denied
any higher, pre-existing nature in Christ; and with him
agreed Artemon, Notetus, and Beryllios of Bosra.
Sabellius regarded the terms Father, Son, and Holy Spirit
as merely symbolizing different divine works, and various
modes of divine revelation.

In the following table the writers of the first three
centuries on the subject of the Trinity are ranged ac-
cording to their opinions:

Among the terms introduced in the discussion of
the doctrine of the Trinity during this period the following
are the most common, viz. (1) Trias, introduced by
Theophilus of Antioch in the 2d century, and often used
by Origen in the 3d century. Tertullian translated it
into Latin by the word trinitas, of which the English
word is an exact rendering. (5) Oiosis, trizostas.
These terms were not sufficiently distinguished from
each other by the Greek fathers of the 2d and 3d cen-
turies, and were often used by them as entirely synonym-
ous. By the word trizostas, the older Greek fathers
understood only a really existing subject, in opposition
to a nonentity, or to a merely ideal existence; in which
sense they also do not unconditionally use the word oiosis.

We call attention to the following as shedding light
upon the practice of the Church during this period.
Pliny, a judge under Trajan, in the beginning of the
2d century took the confessions of some accused Chris-
tians, and says, "They declared that they were used to
meet on a certain day before it was light, and, among
other parts of their worship, sing a hymn to Christ as
their God." Polycarp (Ep. ad Phil. n 12) joins
God, the Father and the Son, the one together, the other
in grace and benediction upon men. Justin Martyr answering,
in his Second Apology, the charge of atheism brought
against them by the heathen answers, "That they wor-
shipped and adored still the God of righteousness and
his Son, as also the Holy Spirit of prophecy, Athe-
ism and paganism assert this charge by which they
struggle to sadden and destroy all the glory of its
name, was commonly received by most of those fathers
of the 2d and 3d centuries who assented, in general, to
the philosophy of Plato. Another class of learned, phi-

As they honor the Father; Acts i, 24; vii, 59; 2 Cor.
iii, 8, where Christ is approached in prayer; and those
in the book of the Psalms. Christ the text of the
Old Testament. This phrase of the honor and worship of God,
e. g. Heg. 6, from Isa. xxvii, 7; also Rom. xiv, 11 from
Isa. xlv, 3; Phil. ii, 10; 2 Cor. v, 8-11; 2 Tim. iv, 17, 18.

The third point in the discussion of this doctrine
is the personality and divinity of the Holy Spirit; for
a full discussion of which see Holy Ghost.

II. History of the Doctrine—Respecting the manner
in which the Father, the Son, and the Holy Ghost make
one God, the Scripture teaches nothing, since the sub-
ject is of such a nature as not to admit of its being ex-
plained; but it belongs to theologians to consider and
speculate as merely dependent upon these general doc-
trines, and to try in their attempts to illustrate it they
have pursued various methods.

As Held by the Primitive Christians—For the first
age the Scripture is sufficient evidence of the Chris-
tians' practice. But, not to insist upon the precept of
honoring the Son as they honored the Father; or the
form of baptism, in which they were commanded to
join the Father, Son, and Holy Ghost in one act of
worship; or the injunction to believe in the Son as they
believed in the Father, let reference be made only to
their examples and practice. Stephen, the apostle, when
he was sealing his confession with his blood, prayed to
Christ, "Lord Jesus, receive my spirit," and
"Lord, lay not this sin to their charge" (Acts viii, 59,
60). Paul asserts that he baptized only in the name of
Christian (1 Cor. i, 13). Notice also his constant use of
the name of Christ in invocation. There is the well-
known fact that the early believers were known as
those who called on the name of Christ (Acts ix, 14, 21;
1 Cor. i, 2; 2 Tim. ii, 22).

As Held in the 2d and 3d Centuries—Towards the end
of the 1st century, and during the 2d, many learned
men came over from both Judaism and paganism to
Christianity. These brought with them into the Chris-
tians' schools of theology their Platonic ideas and phra-
sesology, and they especially borrowed from the phi-
losophical writings of Philo. As was very natural,
young thinkers, in their philosophizing re-
specting the Trinity, principally to the Logos; connect-
ing the same ideas with the name Hiosc as had
been done before by Philo and other Platonists. Differing
on several smaller points, they agreed perfectly in the
following general views, viz.: the Logos existed before
the creation of the world; he was begotten, however,
not by the Father, but by God. By this Logos the
Neoplatonists understood the infinite understanding of
God, belonging from eternity to his nature as a power,
but that, agreeably to the divine will, it began to exist
out of the divine nature. It is therefore different from
God, and yet, as begotten of him, is entirely divine.
By means of this Logos they supposed that God at first,
created, and now preserves and governs, the universe.
Their views respecting the Holy Spirit are far less
clearly expressed, though most of them considered him
a substance emanating from the Father and the Son,
and as such a power divine in nature. These
philosophical Christians asserted rather the di-
riness of the Son and Spirit, and their divine origin,
than their equal deity with the Father. Justin Mar-
ty expressly declares that the Son is in God what
the understanding (wiosc) is in man, and that the Holy
Spirit is the Logos of the Father, as the Logos of the
Son is called Logos. The name, by which Arrianism in the later
name, was commonly received by most of those fathers
of the 2d and 3d centuries who assented, in general, to
the philosophy of Plato. Another class of learned, phi-
the Father must be regarded as really distinguished from the Son, and the Holy Spirit as distinguished from both. The persons of the Father, the Son, and the Holy Spirit, and the question in what distinction between them properly consists, not having been discussed, these subjects were left undetermined by the decisions of councils and symbols. Different opinions prevailed, and learned men were left to express themselves according to their convictions.

Origen and his followers maintained, against the Sabellians, that there were in God τρεῖς ὑποστάσεις (three persons), but μία οἰκία (one substance) common to the three. Few had as yet taught the entire equality of these three persons, but had allowed, in accordance with the Sabellianism, that all the belonging to the divine nature, was yet subordinate to the Father. In the beginning of the 4th century, Alexander of Alexandria, and Athanasius, his successor, attempted to unite the hypotheses of Origen and Sabellius, thinking that the truth lay between the two extremes. Athanasius stated the personal distinction of the Father and the Son to be that the former was without beginning and unbegotten, while the latter was eternally begotten by the Father, and equally eternal with the Father and the Spirit.

Arians, about 328, disputed the doctrine taught by Athanasius and Origen, and with it, and so favored the Sabellian theory. As the controversy proceeded, Arians declared, in opposition to Sabellius, that there were not only three persons in God, but that these were unequal in glory (διέσχει τιν ρήμα τιν θεόν); that the Father alone was supreme God (διά τὸν θεόν), and God in a higher sense than the Son; that the Son derived his divinity from the Father before the creation of the world, and that he owed his existence to the divine will; and that the Holy Spirit was likewise divine in a sense inferior to that in which the Father is so. In opposition to all the Arian, and various other theories,Athanasius maintained the doctrine of the Trinity, and succeeded, at a general council at Nice in 325, in having a symbol adopted which was designed to be thenceforward the only standard of orthodoxy. This symbol was confirmed by the council held at Constantinople in 381, under Theodosius the Great. The distinctions established at Nice and Constantinople were often re-enacted at various succeeding councils. Many urged, in opposition, that tritheism (q. v.) was the inevitable consequence of the admission of these distinctions, but they, nevertheless, remained in force. The council adopted the word ὑποστάσεις (consubstantially), explaining some of them as present, some as past, some finally generated from the nature of the Father, and is therefore in all respects equal to him, and no more different, as to nature, from God than a human son is from his father, and so cannot be separated from the Father. All that they meant to teach by the use of this word was that the Father, Son, and Holy Spirit had the divine nature and divine perfections so in common that one did not possess more and another less; without asserting, however, that there were three Gods: in short, that in the Godhead there were tres distincti, unilate esse entiae conjuncti. See CREES, NICENE.

The characteristics by which the distinctions of the Trinity may be distinguished from each other under this view belong to two classes.

(1.) Internal ("characteres interni"). These are distinctive signs arising from the internal relation of the three persons in the Godhead to each other, and indicative of their nature. These distinctions are derived from the names Father, Son, and Spirit, and from some other Bible phraseology: (a) The Father generates the Son, and emits the Holy Spirit, generat Filium, spiritut Spiritum Sanctum; and possesses, therefore, as his personal attributes, generatio et generationis; (b) The Son generates the Father—Filii est generari non generare. The Son, therefore, possesses as his personal attributes filiatio, generatio passiva; and also, as he is supposed to emit the Spirit in conjunction with the Father, spiritatio ac- •cepta. Of the same nature as these personal attributes are generatio or generationis, and generationes, which are generated, but proceeds from the Father and the Son—Spiritus Sanctus est, nec generans nec generari, sed procedere. In regard to the Holy Spirit, there was nothing decided, during the first three centuries, by ecclesiastical authority respecting his nature, the characteristics of his person, or his relation to the Father and the Son. Nor was anything more definite, with regard to his nature and his relation to the other persons of the Trinity, than what has already been stated, established by the council at Nice, or even by that at Constantinople. To believe in the Holy Ghost—to eiν συναι συναι διαθήκη—was all that was required in the symbol there adopted. But there were many, especially in the Latin Church, who maintained that the Holy Spirit did not proceed from the Father only, but also from the Son. They appealed to John xvi, 13, and to the texts where the Holy Spirit is called the Spirit of Christ. (Spiritus Christi, e. g. vii. 31.) To this doctrine the Greeks were, for the most part, opposed, because they did not find that the New Testament ever expressly declared that the Spirit proceeded from the Son. It prevailed, however, more and more in the Latin Church; and when in the 6th and 7th centuries the Arians urged it as an argument against the equality of Christ with the Father, that the Holy Spirit proceeded from the Father only, and not from the Son, the Catholic churches began to hold more decidedly that the Holy Spirit proceeded from both; and insert the adjacent Filioque after Patre in the Symbolum Niceno-Constantinopolitanum.

(2.) External ("characteres externi"). These are characteristics of the persons of the Trinity arising from the works of the Deity relating to objects extrinsic to itself, and called opera externa, sine ad extra. They are twofold: (a.) Opera Detαι economica, those institutions which God has founded for the salvation of the human race. The Father sent his Son to redeem men (John iii, 16. 17), and gives or sends the Holy Spirit (xiv. 26). The Son is sent from the Father, etc., and sends the Holy Spirit from the Father (xvi. 26). The Holy Spirit formed the human nature of Christ (Luke i. 38) and anointed it (Acts x, 38), i. e. endowed it with gifts; and is sent into the hearts of men, and carries them forward towards moral perfection. (b.) Opera Detαι attributica, such divine works as are common to the three persons, but which are frequently ascribed to one of the three. To the Father are ascribed the decree to create the world, the Sanctification of the Son, but generally, the actual creation and the actual sanctification of it. To the Son, also, the creation, preservation, and government of the world are ascribed; also the raising of the dead and judgment. To the Holy Spirit are ascribed the immediate revelation of the divine will to the prophets, the continuation of the great work of salvation commenced by Christ, and the communication and application to men of the means of grace.

4. History of the Doctrine since the Reformation. Nearly all the writers upon the subject of the Trinity since the Reformation belong to some one of the general classes already mentioned. We present several theories which are maintained by some or other of the modern schools of theology.

(1.) Some have attempted to illustrate and explain this doctrine by philosophy; and not a few have gone so far as to think they could prove the Trinity a priori, and that reason alone furnishes sufficient argument for its truth. Others, again, look to reason for nothing more than a means of arriving at this faith of the Church with patience and constancy. In the latter class may be placed Philip Melancthon, who, in his Lecti Theologici, thus explained the Trinity: "God from his infinite understanding produces thought, which is the image of himself. To this thought he imparts a spiritual existence, which, bearing the impress of the Father, is like unto the Father, and hence called by John λόγος. This illustration of the Trinity was received without offence or suspicion, until
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the heresy which lurks beneath it was detected and ex-
posed by Falcius. The latest attempt to explain the
Trinity in this manner may be found in the Berliner
Monatschrift, Sept. 1789, § 280, in an article written
by a rabbi of Prague, who refers to the accidents of
space, viz. length, breadth, and thickness, as an illustra-
tion of the Trinity. Among those who supposed that
the Trinity could be mathematically proved were Bar-
tholomew Heckerman, in his Systema Theologicum;
Peter Poiret, and Daries, who published an essay In qua
Plurititas Personarum, Methodo Mathem-
aticorum, Demonstratur (Leovardiae, 1738, 8vo).

(2.) Others have expressed themselves so boldly on
the subject of the Trinity that they have seemed to ap-
proximate towards tritheism; in which class we may
mention Matthew Gribaldus of Padua, in the 16th
century, who maintained that the divine nature consisted
of three equally eternal spirits, between whom, however,
he admitted a distinction in respect to rank and perfec-
tions.

(3.) Some modern writers have inclined to adopt the
Sabellian theory, among whom were Servetus (q. v.),
Grotius, Stine Soccre; Stephen Nye, Doctrine of the
Trinity (Lond. 1701). In this class we place the hy-
pothesis of Le Clerc, that the Father, Son, and Holy
Spirit designate the different modifications of the di-
vine understanding, and the plans which God forms.
This is the error into which Weigel and Jacob Böhme
fell; they say that God created one substance; and have as
explained the Trinity as to lose the idea of three divine
persons, for which they have substituted either three
distinct powers or attributes (as Meier, Seiler, Claudius,
and Tüldner), or a threefold agency in God—three eternal
actions distinct from each other (as S. G. Schlegel, Kant,
Tieftrunk, Duth, Schelling, de Wette, and Fechner).

(4.) The Arius theory has also found advocates among
Protestant theologians, especially those of the 18th cen-
tury (e. g. Whiston, Harwood, and Wettstein); but the
system which has met with the most approbation is that
more refined subordination of God, taught by Samuel
Clarke, Scripture Doctrine of the Trinity (Lond. 1712).

(5.) The Socinians or Photinians. The founder of this
sect were Lælius Socinus and his nephew Faustus
Socinus (q. v.), who brought over considerable numbers
to their doctrine in Poland and Transylvania.

A new theory on the Trinity was proposed by Dr. Ueberreiter, in his Worten von Gotts Dreyeinigkeit (Augustburg, 1777, 8vo). He en-
deavored to unite the three theories—the Arian, Sabel-
lian, and Nicene—by making a distinction between tri-
nitas essentiva, the internal threefold distinction neces-
sary to the divine nature, and trinitas ecclesie,
the three persons revealed to us in the work of redemption.

It is proper to say that "the conclusion is obvious that,
while we are taught by the Scriptures to believe in
two equal subjects in the Godhead, who are de-
scribed as persons, we are still unable to determine in
what manner or in what sense these three have the di-
vine nature so in common that there is only one God" (Knapp, Christ, Theology, § 34-44). See PERSON.

III. Practical Value of the Christian Doctrine of the
Trinity.—The idea of a triune being—Father, Son, and
Holy Ghost—seems to be preconceived, but to the recipient of the practical advantages of the doctrine of the Trinity in
quite a different manner: not as serving merely to prove
another proposition without being also true in itself, but
as aiding us in arriving at the knowledge of God's na-
ture with an efficacy which is essentially inherent to its
object. The practical advantage may not be considered
either as not true or lofty enough, or not good
and holy enough, or not essentially active enough; these
may be considered as possible faults of a given system
of deism. So long, then, as it distinguishes only between
God and the world, and not between God himself, it re-
tains all the contradictions necessary to the concept of
the one and the other, or to deny the existence of an absolute being. An ab-
olute safeguard against atheism, polytheism, panthe-
ism, or dualism cannot be found except in the doctrine of
the Trinity; for the distinction existing between the
Divine Being and the world is better made and observed
as an absolute one; the world is worshiped by the trine God,
or by those who do not. Those monotheistic systems
which were the most strenuously opposed to the idea of
a Trinity, such as Judaism and Mohammedanism, have,
by reason of their dryness and emptiness, led to the
greatest pantheism.

From the doctrine that the Word, who was God, be-
came flesh, follows the necessity of considering God as
personally united with sinless humanity, but at the same
time, also, the necessity of drawing a clear distinction
between the divine essence and mere human nature.

Consider the Trinitarian system as a solution; even when
we do not consider that the Primitive Church did not, for
a long time, recognize these three persons but as only
ěděněτσπ, ῥωυτήστισ, etc.

The Latin Church alone has, since Augustine, sancti-
tioned the expression persona in the Symbolum Qui-
cunque. Augustine himself said, yet, "Tes personas, si
lit dicendae sunt." Some consider the Trinity as essen-
tial to constitute the perfect personality, and employ the
metaphysics of consciousness as an analogical proof there-
of (see Schneider, Clineet, drei geistliche Gespräche ü. d.
Personen d. Gotttheit [1834]). Others refuse to recog-
nize the real personality of God in any but one of the so-
called hypostases, namely, in the Logos, the Son. Such
Christian theologians of all times have made a certain rational understanding of this mys-
tery possible, and found it necessary. It is even es-
nentially necessary for the Biblical theologian to recog-
nize in the notion of the Logos—who is with God and is
God, the preceptive image of God, the inmost spirit of
God who knows a Godhead in a Godhead, the true and
whole Trinitarian system of Divine Being. For those only retain the trace of Bibil-
ical theology who, in all attempts at explaining it, keep
in view the notion of the self-knowledge and self-love
of God, or of the distinction between the self-revealing
and self-revealing God. Twentieth century has largely
expanded the notion of Trinity, and has attempted to
perfect it, but to the recipient of the practical advan-
tages of the doctrine of the Trinity in quite a different manner: not as serving merely to prove
another proposition without being also true in itself, but
as aiding us in arriving at the knowledge of God's na-
ture with an efficacy which is essentially inherent to its
object. The practical advantage may not be considered
either as not true or lofty enough, or not good
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nite, and this he finds in the primordial, creative thought of God. But revelation cannot take place except through discerning beings, and finite beings cannot know God save in himself, but this process presents the three notions of God, Logos, and Spirit, yet forming still but one goad. Such as God reveals himself, such, however, he is. This leads us to another consideration, viz. that the ego, in order to possess a real, living personality, must not only become duly contradistinguished within itself, but the third process reflectively act on itself as a third subject, and be conscious of itself as being a perfect image of self. This manner of treating this mystery, by analogy, is neither accidental nor gratuitous, since, according to Scripture, human nature is also analogous to the divine. Tertullian and Augustine had themselves established their theorems already on this basis.

IV. Literature.—This is immensely copious. We can here refer only to a few leading authorities. See Baur, Hist. of Doctorats; Burra, The Trinity (Chicago, 1874); Cunningham, Hist. Theol., i. 267; Lamson, Origin of Trinity, in随手 Christianum und die Verehrung (Berlin, 1784, 8vo); Marxenecke, Grundrissen der christl. Dogm. p. 129, 370 (ibid. 1819); Mattison, The Trinity and Modern Aristianism (1880); Morus, Protestantism, Mose-heim, Leben Servos (Helmst. 1748, 8vo); Meier, Historie des Christentums (Berlin, 1826, 8vo); Sailer, Theorie des Weim (Spottels, 181, 8vo); Walch, Historia Controversiae Grecorum Latinorumque de Processione Spiritus Sancti (Jena, 1751, 8vo); Ziegler, Geschichtsentwicklung des Dogmas vom heiligen Geist. For further literature see Biblioth. Sac. (1846-70), indexes; J. x.-xxx; Dantz, Wörterb. der theolog. Literatur, n.s. "Trinität." Darling, Cyclop. Bibl., cols. 268, 1446, 1719-1722; Poole, Index to Period. Lit. s. v. "Trinity."

TRINITY, HEATHEN NOTIONS of. In examining the various heathen philosophies and mythologies, we find the evidence of a belief in a certain sort of trinity, and yet something very different from the Trinity of the Bible.

In the Egyptian mythology, the powers of the Supreme Being as the producer, the producing, and the produced were symbolized by deities who were respectively the Father, the Mother, and the child of an as yet undistinguishable power. Every Egyptian town had its local triad, and the most famous was the great Theban triad of Amen-ra, Maut, and Khousa. Sometimes the king himself, as a god, made the third member of the triad. These combinations of divine properties must not be confounded with the dogma of a trinity either of creator, preserver, and destroyer, as in Hindu mythology, or of Creator, Redeemer, and Sanctifier of the Christian faith. The Babylonian mythology offers a trinity, each member of the triad having his own wife or consort. At the head of this trinity stands Annu, representing abstract divinity. He appears as an original principle; the primeval chaos, the god of time, and the world—unchanged matter issuing from the fundamental principle of all things. A companion deity with Annu is Hea, god of the sea and of Hades. He is lord of generation and of all human beings; he animated matter and rendered it fertile, and in time the universe with life. The third member of this triad was Bel (Elu, Eau, Kaptu), the demiurgus and ruler of the organized universe. There were also second and third trinities descending from the first, but becoming more and more defined in character, and assuming a decidedly sidereal aspect.

According to Strabo (l.c. 550), the Greeks believed that God first produced the ideal world, i.e., his infinite understanding conceived of the existence of the world, and formed the plan of creation. The real world was then formed after this ideal world as its model; and this was done by uniting the soul of the world with matter, by which the world was created, and a world was formed. —guided, pervaded, and held together by this rational soul. The three principles of Plato were (a) the Supreme God, whom he calls Παράγον (b) the divine understanding, which he calls νοῦς, Λόγος, σωφρυόν, σοφία; and (c) the soul of the world. These views are developed in his Timaeus, etc. The Neo-Pythagoreans eagerly embraced these ideas of Plato, and during the 2d and 3d centuries seemed to labor to outdo another in explaining, defending, and more fully developing them. They not only widely differ from Plato, but often disagree among themselves in their mode of thinking and in their phraseology.

While the Jews who resided in Palestine were satisfied with their Pharisaic-Rabbinic theology, and looked for their Messiah as a religious reformer, this was not the case with those residing elsewhere, who had been educated under the influence of the Grecian philosophy. These abandoned the expectation of a future Messiah, or regarded his kingdom as entirely of a moral nature. Among them the theory of the Λόγος was found as early as the 1st century. The Λόγος they regarded as existing before the Creation, and as the instrument through whom God made all things. See Knapp, Christ. Theol. p. 145 sq.; Lenormant, Child, Magic, ch. ix.; Smith, Child. Account of Genesis; Tholuck, Die speculative Trinitätslehre der neueren Orientalen (Berlin, 1826, 8vo).

TRINITY, FRATERNITY OF THE, a religious society instituted at Rome by Philip Neri in 1548. They had charge of the pilgrims who were constantly coming to Rome from all parts of the world. Pope Paul IV gave them the Church of St. Benedict, near which they built a large hospital, and in which there was also a college of twelve priests for the instruction of pilgrims.

TRINITY Sunday, the octave day of the feast of Pentecost. The introduction of this day into the calendar is of comparatively recent date, it being established by pope Gregory XI, A.D. 1374. It is probable that the custom of many Christians against the use of images in the 8th and 9th centuries may have been the first cause of the appointment of a distinct day for meditating upon the nature of the Holy Trinity in unity, or the one true God, as distinguished from all idols. The reason for its late introduction is that in the creed of the Church, and in its psalms, hymns, and doxologies, great prominence was given to this doctrine, and it was thought that there was no need to set apart a particular day for that which was done every day.

TRIPHYSITES (from τρίσι, three, and φυσικ, nature), those divines who, at the fourteenth and fifteenth councils of Toledo, A.D. 686, 698, carried their opposition to the Filioque and Monothelite to an extreme that they declared a belief not only in Christ's distinct divine and human natures, but also in a third nature resulting from the union of the two.

TRIPEL, a window of three lights. Many such occur in the First Pointed style, the centre light being usually longer or more elevated than the two side lights.

TRIPOLIS (ι Τρυπολής), the Greek name of a city of great commercial importance, which served at one time as a point of federal union for Aratus, Sidon, and Tyre (hence the name the threefold city), which each had here its special quarter. What its Phoenician name was is unknown; but it seems impossible that it was Καθυτής, and that this was really the place called Ḳe-dib (5). Ka'dith is the Greek form of the Syrian Kreduka, "the holy," a name of which a relic still survives to feel in the Nahr-Kadish, a river that runs through Tarabila, the modern representative of Tripolis. All ancient federations had for their place of meeting some spot connected with the ancient city. The south of Tripolis was a promontory which went by the name of θηρί προστεμον.
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It was at Tripolis that, in the year B.C. 351, the plan was concocted for the simultaneous revolt of the Phoenician cities and the Persian dependencies in Cyprus against the Persian king Ochus. Although aided by a league with Nectanebus, king of Egypt, this attempt failed, and in the sequel a great part of Sidon was burned and the chief citizens destroyed. Perhaps the importance of Tripolis was increased by this misfortune of its neighbors, for soon after, when Alexander invaded Asia, it appears as a port of the first order. After the battle of Issus, some of the Greek officers in Darius's service retreated thither, and not only found ships enough to carry themselves and eight thousand soldiers away, but a number over and above, which they burned in order to preclude the victor from an immediate pursuit of them (Arrian, ii, 139). The destruction of Tyre by Alexander, like that of Sidon by Ochus, would naturally tend rather to increase than diminish the importance of Tripolis as a commercial port. When Demetrius Soter, the son of Seleucus, succeeded in wresting Syria from the young son of Antiochus (B.C. 161), he landed there and made the place the base of his operations. It is this circumstance to which allusion is made in the only passage in which Tripolis is mentioned in the Bible (2 Macc. xiv, 1). The prosperity of the city, so far as appears, continued down to the middle of the 6th century of the Christian era. Dionysius Periegetes applies it to the epitaph lexaria in the 8th century. In the Peutinger Table (which probably was compiled in the reign of the emperor Theodosius), it appears on the great road along the coast of Phoenicia, and at Orthosia (the next station to it northwards) the roads which led respectively into Mesopotamia and Cilicia branched off from one another. The possession of a good harbor in so important a point for land traffic doubtless combined with the richness of the neighboring mountains in determining the original choice of the site, which seems to have been a factory for the purposes of trade established by the three great Phoenician cities. Each of these held a portion of Tripolis surrounded by a fortified wall, like the Western nations at the Chinese ports; but in A.D. 543 it was laid in ruins by the terrible earthquake which happened in the month of July of that year, and overthrew Tyre, Sidon, Berytus, and Byblos as well. On this occasion the appearance of the coast was much altered. A large portion of the promontory Theoprosopon (which in the Christian times had its name, from motives of piety, changed to Lithoprosopon) fell into the sea, and, by the natural breakwater it constituted, created a new port, able to contain a considerable number of large vessels. The ancient Tripolis was finally destroyed by the sultan El-Mansur in A.D. 1289, and the modern Tarabulus is situated a couple of miles distant to the east, and is no longer a port. El-Myna, which is perhaps on the site of the ancient Tripolis, is a small fishing village. Tarabulus contains a population of fifteen or sixteen thousand inhabitants, and is the centre of one of the five pashaliks of Syria. It exports silk, tobacco, galls, and oil, grown in the lower parts of the mountain at the foot of which it stands, and performs, on a smaller scale, the part which was formerly taken by Tripolis as the entrepot for the productions of a most fertile region (Diod. Sic. xvi, 41; Strabo, xvi, 2; Vossius ad Mela, i, 12; Theopanes, Chronographia, sub anno 6943). For the modern place, see Pococke, ii, 146 sq.; Maundrell, p. 96; Buckhards; p. 168 sq.; Porter, Handbook, p. 542; Biderker, Palestine, p. 509 sq. (where a map is given). See PHOENICIA.

TRISAGION

The Tripych, a picture with two folding-doors, set over alters. The centre panel usually contains the chief subject. In the illustration (from the pencil of Mr. A. Welby Pugin) the tripych is a kind of cupboard with folding-doors, containing a throne figure of the Virgin Mary crowned, and holding her divine child on her lap. A figure of Peter on one side and of Paul on the other are painted on the inner panels of the doors.

TRISACRAMENTARIANS, a controversial name given to those reformers who maintained that there are three sacraments necessary to salvation, viz. baptism, the Lord's supper, and absolution. This opinion was held by some Lutherans at Leipzig, and was authoritatively set forth as a doctrine of the Church of England in the Institution of a Christian Man (1662).

TRISAGION (προσευχή, thrice holy) was so called because of the thrice repeating "Holy, holy, holy, Lord
God of hosts," in imitation of the seraphim in the vision of Isaiah. The original of this hymn was "Holy, holy, holy, Lord God of hosts! heaven and earth are full of thy glory, who art blessed forever. Amen." Thus it is in the Constitutions, and frequently in Chrysostom. Afterwards the Church added some words to it, and sang it in this form: "Αγνως δ' Θεος, ἀγνως Θεονους, ἀγνως Θεονους ἂν, ἀγνως Θεονους μιας, ἀγνως Θεονους συν, ἀγνως Θεονους ολους, ο λούς Θεονους πολυς, ο δειπνος Θεονους χρυσος, ο λογος Θεονους αινης, ("that was crucified for us"). This was done to oppose the heresy of the Theopaschites (q. v.), which was, in effect, to say that the whole Trinity suffered, because this hymn was commonly applied to the whole Trinity. To avoid this inconvenience, Calandio, bishop of Antioch, in the time of Zeno the emperor, made another addition to it of the words "Christ our King," reading it thus: "Holy God, holy Mighty, holy Immortal, Christ our King, that we crucified for us, have mercy on us." These additions occasioned much confusion in the Eastern Church, while the Constantinopolitans and Western Church stiffly rejected them. It was chiefly sung in the middle of the communion service, though sometimes it was used on other occasions. After the preface this hymn was always sung, and, according to Cyril of Jerusalem, Chrysostom, and the second Council of Vaison, also at all masses, matins, lente, or of the dead.—Bingham, Christ, Antig. bk. xi, ch. ii, § 3.

Trisantia, a mediaval term for (1) a cloister, or (2) a place of retreat for religious persons where meditations are made.—Lee, Gloss. of Liturgy, Terms, s. v.

Triscildiae, a sect of Sabellian heretics mentioned by Philaster (Her. c. xxii), Augustine (Har. c. lxxxiv), and Prædatænianum (Har. c. lxxvii) as maintaining the opinion that the divine nature is composed of three parts, one of which is named the Father, the second part the Son, and the third the Holy Ghost; and that the union of these three parts constitutes the Trinity. Philaster, in condemning this heresy, uses expressions very similar to some in the African hymn, "Enco esto vera persona Patris quas misit Filium, et est vera persona quæ adventit de Patre, et est vera persona Spiritus quæ Filio et Patre miserat est."}

Triumph (usually τριφτι and τριφτας). Almost all ancient nations celebrated success in war by a triumph, which generally included a gorgeous procession, a display of captives and spoils, and a solemn thanksgiving and sacrifice to the gods. Among the Egyptians, the triumph of a king returning from war was a grand solemnity celebrated with all the pomp which the wealth of the nation could command (Wilkinson, Anc. Egypt i, 272 sq.). The Assyrian sculptures abound with similar representations. See Sennacherib.

The Hebrews, under the direction of inspired prophets, celebrated their victories by triumphal processions, the women and children dancing, accompanying their steps with various musical instruments (see Judg. xi, 34-37), and singing hymns of triumph to Jehovah, the living and true God. The song of Moses at the Red Sea, which was sung by Miriam to the spirited sound of the timbrel (Exod. xvi, 1-21), and that of Deborah on the overthrow of Barak (Judg. v, 1-31), are majestic examples of the triumphal hymns of the ancient Hebrews. Triumphal songs were uttered for the living (1 Sam. xviii, 6-8; 2 Chron. xx, 21-28) and elegies for the dead (2 Sam. i, 17-27; 2 Chron. xxxv, 25). The conquerors were intoxicated with joy, and the shout of victory resounded from mountain to mountain (Isa. xiii, 1-2; xi, 9; xxv, 7, 8; Ezek. xiii, 4-5; Jer. i, 20; Ezek. vii, 21; Nah. i, 15). Monuments in honor of victory were erected, and the arms of the enemy were hung up as trophies in the temples (1 Sam. xxi, 9; xxxi, 10; 2 Sam. viii, 13; 2 Kings xi, 10). Indignities to prisoners formed a lead-
Ancient Assyrian King in Procession after Victories.

Triumphs among ancient nations generally; and among the Assyrians and Babylonians atrocities were frequently practiced, such as maiming, binding [see Eye], and killing, especially in the case of rebel princes. See Captive. To put one’s foot upon the head or neck of a conquered foe was an ancient, though somewhat barbarous, custom, marking the complete subjection of the vanquished party. Many representations of this custom appear among the monumental remains of antiquity; and, following the prevailing usage in this respect, we find Joshua ordering the five kings of the Canaanites, who had taken refuge in a cave, to be brought out that his captains might come one after another and put their foot on the necks of the prostrate princes (Josh. x, 24). Literally this usage does not appear to have been much practiced by the covenant people, but it forms the ground of many figurative representations in the prophetic Scriptures (Psa. cx, 1; Isa. lx, 14; 1 Cor. xv, 26). See Foot, Neck.

Among the Greeks, it does not appear that triumphs were accorded to victorious generals, but conquerors occasionally entered their native cities attended by their victorious soldiers bearing branches of palm. Such processions became very common under the successors of Alexander the Great, particularly the Seleucids of Syria and the Ptolemies of Egypt, who are generally believed to have been the inventors of the toga palmata, or robe adorned with representations of palm-trees interwoven into its fabric. It is clearly to the Greco-Syrian form of triumph that the apostle John alludes in the Apocalypse, when he describes those who had overcome by the blood of the Lamb standing “before the throne, clothed with robes, and palms in their hands” (Rev. vii, 9).

Next to the Egyptians, the Romans were chief among ancient nations in attributing importance to a triumph, and exerting themselves to bestow a gorgeous brilliancy upon the triumphal procession. The highest honor which could be bestowed on a citizen or magistrate was the triumph or solemn procession in which a victorious general passed from the gate of the city to the Capitol. He set out from the Campus Martius, and proceeded along the Via Triumphalis, and from thence through the most public places of the city. The streets were strewn with flowers, and the altars smoked with incense. First went a numerous band of music, singing and playing triumphal songs; next were led the oxen to be sacrificed, having their horns gilt and their heads adorned with fillets and garlands; then followed the spoils taken from the enemy, carried in open wagons, or on a species of bier called feretrum, around which were displayed the golden crowns sent by allied and tributary states. The titles of the vanquished nations were inscribed on wooden frames; and images or representations of the conquered countries and cities were exhibited. The captive leaders followed in chains, with their

Roman Triumph.
children and attendants; after the captives came the licutors, having their fasces wreathed with laurel, followed by a great company of musicians and dancers, dressed likewise. A cloak covered the head of the manumitted slave, the midst of whom was a pantomime, clothed in a female garb, whose business it was with his looks and gestures to insult the vanquished. A long train of persons followed, carrying perfumes; after whom came the general, dressed in purple, embroidered with gold, wearing a crown of gold set on his head, which had been laureled in his right hand, and in his left an ivory sceptre with an eagle on the top, his face painted with vermilion, and a golden ball hanging from his neck on his breast. He stood upright in a gilded chariot adorned with ivory, drawn by four white horses, attended by his relations and a great crowd of citizens, all clothed in white. It was creditable to Roman morality that a public slave accompanied the conqueror in his chariot, to remind him of the vicissitudes of fortune, and to present to him, in the midst of all his glory, the remembrance of the varied changes and chances of mortality. The conqueror's children sometimes accompanied him, and sometimes rode in a second chariot, escorted by the lieutenants and military tribunes who had served in the war. The consuls, senators, and other magistrates followed the general's chariot on foot; and the whole procession was closed by the victorious army, drawn up in order, crowned over their heads, decorated with the gifts which they had received for their valor, and singing their own and their general's praises. See Smith, Dict. of Class. Antig. s. v. See Titus (Emperor).

Paul makes frequent allusions to such triumphal processions (Col. ii. 15; Eph. iv. 8), with which he compares the triumphs of Christ's followers in spreading abroad, in every place, the perfume of the gospel of salvation (2 Cor. ii. 14–16). Our Saviour's triumphal entry into Jerusalem (Matt. xxvi. 1–9) was a token of his royal character (see the monographs in Hase, Leben Jesu, p. 181).

Triumphus, Augustinus, an Augustinian hermit-monk who was a native of Ancona, attended the University of Paris for a time, and was present at the Council of Lyons in 1274. He also sojourned at Venice while engaged in the publication of several small books in honor of the Virgin, and at Naples, where he became the favorite of kings Charles and Robert, and where he died in 1298, at the age of eighty-five years. A number of unpublished writings with his pen are yet extant. We note one On the Ecclesiastical Power, addressed to pope John XXII (August, 1473):


Trivet, Nicholas, an English Dominican monk, was born at Norwich about 1298. He was educated at Oxford and Paris, and became prior of English houses of his order. He died in 1328. He was the author of Annales Sex Regum Angliae, cum Continuatione ut et A. Marivaultheins Chronicon, etc. (Oxon. 1719–23, 2 vols. 8vo). He left many MSS. on various subjects of philosophy as well as a Commentary on Seneca's Tragedies, etc. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Trivulzi, the name of several cardinals of Italian extraction, but of French association in the diplomatic movements of their age. See Hoefer, Noue. Dog. Général, s. v.

1. Agostino was the nephew of Antonio (1); became dean in 1517, archbishop of Reggio in 1520, and successively bishop of Bobbio (1519–21), Toulon (1524), Asti (1528), Bayeux (1529), and Brugnato (1535); and died at Rome, March 30, 1548.

2. Antonio (1) was born at Milan in January, 1457, and after various diplomatic services was made bishop of Como in 1467, and cardinal in 1501. He died at Rome, March 18, 1508.

3. Antonio (2), nephew of the following, was made successor of his uncle Agostino as bishop of Toulon in 1528, and cardinal in 1557. He died June 26, 1559.

4. Scaramuccio, a learned lawyer, was made professor of canon law at Paris in 1491, and in 1499 counsellor of Louis XII. He became cardinal in 1517, bishop of Coma in 1508, and afterwards of Piacenza (1522–26). He died at the monastery of Magazzuno, near Verona, Aug. 9, 1527.

Troas (Trōas). The city from which Paul first sailed, in consequence of a divine intimation, to carry the Gospel from Asia to Europe (Acts xxiv. 11) — where he rested for a short-time on the northward road from Ephesus (during the next missionary journey), in the expectation of meeting Titus (2 Cor. ii. 12, 13); where, on the return southwards (during the same missionary journey), he met those who had preceded him from Philipi (Acts xvi. s. 6) — and remained a week, the close of which (before the journey to Assos) was marked by the raising of Eutychus from the dead during the protracted midnight discourse; and where, after an interval of many years, the apostle left (during a journey the details of which are unknown) a cloak and some books and parchments in the house of Carpus (2 Tim. iv. 13) — deserves the careful attention of the student of the New Testament, and is memorable as a relic of the famous city of Troy.

The full name of the city was Alexandria Troas (Liv. xxxvi. 42), and sometimes it was called simply Alexandria, as by Pliny (Hist. Nat. v. 38) and Strabo (xiii. 589), sometimes simply Troas (as in the New Testament and the Ant. Itin.). See Wesseling, p. 384). The former part of the name indicates the period at which it was founded. It was first built by Antigonus, under the name of Antigonia Troas, and peopled with the inhabitants of some small Greek cities. Afterwards it was embellished by Lysimachus, and named Alexandria Troas. Its situation was on the coast of Mysia, opposite the south-east extremity of the island of Tenedos. The name Troas strictly belongs to the whole district around Troy. Under the Romans it was one of the most important towns of the province of Asia. It was the chief port of arrival and departure for those who went by sea between Macedonia and the western Asiatic districts; and it was connected by good roads with other places on the coast and in the interior. For the latter see the map in Leake's Asia Minor, and in Lewin's St. Paul, i. 81.
The former cannot be better illustrated than by Paul's two voyages between Troas and Philippi (Acts xvi, 11, 12; xx, 6), one of which was accomplished in two days, the other in five. At this time Alexandria Troas was a colony with the Jus Italicum. This strong Roman connection can be read on its coins. The Romans had a peculiar feeling connected with the place, in consequence of the legend of their origin from Troy. Suetonius tells us that Julius Cæsar had a plan of making Troas the seat of empire (Ces. 79). It may perhaps be inferred from the words of Horace (Carm. iii, 5, 57) that Augustus had some such dreams. Even the modern name Eski-Stambul or Eski-Istamboul ("Old Constantinople") seems to commemorate the thought which was once in Constantine's mind (Zosim. ii, 30; Zonar. xiii, 9), who, to use Gibbon's words, "before he gave a just preference to the situation of Byzantium, had conceived the design of erecting the seat of empire on this celebrated spot, from which the Romans derived their fabulous origin."

The ruins at Eski-Stambul are considerable. The most conspicuous, however, especially the remains of the aqueduct of Herodes Atticus, did not exist when Paul was there. The walls, which may represent the extent of the city in the apostle's time, enclose a rectangular space, extending above a mile from east to west, and nearly a mile from north to south. The harbor (Conybeare and Howson, St. Paul, i, 293) is still distinctly traceable in a basin about 400 feet long and 200 broad.—Smith. Descriptions in greater or less detail are given by Pococke, Chandler, Hunt (in Walpole's Memoirs), Clarke, Prokesch, Richter (Waldfahrten, p. 462), Olivier, Fellows, and the latter travellers mentioned in Murray's Handbook for Turkey in Asia, p. 153-159. The vicinity has recently become noted for the discovery of what are presumed to be the ruins of ancient Troy at Hisarlik by Schliemann (Troy and its Remains [Lond. 1875]). See also Maclaren, Plain of Troy (Edinb. 1868); Meyer, Gesch. von Troas (Leips. 1877).

Trogyllium (Trogyllion), the rocky extremity of the ridge of Mycale, which is called thus in the New Test. (Acts xx, 15) and by Ptolemy (v, 2), and Trogyllium (Trogyllion) by Strabo (xiv, 636). It is directly opposite Samos (q. v.). The channel is extremely narrow, Strabo (loc. cit.) makes it about a mile broad, and this is confirmed by the Admiralty charts (1830 and 1855). Paul sailed through this channel on his way to Jerusalem at the close of his third missionary journey (Acts xx, 15). The navigation of this coast is intricate; and it can be gathered from ver. 6, with subsequent notices of the days spent on the voyage, that it was the time of dark moon. Thus the night was spent at Trogyllium. It is interesting to observe that a little to the east of the extreme point there is an anchorage which is still called St. Paul's Port. Pliny refers to three small islands lying about Trogyllium, and names them Sandalion, Psilon, and Argennion (Hist. nat. v. 37). The port where Paul anchored is generally considered to be that
it had worn so jauntily since the revival of letters. The Council of Trent, while reviewing every article of Roman theology, having stated in its canons the fundamental articles of Christian faith with a clearness that was indeed much needed, gave strict instructions to all the licensed preachers of their Church, and so enabled them to assume a new appearance of sound faith, at least in those particulars which would contrast not only with their former heterodoxy, now to be concealed, but with the open heterodoxy of certain fugitive Italian Protestants. These persons found congenial society among the Jews in Poland, who, while heroically adhering to the letter of the Mosaic law, had nevertheless not accepted the more fully unfolded verity of Christian revelation. Heretics they were in the eye of Rome, and the persecution that haunted them drove them at once into the arms of the Polish Karaites; for, like them, and even more than they, these protesters against Rome hated tradition and all human authority. Like the Karaites, they were sturdy Monotheists in the same narrow sense. They outran Arius in the race of unbelief. Their own Socinian left his name, as did Sadok had left his; and Socino, with his principal followers, chose Poland to be at once their asylum and their citadel. From that time it became the centre of Socianism in Europe. In Poland the Jew and the Christian both enjoyed religious liberty, and for once the most orthodox of the Israelites and the least orthodox of the Christians could fraternize on one point, and on only one." One of those Jews was Isaac. He was brought up in the study of Talmudism as a branch of Jewish learning, and in the faith of the Karaites, cold withal, until quickened and elevated under the impulse of persecution. Young Isaac, to whom Hebrew was vernacular, was also literally educated in the Latin and Polish languages. In these languages he read the chief controversial writings, as they were issued by their eminent authors, against the Church of Rome. He carefully studied the Catholic-Polish version of the Bible, made by Leonard from the Vulgate, which appeared in Cracow in 1561, and again in 1575 and 1577; the Calvinistic-Polish version, called the Radzivil Bible, and published in 1563; and the Socinian version, made also from the original texts, by the celebrated Simon Budny, which was published at Nienburg in 1579, as well as the writings of Nicholas Paruta, Martin Chechowiz, and Simon Budny, the heads of Unitarianism in Poland. As all these sects, who differed from each other on almost every other point, agreed in their attack upon the Jews and their faith, the rabbi set to work on a confession of Christianity. He read the New Test. in Budny's version, with the cool and orderly habit of a hard-working student. Every passage on which he could fix a doubt or hazard a denial was marked as it stands in the sacred book, and for the purpose of controversy. The entire stock of anti-Christian cavils with which educated Jews, at least, are familiar, combined with the objections of the Socinians, were brought to bear on the New Test. by direct attack on all the leading sentences in relation to the person, life, and ministry of Christ. The work, written in Hebrew, under the title of Confirmation of the Faith, ממחושן, and which has a world-wide celebrity, Isaac finished in 1593, when sixty years of age. The work is interesting for its quotations from some little-known Christian and polemical works in the Polish language, and because it has been made use of by critical writers upon the New Test. from Voltaire to Strauss; for the former acknowledges, in his Milanges, iii, 344: "Il a rassemblé toutes les difficultés que les incrédules ont proclamées depuis... Enfin, incrédules les plus déterminées n'ont presque rien allégé qui ne soit dans ce rempart de la foi du rabbin Isaac." The book is divided into two parts—the first, which is devoted to an examination of the objections raised by Christians against
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Judaism, and which is subdivided into fifty chapters, discusses very minutely the interpretation of the Mes- sianic passages of the Old Test., and their application to Christ as the predicted Messiah; while the second part is taken up with a critical examination of the state- ments of the Hebraic and Christian historians of the new Test. Troki died in 1594. His work was first published by Wagenseil, with a Latin translation, in his collection of The Fiery Darts of Satan (Te De Igmata Satanae) (Al- dorf, 1681), from a MS. obtained from an African Jew, which was imperfectly copied 1074 sq. of this vitiated text without the Latin translation appeared in Amsterdam in 1717, and in Jerusalem in 1845. The best edition, however, is that edited by rabbi D. Deutsch, with a German translation (Sothcr, 1865). Besides this German translation, there is another by M. Celling (Hamb. 1831-35). It was translated into Spanish by Isaac Abha, and into Italian by M. Luzzatto. The work has also been refuted by Muller, Consequatio Libri Chissak Emma, comprised in his Judiasmus ex Rabbinorum Scripturis Detectus, etc., Refutatus (ibid. 1644); by Gous- set, Termio Controversus adversus Judaon, Oppositus R. Isaac Chissak Emma (Dordrecht, 1689), which, how- ever, was not satisfactory to the duke Louis of Orleans (d. 1752), who wrote another refutation; by Gebhard, Centum Loca N. T. Vircicciadu adversus Chissak Emma (Greiswald, 1699); Storr, Evangelische Glaubens- kraft, Gegen das Werk Chissak Emuna (Tub. 1701); and finally, by Knecht (in his De Evangelica The- ologia (2d ed. Lond. 1786). See Wolf, Bibl. Hebr. iv, 639 sq.; Hoefer, Nouv. Bibl. Générale, xxvi, 10; Fürst, Bibl. Jud, ii, 138; iii, 448. De' Rossi, Dizionario Storico (German trans.), p. 320 sq.; bibl. Biblioth. Antiquitatis, p. 42 sq.; Kitto, Cyclopa. s.v.; Steinheuser, Cistal. Libr. Heb. in Bibl. Bodl. coll. 1, and his Jewish Literature, p. 212; Etheridge, Introd. to Hebr. Lit. p. 444; Rule, Hist. of the Karaites Jews, p. 170 sq.; Basnage, Hist. des Juifs (Taylor's transl.), p. 772; Geiger, Isaac Troki, ein Apologist des Judend. im Ende des 18. Jahrhunderts. (Breisgau, 1853, reprinted in his Nachgel. Schriften, iii, 178, Berlin, 1876); id. Proben jüdischer Vertheidigung gegen christlichen Angriffe, in Liebermann's Kalender, 1854; Grätz, Gesch. des Judent, iv, 490 sq.; Becker, in Staet auf Hoffnung (Erlang. 1870), vii, 154 sq.; Fürst, in the same quarterly (ibid. 1871), viii, 224 sq. (B. F.)

Trolle, Gustavus, a Swedish prelate, descended from an ancient Swedish nobility family, was born near the close of the 15th century, and became archbishop of Upsala Oct. 30, 1514, but was besieged in his palace by an old family enemy; and, although reinforced by the interdict and troops of pope Leo X, he at length fell in battle on the island of Fionia, and died at Gottorp, nov. 10, 1515. After the death of his stormy career see Hoefer, Nouv. Bibl. Générale, s. v.

Tromm (Van der Trommen, Lat. Trommius), Abra- ham, a learned Protestant divine of Holland, was born at Groningen, Aug. 23, 1683, and studied the classics, philosophy, and theology in that university. He trav- eled through Germany, Switzerland, France, and Eng- land, and his first studies was appointed curate at Haren. In 1671 he was invited to the pastorate of Groningen, and continued there until his death, May 29, 1719. John Martinius, of Dantzic, having begun a Concord- ance of the Old Testament in Flemish, Tromm completed it (Amsterdam. 1685-92, 2 vols. fol.). He also published a Greek Concordance of the Septuagint (Amsterdam, 1718, 2 vols. fol.), which has remained a standard work.

Troachin, Louis, a Swiss divine, was born at Geneva, Dec. 4, 1629, and after studying theology there and at Saumur, he traveled abroad and then became preacher at Lyons in 1654. In 1661 he was made pro- fessor of theology in Geneva, where he died, Sept. 8, 1705. He was noted for his mildness during the Calvin- aristic contest of his time.

Troachin, Theodore, a learned Swiss divine, father of the preceding, was born at Geneva, April 17, 1582. He was well educated, visited foreign universi- ties, and on his return to Geneva, in 1606, he gave such proof of his learning that he was chosen professor of the Hebrew language. He was made minister in 1608, and created rector of the university in 1610. In 1616 he was by the peace of Basle. He was sent from Geneva to the Council of Dort, where he displayed his great knowledge in divinity, and a moderation which was highly applauded. For several of his works see Hoefer, Nouv. Bibl. Générale, s. v.; Herzog, Real-Encyclop., s. v.

Trop is, in the A. V., especially employed as the rendering (sometimes "band," etc.) of κυρίος, geldi, which means a marauding party, in the forays for which Palestine has always been notorious, especially beyond the Jordan (Gen. xliv. 19; 1 Sam. iii. 22; xxii. 30; xxx. 8; Job xiv. 12; Ps. xviii. 29; Jer. xviii. 22; Hos. vi. 9; vii. 1; Mic. v. 1).

Tropæa (τροπα), the names of churches erected in honour of martyrs, or dedicated to them. The reason of the name is found in the reported appearance of the cross to Constantine, and in the labarum on which, according to Eusebius, were inscribed the words τοῦ σταυ- ροῦ τροπαιοῦν.

Tropæae, or sequence, are verses sung before the holy Gospel in the mass. They are a kind of prose, written by the priests as a species of unconnected and as yet un- recognised law of metre. They were introduced at the close of the 9th century. Four only are found in the Roman missal. See Sequence.

Trophimus (Τρόφωμος, nutriens) a Hellenistic Christian, who with others travelled with the apostle Paul in the course of his third missionary journey, and during parts of it was left behind, as he too was returning from Macedonia towards Syria (Acts xx. 4). A.D. 54. From what we know concerning the collection which was going on at this time for the poor Christians in Judea, we are disposed to connect him with the business of that contribution. Both he and Tychoicus accompanied Paul from Macedonia as far as Asia (Δύσ- της τῆς Ἀσίας, loc. cit.), but Tychoicus seems to have re- mained there, while Trophimus proceeded with the apostle to Jerusalem. There he was innocent of the tumult in which Paul was apprehended, and from which the voyage to Rome ultimately resulted. Cer- tain Jews from the district of Asia saw the two Chris- tian missionaries together, and supposed that Paul had taken Trophimus into the Temple (xxxi. 27-29). From this passage we learn two new facts, viz. that Trophi- mus was a Gentile, and that he was a native not simp- ly of Asia, but of Ephesus. A.D. 67. From the latter phrase now elapses, during which we have no trace of either Tychoicus or Trophimus; but in the last letter written by Paul, shortly before his martyrdom, from Rome, he mentions them both (Ταῖς ἀνθρώποις τῆς Ἐφεσοῦ, 2 Tim. iv. 12; Τρόφωμον ἀνέλιπον ἐν Μιλήτῳ ἀπε- ποντον, ver. 20). From the last of the phrases we gather simply that the apostle had no long time before been in the Levant, that Trophimus had been with him, and that he had been left in infirm health at Mile- tesus. Of the further details we are ignorant; but this we may say here, that while there would be consid- erable difficulty in accommodating this passage to any part of the recorded narrative previous to the voy- age to Rome, all difficulty vanished on the supposition of two imprisonments, and a journey in the Levant between them. Trophimus was no doubt at Miletus on the occasion recorded in Acts xx. 15-28, but it is most certain that he was not left there. The theory also that he was left there on the voyage to Rome is preposterous; for the wind forced Paul's vessel to run direct from the south-west corner of Asia Minor to the east end of Crete (xxvii. 7). We may add that when Trophimus was left in sickness at Miletus, whenever that might be, he was within easy reach of his home friends at Ephesus, as we see from xx. 17.
TROPEI

Trope, COUNCIL OF (Concilium Troesleianum), was held in Troesle, a small village near Soissons, France. It assembled June 26, 908, Herive, archbishop of Rheims, presiding. The decrees of this council are signed by twelve prelates, and are contained in fifteen chapters: they are in the form rather of long exhortations than of canons, showing the pitiable condition of the Church.

1. Orders due respect to the Church, to clerks, and to monks.
2. Relates to the reform of abuses in monastic institutions.
3. Anathematizes those who pillage the Church.
4. Anathematizes those who injure and persecute the clergy.
5. Is directed against those who refuse tithes.
6. Against rapine and robbery, and orders restitution.
7. Is directed against the violent abduction of women, and incest.
8. Forbids priests to have women in their houses.
9. Exhorts all Christians to charity, and to avoid luxury and excess.
10. Forbids perjury and oath-breaking.
11. Is directed against passionate and litigious persons.
12. Against liars and homicidio.
13. Denounces those who plunder the property of bishops, and their dependents.
14. Contains an exhortation to all the faithful to abstain from sin and to do their duty.

See Mansi, Concili. ix, 520.

TROPEI, MARTIN, professor of Hebrew at Wittenberg, where he also died, April 8, 1556, was born at Hildesheim, in 1509. He studied at the University of Hebraica Universitatis (Hafniæ, 1627, and often); excerpts from his grammar were published by Baldovinii, Gezelius, Mitternacht, and Mylius—Deutschofstrützungeon Panta Mountanum inens Gemoriun (Wittenberg, 1683).—Nouv. Text. Sac. cum Versio Nicaeae in Diversa Editionum Commentaria, Paris, 1688; and in Laetitia recett. M. Tr. (Cöthen, 1621). See Fürst, Bibl. Jud. iij, 449; Winer, Handbuch der theol. Literatur, i, 85; ii, 808; Steinschneider, Bibliogr. Handb. p. 141. (B. P.)

TROTH (trath), a word occurring in the Prayer-book only in the marriage service, thus, "And thereto I plight thee my troth," that is, "thereto I most solemnly pledge thee my truth and sincerity." Near the end of the same service the minister says that the persons now married have "pledged their troth each to other," i.e. have promised to be true and faithful to each other.—Stanton, Dict. of the Church, s. v.

TROUGH (πτόκης, shéketh, from πτόκος, to drink), a vessel of wood or stone for watering animals (Gen. xxiv, 15; xxv, 20; xxxiv, 21; xxvii, 27); Gen. xxx, 58, 41). It is employed for the same thing. See also KNEADING-TROUGH.

TROY, JOHN THOMAS, D.D., an Irish prelate, was born near Portarlington, in the county of Dublin, and at the age of fifteen went to Rome, where he became a Dominican, and finally rector of St. Clement's in that city. In 1770 he was elected bishop of Osorsy. In January, 1770, he promoted very spirited circulations against the outrages of the Whiteboys, and in October excommunicated them. In 1786 he was promoted to the see of Dublin. In November, 1787, he issued his pastoral directions to his clergy, in which he strictly prohibited the future celebration of midnight masses. In 1791 he issued his Pastoral Directions on the Duties of Christian Citizens. He died May 11, 1823. See D'Alton, Memoirs of the Archbishops of Dublin, p. 480.

TROYES, COUNCIL OF (Concilium Troesleianum), were held in Troyes, France, a city which has a splendid Gothic cathedral, founded in 1208; the Church of St. Urban, founded by Pope Urban II., and the Cathedral of the Holy Virgin of England was married; the Church of Sainte-Madeleine, containing a stone roof—loft of great beauty; and a public library of 110,000 volumes.

TROPICI

Tropic is one of the two brethren who, with Titus, conveyed the Second Epistle to the Corinthians (2 Cor. viii, 16, 24). They were, like Titus, one of the few Gentiles who accompanied the apostle; an Ephesian, and therefore likely to have been sent by the apostle from Ephesus with the first epistle, or to have accompanied him from Ephesus now; he was, as is implied of 'this brother,' whose praise was in all the churches, well known, so well known that the Jews of Asia [Minor?] at Jerusalem immediately recognised him; he was also especially connected with the apostle on this very mission of the collection for the poor in Judea. Thus far would appear from the description of him in Acts xx, 29. From xx, 29 it would appear that he was with Paul on his return from this very visit to Corinth" (Commentary on Corinthians, 2d ed. p. 492).

The traditional story that Tropici was one of the seventy disciples is evidently wrong; but that part of the legend which states that he was beheaded by Nero's orders is possibly true (Memor. Gr. iii, 57).

Tropicis (ρωποτρία) were a sect of heretics who held that our Lord acquired a body of flesh by conversion of the substance of the godhead into the substance of flesh; an opinion which arose in the latter time of the Arian controversy among those who, maintaining the true divinity of the Son of God, and rightly desiring to maintain his sinlessness, were perplexed by the erroneous assumption that the human body, as such, is and cannot but be the seat of sin. To avoid the impiety of attributing a sinful body to our Lord, they devised the tenet that the body of Christ is consubstantial with the divinity, which passes into the sinless person in a more definite proposition that the substance of the Word is converted into the substance of flesh, and that the flesh in being in the man is thus called human. This heresy was first dealt with by Athanasius (Epistle to Eusebius), A.D. 370. Apollinaris was at the head of those who denied the true incarnation of Christ, asserting the general proposition that the Son of God did not assume that which in man is the seat of sin; and varied applications of this proposition were made by his followers. A belief in the possibility of the conversion of the godhead into flesh almost necessitates the reception of the Cabalistical doctrine that all matter is an emanation from God. Athanasius remarks that Valentinus fancied the flesh to be a part of Deity, and so concluded that the passion was common to the whole Trinity. Fabricius remarks that the heresy is confuted by Tertullian. The Council of Constantinople, which decided that the two natures in Christ are united dπερατως.

Tropological Interpretation is where a moral signification is given to a passage. An illustration will explain this sense. In Deut. xxv, 4 we read, "Thou shalt not mingle the ox when thou teameth out the corn." Paul (1 Cor. ix, 9) quotes this precept of the law, adding, "Now we are God's ministers, as are also you." But is saith he altogether for our sakes? For our sakes, no doubt, this is written."—Blunt, Dict. of Doctrines, s. v.

See HERMETICISTS.
TRUBER

TRUCE OF GOD

I. Held Oct. 25, 867. About twenty bishops, from the kingdoms of Charles and Lothaire, were present, who wrote a long letter to pope Nicholas I, in which they gave the history of the affair of Ebbo, and of the priests whom he had ordained. They, moreover, besought the pope not to interfere with Bonomus by his predecessor, and not to permit, in future, the deposition of any bishop without the intervention of the holy see. This was in accordance with the principles of the false decreals of the pope. See Mansi, Concil. viii, 986.

II. Held 1567, by pope John VIII, who presided over thirty bishops. The former had come into France to escape from the violence of Lambert, duke of Spotedto. In the first session, the pope exhorted the bishops to compassionate the injuries which the Roman Church had suffered from Lambert and his accomplices, and to excommunicate them. The prelates, however, declined to act until the arrival of their brethren. In the second session, John read an account of the ravages committed by Lambert, after which the council declared him to be worthy of death and anathema. The archbishop of Arles presented a petition against bishops and priests in vio- lence for another man against persons deserting their wives in order to marry other women. In the third session, the bishops declared their consent to the pope's propositions. Hincmar of Leon, whose eyes had been put out, presented a complaint against his uncle, and demanded to be judged according to law. Hincmar of Rheims required that the cause might be delayed, to give him time to reply to the complaint. Further, the sentence of con-demnation passed against Formosus, formerly bishop of Porto, and Gregory, a nobleman, was read, anathema-tizing them without hope of absolution; as also were the canons (middle) of the translation of bishops, viz., those of Sardica, Africa, and of pope Leo. Seven canons were published.

1. Orders that temporal lords shall show due respect to bishops, and that they shall not sit down in their presence-except when invited.

2. Forbids to receiveaceous accusations against any person.

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Truber, PRIMUS, a notable personage in the Reformation in Germany, was consecrated to the priesthood by Peter Bonomus, bishop of Trieste, and took charge of the parish of Lack in 1527. In 1531 he became a canon of Laibach, where the new doctrine was already promulgated, and soon afterwards he took ground in opposition to the Church of Rome. He was assailed by the clergy and the government, but protected by the nobles of his district. Bishop Bonomus, of Laibach, was deposed by his predecessor, and not to permit, in future, the deposition of any bishop without the intervention of the holy see. This was in accordance with the principles of the false decreals of the pope. See Mansi, Concil. viii, 986.

He died in 1578, by pope John VIII, who presided over thirty bishops. The former had come into France to escape from the violence of Lambert, duke of Spotedto. In the first session, the pope exhorted the bishops to compassionate the injuries which the Roman Church had suffered from Lambert and his accomplices, and to excommunicate them. The prelates, however, declined to act until the arrival of their brethren. In the second session, John read an account of the ravages committed by Lambert, after which the council declared him to be worthy of death and anathema. The archbishop of Arles presented a petition against bishops and priests in violence for another man against persons deserting their wives in order to marry other women. In the third session, the bishops declared their consent to the pope's propositions. Hincmar of Leon, whose eyes had been put out, presented a complaint against his uncle, and demanded to be judged according to law. Hincmar of Rheims required that the cause might be delayed, to give him time to reply to the complaint. Further, the sentence of condemnation passed against Formosus, formerly bishop of Porto, and Gregory, a nobleman, was read, anathematizing them without hope of absolution; as also were the canons (middle) of the translation of bishops, viz., those of Sardica, Africa, and of pope Leo. Seven canons were published.

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great festivals of the Church, or from the evening of Thursday in each week to the morning of Monday in the week ensuing, the intervening days being consecrated as particularly holy—Thursday as the day of our Lord's ascension; Friday as that of his Passion; Saturday, when he rested in the grave; and Sunday, the day of his resurrection. In 1334 it was opposed by the bishop of Cambray. Later it was extended to nearly all the more important fasts, feasts, and holy seasons of the Church. England (1425) and Italy adopted the custom, which was further confirmed by the second and third Lateran councils (A.D.1139,1179). A change in the dispositions of men so sudden, and one which proposed a resolution so unexpected, was considered as miraculous, and the respite from hostilities which followed upon it was called the "Truce of God." This cessation from hostilities during three complete days every week allowed a considerable space for the passions of the antagonists to cool, and for the people to enjoy a respite from the calamities of war, and to take measures for their own security. The triumph of legal over feudal government eventually did away with the institution and the necessity for it. See Trench, Medieval Church History, p. 424 sq.

TRUE, CHARLES K., D.D., an eminent Methodist Episcopal divine, was born in Portland, Me., Aug. 14, 1809. The family afterwards removed to Boston. He graduated at Harvard University in 1832, having been converted at the Eastham camp-meeting while connected with that college, and immediately commenced preaching in the vicinity, being among the first Methodist preachers at the opening of denominational services in Newton Upper Falls, established through the faithful endeavors of Marshall S. Rice. His early efforts awakened great attention. His personal appearance was attractive, his voice pleasant, his address graceful, and his discourses often very eloquent. He was ordained in 1833, and continued for 38 years an agent of the New England Education Society in 1834, and became the first principal of the Amenia Seminary in 1835. He entered the New York Conference in 1836, and had a memorable experience, both in the conference and in his charge at Middletown, Conn., in the anti-slavery controversy, having early taken very pronounced grounds on the question. In 1838 he was transferred to the New England Conference, and stationed at Lynn. He remained, filling appointments with much acceptability, in Boston and vicinity until 1855. During this period he wrote a number of intellectual and moral science in Wesleyan University. He became again a member of the New York Conference in 1860, but re-entered the New England Conference in 1866. From 1870 to 1873 he was a financial agent of the Wesleyan University, and was a member of the New York East Conference until his death, which occurred suddenly, June 20, 1878. During his last years he was connected with one or two of the charitable societies whose offices are in New York city, and supplied the pulpit of charges in the New York East Conference not far distant from his home. Dr. True wrote a text-book of logic, and another on the reasoning process of a historical character. He was a man of fine abilities, an original thinker, with marked repose of mind and manner, self-reliant, and with just enough eccentricity to give an original flavor to his opinions. He was a good preacher, at times powerful in discourse, and particularly effective in exposition. See Minutes of Annual Conferences, 1873, p. 30 sq.

TRUE Reformed Dutch Church is an organization which grew out of the secession of the Rev. Solomon Froleigh, D.D., in 1822. He was a professor of theology, a man of erudition, and pastor of the two congregations of Hackensack and Schraalenburg, N. J., which he carried with him. His secession was the culmination of difficulties of long standing, in which he was subjected to censure for aggression upon a neighboring Church. He refused to submit to the authorities of the Church. A number of disaffected ministers united with him, together with portions of their churches. The grounds alleged for their separation were that the Dutch Church had been erroneous in doctrine, lax in discipline, and corrupt in practice. The confusion, strife, and troubles produced by this conflict were long and bitter. The "True Reformed Dutch Church" retains the standards of the Church which it left, and declares that it alone keeps them in their purity. It holds no fellowship with any other denomination, refuses to co-operate with the benevolent religious institutions of the age, and is generally antinomian in sentiment and practice. The churches of this sect are less than twenty in number, small, feeble, and dwindling away with the survivors of the original tracts. They are located in New Jersey and New York. For full accounts, reference is made to their pamphlet entitled Reasons Assumed by a Number of Ministers, Elders, and Deacons for Declaring Themselves the True Reformed Dutch Church in the United States of America. See also Corwin, Manual of the Ref. Church in America; Hare, History of the Reformed Church in America; Taylor, Church and Temporalship of Bergen, very full and accurate. (W. J. R. T.)

TRULLO, COUNCIL OF, the name by which the sixth Council of Constantinople (q. v.) is called, from the circumstance of its having been held in the domed chapel of the palace.

TRUMBULL, Benjamin, D.D., a Congregational minister, was born in Hebron, Conn., Dec. 19, 1735, graduated at Yale College in 1758, and was ordained December, 1760, pastor at North Haven, where he remained until his death, Feb. 2, 1820. He published, A Discourse Delivered at Freeman's Meeting (1775):—A Plea in Vindication of the Connecticut Title to the Contested Lands lying West of the Province of New York, A address to the Public (1776):—An Appeal to the Public respecting the New England Churches (1787):—In the interest of Religion (1807):—Twelve Discourses on the Divine Origin of the Scriptures (1810):—A General History of the United States, etc. (ed.):—Two Pamphlets on the Unlikeness of Marrying a Wife's Sister (ed.):—A Complete History of Connecticut (2 vols. 1797, 1818):—and several occasional Sermons. See Sprague, Annals of the Amer. Pulpit, i, 584.

TRUMBULL, Robert, D.D., a distinguished Baptist minister and scholar, was born in Whiteburn, Linlithgowshire, Scotland, Sept. 10, 1809. He was brought up as a Presbyterian. Having graduated at the Glasgow University, he attended the theological lectures of Drs. Chalmers and Dick in Edinburgh, having among his fellow-students Robert Pollock, who became the author of The Course of Time. While pursuing his theological studies, he changed his sentiments on the subject of Christian baptism, and connected himself with a Baptist Church. For a year and a half he preached in Westmancote, Worcestershire, England. In 1833 he came to this country, and for two years was pastor of the Second Baptist Church in Danbury, Conn., when he was called to the pastorate of the First Baptist Church in Detroit, Mich., where he remained two years, and then became pastor of the South Baptist Church in Hartford, Conn. In all these churches his labors were greatly blessed. For two years he continued in Hartford, and then accepted a call in 1839 to what is now the Harvard Street Church in Boston, where his six years' (1839-45) ministry added greatly to the strength of the Church. In July, 1845, he returned to Hartford, to take the pastoral charge of the First Baptist Church in that city. His connection with the Church in that city minister continued for twenty-four years. "Under his earnest and faithful ministry the Church enjoyed a succession of revivals and constant accessions, till it became in numbers, beneficence, and influence one of the strongest in the denomination." The unusually long pastorate of Dr. Trumbull closed in 1869. It was not his wish
TRUMPET.

again to become a permanent pastor. For more than two years he preached in New Haven, supplying the pulpit of a mission chapel in Dwight Street one year, and another year preaching in a chapel in the northwestern part of the city. Dr. Trumpull was chosen in 1872 secretary of the Connecticut Baptist Convention. In this capacity he served for the remainder of his life, performing a work for the feeble Baptist churches in Connecticut the value of which cannot be overestimated. His memory is cherished with warm affection in the community and state which he so long blessed by his Christian ministry. For a little more than five years he devoted himself with great zeal to his work, and saw it abundantly successful. He died at Hartford, Nov. 20, 1877. Dr. Trumpull was a voluminous writer, considering the amount of ministerial work he performed during his life. Among his published writings were the following: *Olympia Morata* (1842) =VINET's *Vital Christianity*—a translation (1846) = *Genius of Scotland* (1847) = *Pulpit Writers of France and Switzerland* (1848) = *Genius of Italy* (1849) = *Theophany, or the Manifestation of God in Christ* (1851) = *VINET's Miscellaneities* (1852) = *Life Pictures* (1857). He edited also *William Hamilton's Discourses on Philosophy, Literature, and University Reform*. He was the editor of the *Christian Register* for two years. See Christian Secretary, Nov. 28, 1877. (J. C. S.)

**Trumpet** (αὐλὴ ν., 1 Cor. xv, 22; 1 Thess. iv, 16). See TRUMPET.

Trumpet is in the A.V. usually the rendering of one or the other of the two Hebrew words detailed below; but besides this it occasionally stands as the representative of the following: ֶבֹּלָה, yobel, Exod. xix, 13, the jubilee (q. v.) trumpet; ֶתָּכָלָה, takhol, Ezek. vii, 14, prop. the blowing of the trumpet. See TRUMPETS. FEAST OF.

1. נַחֲלָתָה (Sept. נַחֲלָתָה, Vulg. tuba), an onomatopoetic word, like the Lat. *tatarantara*, from the quivering reverberation of its sound, was the straight trumpet (Josephus, Ant. iii, 12, 6; Jerome, ad Hos. v, 8; Buxtorf, Lex. a. v.), and is the term used in Numb. ii, 2, 5, 10; xxxi, 6; 2 Kings xi, 14 ("trumpeter," in first occurrence); xiii, 18; 1 Chron. xiii, 8; xv, 24, 28; xvi, 6, 42; 2 Chron. v, 12, 13; xiii, 12, 14; xv, 14; xx, 28; xxxiii, 13; xxix, 26, 37, 28; Ezra iii, 10; Neh. xiii, 51; Ps. xciv, 6; Hos. v, 8. There were originally two such, which the priests used on festive occasions (Numb. xv, 2 sq.; comp. xxxi, 6; 2 Kings xii, 18). Later (in David's time) the instruments were of a richer character (1 Chron. xxv, 34; xvi, 42; 2 Chron. v, 12 sq.; xxix, 20; for a conjecture as to their form, see Sommer, *Bibl. Abhandl.* i, 39 sq.). Similar ones were employed in the year of jubilee (2 Kings xi, 14), and for popular proclamations (Hos. v, 8); comp. Rosellini, *Mom. II.*, iii, 32; Wilkinson, ii, 262. The form of this trumpet is indicated in the sculpture on the Arch of Titus at Rome (see Reland, *Spolia Templi Hieros.* p. 184 sq.) and on coins (Frohlich, *Anul.* Synod. p. 90, pl. 15, fig. 17 and 18), and it appears to have emitted a clear, shrill tone (comp. Hoskold, i, 86), adapted to a *alarum* (_variation). See MUSICAL INSTRUMENTS.

2. ἀρχαῖον, shophar (Sept. usually σάλινον, Vulg. bucina), was the curved trumpet or horn (Lat. *litus*) for signals; and is the word elsewhere rendered "trumpet" in the A.V. ("cornet," 1 Chron. xxv, 28; 2 Chron. xv, 14; Ps. xciv, 6; Hos. v, 8). It was sounded in the year of jubilee (Lev. xxv, 9; the Talmudic New-year's Day, *Megilla*, *Bab.* Jud. 20, 3; *Shamash*, iii, 3), in battle (Job xxxix, 25 [28]; Jer. iv, 5; vi, 1), and by sentinels (Ezek. xxxiii, 6); and had a loud (Isa. liii, 1) tone like a thunder-peal (Exod. xix, 16, 19). Some writers fail to distinguish this from the preceding kind of trumpet (Credner, Joel, p. 194 sq.; Hoffmann, in Warneken, *Hebr. Alterth.* p. 588 sq.; both instruments are named in the same connection in 1 Chron. xxv, 28; 2 Chron. xv, 14; Ps. xciv, 6; Hos. v, 8 (see Zenger, *De Bucina* [Lips. 1712]). Jerome (on the passage last cited) clearly distinguishes the shophar: "Buccina pastoralis est et cornu recurrens efficitur, unde et proprium Hebraeis sophar, Graece *sparax,* appellatur." According to the Mishna (*ut sup.*), however, the shophar was sometimes straight and at others crooked (see Doughtai *Al. *i, 99 sq.). Curved horns (as of oxen or sheep) are still common in the synagogue under the same name (αὐλην); according to the Gemara (*Shabb. xxi, 1, 1), the shophar originally denoted only the curved horn, and not until the downfall of the Jewish polity was it confounded with the נַחֲלָתָה. The second Temple contained thirteen boxes (in the court of the women), shaped like (straight) trumpets (σαλινον), for the deposition of alms (Mishna, *Shkelul.* vi, 5). The horn with which the year of jubilee was ushered in is technically called (as above observed) נַחֲלָתָה, fully נַחֲלָתָה מִן כָּלָה, or נַחֲלָתָה מִן כָּלָה (Josh. vi, 4 sq.); and the force of breath required to sound it is denoted by the term נַחֲלָתָה, to draw out (see Winer's *Simons Lex.* p. 894, 584; comp. Gräser, *Kathol. Mose,* i, 107 sq.). See CORNET.

As above intimated, the Lord commanded Moses to make two trumpets of beaten silver, for the purpose of calling the people together when they were to decamp (Numb. x). They chiefly used these trumpets, however, to proclaim the beginning of the civil year, the beginning of the sabbatical year (Lev. xxiii, 24; Numb. xxix, 1), and the beginning of the jubilee (Lev. xxv, 9, 10). Josephus says (Ant. iii, 12, 6) that they were near a cubit long, and had their tube or pipe was of the thickness of a common flute. Their mouths were no wider than just admitted to blow into them, and their ends were like those of a modern trumpet. There were originally but two in the camp, though afterwards a
TRUMPETS, FEAST OF

great number were made. In the time of Joshua there were seven (Josh. iii, 4), and at the dedication of the Temple of Solomon there were one hundred and twenty priests that sounded trumpets (2 Chron. v, 12). The following particulars concerning the use of trumpets in the Temple will be useful, and are collected chiefly from Lightfoot’s Temple Service. The trumpets were sounded especially by the priests, in the Levitical choir, but apart, and opposite to the Levites, on the other side of the altar, both parties looking towards it—the priests on the west side and the Levites on the east. The trumpets did not join in the concert, but were sounded during certain regulated pauses in the vocal and instrumental music. The manner of their blowing with their trumpets was first a long plain blast, then a blast with breakings and quaverings, and then a long plain blast again. . . . The priests did never blow but these three blasts went together. . . . The Jews do express these three several soundings that they made at one blowing by the words (translated) ἄν ψων ὥστε ἐν ζήτον, sanctify a fast, call a solemn assembly. Some have supposed that it was intended to introduce the seventh or sabbatical month of the year, which was especially holy because it was the seventh, and because it contained the Day of Atonement and the Feast of Tabernacles (Exod. xxiii, 24; Buxt- tort, Syn. Jud. c. 24). The Hebrew and Samaritan writers regarded it as a memorial of the giving of the law on Sinai (Phil. opp. v, 46, ed. Tauch. Basil in Ps. xxxvi; Theod. Quast. xxxii in Lev.). But there seems to be no sufficient reason to call in question the common opinion of Jews and Christians, that it was the festival of the New-year’s-day of the civil year, the first of Tisri, the month which commenced the sabbatical year and the year of jubilee. If the New-moon Festi- val was taken as the consecration of a natural division of time, the month in which the earth yielded the last ripe produce of the season, and began again to foster seed for the harvest of the future, must of necessity have been estab- lished as the first month of the year. The fact that Tisri was the great month for sowing might thus have easily suggested the thought of commemorating on this day the finished work of creation, when the sons of God shouted for joy (Job xxxvii, 7). The Feast of Trumpets thus came to be regarded as the anniversary of the birthday of the world (Mishna, Ṭashḥash. i, 1; Hupfeld, De Fest. Heb. ii, 13; Buxtort, Syn. Jud. c. 24). It was an odd fancy of the rabbins that on this day, every year, God judges all men, and that they pass be- fore him as a flock of sheep pass before a shepherd (Ḥose. vi. 2). See New Moon.

TRUST in God signifies confidence or dependence upon him. This trust ought to be—1. Sincere and unreserved, not in idols, in men, in talents, riches, power, in ourselves part and in him part (Prov. iii, 5-6); 2. Universal—body, soul, circumstances (1 Pet. v, 7); 3. Perpetual (Isa. xxxvi, 4); 4. With a lively expectation of his blessing (Mic. vii, 7). The encourage- ment we have to trust in him arises—1. From his lib- erality (Rom. viii, 32; Ps. lxviii, 11); 2. His ability (James i, 17); 3. His relationship (Ps. ciii, 13); 4. His promise (Isa. xxxix, 18); 5. His conduct in all ages to those who have trusted him (Gen. xviii, 15; Ps. xxxvii, 25). The happiness of those who trust in him is great, if we consider, 1. Their safety (exxv, 1); 2. Their courage (xxxiv, 1); 3. Their peace (Isa. xxxvi, 8); 4. Their character and fruitfulness (Ps. i, 3); 5. Their end (xxvii, 37; Job v, 26). See Faith.

TRUST-deeds are forms of conveyances of real estate specifying some trust for which the property is held. At an early period of his history Wesley published a model deed for the settlement of chapels, to the effect that the trustees, for the time being, should per- mit Wesley himself, and such other persons as he might from time to time appoint, to have the free use of such
premises, to preach therein God's word. After his death, and that of Charles Wesley and William Grimshaw, the chapel was to be held in trust for the sole use of such persons as might be appointed at the yearly conference of the people called Methodists, provided that the said persons preached no other doctrines than those contained in Wesley's _Notes on the New Test._ and in his four volumes of _Sermons_. This was followed, on Feb. 28, 1784, by the _Deed of Declaration_, explaining the words "yearly conference of the people called Methodists." This _Deed of Declaration_ is recognised in the trust-deeds of all the chapels built by the Wesleyans. In the Methodist Episcopal Church it is directed that the following trust-clause shall be inserted in each deed: "In trust, to be kept, and maintained as a place of residence for the use and occupancy of the preachers of the Methodist Episcopal Church in the United States of America who may, from time to time, be stationed in said place, subject to the use and discipline of said Church; and by the Annual Conference within whose bounds said premises are situate. In trust, that said premises shall be held, kept, and maintained as a place of residence for the use and occupancy of the preachers of the Methodist Episcopal Church in the United States of America who may, from time to time, be stationed in said place, subject to the use and discipline of said Church, and by the Annual Conference within whose bounds said premises are situate."

_TRUSTEES_ are Church officers appointed for the purposes of holding the legal title to Church property, and of taking care thereof. In the different branches of Methodism there are some differences of provision, but in general principles they are the same. The Methodist Episcopal Church the _Discipline_ says, "Each board of trustees of our Church property shall consist of not less than three nor more than nine persons, each of whom shall be not less than twenty-one years of age, two thirds of whom shall be members of the Methodist Episcopal Church." Where the Church has not received a legal act of incorporation or charter, and where the law of the state does not specify any particular mode of election, "the trustees are elected annually by the Fourth Quarterly Conference . . . upon the nomination of the preachers of the Quarterly Conference or the presiding elder of the district, or the state or territory directs the mode of election, that mode must be strictly observed; and where charters of incorporation are obtained, they specify the particular qualifications and time of election of these officers."

The trustees have the charge of all repairs to be made on Church property, and of all financial matters pertaining to its preservation; are directed by the _Discipline_ to make an annual report to the Fourth Quarterly Conference of the amount and value of the property, expenditures and liabilities, etc., and are held amenable to the Quarterly Conference for the manner in which they perform their duty. By the action of the General Conference of 1876 trustees are forbidden to "mortgage or encumber the real estate for the current expenses of the Church."

TRUSTEES, GENERAL BOARD OF. The General Conference of the Methodist Episcopal Church, in 1864, appointed a committee of seven to report a plan of trusteeship. The report of the committee was adopted, and is called the _Plan_ of trusteeship. The General Conference appointed a board whose headquarters should be at Cincinnati, and which was incorporated with the title of "the Board of Trustees of the General Conference of the Methodist Episcopal Church in the United States," and its charter was granted July 11, 1865. According to the _Discipline_, "The duty of the board shall be to hold in trust, for the benefit of the Methodist Episcopal Church, any and all donations, bequests, grants, and funds in trust, etc., that may be given or conveyed to said board, or to any be- nevolent object, and to administer the said funds, and the proceeds of the same, in accordance with the direction of the donors," etc.

_TRUTH_, conformity to fact.

1. It has been distinguished by most _philosophical_ writers, according as it respects being, knowledge, and speech, into

(1) _Veritas entis_, or truth of the thing. The foundation of all truth is in truth of being—that truth by which a thing is what it is, by which it has its own nature and properties; and has not merely the appearance, but reality, of being. Philosophy is the knowledge of being; and if there were no real being—that is, if truth could not be predicated of things—there could be no knowledge.

(2) _Veritas cognitionis_, or truth of knowledge. Truth, as predicated of knowledge, is the conformity of our knowledge with the reality of the object known; for, as knowledge is the knowledge of something, when a thing is known as it is that knowledge is formally true. To know that fire is hot is true knowledge. Objective truth is the conformity of the thing or object known with true knowledge.

(3) _Veritas verbi_, or truth of the sign. This consists in its adequateness or conformity to the thing signified. The truth and adequacy of signs belong to enunciation in logic.

2. _Scientific truth_ consists in the conformity of thoughts to things; and _moral_ truth lies in the correspondence of words with thoughts; while _logical_ truth depends on the self-consistency of thoughts themselves.

3. Truth, in the strict _logical_ sense, applies to propositions, and nothing else; and consists in the conformity of the declaration made to the actual state of the case. In its _etymological_ sense, truth signifies that which the speaker means it to be the fact. In the _philosophical_ sense, it is opposed to a _lie_, and may be called _moral_. Truth is not unfrequently applied to arguments, when the proper expressions would be "correct," "conclusive," "valid." The use of truth in the sense of _reality_ should be avoided. People speak of the truth or falsity of facts; whereas, properly speaking, they are either real or fictitious. It is the statement that is true or false.

4. _Necessary_ truths are such as are known independently of inductive proof; are those in which we not only learn that the proposition is true, but that it must be true; are those the opposite of which is inconceivable, contradictory, impossible. _Contingent_ truths are those which, without doing violence to reason, we may conceive to be otherwise.

5. _Absolute_ truth is the knowledge of God, the ground of all relative truth and being. All relative truth is partial because each relation presupposes something which is not relative. As to relative truth is partial in another sense, because the relations known to us are affected by relations which we do not know, and therefore our knowledge even as relative knowledge is incomplete as a whole and in each of its parts. At the same time, relative knowledge is real knowledge; and if it were possible habitually to realize in consciousness that it is partial, it would be strictly true so far as it goes. See Blunt, _Dict. of Hist. Theol._ s. v.; _Fleming_, _Vocab. of Philos. Sciences_, s. v.

6. In scripture language, eminently, God is truth; that is, in him is no fallacy, deception, perverseness, etc. Nor is _Jesus Christ_ himself, as God the Son, the true way to God, the true representative, image, character, of the Father. The Holy Spirit is the Spirit of truth, who communicates truth, who maintains the truth in believers, guides them in the truth, and who hates and punishes falsehood or lies, even to the death of the transgressor (Ps. xxii, 51; John xiv, 6, 17; Acts v, 4). Especialy is truth a name given to the religion of
Jesus, in opposition to that of the Jews and that of the heathen. As contrasted with the Jewish system, it was the "truth" in the sense of "reality", as distinguished from the "emblems," symbols, representations, of that reality; from the "shadow of good things to come," contained in the Levitical law; in this sense it is that the apostle tells us "the law was given by Moses, but grace and truth came by Jesus Christ." As contrasted with paganism, Christianity was truth opposed to falsehood; to theology the concept of a God was not true, but was not even supposed as true: it not only deserved no faith, but it demanded none. Jesus inaugurated a new way of propagating a religion, by inviting converts not to conform to its institutions, but to "believe" and to let their actions be agreeable to truth: nothing, then, was more natural than that Christianity should receive names expressive of this grand peculiarity, the truth and the faith. See Whately, Essays on Difficulties of St. Paul, essay i.

Tryphon'sa (Τριφωνα, luxuriosus), a person mentioned in connection with Tryphosa (q. v.), the two being Christian women at Rome, who, among those that are enumerated in the conclusion of Paul's letter to that city, receive a special salutation, and on the special ground that they are engaged there in "laboring in the Lord" (Rom. xvi, 12). A.D. 55. They may have been sisters, but it is more likely that they were fellow-deaconesses, and among the predecessors of that large number of official women who ministered in the Church of Rome at a later period (Eusebius, Hist. Eccl. vi, 48); for it is to be observed that they are spoken of as at that time occupied in Christian service (τραχυκοσά), while the salutation to Persis, in the same verse, is connected with past service (ηρειοικασαν). We know nothing more of these two sister-workers of the apostolic time; but the name of one of them occurs curiously, with other names familiar to us in Paul's epistles, in the Apocryphal Acts of Paul and Thecla. See Thecla's Legend. There Tryphena appears as a rich Christian widow of Antioch, who gives Thecla a refuge in her house, and sends money to Paul for the relief of the poor (see Jones, On the Canon, ii, 371, 380). It is impossible to discern any trace of probability in this part of the legend.

It is an interesting fact that the columbaria of "Cesar's household" in the Via Latina, near the Porta S. Sebastiani, contain in the name Tryphon, as well as other names mentioned in this chapter, Philogos and Julia (ver. 15), and also Amplias (ver. 8). See Wordsworth, Tour in Italy (1862), ii, 173.

Tryphon, an eminent man, who was seized as a Christian and imprisoned at Nice, about A.D. 50, in company with another, named Respicius. They were soon after put to the rack, which they bore with admirable patience for three hours, and uttered the praises of the Almighty the whole time. They were then exposed naked to the severity of the open air, which bemumbed all their limbs, as it was in the very depth of winter.

Tryphon (Τριφων, a not unfrequent Greek name of the later age), a usurper of the Syrian throne. His proper name was Diodattus (Strabo, xvi, 2, 10; Appian, Syr. 68), and the surname Tryphon was given to him, or, according to Appian, adopted by him, after his accession to power (Livy, E.iti. liii, iv). He was a native of Cariana, a fortified place in the district of Apamea, where he was brought up (Strabo, loc. cit.). In the reign of Alexander Balas he was attached to the court (Appian, loc. cit., δολοσ των βασιλιων; Diodor. Fr. xxi, ap. Muller, Hist. Gr. Romani, ii, 17, σπαργ-για; 1 Mac. xi, 89, των παπατ Αλεξανδρει; but towards the close of his reign he seems to have joined in the conspiracy which was set on foot to transfer the crown of Syria Ptolemaic to the Greek sun, moon, and stars [see Appian, loc. cit.]). After the death of Alexander Balas he took advantage of the unpopularity of Demetrius II to put forward the claims of Antiochus VI, the young son of Alexander (1 Macc. xi, 39), B.C. 145. After a time he obtained the support of Jonathan, who had been alienated from Demetrius by his ingratitude, and the young king was crowned (B.C. 144). Tryphon, however, soon revealed his real designs on the kingdom, and, fearing the opposition of Jonathan, he gained possession of his person by treachery (xii, 39, 50), and after a short time put him to death (xiii, 25). As the way now seemed clear, he murdered Antiochus, and seized the supreme power (ver. 31, 32), which he exercised, as far as he was able, with violence and rapacity (ver. 34). His tyranny again encouraged the hopes of Demetrius, who was engaged in preparing an expedition against him (B.C. 141), when he was taken prisoner (xiv, 1-3), and Tryphon retained the throne (Justin, xxxvi, 1; Diodor. Leg. xxi), till Antiochus VII, the brother of Demetrius, drove him to Dora, from which he escaped to Orthosia, in Phoenicia (1 Macc. xv, 10-14; 37-39), B.C. 139. Not long afterwards, being hard pressed by Antiochus, he committed suicide, or, according to other accounts, was put to death by Antiochus (Strabo, xiv, 5, 2; Appian, Syr. 68, άντρικος κτένιν ... συν πνημ ραλλων; Josephus (Ant. xiii, 7, 2) adds that he was killed at Amapea, the place which he made his headquarters (Strabo, xvi, 2, 10). The authority of Tryphon was evidently partial, as appears from the growth of Jewish independence under Simon Macabaeus, and Strabo describes him as one of the chief authors of Cilician piracy (xiv, 3, 2). His name occurs on the coins of Antiochus VI, and he also struck coins in his own name. See Antiochus; Deme- trius.

Coin of Tryphon.

Tryphosa (Τριφωσα, luxuriosus), a Christian female at Rome, addressed by Paul (Rom. xvi, 12). A.D. 55. See Tryphena.

Tasab. See Tortoise.

Tasbiyans (from ΝΣ, a host) were those who worshipped the heavenly hosts, that being one of the earliest forms in which idolatry appeared. This species of idolatry first prevailed in Chaldaea, whence it spread over all the East, passed into Egypt, and thence found its way into Greece. The sun, moon, and stars were believed to be a divine intelligence, who exercised a constant influence for good or evil upon the destinies of men. See Sabians.

Tasbua. See Hykna.

Tasaptaphah. See Willsowng.

Tschirner. See Tschirner.

Tschernoboltszi (or rather Tschernolitszi), a Russian sect, the members of which refuse to take an oath, hold it unlawful to shave the beard, and do not pray for the emperor and imperial family according to the prescribed form. They have many things in common with the other sects, and believe that the end of the world is at hand. See Russian sects.

Tebba. See Sabatti.

Tebbi. See Roe.

Telaillal. See Locust.

Teepah. See Cockatrice.

Teephardea. See Frog.

Tser. See Balm.

Teung-Chamun-Kearo, or Tea-sect of China (q. v.).

Taimin. See Thorn.
Tsuiphoni. See Adher.

Tsippor. See Sparrow.

Tsirah. See Hornet.

Tsiriph (תִּשְׁרֵיפָה), or anagram, is a Cabalistic rule according to which various words are formed by the change of any word into others by the transposition of the component letters. Thus נָעַרְעַנְקֵנּ, “in the beginning,” has been anagrammatized נָעַרְקֵנְנַעְרַנְק, “a coven- ant of fire,” to accord with Deut. xxxiii, 2, “his right hand, and his mighty arm shall go before them.” In a Cabalistical book entitled דֶּבֶּרַע תִּשְׁרֵיפָה, upwards of seventy combinations of this single word are formed by R. Simeon ben-Jochai. The Cabalists say that because the Hebrew letters are spiritual, and simple figures, they can therefore be construed in different ways; but this can be done in any language. Thus Herbert anagrammatized the Virgin Mary into Army, as seen in the following two lines:

“How well her name an Army does present,
In whom the Lord of hosts did pitch his tent!”

(B. P.)

Tsirim. See Wilderness, Beasts of.

Tsoskhapa, a Thibetan reformer and monk, was born A.D. 1355, in the district of Amdo. He strictly prohibited ordinary tricks and pretended miracles ofocha, and by the aid of his own intuitions and the systematic study of the ancient religious and mystical schools of modern Buddhism. He also published most comprehensive works. His innovations were never universally acknowledged. His followers, however, called Galyupa, or Galdupa, are the most numerous, and wear a yellow garb, the others having chosen to wear blue.

Tsor. See Flint.

Tsori. See Balm.

Tubal (Heb. Tobal), לַעֲבָל in Gen. x, 2; Ezek. xxxii, 26; xxxiii, 1, of uncertain signification: Sept. Θωβαλ, except in Ezek. xxxiii, 1, where Alex. Θωβαλ; Vulg. Tobal, but in Isa. lxvi, 19, Italia). In the ancient ethological tables of Genesis and 1 Chron. Tubal is reckoned with Javan and Meshech among the sons of Japheth (Gen. x, 2; 1 Chron. i, v). B.C. post 2514. The three are again associated in the enumeration of the sources of the wealth of Tyre: Javan, Tubal, and Meshech brought slaves and copper vessels to the Phenician markets (Ezek. xxvii, 13). Tubal and Javan (Isa. lxvi, 19), Meshech and Tubal (Ezek. xxxii, 26; xxxviii, 2; xxxix, 1), are nations of the north-western limit of the Biblical world, and the tribes of the north, or the Dariuses, as Darius son of Xerxes under the command of Aries. The son of Darius (vii, 78). The Moschi and Tubaleni, moreover, are “constantly associated, under the names of Moschi and Tupid, in the Assyrian inscriptions” (Sir H. Rawlinson, in Rawlinson’s Herod., i, 535). The Tiberi were said by the scholar on Aplionn Rhodius (ii, 1010) to have been a scythian tribe, and as well as the Moschi are probably to be referred to that Turanian people who in very early times spread themselves over the entire region between the Mediterranean and Euphrates, and the Persian Gulf and the Caucasus (Rawlinson, Herod., i, 535).

In the time of Sargon, according to the inscriptions, Ambris, the son of Khuliyaha, was hereditary chief of Tu-
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cined to identify with the Huns (Phaleg, iii, 12). They
may, perhaps, take their name from Cnōe, the modern
Unieh, a town on the south coast of the Black Sea,
not far from Cape Yassh, and so in the immediate
neighborhood of the Targum of the Sea. The
Joseph on 1 Chron. (ed. Wilkins) נ revealing is given
as the equivalent of Tubal, and Wilkins renders it by
Bithynia. But the reading in this passage, as well as
in the Targums of Jerusalem and of Jonathan on Gen. x,
is too doubtful to be followed as even a traditional
authority. See ETHNONE.

Tubal-cain (Heb. Tu'bal Ka'y'in, תּוּבֵל כָּעִין, ap-
parently of foreign etymology; Sept. θείσα; Vulg.
Tuval) was, according to Genesis, the first man who
Lamech, who is named by his wife Zillah (Gen. iv, 22). B.C. cir. 7800. He is called a "forger of every cutting instrument of copper and iron." The Jewish legend of later times associates him with his father's song. "Lamech was blind," says the story as told by Rashi, "and Tubal-cain was leading him; and he saw Cain, and he appeared to him like a wild beast, so he told his father to draw his bow, and he slew him. And when he knew that it was Cain his ancestor, he smote his hands together and struck his son between. So he smote him, and his wife withdrew from him and he consolates them." In this story Tubal-cain is called the "smith" of Cain. Rashi apparently considers the name of Tubal-cain an appellative, for he makes him director of the works of Cain for making weapons of war, and connects "Tubal" with בּעל, tobél, to season, and so to prepare skillfully.

He appears, moreover, to have pointed it בּעל tobél, which seems to have been the reading of the Sept. and Josephus. According to the writer last mentioned (Ant. i, 2, 2), Tubal-cain was distinguished for his prodigious strength and his success in war.

The derivation of the name is extremely obscure. Hasse (Entdeckungen i, 87, quoted by Knobel on Gen. iv, 22) identifies Tubal-cain with Vulcan; and Buttman (Mythol. i, 164) not only compares these names, but adds to the comparison the Ταύρος of Rhodes, the first workers in copper and iron (Strabo, xiv, 651), and Dwellam, the demon smite of the Scandinavian mythology. Gesenius proposed to consider it a hybrid word, compounded of the Pers. تابال, talbal, iron slag, or scorria, and the Arab. كام, a smith; but this etymology is more than doubtful. The Scythian race Tubal, who were copper and iron-workers (Strabo, xiv, 18), naturally suggest themselves in connection with Tubal-cain.

Tubéni'i (Τουβένια; Alex. Τουβένια; Vulg. Tu-
bemer). The "Jews called Tubeni" lived about Chra-
rax, 750 stadia from a strongly fortified city called Cas-
pis (2 Macc. xxii, 17). They were doubtless the same
who are elsewhere mentioned as living in the towns of
Toubius (A.V. "Tobius"), which again is probably the
same with the Tob (q. v.) of the Old Test.

Tübingen School, The OLD. The origin of this
school, which became so noteworthy a factor in the de-
velopment of Protestant theology during the latter half
of the 18th century, is associated chiefly with the per-
sonality and influence of G. C. Storr (q. v.), professor of
theology in the University of Tübingen, and, at a later
day, court-preacher at Stuttgart. This scholar gather-
ed about him a number of pupils, whom he impressed
with the broad culture and thorough and comprehen-
sive learning as well as logical arrangement and ex-
traordinary clearness of his lectures, and whom he cap-
vitated by his evident piety, dignified demeanor, and un-
vexed and unperturbed manner. A dominant charac-
ter, whether as a man or a scholar, were, however,
wholly of the objective class. His piety was not the
expression of profound religious feeling, but of rigidly
earned and conscientious principle; and as his heart
lacked fervor, so his intellect was deficient in imagina-
tion and the true speculative quality. The age in
which he lived was a period of unrest. The orthodoxy
of Brentius and Jakob André, was beginning to loosen
its hold upon the times. J. W. Jüger, the learned chancel-
lor (1702-20), had ventured upon the innovation of
introducing a more liberal and systematic method in theology
than that which in the previous age had prevailed. Pfaff and Wieland also broke from the polemical methods of orthodoxy, and sought to impart greater simplicity and life to theological in-
struction. In another direction, the so-called enlight-
enment or neology of the 18th century was gaining
prominence and power, and was rejecting not merely
the form but the substance, of the orthodox teaching. Storr
was not able to deny that the crisis which had come
upon theology had its origin in very adequate
causes; but he could not fully accept all its results, and
therefore assumed a position midway between the con-
tending parties, so as to be able to retain much of the
sub-
stance of the old orthodox theology while adopting much
of the methods of the new. He endeavored to base his
teaching wholly on the Scriptures, and for that purpose
brought together a mass of isolated passages to serve
as the basis of his theology; but he had no conception
of the organic unity of Scripture, of its living combi-
nation into separate principles, and of a consequent ge-
genetic unfolding of scriptural truths. Baur strikingly
remarks that Storr recognized no canon, but only pas-
gages, of the Scriptures. His system was furthermore
impaired by the Pelagianizing tendency of his mind, which
led him to tone down the contrast between the funda-
mental principles of sin and of redemption, and to make
grave concessions to neology with regard to the doc-
trines of the atonement and of the person of Christ.
His great object was to render Christianity plausible to
the destructive criticism of his time; and the endeavor
to realize that object occasioned his bearing a certain
innocent indecision and anxiety of mind, that his
theology is made to seem forced and constrained.
Great attention is given to the discussion of unimportant
and particular ideas, while the thought of a connected and
organic system of Christianity has no proper recogni-
tion in his system. This disposition upon subordinate
details is apparent in all his works, and especially in his criticism of Kant's "Religion inner-
halb der Grenzen der reinen Vernunft," and in the works he aimed against the "accommodation hypothesis" of
Semler, Teller, and others. It was his misfortune to
incur the enmity of the Church and that of literature. Storr's disposition toward doctrine which had enabled him
to discover the gradual development of scriptural truth.
His system of Christian dogmatics and ethics aims to
be simply a bringing-together and connecting of the
results of exegesis; and this aim is realized by the mo-
dcular-like isolation of particular points. Baur con-

gours as to justify the above criticism of Baur that Storr
had no authoritative rule, but only a fragmentary view
of Scripture. In this way he gave expression to the
principle of the authority of Scripture upon which he
professed to erect his entire system.

The school of Storr was, more particularly, composed
of Johann Friedrich Platt, Friedrich Gottlieb Stüsskind,
and Karl Christian Platt, all of them pupils, successors,
and in part colleagues of Storr in the theological facul-
ty (for a more particular notice of these scholars, see the
articles under their names). The older Platt was an acute and learned man, exceedingly conscientious and

careful, naturally cheerful, but infirm in body and

greatly afflicted by repeated sorrows, in consequence of
which he developed a measure of irritability and mel-
ancholy in his disposition. He left lectures on Chris-
tian ethics and on the Pauline epistles, which were pub-
dlished by his friends. Stüsskind was the last domin-
ating and elevating influence in scientific activity chiefly to the elucidation of funda-
mental questions in doctrines and apologetics consid-
ered with reference to the philosophy current in his
day. Against Kant and Fichte he discussed the office
and the limitations of reason, and against Schelling he
endeavored to secure the theistic conceptions.

His investigations in the line of doctrine were chiefly
concerned with the idea of the possibility of the forgiveness of sins, or, in other words, of the remission of penalty. He also discussed, in a fragmentary way, the theology of Schleiermacher (see Stüskind, Vermachtes Schriften, 1831). His leading personal traits were great intellectual penetration and energy, the tendency towards the reform, with sternness of manner and the utmost conscientiousness of spirit. He was a master in logic, bold and confident in debate, the dialectician of his school. His ability was nevertheless impaired by the lack of speculative power and depth. The younger Flatt was rather a master of the disciple and should be a teacher. His earliest work attempted to prove that the Kantian theory of atonement, according to which the forgiveness of sins is determined by, and consequent on, the measure of moral reformation, is not the only reason, but also the only allowable, view under the New Test. He was induced to retract the teachings of that book, and in time became wholly identified with the tendency of Storr and the elder Flatt.

The peculiarity of these theologians lay in the abstract theism beyond which they were not able to advance by reason of the want of true philosophical sense. They were inclined to the theory of the gaps and weaknesses of transcendental speculation, but failed to attain to a living apprehension of their own theism; and, while they defended their theory of revelation with the utmost tenacity, they rendered that theory thoroughly intolerable to reason by numerous provisions, explanations, and modifications, applicable to everything which is peculiar to their teaching, and indicates what is, more than any other feature, the characteristic of their school.

Affiliated to this school, though less closely than the men already named, was Ernst Gottlieb Bengel, professor of patristic and church history. This scholar passed beyond the ordinary favorable attitude of the school of Storr in his fondness for Socinian views, and was also a Kantianizing, rationalizing supranaturalist. So firmly was he intranced in such views that he steadily refused to be influenced by any new tendency which the changing philosophy of a new age might bring to bear upon theological inquiry. He scarcely indicated that he knew of the existence of Schleiermacher, and prevented the appointment of Bockshammer—who had written an unusually able work on the freedom of the will—to the faculty as the successor of Flatt. Bockshammer’s departure from the old plan to which Bengel was committed. Other adherents of this school, as Steudel, Christian Friedrich Schmid, etc., remained more faithful to the Storian ideas in some respects, but were, on the other hand, gradually led away from the traditional position of the Tubingen school through the influence of the theology of Schleiermacher. New men, new tendencies, new methods, have taken the place of the old, not only with respect to the external fact, but even as regards the results of what was at one time a noteworthy factor in the development of theological science. The Tubingen school has produced, upon the whole, effects much less important to such development than its prominence would seem to warrant. See Herzog, Real-Encyklop., s. v., and the various names mentioned in this article in Herzog and this Cyclopaedia.

TUBINGEN SCHOOL, THE NEW. A very different era was inaugurated in the University of Tubingen on the appointment of F. C. Baur (q. v.) as professor of theology in 1826. He began to attack the objective positions of Christianity through the Pauline epistles, seeking to prove that they were not genuine, and pointed out alleged discrepancies between them and other parts of the New-Test. history. His theory, which is summed up in his work on the apostle Paul, is, in brief, that, taking the epistles to the Galatians, the Romans, and the Corinthians especially as guides, we find therein "exposed the fact that there were two parties in the early Church, the Pauline and the Petrine. These struggled for supremacy, and the conflict was a long one. Peter was a thorough Jew, and his side predominated even after the death of the principal combatants. Judaism was the cradle of Christianity; and the latter was only an unresisted change of the former. But it was not an offset as yet, for Christianity was essentially Jewish all through its first historic period. The canonical writings of the New Test., which constitute the chief literature of the first two centuries, are the literary monument of Christianity while it was unresisted and undetached from Judaism. These writings are the mediating theology of those distant days. The Petrine party was very strong until the middle of the 2d century, when it was obliged to yield to, or rather harmonize with, the Pauline. Many causes contributed to bring the two factions together. There was an absence of growth quite incompatible with their respective strength. Alone, they were almost unable to bear the storm of persecution. Finally, for the sake of security and propagation, they laid down their weapons and united under one banner. From this union came the subsequent growth of Christianity. The shape it took was that the Church had been written in the interest of one or the other of these parties. Since the enmity has been destroyed, their literary productions must be considered in the light of history. The Church is therefore much mistaken in attaching importance to the Scriptures, for they were written for a time to apply to everything which is peculiar to their teaching, and indicates what is, more than any other feature, the characteristic of their school.

It is obvious how destructive to the essential faith of Christians were these positions, and yet it is wonderful that they were broached with so much assurance, although based upon so trifling a comparison of circumstances. Nevertheless, a number of circles of disciples clustered around Baur, and they enjoyed his leadership until his death, in 1860. But the writings of both the master and his school were quickly answered by the best theologians of Germany, such as Thiersch, Dorner, Leckler, Lange, Schaff, Bleek, Hase, Bunsen, and ‘Ischendorff. Yet the effects of the insinuations, suspicions, and criticisms of Baur were for a long time a serious hindrance to the truth. The authors of the movement were disciples of the Hegelian philosophy. Their aim was to explain the origin of Christianity by natural causes alone. In this endeavor they but reproduced in a new form that of Bockshammer’s, destroyed by Baur. The primitive doctrine of supranaturalism was again defended by an appeal, as of old and ever, to facts of the inspired records and the instinctive convictions of humanity. Yet some of its champions in this contest were themselves unconsciously infected more or less by the insinuating influences of the new scepticism, and were led to make concessions which later and sounder theologians have seen to be unnecessary and untenable.

Meanwhile, the attack upon the fundamental documents of Christianity performed in still more virulent form by D. F. Strauss (q. v.), on his appointment to the theological faculty of Tubingen in 1828, and culminated in his famous Leben Jesu, which boldly impugns the historical truth of the Gospel itself. For the discussion of the controversy resulting, see MYTHICAL THEORIES OF CHRISTIANITY. Strauss has turned in against these negative views, even in Tubingen itself, so that what has recently been known as "the Tubingen theology" is likely soon to be a thing of the past. See Hurst, Hist. of Rationalism, p. 280 sq.; Cook, Monday Lectures, ser. i; Fisher, Supernat. Origins of Christianity. See also J. F. Kautzsch's Die Paulinische Theologie der Stauferzeit.

TUCH, JOHANN CHRISTIAN FRIEDRICH, a Protestant divine of Germany, was born Dec. 17, 1806, at Quedlinburg. Having prepared himself for the university at the gymnasium in Nordhausen, he went in 1828 to Halle, where he attended the lectures of Gesenius. Here he also commenced his lectures on Oriental lan-
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TUCHER, Carl Gottfried von, a famous jurist of Germany, was born May 14, 1798, at Nuremberg. He studied jurisprudence at Erlangen, Heidelberg, and Berlin, and after having occupied several professorships in his profession, he removed to Berlin, Feb. 17, 1877. He is known as the author of the following hymnological works: Schats des evangelischen Kirchenganges, der Melodie und Harmonie nach, aus den Quellen des 16. und 17. Jahrhunderts geschöpft, etc. (Stutt. 1840) — Schats des evangelischen Kirchenganges im ersten Jahrhundert der Reformation (Leips. 1846, 2 vols). (B. P.)

TUCKER, Abraham, a metaphysical writer, was born in London in 1705, and was educated at Bishop's Stortford School and Merton College, Oxford. He studied for a while at the Inner Temple, but was not admitted to the bar. He died in 1774. He published, Free-will, Free-knowledge, and Fate: a Fragment by Edward Search (London, 1758, 8vo):—Man in Quest of Himself; or a Defence of the Individuality of the Human Mind or Self, etc., by Cathcart Comment, Gen. (1768, 8vo). His great work, however, is The Light of Nature Pursued, by Edward Search (1768-78; Cambridge, Mass., in 8vo, with many appendices, and lastly reprinted, 1805). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

TUCKER, Elijah W., a Congregational minister, was born at Dorchester, Mass., March 31, 1810. He was converted at the age of twenty, graduated at Brown University in 1838, and at Andover Theological Seminary in 1841, and labored at South New Market, N. H., in 1841 sq; Chatham, Mass., in 1846 sq; Essex, Conn., in 1855; Goshen, Conn., 1858-59; Preston, Conn., 1858-65; and Northfield, Conn., in 1865, until his death, July 6, 1866. Mr. Tucker was a direct, earnest preacher, and a sympathetic, watchful pastor. Revivals resulted from his labors in almost every field. See Cong. Quarterly, 1867, p. 46.

TUCKER, Eliza, D.D., a Baptist minister, was born at Rensselaerville, Albany County, N. Y., Dec. 24, 1794. His early education was limited. He began to preach in 1816, and was ordained pastor of the Baptist Church of Coventry, Chenango County, N. Y., Aug. 19, 1821. Here he continued with great success until Aug. 12, 1827, when he became pastor of the Church at Freedom, N. Y. He was afterwards pastor of the First Baptist Church in Buffalo from September, 1831, until October, 1846; then of the Second Baptist Church of Rochester, N. Y., until May, 1841; and of the Oliver Street Baptist Church, New York city, until 1846. In 1851 his health became very much impaired, and he began travelling in the hope of improving it, but died Dec. 29, 1853. He was the eldest of six brothers, five of whom entered the ministry. Dr. Tucker published a Sermon Delivered at Fredonia on the Ordination of Mr. Jonas Handy (1826). See Sprague, Annals of the Amer. Pulpit, vi, 667.

TUCKER, Jonas, D.D., a learned English divine, was born at Laugherne, Carmarthenshire, in 1711. He was educated at St. John's College, Oxford, and in 1737 became curate of St. Stephen's Church, Bristol, and was subsequently appointed minor canon in the cathedral of that city. On the death of Mr. Ratcliffe, he became rector of St. Stephen's, and in 1758 was created dean of Gloucester. Mr. Tucker was an able advocate of the great political questions of the day, and was bold and determined in the principles which he advocated. He died Nov. 4, 1799. He wrote, The Elements of Commerce and Theory of Taxes (Bristol, 1755, 4to); Six Sermons (1772, 12mo)—four tracts, etc.—on political and commercial subjects (Glouceces, 1774, 8vo)—besides Treatises, etc. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

TUCKER, Levi, D.D., a Baptist minister, was born in Scholario County, N. Y., July 6, 1804. He studied theology at the Hamilton Institution, graduated June 8, 1829, and on the same day was ordained pastor of the church at Deposit, N. Y. In the summer of 1831 he accepted a call to settle at Bloxley (now West Philadelphia), Pa., where he labored with great success, acting also for a while as agent of the Baptist Educational Society of that state, until the spring of 1836, when he removed to Cleveland, O. After remaining there seven years, he was for a while pastor of the Washington Street Baptist Church in Buffalo, and on Dec. 29, 1848, became pastor of the Bowdoin Place Church, Boston. His health having become greatly impaired, he resigned his charge in November, 1859, and took a journey to England, France, Italy, and Egypt, whence he returned in the early part of August, 1858, and died on the 23d of the same month. See Sprague, Annals of the Amer. Pulpit, vi, 786.

TUCKER (or TOOKER), William, D.D., a learned English divine of the 16th century, was born at Exeter. He was educated at New College, Oxford, and was admitted perpetual fellow in 1577. In 1585 he was promoted to the archdeaconry of Barnstable, in Devonshire. He was eventually made chaplain to queen Elizabeth. Dr. Tucker afterwards became prebendary of Salisbury, and took his degree of D.D. in 1594. He was made master of the church at Oxford in 1601, and was installed dean of Lichfield, Feb. 21, 1604. He died at Salisbury, March 19, 1620. Dr. Tucker was esteemed an excellent Greek and Latin scholar. He was an able divine, a person of great gravity and piety, and well read in curious and critical authors. His publications are, Charisma, see Robilham Samulium Gratia, etc. (Lond. 1597, 4to), a historical defence of the power of royalty to cure the king's evil:—Of the Fabric of the Church and Christians Living (lub. 1604, 8vo):—Singuilar Certamen cum Martino Becano Jesuita (lub. 1611, 8vo), written in defence of James I against Beaus, see Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

TUCKERMAN, Joseph, D.D., a Unitarian minister, was born in Boston, Mass., Jan. 18, 1778, and graduated from Harvard College in 1798. After devoting himself to the study of theology, under Rev. Thomas Thacher of Dedham, he was ordained and installed as pastor in Chelsea, Nov. 4, 1818. While at Chelsea, his attention was directed to the mental and moral improvement of seafaring men, and in the winter of 1811-12 he founded the first society for the religious and moral improvement of seamen. In 1816 Mr. Tuckerman visited England in search of health, but soon returned without having experienced much apparent advantage from his tour. He resigned his charge at Chelsea in 1826,
preaching his farewell sermon on Nov. 4. He imme-
mediately entered upon his work as minister at large in
Boston, devoting himself to the visitation of the poor
and destitute for the remainder of his life. In 1833 he
again went to Europe, returning in the following year.
He engaged in his business at home until his death on
April 29, 1840. He published a large number of Ser-
mons, Letters, Essays, etc. (1800-38). See Sprague,
Answ. of the Amer. Pulpit, viii, 345.
Tuckney, Anthony, a learned Nonconformist di-
vine of England, was born at Kirton, Lincolnshire, in
September, 1599. He was matriculated at Emanuel
College, Cambridge, at fourteen, received his degree of
A.M. in 1616, and was chosen fellow of his college three
years after. In 1627 he took his degree of B.D., and
became assistant to the famous vicar John Cotton, upon
whose departure he was chosen to the vicarage. When
the assembly of divines met at Westminster, Mr. Tuck-
ney was one of the two nominated for the county of
Lincoln, and was appointed minister of St. Michael
Quene's, Cheapside. In 1645 he was appointed master
of Emanuel College, but did not entirely reside on this
employment until 1648, when, being chosen vice-cham-
celor, he removed with his family to Cambridge, and
took his degree of D.D. the year after. In 1653 he was
chosen second vicar of John's, and the next year regius
professor of divinity. At the Restoration complaints
were made by royalists against Mr. Tuckney, who re-
signed both positions June 22, 1661, receiving a pension
of £100 per year. The rest of his life he spent in re-
tirement, mostly in London. Although appointed com-
missioner at the Savoy Conference, he never attended it.
In the time of the plague he lived at Colwich Hall, near
Nottingham, where he was troubled and confined, but
was discharged in a few months. Upon the passage of
the Five-mile Act he removed to Oundle, and thence to
Warnington, Northamptonshire. After the fire of
London he removed to Stockton, Leicestershire, and
then to Tottenham, and in 1669-70 to Spitaldyke, where
he died in February, 1670. He wrote, Sermon on Jer.
xxii. (22. (Lond. 1643, 4to):—Five Sermons (1656, 12mo):
—Forty Sermons (1678, 4to), published by his son:—
Letters, etc. See Chalmers, Biog. Dict. s.v.; Allibone,
Dict. of Brit. and Amer. Authors, s.v.
Tudehope, Archibald, a Presbyterian minister,
was born at Paisley, Scotland, Aug. 19, 1801; graduated
at the University of Glasgow in April, 1822; studied
theology at the Divinity Hall of the Relief Synod in
Paisley; was licensed by the Relief Presbytery of Glas-
gow in 1828, and ordained pastor of the church in An-
noon in Dunbartonshire, Scotland, Oct. 14, 1828. In 1846
he emigrated to the United States, and became pastor
of the Ninth Presbyterian Church, Philadelphia, where
he remained till 1849. He died Dec. 6, 1861. He was
an instructive preacher, and his sermons to children
were specially successful efforts. See Wilson, Preb.
Hat. Almanac, 1863, p. 214.
Tudela, Benjamin (also Jonath.) or, the famous Jew-
ish traveller of the 12th century, is known for his researches
on the state of the various colonies of the Hebrew
people, both in the East and in the West. From 1165
to 1173 he travelled in several countries in Europe, Asia,
and Africa, and published his results in his Massoath, or
Itinerarium of Benjamin. Among Christians the book has
been twice translated, and also published in Latin. The
two main errors in dates and names when he does refer to Gentile history;
and, thirdly, the farther he advances from home, the
more wonderful are his reports concerning the numbers
and wealth of the Jews. These considerations have indi-
cated every one of his translators to believe that he
never quitted Spain, but made a compilation of all the
travellers' tales he could gather respecting foreign lands.
On the other hand, Gibbon (Decline, v, 845, Milman's ed.)
remarKs, "The errors and fictions of the Jewish rabbis are
not sufficient grounds to deny the reality of his travels."" He
visited in May, 1174. His investigation has certified the
reality of the voyage, and the actual truth of many of its
details, which are, however, mixed up with much that is
funny, and accompanied by many incredible tales. This
curious book of travels was edited, with a Latin translation,
by Arias Montanus at Antwerp in 1622, and by L'Emperour at Leyden in 1633; with an
English translation it was published in Puchen's Pil-
griims (Lond. 1625, ii, 1437); by Harris, in Collection of
Voyages and Travels (ibid. 1744-48), i, 546-555; by
Gerrons (ibid. 1784); by Pinkerton, in his Collection of
Voyages and Travels of the World (ibid. 1804-14), vol. vii;
and in Bond's Early Travels in Palestine (ibid. 1848, p.
63-126). The best edition is that of Asher, The Itinerary
of Rabbi Benjamin of Tudela (translated, etc.; vol. i,
biography and translation, Lond. and Berl. 1840; vol. ii,
notes and essays, ibid. 1841). A French translation is
given in Bergeron, Collection de Voyages, faits principai-
lement en Asie, dans les XIVe, XVIIe, et XVIe Siecles (the Hague, 1735, 2 vols.); by Barratier
(Amst. 1784, 2 vols.); another transl. appeared at Paris in 1830; a
Dutch transl. by Bara (Amst. 1666); and a German
transl. in Jewish characters by Arichib (Frankl-on-the-M.
1741). See Frirt, Bibl. Jud. i, 117 sq.; De Rossi, Dicio-
Juden, vi, 214; Braunschweiger, Gesch. d. Juden in d.
289, 371-420; Jost, Gesch. d. Judenth. u. s. Secten, ii, 54;
iii, 363; Bassev, Histoire des Juifs, p. 617 (Taylor's trans.
); Da Costa, Israel and the Gentiles, p. 288 sq.;
Lind, History of the Jews in Spain, p. 67; Finn, Sephar-
dim, p. 210 sq.; Etheridge, Introduction to Hebrew Lit-
erature, p. 259; Adams, History of the Jews (Bost., 1812), i, 288 sq. (B. P.)
Tudor, Salathiel, a Methodist Episcopal minister,
was born in Bedford County, Pa., in 1789. Converted
when a youth, he labored as a local preacher for eleven
years, and was received on trial in the Pittsburgh Con-
ference in 1827. In 1829 his health declined; in 1830
he was a superannuate, and he died Nov. 26 of the same
year. As a preacher he was acceptable and useful.
"His end was peaceful and glorious." See Minutes of
Annual Conferences, 1832, p. 159.
Tudor Flower. See Tudor Style.
Tudor Rose. A conventional representation of the
rose, found in Third-pointed architectural work, both in
wood and stone carvings, adopted in honor of the Tudor
Style.
Tudor Style. This name is used by some writers
on Gothic architecture, but they do not agree in the
application of it. It is variously employed to
designate the Perpendicular style throughout its continu-
ance—the latter period of this style—and the mixed
style which sprung up on the decline of Gothic archi-
teue, usually called Elizabethan. The term is not
very extensively used, and is most commonly under-
stood to mean late Perpendicular work, and Henry
VII's Chapel at Westminster is looked upon as the
most perfect specimen in this style. The Tudor Flower
is a flat flower, or leaf, placed upright on its stalk,
much used in Perpendicular work, especially late in the

Tudor Style.
style, in long suits as a crest or ornamental finishing on cornices, etc. The examples differ considerably in detail, but the general effect does not vary much.

Tueshime Elder, in Lamism, is the name for one of the seven sanctuaries which are placed upon the altar in front of the idol. It is a drawing, upon a gold backing, presenting an ambassador of the heavenly kingdom and also the god of the temple.

Tuet, Esprit Claude, a French ascetic author, was born about 1745 and died about 1787, and was the writer of a number of religious tracts and sermons, for which see Hoefer, Nouv. Biog. Générale, s.v.

Tufa, a porous stone (called travertine when compact) found in calcareous streams, and used, from its lightness, in vaultings, as at Bredon and Canterbury.

Tuff-taffeta, a kind of inferior silk used in church hangings.

Tuiscon, in German mythology, was an earth-born god, from whom all Germans are said to have sprung. He was highly esteemed by his son, man. The Druids sacrificed human beings to him. According to the accounts given by Cesar, these sacrifices were made not only in Gaul, but also about the whole of Gaul. Some hold him to be a historic person, others a personified idea.

Tukkiyim. See Peacock.

Tukudh Version. This version is of a very recent date; and the translation of the four gospels and the epistles of John into that dialect was undertaken by the British and Foreign Bible Society, at the request of the Church Missionary Society, and was made in the year 1872 by the Rev. E. McDonald, who had been laboring among the people with much success. As to the dialect itself, it is spoken by a tribe of Indians on the river Yucan, on the confines of the Arctic region. Mr. McDonald, who had been laboring there for the last sixteen years, has reduced the language to writing, and in his translating efforts has had the assistance of a native Christian. The syllabic characters which were adopted in the Cree version were first tried, but the unusually large number of syllables in the language obliged the translator to fall back upon the Roman characters. The following, taken from the report of the British and Foreign Bible Society for the year 1873, will be of interest to the student: 

"The Tukudh tribe, which is often known by the name of Loucheurz, from a peculiarity in the eyes of some of the natives, is small, not including more than about eight hundred, nearly the whole of whom are under Christian instruction. Their numbers, however, are now increasing, and it is probable that some neighboring tribes will be incorporated with them, and thus add considerably to the community. Like most of the North American Indian tribes, the Tukudh Indians have among themselves certain religious beliefs on which it is not impossible to build up the pure theology of the Bible. Their name Tukudh signifies 'naughty people.' When the geographical position of Mr. McDonald's station at Fort Macpherson is considered, it will not be wondered at that these people are living in primitive simplicity. The edition requested is to consist of five hundred copies, and some of the gospels it is proposed to bind separately. The expense of the work will be large and the readers few; but when a language has been reduced to written form, and Christian men capable of translating the Scriptures are available, the committee deem it a matter of clear duty to go forward in printing the Word of God, even though by separatively it may be benefited by their labors." According to the report for 1878, about 810 copies altogether have been circulated among these people. (B. P.)

Tulchans, or Tulchan Bishops. A tulchan was the effigy of a calf, or rather it was a stuffed calf-skin, set up before a cow when she was milked, under the belief that the animal thereby yielded her milk more freely. The custom has long been discontinued. Under the regent Morton, and after 1572, attempts were made to introduce bishops into the Presbyterian Church of Scotland. The men who consented to take the title had bound themselves, as the price of their elevation, to receive only a small part of the revenues, the rest going to Morton and his lordly colleagues. Such bishops were called tulchans by the people. The first tulchan was John Douglas, appointed to the see of St. Andrew's. Patrick Adamson, who afterwards himself became a tulchan, said in a sermon: "There be three kinds of bishops—my lord bishop, my lord's bishop, and the Lord's bishop. My lord bishop was in the papistry; my lord's bishop is now, when my lord gets the benefit, and the bishop serves for nothing but to make his title sure; and the Lord's bishop is the true minister of the gospel.

Tulisco, in Prussian mythology, were priests of a lower order, belonging to none of the three higher classes of Gravitas, Siggones, and Wurkaites. The care of the sick rested with them, whom they either prepared for death, or sought, with their scanty knowledge, to cure or to alleviate their sufferings. They resided among the populace in villages, and were therefore not esteemed very highly.

Tulla Intoon and Halitorkin. According to the Finnish creed, each man bore within him from his birth a divine spirit who was his inseparable companion for life. This spirit became more closely united to its subject in proportion as the latter tore himself away from earthly things to retire into the sanctuary of his native church, there to meditate upon the divine. As the church was also the spirit's temple, the priests had their temples of the soul, therefore, aspired to a transcendent beauty (tulla intoon), to a great spirit of existence of the soul (tulla halitorkin), in which he became like the spirit dwelling in him and entirely identified with it. He used artificial means, e.g. intoxicating drugs, in order to attain to this state of excitement.

—Lenormant, Chaldean Magic, p. 264.

Tulloch, James, a Scotch Congregational minister, was the first Dissenter who settled in Scotland. He was tutored by Rev. Mr. Ewing of Glasgow, and sent out under the auspices of the Society for Propagating the Gospel at Home. Mr. Tulloch was settled over the Congregational Church at Buxter in 1808, and did much in establishing new churches and propagating the Gospel. He died on the 26th January, 1862. See (Loud.) Cong. Year- book, 1864, p. 247.

Tully, George, an English divine, was educated at Queen's College, Oxford, and died rector of Gateside in 1697. He was a zealous writer against popery, and was suspended for a sermon he preached and published in 1686. "He was the first clergyman who suffered in the reign of James II in defence of our religion against papish superstition and idolatry." He is best known as the author of Discourse on the Government of the Thoughts (1693-94, 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Hook, Eccles. Biog. s. v.

Tully, Thomas, a learned English divine, was born in the city of Carlisle July 22, 1620; he entered Queen's College, Oxford, in 1634, and obtained a fellowship. In 1642 he was created A.M., and became master of the grammar-school at Tetchbury, in Gloucestershire. He afterwards returned to his college, and became a noted tutor and preacher there. He died Jan. 14, 1676.

Tulu, or Tuluvu, is the ancient and proper dialect of the long narrow tract of land now called Canara, situated westward of Mysore, between the range of the Western Ghats and the ocean. Owing to the long subjection of Canara to the turmoors of the Moguls, the Canarese language is now chiefly spoken by the higher classes in the province, while the Tulu still continues the vernacular of the common people, especially in South Canara. In idiom and structure it closely resembles the Malayalam language, and it is written in the same char-
TUM

TUNKERS

ster. In 1834 a missionary station was established by the German Missionary Society at Mangalore, the capital of Canara. In 1844 a translation of the New Testament was made, which was published in 1852. See Bible. English Version.

Tum. Among the Egyptians the sun was considered in each phase a different god, having its peculiar name, attributes, and worship. Thus the sun during its nocturnal existence was Tum; when it shone in the meridian, it was Ra; when it produced and nourished life, it was venerated as Kheper. Since, according to the Egyptians, the night precedes the day, Tum was considered to have been born before Ra, and to have issued alone from the abyss of chaos.—Leunormant, Chaldæan Magic, p. 81 sq.

Tamanurong, in the mythology of the Marqueesas, was a goddess who descended from heaven and was immediately made queen by the people, who were charmed by her beauty. She married the then reigning sovereign, and gave birth to a son, who was able to speak immediately after his birth.

Tumblers, a name given to the Tunkers (q. v.) in ridicule of their peculiar motions while undergoing the rite of baptism by immersion.

Tundley, Ralph, an English Congregational minister, was born at Alton, Staffordshire, in 1793. He was converted in the course of a visit to the Druze, and was much influenced by the doctrines of the society. He was interested in Sunday-school work, and at the earnest solicitation of the Church at Alton he became their pastor and ministered to them until his death, Feb. 22, 1863. See (London) Cong. Year-book, 1864, p. 247.

Tunic, or Tunicle, a term applied to several articles of clerical dress. (1.) A dress worn by the subdeacon, made originally of linen, reaching to the feet, and then of inferior silk, and narrower than the dalmatic of the deacon, with shorter and tighter sleeves, and devoid of the stripes or embroidery of that vestment. For some centuries, however, the assimilation has grown so complete as to render the slightest difference between them almost imperceptible. Bishops wore both the tunic and dalmatic at pontifical mass. (2.) The parece tunica, or cotta, a linen habit reaching to the knees, used at all kinds of services by simple clergymen and others; it differed from the rochet, in being fuller. Amaliarius speaks of a blue tunicle of jacinth color, or subscalce, worn by the bishop (Rupertus says sub the chamasil) as emblematical of the seamless robe of Christ. (3.) A dress worn by monks. See COAT.

Tunicle-ball, a ball of crystal to which tassels were attached, hanging from the shoulders of mediæval dalmatics.

Tunicle-cape, a cloak for holding the tunic and dalmatic, and differing in shape from those crests which contained the cope and chasubles of a sacristy.

Tunis, Jewish Mission at. As early as the year 1833, the London Society for the Propagation of the Gospel among the Jews commenced missionary operations in Tunisia. The first missionary to that place was the late Rev. Dr. F. C. Ewald, who arrived there June 30. He found a Jewish population from 80,000 to 40,000, all living in their own quarter. There was also a large number of Roman Catholics, who had their own church and convent, a Greek community with church and priest, and about fifty Protestants without the means of grace. Mr. Ewald at once commenced divine services, which were attended by almost entire Protestant. The Jews being accessible in that place, opportunities were afforded to the missionary to preach unto them the word of God. The Bible in Hebrew was eagerly sought after and bought by them, and thus the work could be carried on. In 1855 Mr. Page, who succeeded Dr. Ewald, established a school there, which proved a great success. Owing, however, to the removal by cholera of Mr. Page from the scene of his labors, mis-

Tunisia, French Terek, to "zip"). A sect of German-American Baptists, called by them the Penn Yan. Their name is sometimes erroneously spelled Dunkers. The sect is said to have been founded by Alexander Mack at Schwarzenau, Westphalia, in 1708. Driven from Germany, some of them emigrated to America in 1719, and settled in Pennsylvania. They formed a settlement of their own near Philadelphia, and the association is known as the sect of Conrad Pocysel. Here they built a town in the form of a triangle, the houses being three stories in height, and each of them a kind of monastery. They dressed much in the style of monks and nuns, men and women lived in different houses, and they used a vegetable diet, practicing considerable mortification. Although marriage was not forbidden, when couples married they were required to remove from Ephrata. They subsequently settled in Ohio, Indiana, Maryland, Virginia, and several other states. Their doctrines are similar to those of the Mennonites (q. v.), and in dress and manners resemble the Friends. They use the kiss of charity, feet-washing, laying-on of hands, anointing the sick with oil: are opposed to war, and will not engage in lawsuits. They hold love-feasts, and an annual meeting about Whitsonday, which is attended by their bishops, teachers, and representatives chosen by the association. The universal redemption, though not an article of faith, is commonly held by them. Some of them are strict sabbatarians, observing Saturday as their day of rest. They oppose statistics, which they believe to be a sin of pride, and, therefore, trustworthy statements as to their numbers cannot be given; they are supposed for divine service, and number about 100,000. By reason of their quiet and peaceable lives they have retained a name which was given to them at first, of "The Harmless People."

For the denomination there are now published four weekly papers—the Primitive Christian, the Gospel Preacher, the Brethren at Work, and the Christian Christian. This last is published at Berlin, Pa., by the liberals among the Brethren or Tunkers; and its position is defined in the Independent of May 8, 1879) as follows:

"We are in full accord with the Church on all Gospel doctrines. Our differences with it do not consist in being worthy of comparison with a divine injunction. In fact, we do not regard a custom one hundred or five hundred years old, whether it is original or not, as having any claims upon the attention of Bible Christians. We believe in the "eternal gospel," as well as in the "good news to all nations.""
in a very friendly and respectful manner, until he died, Nov. 18, 1559. Tunstall's principal writings are, in Latin: "Liberis Ecclesiae Aurea Americae," 1554; "De Arte Suppartandi" (Lond. 1592, 4to); "Sermones de Royal Superiority" (Lond. 1559, 4to); "De Suntitutio; et Sanguinis Domini Jesu Christi in Excusari (Lutet. 1554, 4to); "Compendium Libri Ecclesiarum Apostolicarum" (Paris, 1554, 8vo); "Contro Impios Blasphematores Dei Propagationes" (Antwerp, 1555, 4to); "Godly and Devout Prayers in English and Latin, etc." (1558, 8vo). See Chalmers, Biog. Dict. s. v.; Allibone, "Dict. of Brit. and Amer. Authors, s. v.

Tunstall, James, D.D., an English divine, was born about 1710, and educated at St. John's College, Cambridge, of which he afterwards became fellow and tutor. In 1739 he obtained the rectory of Sturmer, Essex, and two years later was elected public orator of the university, and was appointed chaplain to Potter, archbishop of Canterbury. In 1744 he was created D.D. at Cambridge; was afterwards collated to the rectory of Great Cornard, and presented to the vicarage of Thetford, both of which he resigned in 1757 for the valuable vicarage of Rochdale, Lancashire, where he remained until his death, March 28, 1772. His writings are, "Epistola ad Virum Eruditem Congrega Middlelon, etc." (Camb. 1741, 8vo); "Observations on the Present Collection of the House of Commons, and the House of Lords, to the Rise of the House of Commons" (May 29, 1746); "Vindication of the Power of the State to Prohibit Clannish Marriages, etc." (1755); "Marriage in Society Stated, etc." (1755); "Lectures on Natural and Revealed Religion" (published after his death, in 4to). See Chalmers, Biog. Dict. s. v.; Encyclopedia Cyclop. s. v.

Tuonela was, according to the Finnish belief, the river of the country of the dead.—Lenormant, Châl. Magic, p. 258.

Tuoni, was the father of Kivutar, or Kipu-girl, the Finnish goddess of diseases.—Lenormant, Châl. Magic, p. 259.

Tu quoque, in the mythology of the Hottentots, is the evil spirit causing harm and misery, for whom numerous sacrifices are offered for the purpose of relieving the Hottentots, whom he is said to persecute.

TuRa, or TuRRA, COSIMO, (Cosimo da Ferrara), an Italian painter, was born at Ferrara in 1406. He was a disciple of Galasso Galassi, and was court-painter in the time of the duke Borso d'Este. He died in 1469. Turra worked both in oil and fresco, and painted in the dry, Gothic style then prevailing. Among his paintings are, "Annunciation and Nativity," in the cathedral; "Arrest of St. Eustace," Monastery of San Guglielmo; "Virgin and Saints," Church of San Giovanni; "Christ Praying in the Garden," at the Cappuccini; "Madonna with Saints," Berlin Museum. See Spooner, Biog. Hist. of Fine Arts, s. v.

Turban. Though it is presumable that in a climate like that of Palestine the inhabitants did not expose themselves to the cold of winter or the heat of summer without some covering for the head, there is no certain evidence that any such was in common use. The Hebrews have several words by which articles of head-dress are designated, but they all apparently belong to coverings which were either official or merely ornamental, with the exception of those used by the military.

In the Pentateuch two kinds of head-coverings are mentioned as forming part of the priest's dress, the ἄραιον of the high-priest, and the ἄραιον of the common priests; the former of which was probably a sort of tiara, while the latter may have been a turban, but was more likely a bonnet with a high cap of a flower-like shape, such as are found among Orientals in the present day (Bihlr, Symbolik des mos. Cult. ii, 60). As these head-
coverings (A. V. "bonnets") were expressly designed for "glory and for beauty" (Exod. xxviii, 40), they evidently give us no idea of what was commonly worn upon the head by the people. In the ceremony prescribed for the drinking of the waters of jealousy, the priest is directed to loose ("cased") the woman's head,—i. e. to let her hair fall down loosely (Num. vi, 18); and in the law concerning the leper it is prescribed that his head shall be loosed ("cased"); phraseology which seems to indicate that it was customary in the Mosaic times to bind the head with a band or fillet, such as we see represented on the Egyptian and Assyrian monuments. On the other hand, from the stress that is laid in the law concerning the Nazarite on his suffering his locks to grow, and his hair thus abounded when he was wearing the crown of God on him (Lev. xiii, 45), it seems fair to infer that the cropping of the hair, and perhaps also the shaving of the head and the wearing of some covering (it may be of artificial hair, as among the Egyptians), was common among the people.

In the other books the terms which occur designating head-dress, besides those which are regal, such as diadem and tiara [see Crowns], and those which are military [see Armor], are the following:

1. £gev, tunicus. This term occurs three times in the Old Test. (Job xxix, 14; Isa. xiii, 8; Zech. iii, 5). In all these cases the usage of the word shows that it refers, not to an ordinary article of dress, but to one which was ornamental and for display. It was probably a turban, the word being derived from £gev, to roll round or wind. Schleusner (De Vest. Mueller. Heh. p. 364) endeavors to prove from the Arabic that this word means a narrow strip wound round the head; but his instances only prove that the Arabic ninef and ninefa denote a small band, or the hem of a garment. In Isa. iii, 22 the fem. temsphatka is used of a female head-dress worn for ornament.

2. £gev, prs. This word is used of the head-dress of distinguished persons, both male and female (Isa. iii, 20; ixi, 8, 10; Ezek. xxiv, 17, 23; xlv, 18). In Exod. xxxix, 28 it is used of the priest's head-dress, as also in Ezek. xlv, 18. In all the other instances it indicates an article of holiday costume. Saalschütz suggests that the §er was probably the hat or bonnet, proper to this order, so called from the £gev the ornamental head-band wrapped round it.

3. `seve, tepharith, frond. £gev, to circle, a circle or diadem (Isa. xxviii, 5); or it may have been a piece of fine muslin wound round the turban for ornament, such as the Orientals still use.

4. `gry, argh. (Prov. i, 9; iv, 9). Some regard this as a species of fillet by which the head was bound; but it probably means rather a girdle or wreath of flowers.

The examination of these terms has failed to convey to us any information respecting the ordinary every-day costume for the head of the Hebrew people. Probably they were wont simply to throw some part of their dress over their heads when they had occasion to expose themselves to the weather, or, in more remote times, to clad their heads, as do the Arabs of the present day, reserving such articles as those above named for holiday or festive occasions (Jahn, Biblische Archäologie, i, ii, p. 116; Saalschütz, Arch. der Hebr. ii, 22).

See Head-Dress.

Turchi, Alessandro, called Veronese, also L'Orretto, an Italian painter, was born at Verona (according to Fonzio) about 1508. When a lad his master was the Venetian, Felice Riccio, who took him into his study, and carefully instructed him. Leaving Riccio, he went to Venice, where he studied with Carlo Cagnali, and then proceeded to Rome. Here he made his home until his death, in 1648. Turchi excelled in the choice and distribution of his colors, and in his handling which he introduced a reddish tint which much enlivens his pictures. At Rome he painted some altar-pieces and other pictures for the churches, the most esteemed of which are in the Church of La Concezione. Among his other principal works at Rome are, The Flight into Egypt, in San Romualdo; The Holy Family, in San Lorenzo; and St. Carlo Borromeo, in San Carlo ai Catinari. Turchi was also to be met with in the Piazza del Popolo, of the Forty Martyrs, in San Stefano; and his Pietà at La Misericordia. See Spooner, Bibl. Hist. of Fine Arts, s. v.

Turlck, Anthony, a Methodist Episcopal minister, was a native of New York State, and of Dutch descent. He was received into the travelling connexion in 1739; "a holy and devout man, indefatigable and successful in his labours, exerting great afflictions, temptations, and trials," but with "increasing sweetness in communion with God" towards his end, and victory in death. He died March 13, 1803. See Minutes of Annual Conferences, i, 109.

Turibio (Turrih), St., is said to have been born Nov. 16, 1558, of good family. Every Christian perfection distinguished him in early youth. He was educated at Valladolid and Salamanca, was made preside of Granada by Philip II, and subsequently became archbishop of Lima, in South America, though still a layman. He was consecrated in 1581, and proceeded to initiate an excellent administration, during which he founded several secondary institutions, and an endowed diocesan and provincial synod, travelled in the execution of his duties over the entire country, and displayed great devotion during a contagious pestilence. He is credited with the miraculous cure of several persons who were sick, and with at least one successful raising of the dead to life. He died at Santa, Nov. 23, 1606. It is said that his body was brought, undisputed, to Lima after a whole year had passed since his decease, and that it continued to work miracles. He was accordingly beatified in 1679 by Innocent XI, and canonized by Benedict XIII in 1726. See Weitzer u. Weite, Kirchen-Kalender, 1728, p. 147; Herweg, Real-Encyclop. s. v.

Turin, Consul of (Conciliat Turinense), was held at Turin, Italy, in 398, or, according to others, in 401, to settle certain differences which had arisen among the Gallican prelates. The bishops of the province of Aix,Proculeus of Marseilles, Simplicius of Vienne, and the bishop of Arles were present. As Turin was at that time under the metropolitan of Milan, it is conjectured that Simplicius was the Metropolitans convocated:

1. The first question settled in the council was that of Proculeus of Marseilles, who (although that see was not in the province) desired to be recognised as metropolitan of the province of Narboine. The council, for the sake of peace, granted to Proculeus personally, but not to his see, the right of primacy which he claimed, declaring, however, that after his death the metropolitan should be a bishop of the province itself.

2. The council took into consideration the differences between the archbishops of Arles and Vienne, both of which were dependent on the primacy of Vienne. Gaul. The decision was that he of the two who could prove his city to be the metropolis of the province as to civil matters should be considered as the lawful metropolitan, and in the meantime they were to be excommunicated to live in peace.

3. The excuses of the bishops Octavius, Ursion, Ren- migius, and Triferus were considered. The council was accused of having conferred orders irregularly and uncanonically. The council declared that, in this case, indulgence should be granted to the four bishops; but that, in future, any bishops so violating the ancient decrees of the Church should be deprived of the right of ordaining, and that all of them who should be so ordained should be deposed. This canon was confirmed in the Council of Riez, A.D. 439.

Several other regulations relating to the affairs of the Church were also made, and eight canons in all published. See Mansi, Concili, ii, 1156.—Landon, Manual of Councils, s. v.
Turkey is the largest Mohammedan empire of the world, containing extensive possessions in Eastern Europe, Western Asia, and Northern Africa. Including the provinces in Europe and Africa which are virtually independent, and only pay an annual tribute to the Turkish government, the Turkish empire, in 1880, had an area of 2,302,000 square miles, and 47,000,000 inhabitants. In consequence of the treaty of Berlin in 1878, Turkey had to recognize the entire independence of Roumania and Servia, and to consent to the occupation of Bosnia and Herzegovina by the government of Austria. Moreover, Bulgaria and Eastern Roumelia have become virtually independent of Turkish rule, leaving to the Turkish government only a small territory in Europe which is fully under its control. In Africa, Egypt and Tunis are likewise independent in point of administration. Deducing the dependencies, the Turkish government at present rules over a territory of 1,043,000 square miles, with a population of 23,500,000. In June, 1890, the Supplementary Conference at Berlin declared that in order to carry out the provisions of the treaty of Berlin concerning the rectification of the frontier between Turkey and Greece, Turkey ought to cede to Greece a territory containing about 8292 square miles and 400,000 inhabitants.

[Note by the Editor.—For the purpose of enabling our readers to understand more fully the present complicated boundaries of Turkey, we insert a map based upon the one recently issued by Stanford, of Charing Cross, London. It will be perceived that, in consequence of the late Russo-Turkish war, Turkey has lost far more than half her European possessions, which are to be bounded henceforth by the Balkan Mountains instead of the River Save and the eastern Carpathian chain. Roumania, Bulgaria, Servia, Bosnia, and Montenegro are wholly severed from her. Bulgaria has lost a slice of her territory in the north, given to Servia, and another on the north-east, given to Roumania. Montenegro has gained a slice on the north-west from Bosnia, and another on the south-east from Turkey. Bosnia, including the part of Croatia formerly in Turkey, together with Herzegovina, has been occupied by Austria, and is not likely to be restored to Turkey. Greece gains a part of Albania and Thrace; and Roumania that part of Roumania (bounded by the Fruth and the Danube) adjoining Servia (which she already held). In Asia Russia also acquires a district of Armenia adjoining Berlin. Besides, there is created a quasi-independent district of Eastern Roumelia, within the above narrowed limits of Turkey. Turkey in Europe virtually now consists merely of a part of Roumellia and a part of Albania. The interior changes in territory and population made by the Berlin treaty are stated as follows in the London Almanac. Estimates of other statistics vary considerably from these figures.]

<table>
<thead>
<tr>
<th>Square Miles</th>
<th>Inhabitants</th>
<th>Muban</th>
<th>medana</th>
</tr>
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<tbody>
<tr>
<td>Ceded to Roumania</td>
<td>5,195</td>
<td>294,000</td>
<td>4,000</td>
</tr>
<tr>
<td>Ceded to Servia</td>
<td>3,396</td>
<td>294,000</td>
<td>75,000</td>
</tr>
<tr>
<td>Ceded to Montenegro</td>
<td>1,549</td>
<td>40,000</td>
<td>9,000</td>
</tr>
<tr>
<td>Ceded to Austria</td>
<td>65</td>
<td>20,000</td>
<td>40,000</td>
</tr>
<tr>
<td>Ceded to Greece (?)</td>
<td>5,800</td>
<td>200,000</td>
<td>40,000</td>
</tr>
<tr>
<td>To be occupied and administered by Austria</td>
<td>12,138</td>
<td>1,601,000</td>
<td>218,000</td>
</tr>
<tr>
<td>Formed into the principality of Bulgaria</td>
<td>14,404</td>
<td>1,778,000</td>
<td>881,000</td>
</tr>
<tr>
<td>Included East Roumelia</td>
<td>34,520</td>
<td>1,601,000</td>
<td>218,000</td>
</tr>
</tbody>
</table>

Roumania, in exchange for the territory ceded, is called upon to surrender 3570 square miles, with 140,000 inhabi-

Map of Turkey in Europe, showing the Territorial Changes made by the Treaty of Berlin.
Turkey

The former volumes of this Cyclopaedia have special articles on Bulgaria, Egypt, Roumania, Servia; and on some of the Eastern Churches which are wholly or chiefly Turkish. Jackobsen, Baross, Jalilow, and Maronitis. In the present article, after giving such preliminary information of a general character as the intense interest at present prevailing on the Oriental question seems to demand, we treat, more particularly, of the religions of Turkey proper, so far as they have not yet been discussed in the special articles which have just been referred to.

1. Geographical and Ethnological Features. — The geographical position of the Turkish empire is peculiar, and would, under a strong government, be most advantageous. It connects Europe with Asia, Asia with Africa, and the interior of Asia with the Christian world. It has an extensive seacoast, which is indented by numerous gulfs and bays, and embraces many excellent harbors. Some parts of this coast were in former times the seat of a very flourishing commerce, which would undoubtedly be revived under favorable circumstances. Almost the entire territory, which is subject to direct Turkish rule is noted for its fertility; but Turkish misrule has not only arrested, but diminished, its productiveness. By far the greater portion of the Turkish possessions is situated in Asia. The European possessions have always been much smaller, but as they contained the capital and seat of government, they have hitherto been of much greater political importance. This importance has, however, of late been greatly reduced by the territorial losses which Turkey has sustained by the last Eastern war and the treaty of Berlin. The African part of the Turkish empire consists almost wholly of tributary states; and the farther the territory of one of these states, Egypt, is extended, the smaller becomes the hold the Turkish government has on it. Although ruling over portions of Europe, Asia, and Africa, Turkey is really an Asiatic power. While the Turks hold the rule, the empire contains a majority of the total population only in the Asiatic possessions. Even Asiatic Turkey can hardly be said to be an Ottoman land, for the bulk of the people are descendants of the old Seljuk Turks who have been subjected by the Ottoman Turks. In the African dependencies the Turks are hardly represented at all, and in Europe they are almost everywhere in a minority. According to an elaborate article on the ethnographical relations of Turkey in Petermann's Geographische Mittheilungen, 1876, No. 7, the Turks are to be found as a compact population only in three regions, the capital and seat of government, Thrace, and Varno. These three sanjaks formed part of the vilayet of the Danube. They are less numerous in the Rhodope Mountains. On the shores of the Egean Sea and the Sea of Marmora, and on the south-east shore of the Black Sea, they are greatly outnumbered by the Greeks, especially in the Dardanelles. If it is not a remarkable fact that all the sanjaks which contain the most compact Turkish population are now subject to the semi-independent principalities of Christian Bulgaria and to the Christian governor of the autonomous province of Eastern Roumelia. The aggregate number of the Ottomans in the sanjaks of Eastern Roumelia, Servia, Romania, and Heresegovina, is estimated at about 2,000,000. Exclusive of these provinces, over which the authority of the sultan is not likely to be ever restored, the number of Osmanlis will barely reach 1,000,000 in a total population of about 5,000,000. In Asia the Turkish race is supposed to number more than 17,000,000, though some of these inhabitants are of other races; but this number embraces many old tribes who have been totally absorbed and merged in the Turks. The Turcomans, who live chiefly in Northern Mesopotamia, and number about 100,000, belong to the same race as the Turks. Up to the time of the late Eastern war, the bulk of the population of the European dominions of Turkey was made up of five non-Turkish tribes—Roumanians, Servians, Bulgarians, Greeks, and Albans. The Roumanians, who chiefly inhabit the principality of Roumania, where they number about 5,000,000, have long been semi-independent, and are at present a free state, dependent on the treaty of Berlin. Only about 200,000 remain subject to Turkish rule. Outside of Roumania and Turkey, Austria has a Roumanian population exceeding three millions. West and south of the Roumanians we find two branches of the Slavic race, the Servians and the Bulgarians. The Servians embrace the inhabitants of the principalities of Servia and Montenegro, and of Bosnia and Heresegovina. Both Montenegro (q. v.) and Servia (q. v.) are now independent states; Bosnia and Heresegovina have been placed under Austrian administration, and are likely to become soon a part of the Austrian empire, and to form a portion of the aristoocracy, after the conquest of the country by the Turks, became Mohammedans, in order to save their property and their privileges, but they continue to speak the Servian language. Outside of the present and former dominions of the sultan, Austria has a Servian population of about 190,000, called Croatians, Slavonians, Dalmatians, and Slovenians. The large majority of the Servians belong to the Greek Orthodox Church; but in Austria and in Bosnia there is also a large Roman Catholic element. According to a recent work by Klaic on Bosnia (Agram, 1876), written in the Croatian language, the population of Bosnia is divided, as regards the religious denominations, into—Orthodox Greek Church, 646,678, or 48.4 per cent.; Mohammedans, 480,596, or 35.9 per cent.; Roman Catholics, 207,119, or 15.5 per cent.; and Jews, 3000, or .2 per cent.; but in regard to race, 1,231,598 of this population are Slaves, only 3900 Osmanli Turks, 50,000 Albanians, and 11,000 gypsies. The Servians of all the different denominations in Austria and the former Turkish dominions are now only awakening to the full significance of the fact that their common language makes them joint members of one nationality, and a strong movement is already at work to unite some future time all these members into one state as has been set in. Although the Mohammedan Bosnians are strongly opposed to this union movement, as well as to the annexation of their province to Austria, the rule of the Osmanli Turks over the Servian nationality may be said to be at an end.

The second Slavic race of European Turkey is the Bulgarians. They occupy the country south of the Danube, their southern ethnic boundary being a line passing through the towns of Nissa, Prisrend, Ochrida, Kastoria, Niagara, Salonica, Adriapole, and Burgas, on the Eastern sea, and from Varna, on the Black Sea, estimated at from three to four millions. After four centuries and a half of oppression, they were considered at the beginning of the 19th century the most wretched people of Europe. Then a marvellous awakening began. See Bulgaria. In spite of all oppression, they laid the found of a nation and, in 1878, laid the foundation of the Independent Kingdom of Servia, and re-established the independence of their national church. The treaty of San Stefano, March 3, 1878, between Russia and Turkey, provided for the establishment of Bulgaria as a tributary Ottoman principality and a national militia. The principality thus constituted was to extend over the greater part of Eastern Roumelia, Servia, Bosnia, and Heresegovina, and from the Danube nearly to the Egean Sea, taking in about fifty miles of the Egean coast. It would have included all the pre-
dominantly Bulgarian districts, both north and south of the Balkans, containing an aggregate of 78,400 square miles and an estimated population of between five and five and a half millions. The Bulgarian despot would have been the dominant race, a considerable number of Turks, Servians, and Greeks would have been merged in the Bulgarian majority. The treaty of Berlin of July 15, 1878, greatly modified this plan. The tributary principality of Bulgaria, as constituted by the treaty of Berlin, embraced 13,660 square miles and about 1,860,000 inhabitants. The Bulgarian districts south of the Balkans were constituted as the autonomous province of Eastern Roumelia, the governor of which must be a Christian, but is appointed by the Turkish government with the consent of the treaty powers. Eastern Roumelia has a total area of about 500,000 square miles and 850,000 inhabitants, of whom about 600,000 are Bulgarians, 150,000 Greeks, and 70,000 Turks. The aggregate population of Bulgaria and Eastern Roumelia reaches about 3,000,000, of whom fully 2,500,000 are Bulgarians, and the remainder mostly Turks and Greeks. The Mohammedan population is estimated at from 800,000 to 950,000, but only two thirds of them are of Bulgarian descent. The Bulgarians, generally, were greatly dissatisfied with the provisions of the treaty of Berlin, and a strong movement began at once for a reunion of the Bulgarian and Roumelian districts, which can hardly fail to beere long successful, and result in the emancipation of the entire Bulgarian population from Turkish rule.

The Greeks, or Hellenes, have a numerical preponderance in the southern part of European Turkey, especially in Thessaly, Epirus, Southern Macedonia, and the islands, the most important of which is Crete. They are the most civilized among the Christian races of Turkey. Their number is estimated at about 1,000,000 in European and 1,000,000 in Asiatic Turkey. The people of the predominantly Greek districts expressed a desire to reunite these districts to the independent kingdom of Greece, and the government of that kingdom was established in January, 1879, an attempt to occupy these districts. The attempt had, however, to be abandoned at the request of the great powers. The Congress of Berlin expressed a desire that the frontier between Greece and Turkey should be rectified to the advantage of the former power, and offered the mediation of the great powers in case Turkey and Greece should be unable to agree. As this agreement was not reached, the supplementary congress held in Berlin in June, 1880, designated the new frontier between the two states. In Asia, they had a large territory comprising a great part of the coast of Asia Minor, from which the Turks are steadily retiring before them, and it is believed by many that a vigorous Greek kingdom in Europe would soon find a legitimate field of expansion along the coast of Asia no less than that of Europe.

The Albanians occupy the country south of the Servians and Bulgarians, and north of the Greeks. Their number is estimated at from 1,200,000 to 2,000,000. More than one half of them have embraced Islam, though it is said that many of the Mohammedan Albanians remain secretly Christians. They are divided into three main tribes, one of whom is the largest, with about 150,000, and the other two are of more moderate size. The Roman Catholics. In the frontier districts the Albanians are greatly mixed with Servians in the north and with Greeks in the south. They opposed with great vigor thecession to Montenegro by the Turkish government of the territories inhabited by them, and declared an intention to oppose no less vigorously thecession of some of their southern districts to Greece. The Albanians are the only one of the five non-Turk nationalities of European Turkey which shows some kind of attachment to the Ottoman government. This must partly explain the predilection of the Albanians for Mohammedanism, and partly by their determination not to be absorbed by Servians and Greeks. The increasing consolidation of Servians, Bulgarians, and Greeks will, however, cut them off from Constantinople, and make it impossible for them to remain a Turkish province.

A curious fact in the relation of the different races that people European Turkey is the irregular manner in which they are distinguished and mingled. "No locality," says Baker, in his Turkey, "can be found where the population is exclusively of the same nationality; but a rival race crops up here and there, and justifies its presence by its hardihood, and by the fact that the majority of the population are Bulgarians; but among them in considerable numbers are Turks, Greeks, Circassians, and gypsies. In another quarter the majority are Albanians, but they again have to bear the friction of Bulgarians, Wallachians, Greeks, and Turks; and so on all over the country." Each of these nations has its own language, religion, and customs; and it therefore follows that the difficulty of governing the mass lies in a direct ratio to the number of races represented in it." This irregular distribution of races has, however, been considerably affected by the close of the Ottoman era, when, especially, large numbers of Turks and Bulgarians left their endangered homes, and emigrated to districts predominantly inhabited by coreligionists. The Austrian consul Sax (in Österreichische Monatschrift für den Orients, 1878) estimates the number of those who from the spring of 1877 to the close of 1878 changed their residence at more than one million.

II. Origin and Political History.—The Turks are first heard of in history when they emerged from the regions of Central Asia, and emigrated, early in the Christian era, to the neighborhood of the Aral and Caspian seas. In the 6th century they formed an alliance with the Roman emperor Justin II; in the 7th they began to learn the Mohammedan religion at the hands of the Saracens. After their conversion to Mohammedanism they rapidly rose in power and influence. One branch, the Seljuk Turks, which, after the death of their founder, Altan-Turk, in 1071, subdivided into two others, the Cilician and the Witans, was the conqueror of the whole of Asia Minor, and the conqueror of the Ottoman Empire.

Under Malek Shah, the grandson of Seljuk, the dynasty of the Seljukian Turks was in the 11th century the greatest power in Asia. They gradually pressed their conquering power to the west, and this time a more special and crying persecution of the Christians began. After Malek’s death, the empire was divided into smaller states, which became rivals, and were finally extinguished in the 13th century by the irruption of the Moguls under Genghis Khan. Then the history of the Ottoman Turks and the Seljuk Turks is one of constant warfare, of which the union of them is made at the beginning of the 18th century, when they emigrated, under the name of Oghuz Turks, from the main body in Khurasan, Persia, to the mountains in Armenia, whence a part removed and settled near Angora, still acknowledging the suzerainty of the Seljukian sultan of Iconium. Partly at the expense of the Greeks, partly at that of other Turkish emirs or princes, the leaders of this band, Ergörhurul and his son Othman, or Osman, gradually grew in power. Othman became the most powerful prince in Western Asia, and rose to unassailable dominion, his followers taking the name by which this branch of the Turks has ever since been ignominiously known, that of Ottoman, or Osmanli. Shortly before the death of Othman, in 1326, his armies took Broua, which became the Asiatic capital of the Ottomans. With Othman’s son, Orkhan, the Ottoman empire begins. For a time the empire was divided into two branches, the Seljuk sultan, though he continued to bear the inferior title of emir. During his reign Gallipoli, in the Thracian Chersonesos, the first acquisition of the Turks in Europe, was conquered, in 1357, and all of Western Asia occupied. He imposed upon the conquered Christian nations or tribes the trinity of the Ottoman, the Mohammedan, and the Janizaries, who for three centuries constituted the strength of the Ottoman armies.
TURKEY

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TURKEY

In the reign of Murad I, the successor of Orkhan, Adrianople was taken, which became the European capital of the Ottomans till they captured Constantinople. When the Turks overran Europe, a vast empire was almost limited to a quadrangle extending from Constantinople to Adrianople, and from the Black Sea to the Archipelago, to a small part of the coast near the Peloponnese, and the larger portion of the Peloponnese. The bulk of what subsequently became European Turkey consisted of the empire of Servia, extending from the Danube to the Peloponnese, and bounded on the west by Bosnia and the Adriatic Sea; and of the kingdom of Bulgaria, extending from the Danube to Adrianople, bounded on the east by the Black Sea. This frontier between the Bulgarians and the Turks was constantly changing. When the Turks began to get a foothold, Widdin and Sophia were the nearest Bulgarian towns to the frontier. At this time the power of Servia began to go down after the death of Stephen Dushan, its greatest ruler, and Bulgaria began to split up into three separate kingdoms. Thus both were unable to resist the advancing Turks. In 1366 the Bulgarian city of Philippopolis was taken. About 1371 the chief of the three Bulgarian kingdoms, that of Tarnovo, became tributary. For a while a Slavic confederation, under the Bosnian king Stephen, won some successes; but in the battle of Kosovo, in 1389, the federated Bosnians, Servians, Bulgarians, and Wallachians were utterly defeated. Two or three years later, Servia and Wallachia became tributary, and the greater part of Bulgaria was conquered. Murat's son, Bajazet I, was the first to exchange the humbler title of emir for that of sultan, and also the first who attacked Constantinople. The progress of the Turks was arrested by the stunning defeat which they suffered in 1402 at Angora, at the hand of Timur, the famous Tamerlane; but they recovered their power under Bajazet's grandson, Murad II (1421–51), who conquered the Peloponnese, Corinth, Patras, Nauplia, and other places, which were held by the powerful and well-armed fleet, the Greek and Turkish, which was the backbone of the Greek navy. In 1453 the Ottoman Turks were defeated by the fleet of the Greek emperor John Cantacuzenus. In 1457, the Turks occupied the town of Crete. In 1461, the Christian empire of Trebizond, in Asia, in 1466, Caraman, in 1479, the Peloponnese, which at that time belonged to the Venetians. In 1480, Otranto, in Italy, was captured, and the design was openly avowed to conquer all of Western Europe and to exterminate Christianity. But Mohammed's death, in 1461, put an end to these schemes; for the Christian powers, at first, were not able to make any headway. The advance of the Ottoman empire was ever made west of the Adriatic. The conquests of Mohammed gave to the Turkish empire about the same extent it had before the battle of the East ern war. In the whole of the Balkan peninsula only the small mountain district of Montenegro has kept its independence to our own times. Selim the Inflexible (1512–19) warred against Mohammedan enemies, and annexed Syria and Egypt to his dominions. From the last of a line of nominal caliphs Selim obtained a cession of his rights, and ever since the Ottoman sultans have been acknowledged as chiefs of their religion by all Mussulmans of the Sunnite sect. During the reign of Suleiman II (1519–66) the empire attained the greatest extent it has ever had. The larger portion of Hungary was annexed; a Turkish pasha ruled at Buda; and the princes of Transylvania, Moldavia, and Wallachia, and the Habsburgs of Bohemia, were taken from the Knights of St. John, and a large tract of land in Asia from the Persians. With the death of Suleiman the decline of Turkish power began. The reign of Selim II, the Drunkard (1666–74), was marked by the first great reverse of the Ottoman arms—the overrunning of most of Greece by the Austrians, and the capture of Athens. The Ottoman Turks were defeated by the Venetians at the battle of Lepanto, in 1571. No last ing conquests of importance were made from this time, except the islands of Cyprus and Crete. The frontier on the north towards Hungary, and in later times towards Russia, went steadily back. The succession of great rulers was stopped. The powers of the sultan became less and less. In the reign of the famous Selim the Superb, a sultan was, for the first time, murdered. In the latter half of the 17th century the Turks began to lose their hold on Hungary. The battle of St. Gotthard, in 1664, was the first great overthrow of the Turks by land. At the end of the 17th century the Turks had been at war with all their Christian neighbors, and they had lost territory at all points except one. In a war against Poland they had gained Podolia; they had lost, besides Hungary, the Peloponnese, and Azof. All of these territories, inclusive of Podolia, were given up by the treaties of Turin, 1699, and of Karlowitz, in 1699, marks a point in the decline of the Ottoman empire, and the Turks were for the first time compelled to treat with the Christian powers of Europe on equal terms. The wars against Austria, which, with breaks from time to time, had gone on since the battle of Mohacz, 1526, by which the Turks established their rule over Hungary, were ended by the peace of Sistova in 1791. The result was that Hungary was freed from the Turk, but that Servia and Bosnia were left in his clutches. The frontier established by that peace has remained almost unchanged. The most dangerous of all the foreign enemies of the Turks proved to be Austria, which, between Russia and the Turks began in the middle of the 17th century, and the two countries have ever since appeared as irreconcilable hereditary foes whose inerminable conflict could only be ended by the destruction of the one or the other. The wars between Russia and Turkey put on a very distinctive character when Peter the Great, in 1696, took Azof, the key of the Black Sea. From the time that Mohammed the Conqueror took the Genoese possessions in the Crimea, the Black Sea had been wholly under the power of the Turks. When Azof fell into the hands of the Russians, it remained for a great time the point of content for Ottoman power and countries. A new stage in the history of these wars is marked by the famous treaty of Kainarji of 1774, which ended the first war of Catherine II against the Turks. This treaty for the first time brought the Ottoman power into some measure of dependence. It gave Russia a firm foothold on the Black Sea, and the important right to remonstrate in behalf of Wallachia and Moldavia, in case of any breach of their privileges by the Turks.

The most prominent feature in the Turkish history of the 19th century is the successful revolt of the subject Chinese against their master. This war of independence began in Servia in the first years of the new century. It was at first a rising against local tyrants who defied the authority of the sultan, but it soon became a war of independence. In 1826 the independence of the country was recognised by Turkey, which was only to receive an annual tribute, and for some time retained the right of keeping garrisons in certain fortresses. The Greek war of independence began in 1821. Finding himself unable to subdue both Greece and Servia, the sultan had to apply for help to the Russians, who had been on friendly terms with the Turks. When these terms were broken, the sultan was forced to make war on Russia. The Turks were defeated at the battle of Navarino. In 1827, the battle of Navarino, the Turkish and Egyptian fleet, and compelled the sultan to sign the treaty of London. The Ottoman Empire (1899), Turkey had not only to acknowledge the independence of Greece, but the almost complete independence of Moldavia and Wallachia, whose hospodars thereafter held office for lifetime, and to cede several fortresses on the coast of the Black Sea to the Ottoman Empire. In 1827, the Turks were in introducing important reforms, and in 1828 exterminated the Janissaries; but while his reforms did little good to the Christians, they set his Mohammedan subjects
against him. There were Mohammedan revolts in Albania and Bosnia, which were put down in 1831 and 1832; but more important was the rebellion of Mehmet Ali of Egypt, who conquered Syria and other Asiatic possessions of the sultan, and seemed to threaten the very existence of the empire, when (1840) four of the great Christian powers of Europe concluded the treaty of Adrianople. The Sultan Mehmet had declared war on his Asiatic conquests. In the Crimean war (1853–55), Turkey would probably have been crushed by Russia but for the interference of England, France, and Sardinia in its behalf. By the treaty of peace in 1856, the powers which signed it—France, Austria, Great Britain, Prussia, and Russia—declared the Sultan Suleiman the Magnificent and the Porte was admitted to partake in the advantages of public law and the European concert. This concession was made to the Porte in recognition of the khati-khuluyum (Feb. 18, 1856), a proclamation which promised to the Christians equal civil rights, but which the Porte found itself no more able to carry out than a preceding reformatory edict, the khati-sherif of Gulhane of 1853. The approaching collapse of Turkey became more and more apparent. Terrible massacres of Christians in Damascus and Mount Lebanon led, in 1860, to a French intervention. In 1861 Moldavia and Wallachia united themselves, in spite of the treaty of Paris and of the protest of the Porte, into one state, called Roumania. A powerful impulse was given to the aspiration of the Christians for freedom by the complete victory of the nationality principle in Italy and Germany. As the Italians and Germans had re-established an Italian kingdom and a German empire, the Turks and the Greeks hoped that the Turks would express a wish for a union with Greece, the Serbians began to dream of the re-establishment of a large Serbian empire, the Bulgarians of a Bulgarian kingdom, the Roumanians of severing the last tie of connection with Turkey. The first movement in this direction was the declaration of independence in Crete, which was suppressed in 1869. The powers which had signed the treaty of Paris held a special conference and recognised the demands of the Porte as just. In 1867 the demand of Servia that the Turkish garrisons be withdrawn from all the Servian fortresses was granted. In 1872 the sultan conceded to the khedive of Egypt two important attributes of sovereignty, the direct hereditary succession and the authorization to make loans. On July 6, 1875, an insurrection broke out in Herzegovina, which gradually kindled the great Eastern war. A series of joint steps were taken by the great powers of Europe to redress the wrongs of Turkey. They feared the reform of Europe threatened by the Christian insurgents. The most important were, the note of count Andrassy of Dec. 30, 1875; the Berlin Memorandum of May 14, 1876; the Constantinople Conference from December, 1876, to January, 1877; and the London Protocol of March 21, 1877. On April 24 Russia declared war, and at the beginning of 1878 Turkey was utterly crushed. In the peace of San Stefano of March 3, 1878, Turkey had to recognise the entire independence of Roumania, Servia, and Montenegro, to cede some additional territory to Servia and Montenegro, to consent to the establishment of an independent principality of Bulgaria. In the case of Bulgaria, these stipulations were considerably modified by the treaty of Berlin of July 13, 1878, as has already been stated. Bosnia and Herzegovina were placed under Austrian administration, and to Greece the annexation was promised. The introduction of the reforms formally demanded by the great powers of Europe was again promised, and their execution placed under the guarantee of the great powers. A few weeks before (June 4, 1878), Turkey had concluded a secret treaty with England. By this instrument it was promised that in the event of the Asiatic dominions of the sultan as long as Russia would not return its conquests in Armenia. In return, Cyprus was placed under English administration, and the Porte pledged itself to carry through administrative reforms in the Asiatic possessions. Thus Turkey appeared in an entirely helpful position, and, so far as the European powers were concerned, in a state of total decay. Among the European powers, only one—the Tory government of England—occasionally used its influence in behalf of the Turkish government. The fall of the Tory ministry in 1880, and the access to power of the Liberal party, which had always expressed its sympathy with the Christian nationalities of the Balkan peninsula, especially with the Greeks, deprived the Mohammedan government of its last hope. As the Turks had been unable to agree with the Greek government about the promised rectification of frontier, the powers signed a new treaty. Thus the Sublime Porte was invited to a meeting of special conference at Berlin in June, 1880, and designated the districts which, in their opinion, should be ceded to Greece. The vital power of Turkey appears to be exhausted. A constitution drawn up by Midhat Pasha, and proclaimed Dec. 28, 1876, which promised to the population very extensive rights, failed to make any impression either at home or abroad. The Parliament which met in March, 1877, attracted more attention by its novelty than by its work.

III. National Characteristics and Governmental Policy.—Comparing Turkey with the other states of Europe, we are struck with one very remarkable distinction. In all the other countries of Europe the bulk of the people have learned that they have a common country, and that, however widely their opinions may differ, and however much they may dislike the existing government, they have important interests in common. The Turks have never become a nation. After subjecting many tribes of different race and religion, the exclusive aim of the sultans has been to keep them in subjection, and to extort from them as high a tribute as possible. The effect of Turkey's rule has therefore been most blighting upon every interest of her subjects. Morally, physically, and morally, the Turks are the rulers and the subject races have sunk, under the combined influence of a false, fanatical, and sensual religion, a bigoted, selfish, and imbecile régime, and an ignorant, fatalistic, and effete philosophy, to the lowest possible point of civilized communities. Corruption reigns in every department of state, and superstition in every form of society. The ruling class, being Turks and Moslems, feel no sympathy with the natives, who are largely Christian and of different races from themselves. Extortion, bribery, chicanery, and treachery have for ages characterized the government, until it has become a festering ulcer and a burning shame to the whole world. Under the influence of intrigue and jealousies among the other European powers, each of which has been anxious to outwit the rest in seizing upon the spoils of "the Sick Man's estate," Turkey would have been dismembered long ago by foreign influence, or have collapsed in utter ruin by its internal rottenness. England has been largely chargeable for maintaining, by her diplomatic policy, this eyesore and blot upon the map of the world.

Several large territories are but very loosely connected with the empire. Tunis, in Africa, considers itself as a vassal state of the sultan, but without any definite obligation, not even that of paying an annual tribute. Formerly there were two other states of this class, Algeria and Tripoli; but the former has been conquered by France, and the latter has recently come under the direct authority of the sultan. The vassal states which are left have only an annual tribute to pay, and are autonomous, were, in 1878, Roumania and Servia, in Europe; Samos, in Asia; and Egypt, in Africa. In 1878 Roumania and Servia became entirely independent, and Bulgaria was erected into a tributary vassal state. In the autonomous province of Eastern Roumelia, the power of the sultan has been almost reduced to the right of appointing a governor. By the old law of succession, which has been left unchanged by the constitution of 1876, the crown is inherited, according to seniority, by the male descendants.
of Othman, sprung from the imperial harem. The harem is considered a permanent State institution. All children born in the harem, whether offspring of free women or of slaves, are legitimate and of equal lineage, but the last-born in either case is regarded as the eldest son by the eminence of the house. If there are no uncles or cousins of greater age, it has not been the custom of the sultans for some centuries to contract regular marriages. A special feature attending the accession of new sultans to the throne has been the slaughter of brothers and other near kinsfolk who were suspected of zeal. Until very recently the will of the sultan was not limited by any law. The precepts of the Koran were regarded as the fundamental law of the empire. The legislative and the executive authority were exercised in the name of the sultan by the grand vizier as head of the temporal government, and the Sheik-El-Islam as the head of the Church. The constitution of 1876 pretended to make the sultan a constitutional monarch, and to provide for the exercise of the legislative and judicial powers after the model of the West European states; but the constitution thus far (1880) is almost a dead letter. Several Christians, however, have of late held the position of Minister of State. The financial affairs of the government are in a condition of thorough and hopeless disorganization, and the time of the empire's complete dissolution cannot be distant.

IV. Mohammadism.—The Turks have been a Mohammedan people from the 10th century, and have ever since been considered as a Mohammedan nation by all the surrounding states. The sultan is regarded as the head of the Sunniite Mohammedans [see Sunnite], not only in Turkey, but as far as the Sunnite form of Mohammedanism extends. Church and State are so intimately united in Turkey that the judicial and the priestly power are vested in the same office, the Umara, who regards the Koran as the sole authority for the decision of ecclesiastical as well as civil causes. "The administration of justice in Turkey is now divided into two parts—that of the Sheri, wherein all judges are Musulmans, and that of the Nizâmdeh, composed of Christians and Musulmans. The head of all the courts of the Sheri is the Sheik el-Islam, who sanctions all their judgments. The judicature of the Sheri is composed of a high court of appeal (Arts-odag), divided into two chambers (Sudur), one for Turkey in Europe, and one for Asia. At the head of every court is a cazi-asker, like the high judge. The cazi-asker is assisted by fourteen honorary chief-judges. In the hierarchy of the Ulema the mollahs rank next to the cazi-asker, and after them the cadisse. The first rank in the mollahs are the Constantinople, nine in number, and who sit in the court Sheri, at the capital, and act as a sort of Supreme Court of the mollahs. At its head is the moltah of Stamboul. The second rank in the Mevlevizet, which numbers fifty-seven titles. The mollah, when on duty, serves only a year, and then returns to the roll" (Baker, Turkey). Turkish education, until recently, was also in close connection with the State religion. It was organized by Sultan Mohammed I (1451–81), the greatest soldier-statesman that the Ottoman empire has produced. He established elementary schools called mekteb, scattered over his empire in every town and in almost every Mohammedan village, and numerous public schools or colleges of higher order, which were called medresas, in distinction from the mekteb, or elementary schools. The medresas went through ten regular courses of grammar, syntax, logic, metaphysics, philosophy, the science of tropes, the science of style, rhetoric, geometry, and astronomy. The taker of a degree in these subjects receives the title of doktor, which has now been replaced by the term sofia. The degree entitles him to the mastership of one of the minor public schools; but in that case he renounces the prospect of becoming a member of the Ulema, or of any of the higher educational appointments. For this it is necessary to go through a much longer course, only to pass several examinations. Incentives to work are given in the honors and endowments which are conferred. The Ulema supplies all the professors of the high-schools, who are called medresis, and from the same order are chosen all the ministers of justice, including the grand vizier and the cabinet. The actual priesthood of Turkey takes a very inferior position in the State. The ministers of public worship are called imama, who officiate at public prayers, and sheiks, or preachers. But the fact that the appointments to the priesthood are allotted to the holders of minor degrees does not mark on the part of the Turks, any want of respect for their faith. It only arises in consequence of the legal profession being so intimately connected with the Church as exponents of the law of the Koran that they, in fact, form the senior branch of the hierarchy. Dervishes, or Mohammeden monks, are very numerous and are divided into a number of sects. See Derviscis. The Vacosf, or Church property, which belongs to the mosques and other religious institutions and to benevolent foundations, is administered by a special department of the State called the Ekkayf, and consists of two classes: 1st. Property or its produce actually belonging to such ecclesiastical establishments, and held and received on their account by the Ekkayf; and 2d. Property owned by private persons, but lapsing, in default of direct heirs of the owner, to the Ekkayf, and subject, in the meantime, to a small yearly contribution payable to that department; but an owner of Vacosf property has the right to file a complaint against selling it to a person having such heirs, and so preventing it, for the time, from falling into the Ekkayf. By a recent law a private person holding Vacosf property can, on payment of certain fees to the government, have it converted into what is called malihe, a title which gives the holder a fee simple of the land, to deal with as he pleases, to leave it by will, and, in default of his doing so, it passes to his next heir.

Trustworthy statistics on the religious denominations of Turkey cannot yet be obtained. E. G. Ravenstein, in an article on the population of Turkey, in the Journal of the Statistical Society (Lond., 1877), estimates the total population of Europe, exclusive of Roumania and Servia, but inclusive of Bosnia and Bulgaria, at 9,661,000, which he distributes as follows among the religious denominations:

**Europe.**

<table>
<thead>
<tr>
<th>Religious Denomination</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Turkishes Mohammedan</td>
<td>1,787,000</td>
</tr>
<tr>
<td>Greeks</td>
<td>2,478,000</td>
</tr>
<tr>
<td>Total Mohammedans</td>
<td>4,265,000</td>
</tr>
<tr>
<td>Greek Church</td>
<td>4,705,450</td>
</tr>
<tr>
<td>Armenians</td>
<td>58,000</td>
</tr>
<tr>
<td>Total Greeks</td>
<td>4,763,450</td>
</tr>
<tr>
<td>Roman Catholics</td>
<td>100,000</td>
</tr>
<tr>
<td>Protestants</td>
<td>10,000</td>
</tr>
<tr>
<td>Total Christians</td>
<td>5,293,400</td>
</tr>
<tr>
<td>Jews</td>
<td>78,000</td>
</tr>
<tr>
<td>Gypsies</td>
<td>104,700</td>
</tr>
<tr>
<td>Total</td>
<td>6,966,600</td>
</tr>
</tbody>
</table>

**Total.**

**Europe.**

<table>
<thead>
<tr>
<th>Religious Denomination</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Turks</td>
<td>6,975,000</td>
</tr>
<tr>
<td>Other Mohammedans</td>
<td>6,990,200</td>
</tr>
<tr>
<td>Total Mohammedans</td>
<td>13,965,200</td>
</tr>
<tr>
<td>Greek Church</td>
<td>1,484,968</td>
</tr>
<tr>
<td>Armenians</td>
<td>780,100</td>
</tr>
<tr>
<td>Roman Catholics</td>
<td>100,000</td>
</tr>
<tr>
<td>Protestants</td>
<td>10,400</td>
</tr>
<tr>
<td>Maronites, etc.</td>
<td>457,000</td>
</tr>
<tr>
<td>Total Christians</td>
<td>2,517,318</td>
</tr>
<tr>
<td>Jews and Khilbashis</td>
<td>69,000</td>
</tr>
<tr>
<td>Gypsies</td>
<td>106,000</td>
</tr>
<tr>
<td>Total</td>
<td>6,975,000</td>
</tr>
</tbody>
</table>

A Servitan statistician, Jakabith, gives the following estimates of the population of Europe: **Christians** in Turkey proper, 2,484,501; in Eastern Roumelia, 655,776; in Bosnia, 780,576; in Bulgaria, 1,195,248; total, 5,020,978. **Mohammedans** in Turkey proper, 1,883,460; in Eastern Roumelia, 859,434; in Bosnia, 400,635; in Bulgaria, 760,267; total, 3,403,463. **Jews** in Turkey
proper, 55,018; in Eastern Rumelia, 3969; in Bosnia, 6968; in Bulgaria, 8959; total, 74,914. Total population of European Turkey, 8,495,178. According to these authorities, the aggregate number of Mohammedans in European Turkey is estimated at from 15,700,000 to 16,600,000, that of Christians of all denominations at about 8,000,000, that of the Jews at about 200,000. The aggregate population of the African dependencies, owing to the rapid expansion of the Egyptian dominions of late years, was estimated, in 1890, at 20,500,000 nearlings. A neighborly spirit still existed when the Copts of Egypt were Mohammedans. See MOHAMMEDANISM.

V. The Christian Churches of Turkey.—Although the Turks, after the conquest of the Balkan peninsula, displayed all the horrors of Oriental despotism, they did not aim at the extermination of the Christian religion. There is probably no country of Christian Europe which has not imposed, at some time in the course of its history, more severe penalties upon the profession of a dissenting Christian creed than the Turks have done upon the profession of Christianity. The Christians, in their civil relations, found themselves greatly oppressed, but the Turks did not meddle with the internal affairs of the churches. The influence which they usurped by the appointment of the high dignitaries in the Eastern churches was inspired by considerations not of power or proselytism, but of greed. The social advantages which the Christians of the Greek Church had been induced nearly the whole population of Albania, the entire nobility of the Bosnians, and large numbers of the Bulgarians and other Christian tribes to adopt the religion of the conquerors; but the immense majority of the population of the European dominions of Turkey and large numbers in Asia continued to adhere to the several Christian churches. As the military power of Turkey began to wane, Russia, France, and other powers claimed, and received by treaty, the right of protectorate over the Turkish subjects professing the national religion, thus obtaining redress for their injuries. In 1828, the sultan, by the hattı-sherif of Gulhane, proclaimed the equality of Christians and Moslems before the law. The provisions of this charter of religious liberty were renewed and extended by sultan Abdul-Mejid in the charter called the hattı-humayun, promulgated in February 1839. A similar charter was issued by the sultan in the treaty of Paris as the consideration on which the powers admitted Turkey to the company of European states, and guaranteed to it its rights as an independent and inviolable power. The new Turkish constitution of December, 1876, promised to the professors of the Greek Church full equality of civil rights and immunities. In the first Turkish parliament, which met in 1877, all the religions of the empire were fairly represented. Thus among the deputies returned from Constantinople were five Turks, four Christians, and one Jew; and of the Christians, one was a Greek, one a Roman Catholic Armenian, and two Gregorian Armenians. In 1878 the treaty of Berlin (art. 62) placed the establishment of the principle of religious liberty to its fullest extent under the guarantee of all the great powers of Europe. When the Turks completed the conquest of the Balkan peninsula, they designated the aggregate of the Christian elements as rahi (berd), while the different tribes were distinguished as millet (nation). The Mohammedan Turks were, however, so strongly inclined to confound Church and State that they viewed the several millets as so many religious communions. Mohammed II, after the capture of Constantinople, made the patriarchs, bishops, and all the clergy of the patriarchal see subject to the imperial government, and the patriarchs of the Eastern, or Greek Church. The civil functions of the patriarch were shared in different degrees by the subordinate bishops, and thus the entire hierarchy of the Greek Church appeared as the actual administrator of the civil interests of the people, and subject to the influence of the Pope. The Greek Church is generally in favor of the Papal authority of the Pope. Besides the millet of the Greeks, there are others for the Armenians, United Armenians, Latins, Protestants, and Jews. Their organization is similar to that of the Greeks. The secular jurisdiction of the Armenian patriarch included the Jacobites. A fast day is observed by the present Christian population of Turkey, see above.

1. The Greek Church.—When the Turks took, in 1453, possession of Constantinople, the foremost episcopal see of the Eastern Church became subject to their rule. The patriarch of Constantinople had gradually become the virtual head of the Eastern Church, when the patriarchate of Rome became for the West. See GREEK CHURCH. When the termination of ecclesiastical communion between the patriarchs of Rome and Constantinople became a fixed fact, all of the Orthodox Eastern churches looked upon the patriarch of Constantinople as the most eminent bishop of the Orthodox churches, although many of them, like the churches of Russia, were entirely independent of his jurisdiction. As long as there was a shadow of hope that the Eastern Roman empire would be aided by the Catholic Church of Western Europe in its resistance to the advance of the Turks, several patriarchs of Constantinople had assumed a readiness to reunite with Rome. To the bulk of the clergy and the laity the idea of such a reunion was extremely distasteful, and after the conquest of Constantinople it was entirely abandoned. The sultans claimed the same rights with regard to the appointment of the patriarchs that the emperors of Rome had claimed. As early as the year 1493, the sultan of Turkey compelled the patriarchs of Constantinople, and the Eastern Church submitted to the demand. Georgius Scholarius, who was elected patriarch soon after the conquest of Constantinople, and assumed the name of Gennadius, accepted from sultan Mohammed II the investiture as patriarch of New Rome. The sultan, however, by the hattı-sherif of 1641, absolved himself from any responsibility for the elections of the patriarch, and finally compelled him to resign, notwithstanding the petitions of the faithful in his behalf. The next patriarch, Joseph, was banished by the sultan because he had refused to acknowledge the unlawful marriage of a Mohammedan minister with the daughter of an Athenian prince. Patriarch Simon, also living in the second half of the 16th century, was the first who offered to the sultan one thousand ducats for the patriarchate. This money for the confirmation of the new patriarch is called barbatan or peksemen; and it has been paid ever since. The number of ducats was constantly increased, and the Turkish government generally showed a disposition to sell the patriarchate to the highest bidder, and to vacate it as often as possible. Only a few of the patriarchs were allowed to remain in office for a long term; generally, after holding it for a few years they were removed for reasons of civil right or they were banished, throttled, or degraded. The habit of the patriarch to purchase the confirmation by the sultans had a most disastrous influence upon the Church. The Simonistic corruption descended from the patriarchs to the archbishops and bishops, who had to pay heavy sums for their consecration, and, in return, tried to indemnify themselves by extorting as much money as possible from their people. For political reasons, the external form of the Church was changed as little as possible; but in consequence of the corruption prevailing in the high places, the Church fell into great decay. The greater part of the clergy, who were generally destitute of a higher education, showed but little sympathy with the people; and when the government conferred upon them some privileges, they looked with indifference upon the heavy taxes which oppressed the laity. Little resistance was even made by the clergy against the forced labor, to which the body of the clergy, as well as the clergy and the militia corps formed by the children of Christians, who were taken away from their parents, educated as fanatical Moslems, and used for the compulsory extension of Mohammedanism. In some of the provinces the power of the Christian people to resist the proselytism of the Turks greatly decreased the influence of the Church in Albania, where the Christian population decreased
from 350,000 to 50,000 during the period from 1620 to 1650. Among the apostates were even many priests and monks. The subsequent history of the Greek Church of Turkey does not offer many points of great interest, yet it is rich in events. The prolonged conflict of the Ottoman Porte in a number of treaties the official promise to protect the Christian religion and the Christian churches, and made itself chiefly felt in behalf of the coreligionists of Russia, the Orthodox Eastern Church. Between Constantinople and Rome an entire estrangement of Constantinople extended and developed throughout the 17th century the patriarch Neophytus II of Constantinople was believed to be favorable to a union with Rome; but no formal negotiations were opened, and none of the following patriarchs of Constantinople has shown any leaning in that direction. All the invitations and overtures that were made by the popes were rejected by the patriarchs of Constantinople, with a firm and decided refusal: thus, in 1848, an invitation from Pius IX, addressed to the entire Eastern Church, for a corporate union with Rome, and another in 1869, addressed by the same pope to the Greek bishops to attend the Vatican Council, were promptly and firmly declined in Constantinople and throughout the Greek Church. In the Asiatic part of Turkey the patriarch Athanasius IV of Antioch, who was elected in 1866, joined the communion of Rome, and was followed by a part of the clergy and laity. Thus arose the United Greek Church of Turkey [see Greek Church, Chap. II.], which in 1872 obtained from the pope recognition over all parts of the Turkish empire. In the 18th century both the Lutheran and the Calvinistic theologians endeavored to establish friendly relations with the Greek Church, and entered into correspondence with several patriarchs of Constantinople. The Lutherans were successful in their attempts by the gift of books. The Calvinists completely gained over to their side the most gifted patriarchs that have ever occupied the see of Constantinople, Cyril Lucar (q. v.), who went so far as to transmit to Geneva the form of a Calvinistic confession of faith, that it has been ascribed to the patriarch, who was strangled, and whose memory was exalted by the Oriental patriarchs, this attempt, too, came to an end, and the Greek Church in Turkey, as well as in other countries, has kept aloof from all corporate negotiations with Protestant churches. In the 19th century the attempts made by the Anglicans and Episcopal churches of the British isles and the United States to establish intercommunion with the various Episcopal churches of the East, led to friendly correspondence between the patriarchs of the Greek Church, on the one hand, and the archbishop of Canterbury and of York, on the other hand. In the summer of 1875, the two leaders held an interview. In 1874 and 1875, between Oriental, Anglican, and Old-Catholic theologians, the Greek Church of Turkey was also represented by several theologians. See Russia.

Until the establishment of the independence of Greece, the Turkish empire comprised nearly all the Greek churches of the world, except those of Russia and Austria-Hungary. Among the bishops of the Greek Church the patriarch of Constantinople holds the highest rank. He alone is invested by the Turkish government with the attributes of civil head of the entire Church. In regard to ecclesiastical jurisdiction, he is, however, only the head of the patriarchate of Constantinople, the other three patriarchs (of Antioch, Jerusalem, and Alexandria), as well as the metropolitan of Cyprus and the abbot of Mount Sinai, being independent of him. The three patriarchs named receive in their berat, or official document, the same privileges as the patriarch of Constantinople; each of them has his own patriarchal synod, which fills the see in case of vacancy. An attempt made by the patriarch of Constantinople to appoint the patriarchs of the other sees led, from 1845 to 1845, to a violent controversy between the patriarch of Constantinople and the Greek Patriarchal Synod of Jerusalem, in which the latter remained victorious. The three patriarchs communicate, nevertheless, with the Turkish government through the patriarch of Constantinople, and are not even allowed to come to the capital without his permission. The aggregate number of these patriarchs is considered small, and all the remaining of the Greek churches of Turkey was until recently under the immediate jurisdiction of the patriarch of Constantinople. The establishment of the kingdom of Greece, in 1821, virtually severed the connection of the churches of the kingdom with the patriarchate of Constantinople, on whom they had formerly been dependent. The entire independence of the Church of Greece was, however, not proclaimed until 1833, when a synod of the bishops of Greece met for this purpose at Nauplia, and the formal recognition of the independence by the patriarch of Constantinople did not take place until 1866. Servia and Roumania were virtually as independent of the patriarch of Constantinople in ecclesiastical affairs as they were of the sultan in politics. The establishment of their entire political independence, in 1878, entails the complete severance of their ecclesiastical connection with Constantinople. The Bulgarians, although agreeing in doctrine with the Eastern Orthodox Church, were, until 1767, independent of the jurisdiction of the patriarch of Constantinople, having a primate and patriarch of the national Bulgarian Church at Ochrida; but in 1767 the last patriarch abdicated, and, by the joint efforts of the Tsar of Servia, Russia, given over to the jurisdiction of the patriarch of Constantinople, the Bulgarian Church was not only placed under the spiritual jurisdiction of the Greek patriarch, but entirely denationalized. Their bishops and priests were dispossessed, their sees and parishes were occupied by Greeks, their monasteries and schools were plundered, and the reverse was the case in Turkey; the Bulgarians communities; but the greatest blow of all was struck in the elimination of the Bulgarian language and literature from all the educational establishments. A strong educational movement for re-establishing the rule of the Bulgarian Church in the Turkish Church set in about 1840. It made at once rapid and steady progress in the province of education, and at length, in 1870, led to the reorganization of a national Bulgarian Church. Notwithstanding the most desperate opposition to the Bulgarian movement by the patriarch of Constantinople and the Bulgarians the majority of the Bulgarians flocking to the Bulgarian Church, in order to yield to the Bulgarians so far as to issue a firman which constituted, under the title of The Bulgarian Exarchate, a separate spiritual administration, comprising, in its jurisdiction the towns and districts of Ruschuk, Silistra, Shumen, Trytova, Sophia, Vratsa, Vratza, etc., with the exception of about twenty villages and three towns), the sanjak of Slivnitz (except a few villages), the district of Sisipol, the town of Philipopolis, the district of Stanimaka (with the exception of a few villages), and the metropolitan diocese of Philippopolis (except a few monasteries). The firman further provided that the powers of the exarchate be defined by an organic code, which was to be in conformity on all points with the established laws and religious principles of the Orthodox Church; but to exclude entirely, on the other hand, all interference, direct or indirect, on the part of the patriarch, with monastic affairs, and merely subject to the election of the exarch and the bishops. The exarch was to be named by imperial berat. He was to be bound, in conformity with ecclesiastical rules, to commemorate the name of the patriarch of Constantinople, and the synod of the exarchate was to be bound to submit to the same pontiff, the patriarch of Constantinople. Although the patriarch of Constantinople at first excommunicated all who availed themselves of the firman and connected themselves with the Bulgarian exarchate, the latter rallied more and more all members of the Orthodox Church in the Balkan states, who were influenced by the Pontificium of Berlin of 1878, which provided for the establishment
of a tributary principality of Bulgaria, and an autonomous province of Eastern Roumelia, in both of which countries the Bulgarians are the predominant race, made the claim to be received in the Greek question on the basis of independence of both the sultan and the patriarch of Constantinople, and cannot fail to complete, ere long, the organization of a national Bulgarian Church, comprising all the Orthodox Christians who speak the Bulgarian language, and enjoying an independence equal to the national churches of Russia, Greece, Roumania, and Servia. The jurisdiction of the patriarch of Constantinople is thereby restricted to those Christians of the Eastern Orthodox Church who are of the Greek nationality. See Russian-Greek Church.

The office of the patriarch is intended to be held by the occupant for life; but the Porte may remove him on account of high-treason, and the synod may ask the Porte for his removal on account of bad administration and of heresy. Charges of the first class are very frequent; and as it is the pecuniary interest of Turkish officials to have the patriarchs removed as often as possible, they are always found willing to co-operate in such removal. Depositions of patriarchs are therefore very frequent. The patriarch is assisted by a "Holy Synod" (Eleos), which consists of from ten to twelve metropolitans, besides the patriarch, its president. The patriarch has the right to select them, with the exception, however, of the metropolitans of Heraclea, Cyzicus, Nicomedia, and Chalcidon, who are members ex officio, and among whom, as they are so near the capital, the patriarchal seal, which consists of four parts, is divided. As the keepers of the patriarchal seal must always be present in Constantinople, the four metropolitans occupy a peculiar position, which the Porte recognizes by specially enumerating them in the berat of the patriarch. The patriarch has no right to send them to their dioceses. He may increase the number of the members of the synod, but is not allowed to reduce it below ten. It is customary for eight of the metropolitans who are members of the synod to be present at Constantinople. They are called "the prominent" (ýepeprav), and are addressed as "the holy old ones" (ýeowýçov). In 1847, the Porte desired to add to the synod, for all questions not relating to the discipline of the Church, three lay members—the grand vizier and the bishops of the principal dioceses of Samos, Vegorides; and a rich merchant of Chios, Pechiari, generally called Messesini; but the synod opposed the plan so strongly that it was abandoned by the Porte. According to a habit which is expressed in the name, it is the custom of the synod to meet four times a year, and all the business is transacted by solemn synods; the synod alone has judicial and punitive power over the patriarch; and the deposition of the patriarch by the Porte, except in cases of high-treason, takes place only at the request of the Holy Synod. The most important right of the synod is the election of a new patriarch. The patriarch's jurisdiction is limited to the provinces inhabited by Greeks and subjects of no other faith. The synod is assisted by a chancellor and a registrar, who take care of the archives; besides these, the synod has its own ecclesiastical hospital, and supports a Greek college, which is attended by pupils of all the Christian churches. The synod also maintains a printing-office, and publishes a gazette; it is assisted by a government fund, and is exempt from the poll-tax, but sustains a certain tax on the fruits and wine which are brought into the capital from the provinces. It manages the Church property, and has the power of collecting taxes, and keeps the seals of all the monasteries. It has its own seal, consisting of four pieces, one of which is kept by the patriarch of Constantinople, and the other three by metropolitans elected by the synod. The sessions of the synod are generally held on Sundays and holidays, and the sittings are secret; there is no need for their execution a firman of the sultan. When a new patriarch is to be elected, the members of the synod, and the archbishops and bishops present at the time in Constantinople, assemble at the synodicon, or patriarch's palace, which is situated in the Fanar, or Bazaar, of the Greek quarter. This assembly designates by acclamation, and the shout of ááóáó (worthy), the candidate of its preference. The election, being thus completed, the minutes are signed by all present, and an official report is made to the Porte, which then orders the berat to be drawn up. This official berat, for which the synod is responsible, enumerates all the rights belonging to the patriarch and the synod. On the day after the election, the new patriarch officially visits the grand vizier, who presents him with a magnificent suit of clothes, consisting of a cu´ław (a long silken robe), a cloak, a black capuchon, and a patriarchal hat; moreover, with a finely wrought patriarchal staff and a white horse. The patriarch pays also to the other ministers of the Porte an official visit. Soon after these visits follows the intonization, an act of great simplicity, which is performed by the metropolitan of Heraclia. The ecclesiastical rights of the patriarch are very extensive. He has superior jurisdiction over all the metropolitans, the bishops of the synod, and all the members of the synod. He has supreme jurisdiction in all affairs relating to marriage and wills. Complaints against bishops can be decided by the government only with the concurrence of the patriarch. The arrest of a Greek prelate requires the consent of the patriarch, and the permission of his officers. He has the right, without restraint, to excommunicate any member of the church; to deny ecclesiastical burial, etc. He enjoys the privilege of consecrating the holy oil, and has in all dioceses the right of the stiroprepia, i.e., the right, at the foundation of a church or a monastery, to erect a cross on the spot where the altar is to stand, and thereby to subject to his control such church or convent. The civil jurisdiction which the patriarch enjoys as the head of the "Greek nation" (which means, in the official language, all the members of the Eastern Church), is in some respects more comprehensive because it extends also over the other patriarchal dioceses. This power, however, is on the wane. As has already been indicated, the non-Greek nationalities have either achieved their entire independence of Turkish rule, or, like the Bulgarians, have received temporal concessions, which give them a connection with the patriarch of Constantinople, whose jurisdiction, ecclesiastical as well as civil, will be restricted to the Church members of the Greek nationality. The patriarch has his own court, before which especially cases of minor importance are brought, not only between Greeks and Greeks, but also between Greeks and people of other churches, even between Greeks and Turks. An appeal can, however, be had from the patriarch's court to the Turkish courts. The revenue of the patriarch is considerable. He inherits the property of metropolitans, bishops, priests, monks, and nuns who die without leaving a will. If there are no legal heirs, the property passes into the hands of the patriarch; he may bequeath the patriarch up to one third of their property. Other sources of revenue are the fees for ordination, the tax on the installation of metropolitans and bishops, the annual contributions from the bishops and from the convents which are immediately subject to the patriarch, the income of ecclesiastical churches, and the income of the bishop and each layman of his diocese, the fees of his chancellor, fees for every marriage and burial, etc. The patriarch has the right to have all these dues collected by special commissaries, who, if necessary, can invoke the aid of the government officials. The patriarch is exempt from all the ordinary taxes, and is subject only to the decrees of the government as a special tax, and to make frequent presents to the ministers. The patriarch is assisted in
The administration of the patriarchate by a number of officers. They are divided into two choirs—one at the right, and the other at the left. The former consists of three sections, each of which embraces five persons, and is therefore called a πιστικός. All these offices were formerly held by members of the nobility, and the temporal possessions of those which required an ordination or had the superintendence of convents, were in the hands of the noble Greek families, the so-called Phanariote. The occupants had a vote at the election and deposition of the patriarch. At present, most of these offices are more titles. The only office which has an important political position and considerable influence is the grand logothete (μεγάλος λογοθέτης), or the grand keeper of the seal. He is elected by the patriarch and Holy Synod from among the Greek nobles for lifetime. He is confirmed by the Porte, and can only be removed by the concurrent action of both powers. The patriarchate conducts through him all negotiations with the Porte relating to its secular privileges; and all the official communications from the patriarch to the Porte pass through his hands. He has the right to countersign all synodal resolutions relating to the appointment of metropolitanans and bishops, and he receives certain fees for drawing up the official documents. See Patriarchs.

The three patriarchs of Alexandria, Antioch, and Jerusalem are not subject to the ecclesiastical jurisdiction of the patriarch of Constantinople, but are co-ordinate to him. The reason is that they are appointed and confirmed upon them the same rights, and each of them has a synod which has the same rights as the Synod of Constantinople. They are inferior to the patriarch of Constantinople only in so far as they have no civil jurisdiction. The patriarch of Alexandria has jurisdiction over the Greek churches of Egypt, Libya, Arabia, and Nubia; the patriarch of Antioch, who reside in Damascus, over those of Syria, Cilicia, Mesopotamia, Isauria, and other Asiatic provinces; the patriarch of Jerusalem, who resides at Galata, a suburb of Constantinople, over those of Palestine. The aggregate territory of the three patriarchates is enormous, but small compared with that of Constantinople. Metropolitans with suffragan bishops are rare in the Turkish empire. The name metropolitan or archbishop is generally only a title which confers a higher dignity than the title bishop, but not a greater jurisdiction. The title of metropolitan is especially given to the bishop of the largest Greek city. As bishops must be unmarried, they are generally taken from the monasteries. If a layman is to be ordained a bishop, he has first to take all orders up to priesthood, and then can receive the episcopal ordination only after the expiration of thirty days. The candidate must be at least thirty years of age, and at his ordination three bishops must be present. Bishops are bound to reside in their dioceses; and if a bishop is absent from his diocese for more than six months, except it be by order of the patriarch, he is deposed. The bishop has entire control of the property of the diocese, and can impose taxes upon his diocesans. Without his permission, no convent can be built within the diocese. The revenue of metropolitans and bishops is derived from the same sources as that of the patriarch. They receive annual contributions from the priests and the laity of the diocese, besides fees and inheritances. The income of many bishops is considerable. The metropolitan and bishops have also an influential position in the political administration of the empire, as they are, in virtue of their office, members of the administrative councils, by which the reins of the vilayets are assisted. In 1866, patriarch Gregory VI and the Holy Synod imposed a tax the amount of which was equal to 100,000 liras a year, which was to be used to establish in their dioceses an ecclesiastical committee, after the model of the one existing in Constantinople, for consulting on the spiritual interests of the dioceses. All the diocesan committees send reports to Constantinople, and these receive advice. The committees consist of not less than three members, who are selected from among the educated, virtuous, and zealous clergy. One member of the committee has to examine the candidates for ordination, and to instruct and guide the confessors. A second member has to superintend the printing and the sale of books, the ecclesiastical discipline, and the spiritual interests of the monasteries. He is appointed without his permission. The third member superintends education and preaching. The secular clergy are mostly uneducated and poor, and, to support themselves and their families, they often carry on some trade, cultivate a farm, and perform other manual labors. The number of priests is not limited by the councils, and on every Sunday and holiday collections are taken up for the purpose. The koja bachi, or chief of the congregation, administers the financial affairs, and has, in particular, to take care of the support of the priests, the churches, and the schools. No one can be admitted to a male or female seminary without an examination, or before being ten years of age. Besides the monks and nuns who live in convents, there are cremites on Mount Athos, and anchoress in Macedonia. See Monks, Eastern.

The number of metropolitanans and bishops who were subject to the patriarchs of Constantinople before the churches of Roumania, Servia, and Bulgaria had severed their connection with him amounted, according to Silbermagl (Verfassung sämmtlicher Kirchen des Orients [1865]), to 181, of whom 92 belonged to Europe, 21 to Asia, and 68 to the Asiatic provinces. In consequence of the decay of the Turkish empire, and the loss of the western provinces, the dioceses are now no longer subject to the jurisdiction of the patriarch, which, ere long, may be restricted to the dioceses in which the people are of the Greek nationality. Under the patriarch of Antioch were 12 dioceses, and to this patriarchate also belonged the archbishop of Cyprus, who is exempt, and has under his jurisdiction 6 suffragan bishops. Under the jurisdiction of the patriarch of Jerusalem are 14 archbishops and bishops, under that of Alexandria 4. The population of the patriarchate of Alexandria is reported as only 500 souls; that of Jerusalem is 15,000; while the patriarchate of Antioch comprises 29,000 families. The total population connected with the Greek or Orthodox Eastern Church of Turkey, after the great territorial changes made in 1878, was estimated at 3,800,000 (see Applonia's Annual Cyclopedia, 1878, art. "Greek Church"); but of this number only a small part belongs to the Bulgarian dioceses of Eastern Roumelia, which have no longer any ecclesiastical communion with the patriarch of Constantinople. Of the convents of the Church, which are still numerous, the most celebrated are those on Mount Athos (q. v.). Of late, education has begun to make great progress among the population connected with the Greek Church. Two theological seminaries have been established, one on the island of Chalki, near Constantinople, and the other at Jerusalem; and no one is henceforth to be appointed as bishop who has not been educated at one of these institutions, or is not fully up to the standard of the education there imparted. A flourishing teachers' seminary, according to the German model, has been established at Salonika, in Macedonia. See Eastern Church.

2. The Armenian Church.—For more than three hundred years nearly two thirds of ancient Armenia has been under the rule of Turkey [see Armenia]; and, therefore, although the head of the Church (the catholics of Echmiadzin) is now a subject of Russia (q. v.), the large majority of the adherents of the Armenian Church are still to be found in Turkey. Among the Armenian bishops of Turkey, the patriarch of Constantinople, who is the highest bishop in the hierarchy, can only be appointed by the catholics of Echmiadzin. An Armenian diocese was established at Constantinople as early as 1807. Archbishop Joachim of Bursa, was raised to the rank of patriarch of Constantinople in 1461 by the Sultan Mohammed II, and he was at the same time appointed the civil head of the Armenian nation. The
patriarch is elected by the notables and the prominent clergymen of the Armenian community of Constantinople, and is confirmed by the Porte. Formerly the Armenian bankers had the ascendency in this assembly, but the chief notables from the churches are now the chiefs of the Turkish government obtained the leading influence. The patriarch is entirely dependent upon these laymen, who appoint a coadjutor, or have him removed by the Turkish government, whenever they please. The new patriarch has to make a profession of faith, which consists of nine articles of which designation of the patriarch the vicar of Christ. The benediction which the patriarch receives from the Porte confers upon him a direct power over the priests and laity of his diocese. Like the catholicos, he has the right to ordain bishops and to consecrate the holy oil. With the exception of the patriarch of Jerusalem, he can appoint metropolitan and bishops throughout Turkish Armenia; remove, exile, and recall them; divide or unite their dioceses. The entire property of the Church is under his control; in the administration of it he is, however, limited by the lay synod, which consists of twenty members elected by the people and confirmed by the Porte. Moreover, he is assisted in the exercise of his ecclesiastical functions by a clerical synod consisting of his officials. As he has also civil jurisdiction, he has, like the Greek patriarch, his own court and a patriarchal prison. He is the civil head not only of the Armenian nation, but also of the Army. In the case of the basileus, all between the Turkish government and the Armenians pass through his hands; and even the Armenian patriarch of Sis and the bishops not directly subject to his jurisdiction receive their benedictions through him. Like the Greek patriarch, he enjoys a number of honorary rights and exemptions from taxes; but in return, he has to pay an annual tribute to the Porte. His revenue consists chiefly of taxes of installation and annual contributions from bishops; fees for ordination, for the holy oil, for marriages; inheritances and donations. Besides the patriarch of Constantinople, the Armenian Church of Turkey has patriarchs at Sis, in the vilayet of Adana, at Jerusalem, and at Aghtamar, on the island of Van. The first patriarch of Sis was elected in 1440, when the clergy of Sis, after the death of the catholicos Joseph III, feared lest the residence of the patriarch, which had been at Sis since 1254, might be removed to Echmiadzin. In 1839 another Sis patriarch was expelled from Sis, and the Sis bishops of the Turkish government of Constantinople, the patriarch of Sis hurriedly proceeded, conjointly with the people of Sis, to the election of a catholicos. The bishops and vartabeds met, however, in 1441, at Echmiadzin, and elected as catholicos the monk Hyrakos, who was almost generally recognised by the Armenians, but, in order to get a permanent patriarch, the privilege was conferred upon Sis to be governed by a patriarch, on condition, however, that he receive the holy oil from the catholicos as a sign of his submission. The condition was accepted, and from that time Sis has had its own patriarch. According to a concordat concluded between the catholicos of Echmiadzin and the patriarch of Sis, the jurisdiction of the latter was to extend over the Armenian churches of Cilicia, Syria, Egypt, and Palestine; but, as the bishops of Jerusalem made himself independent in the middle of the 17th century, his jurisdiction since been limited to the Armenian churches of Armenia Minor, Cappadocia, and Cilicia. The patriarch of Sis has the title "Patriarch and Primate of Armenia Minor and the Armenians who are in Cilicia, Syria, and Palestine, Min- ister of the Right and of the Throne of St. Gregory the Illuminator." The patriarchate of Jerusalem has been in existence since the middle of the 17th century, when the catholicos Philophenos conferred upon the archbishop of Jerusalem the right of consecrating, himself, the holy oil; and the archbishop consequently assumed the title of patriarch, and began to receive the bishopric of Jerusalem. However, ceased long ago to exercise these functions; and his powers have been greatly curtailed, as the patriarch of Constantinople calls him to account when he pleases. In order to guard as much as possible his own independence, the patriarch procures from the Porte a number of bishops with whom he supports in Constantinople an agent of his own. He has to pay an annual tribute, not only to the Porte, but to the pasha of Damascus. He is elected by his suffragan bishops, and has his residence in the monastery of St. James at Jerusalem. His income is derived from the revenue from the same sources as those given for the bishopric of Constantinople, and the presents from the pilgrims to Jerusalem, constituting an element of special importance.

In 1114 bishop David of Tornik made himself patriarch of Aghtamar, in Lake Van, and assumed the title catholicos. The schism has continued to the present day; but the patriarchate is of little importance, since its jurisdiction extends hardly any farther than Lake Van. The patriarch is elected by the bishops and clergy under his jurisdiction, and is supported by the revenue of the monastery on the island of Aghtamar.

The metropolitans, or archbishops, are not distinguishable from the bishops by any greater jurisdiction, but only by some honorary rights. The catholicos can only be elected out of their number. The bishops are regularly elected from the unmarried vartabeds, and only occasionally, and by special permission of the catholicos or the patriarchs, from the monks, according to the example of the Church of Rome. The bishop of Jerusalem is generally elected by the clergy and the heads of families, and after the election he is presented for confirmation to the catholicos or the patriarchs, who appoint several (generally three) bishops for examining the candidate. It is required that he be fifty years of age, of legitimate descent from the father and mother's side, and well versed in the Holy Scriptures and the canonical law. Many of the metropolitans and bishops have no dioceses, but live in convents, and there hold the office of archimandrite. Many of them are at the same time vartabeds. The patriarch of Constantinople, according to the regulations made by the provincial council on Nov. 20, 1830, has under his jurisdiction 18 archbishops, or metropolitans, and 35 bishops. The patriarchate of Sis embraces three towns and forty villages. Towards the close of the 16th century the patriarch of Sis still had 29 archbishops and bishops under his jurisdiction. The patriarch of Jerusalem embraces the churches of Palestine, Syria, Akra, and Tripolis. His residence, in the monastery of Mar Yakub on Mount Zion, was built in the 11th century, belonged to the Armenians as early as 1288, and has been in their undisputed possession since 1666. Besides the patriarch of Sis, 5 suffragan bishops and more than 100 priests live in the monastery. The total number of suffragan bishops is reported to be 14. The diocese of the patriarch of Aghtamar comprises two towns and thirty villages. In the second half of the 17th century he had under his jurisdiction from 8 to 9 bishops residing in the monasteries on the shore of Lake Van. The population connected with the Armenian Church is estimated at about 2,400,000, of whom about 400,000 are in the European dominions of Turkey. See ARME-

NIA N CHURCH.

3. Oriental Catholic Churches. Besides the Greeks and Armenians, Turkey has two other Oriental churches the so-called Nestorians and Jacobites. Both have been fully treated in former volumes of this Cyclopaedia. See Jacobites; Nestorians.

4. The Roman Catholic Church in Turkey. There are only a few Roman Catholic congregations in the provinces of the Turkish empire which have always been in connection with the Church of Rome. They are chiefly to be found in Albania. The foundation of other congregations dates from the time of the crusades, which established the Latin Church on a permanent footing. See also in the Roman Church and in the Mediterranean States.
cial intercourse between the Balkan peninsula and the Catholic nations of Western Europe increased the number of Latin congregations in all the large cities of the empire. Finally, the unceasing efforts of the numerous missionaries who, as the Church of Rome has supported in all parts of the empire have won over fractions of all the various Oriental Christian denominations in which the empire abounds. These fractions have been allowed by the pope to retain a number of national and ecclesiastical peculiarities; and, while they have adopted the doctrines of the Roman Catholic Church, recognise the pope as the head of the Church Universal, and must be recognised themselves, in the fullest sense of the word, as part of the Roman Catholic Church, they appear, especially in consequence of the retention at divine service of a rite different from the Latin, as a kind of semi-independent division of the Church. A correct view of the actual strength of the Roman Catholic Church in the Turkish empire is best obtained by reviewing the several rites separately.

The Latin rite embraces the Roman Catholics of all these nations except the United Armenians, who form their own civil church. The head of the Latin rite is a layman, who has the title Vettii (representative). He is assisted by four deputies of the Latin population, with whom he constitutes a permanent council called the Latin Chancery. The functions of this council are similar to those of the patriarchate in the Venetian and Greek churches. 

(1.) The Latin Rite.—A Latin patriarchate was established at Constantinople in 1203, in consequence of the crusades. The occupant received a rank next to the pope. When Constantinople, in 1453, became the residence of the sultan, the Latin patriarch transferred the seat of the patriarchate to Venice, and sent to Constantinople as their representative a vicar, who for a long time was only a monk. When the Catholics, in consequence of their increasing number, applied, for a bishop, the Propaganda prevailed upon the patriarch to appoint an assistant bishop for Constantinople, and to pay him a regular stipend. A Latin patriarchal vicar, sometimes suffragan of the patriarch. After some time, the Propaganda found it necessary to appoint, in its turn, an apostolic patriarchal vicar. When, after the middle of the 17th century, the patriarch took up his residence at Rome, and the patriarchate of Constantinople became a mere titular see, the diocese of Cessidium, which was conferred upon a prelate residing in Rome, the apostolic vicar was invested with full jurisdiction over all Catholics of the Latin rite. The population of his diocese, which extends over Thrace and the opposite coast of Asia Minor, is estimated at about 15,000, or 25,000 inhabitants of the Latin rite. The former archbishopric of Sophia, which had before the late war a Latin population of about 8000, and of the diocese of Nicopolis, which had a population of about 3000, are no longer under Turkish rule. Both the towns of Sophia and Nicopolis lie within the new principality of Bulgaria. A considerable portion of the archbishopric of Scopia, or Uskub, in Macedonia (now the western part of Roumelia) has been annexed to Servia. The whole diocese numbered before the war about 8000 Catholics of the Latin rite. Before the enlargement of the principality in 1878, the entire Roman Catholic population, numbering about 4000 persons, was included in the diocese of Belgrade and Semendria [see Servia], which belonged as a suffragan see to the ecclesiastical province of Antivari. The two vicariates apostolic of Moldiva and Wallachia, numbering in 1878 an aggregate Roman Catholic population of 114,000, now belong to this diocese. There are two vicariates of Bosnia and Herzegovina, which embrace the entire Roman Catholic population in the two provinces after which they have been called, were in 1878, by the treaty of Berlin, placed under Austrian administration. The Catholic population in these counties is enormously increased by the northern and north-western districts of Bosnia, which before the conquest of the country by the Turks belonged to Hungary. The bishop of Bosnia died, in consequence of the Turkish conquest, to Hungary, and established his residence at Teszevar. The occupant of this see still has the title bishop of Bosnia and Sinj, and it has been included in the jurisdiction of a foreign prelate, a vicar apostolic was appointed for the Catholics of the Turkish provinces. The Catholic population is estimated at about 149,000, that of Herzegovina at 42,000. In the European provinces remaining under Turkish rule the Roman Catholic Church has the greatest strength in Albania. There are two ecclesiastical provinces in Albania, Antivari-Scutari and Durazzo. The latter has no longer any suffragan see, and consists only of the archdiocese of Durazzo. The archdiocese of Antivari and the diocese of Scutari were united in 1867, at which time they had an aggregate Roman Catholic population of about 33,000. The suffragan sees of Antivari and Durazzo are Sappa, Pulati, and Alessio, all in Albania, with an aggregate population of about 42,000. The diocese of Belgrade, in Servia, which has already been referred to, also belongs to this ecclesiastical province. The island of Sado, which belongs to Asia Minor, has still an episcopal see, although the number of Roman Catholics is less than one thousand. It is a suffragan see of the archdiocese of Naxos, which belongs to the kingdom of Greece. In the Middle Ages, while this island was under Venetian rule, it was a free, autonomous bishopric, and the Roman Catholic population was numerous; but during the Greek war of independence nearly the entire Christian population was exterminated or sold into slavery. The population of Cyprus, which in 1878 was placed under English administration, has rapidly increased during the last twenty years, and the Roman Catholic Church there numbers about 10,000 Catholics of the Latin and Greek rites, and 3000 Maronites. The flourishing city of Smyrna, in Asia Minor, has an archdiocese with about 15,000, nearly all of whom live in the capital. The archbishopric in this city was restored in 1818 after several centuries of persecution. The see of the diocese of Canda, which, after being long conferred as a title in partibus infidelium, was restored in 1874. Besides these dioceses, the Church of Rome has an archbishop of Babylon, who resides at Bagdad. For the Roman Catholics of Jerusalem, who were formerly under the jurisdiction of the patriarchate of Antioch, an archbishopric was established in 1847, the occupant of which received the title of patriarch. The number of Roman Catholics in Palestine is estimated at about 15,000. Two "apostolic delegations" have been established, one called "Asiatic Turkey," and embracing Mesopotamia, Kurdistans, and Armenia Minor, and the other apostolic vicariate of Aleppo and Asia Minor. The number of Roman Catholics in all these dioceses and ecclesiastical districts is small, but the bishops and the comparatively numerous orders display a considerable activity among the Christians of the Oriental rites. Several Catholic communities have been collected in the commercial towns of the Arabian coast. They are administered by the apostolic vicar of Aden. The number of Catholics in the African dependencies of Turkey is small, but is increasing by immigration from Catholic countries of Europe, especially France and Italy. The French population residing in Egypt in 1877 amounted to 17,000, the Italian to 13,900, the Austrian to 6300; the large majority of all these are Catholics. The patriarchate of Alexandria, like that of Antioch in Asia, is now a mere title conferred upon an Italian prelate who resides in Rome. For the 25,000 Catholics of Tunis the Church has an apostolic vicariate, and for the 3000 of Tripoli a prefect apostolic.

(2.) The Armenian Rite.—The Church of Rome began to gain a firm footing among the Armenians at the time of the crusades. See ARMEAN CHURCH. Although the bulk of the Armenians shun all ways of union with Rome, considerable numbers accepted the union, and, retaining the rites of the national Church,
were organized into a United Armenian Church. The Mechitarists (q. v.) have gained for this ecclesiastical community a greater literary distinction than can be claimed for the other Christian churches in Turkey. In regard to their political rights, the United Armenians were subject to the jurisdiction of the patriarch of the National Armenian Church until pope Pius VIII, in 1830, succeeded, with the aid of France and Austria, in making them independent. He erected at Constantinople the see of an archbishop-primate for the Catholic Armenians, who was to be immediately subject to the holy see. At the appointment of the first primate the pope appears to have taken into consideration the national wishes, and to have conceded to them the right to propose three candidates for the vacant see, from whom the people were to choose the one whom they desired. These three candidates were an Armenian, Anto, a papal nuncio, and Hassan as successor of the primate, without consulting the nation. By a brief of April 30, 1850, pope Pius IX erected the towns of Anycra, Artvin, Brousa, Erzurum, Isphahan, and Trebizond into episcopal sees of the United Armenians, and made them suffragans of the Armenian archbishop of Constantinople. The same brief appointed the bishops of these sees without consulting the nation. The United Armenian nation gave its consent to the establishment of the sees, but refused to recognize the bishops, because they had not previously been consulted. After some time, they yielded this point also, in order to prevent a schism; and the Turkish government, through the mediation of France, gave to the new bishops the necessary benediction. When the pope established the see of an archbishop-primate at Constantinople, it was intended to confer upon him also the secular jurisdiction over the Catholic Armenians; but the Porte did not recognize the primate, and the church was governed by a patriarch of 1831, a priest of the Order of Mechitarists with the title of prefectura nationalis. At the request of the French ambassador, after some time, a patriarch was appointed, but without any ecclesiastical functions, and having only those secular rights which are connected with the offices of the Greek and the Gregorian-Armenian patriarchs. The patriarch was to be elected by the United Armenian community, and to be confirmed by the Porte. He was to be assisted by a council of administration consisting of twelve members, who were likewise to be elected by the nation and to be confirmed by the Porte. Thus the Pope, by the mediation of the Greeks, assumed the jurisdiction over all the United Eastern churches; but, in consequence of the religious controversies and inner dissensions which arose, the patriarch lost the right to represent the other Catholic nationalities at the Porte, and this right passed over to the see of the Latins. In 1851, at the synod of Eupatoria, the Pope of Rome was elected also patriarch of Cilicia, and assumed as such the name Anthony Peter IX. Thus for the first time the highest ecclesiastical dignity of the United Armenians, the patriarchate of Cilicia, was united in one person with the civil headship of the United Armenian nation which was attached to the office of the primate of Constantinople. Simultaneously with confirming the new patriarch, pope Pius IX, in July, 1867, issued the bull Reverentia, which abolished the rights that hitherto the United Armenians had enjoyed with regard to the appointment of their patriarchs and their bishops, and reserved for the pope rights hitherto not exercised by him. The opposition which at once manifested itself against this bull led in 1870 to an open schism. The opponents secured the assistance of the Turkish government; Hassan was exiled from Constantinople and eventually arrived in France. A synod of the exiled Armenian clergy elected a patriarch of the United Armenians. Besides, a number of bishops sympathizing with Kupelian were appointed for United Armenian dioceses. Notwithstanding repeated excommunications by Rome, the party headed by Kupelian remained in opposition to the pope, and associated itself with that of the Greeks in Western Europe. The Kupelians continued for many years to enjoy the patronage and active support of the Turkish government, but never succeeded in bringing over to their side the majority of the United Armenian laity. In 1876 a general amnesty, granted by the new sultan, Mutsafer, was renewed. In 1888, the Pope appointed Illumit Hassan to return to Constantinople. The schism continued, however, until 1879, when the efforts made by the papal delegates and the ambassador of France secured the submission of Kupelian and the other bishops of the opposition, and the entire end of the schism.

(3.) Other United Oriental Churches. The Roman Catholic Church has also gained over the entire tribe of the Maronites, as well as portions of the Nestorians and the Jacobites in Asia, and of the Copts in Egypt. The United Nestorians are generally called Chaldeans, while the United Jacobites are designated United Syrians. These last are numerous. See also the articles MARONITES; CHALDEANS; COPTES; JACOBITES. The aggregate number of these religious denominations is not large. The number of Chaldeans (inclusive of the congregations in Persia) is estimated at from 20,000 to 30,000, that of the Syrians at from 9000 to 20,000, that of the Copts at 10,000. From 1870 to 1879 almost the entire community of the Chaldeans, including their patriarch, Andu, and all their bishops, was in a state of open rebellion against Rome. The patriarch desired to extend his jurisdiction over the Chaldeans of St. Thomas in British India, who, like the Chaldeans of Persia, are subjects of the Indian government. Rome objected to this, desiring the Christians of St. Thomas to remain as heretofore under the jurisdiction of the vicar apostolic of Verapoli, who is of the Latin rite. The Chaldeans, moreover, protested against the Roman bull, issued in 1869, which forbade the patriarch to ordain bishops without the previous approbation of the pope. The Chaldeans had possessed and exercised this right from the time when they joined the communion of Rome, and they denied the right of the pope to abolish it without their consent. The patriarch and the bishops long resisted all the efforts made by Rome. One of their bishops visited India and was received by a large portion of the Christians of St. Thomas to place themselves under his jurisdiction, and withdrew from that of the Latin vicar apostolic of Verapoli. At length, however, they relented in their resistance; and, after the death of patriarch Andu, the pope succeeded, in 1879, in securing the submission of the Chaldeans. The election of a new patriarch who declared himself willing to concede all the demands made by Rome. See THOMAS (ST.), CHRISTIANS OF.

(4.) Protestantism. The most important Protestant churches in the Turkish empire are under the care of the American Board of Missions in the United States, and the Rev. Levi Parsons were appointed by the American Board in 1818 missionaries to Palestine, and arrived at Smyrna in 1820. In the next year Mr. Parsons went to Jerusalem. A printing-press, designed to print books for Turkey, was set up at Malta by the Rev. Daniel Temple in 1829, and the press was removed in 1838 to Smyrna. The Rev. Messrs. William Goodell and Isaac Bird were stationed at Beirut, where they began the Syrian mission in 1825, and opened schools the next year. In the same year the circulation of the Scriptures was forbidden to the government. The press was suspended for nine years after the death of Mr. Fisk, in 1825, and the mission in Syria was suspended for a short time in 1828. It was soon resumed; the Rev. William Goodell was appointed to Constantinople, and a deputation was sent to visit the Armenian populations in the empire. The Armenians of the exiled Greek church elected a patriarch and ecclesiastics at Constantinople in 1831, and was at first welcomed by them. Schools were opened near Constantinople, and in 1834 stations were established at Trebizond and Brousa. The Greek and Armenian ecclesiastics became jealous of the progress of the missions, and closed them; but in 1839 the new sultan made the first of a series of concessions of religious liberty. In 1841 the
Rev. Cyrus Hamlin opened a school at Bebek, near Constantinople, which was the beginning of what is now Robert College.

Churches were formally organized at Constantinople, Alexandria, and Trebizond in 1846. In the next year, the Protestants were recognized by the government as an independent community, and in 1850 they were accorded a charter, placing them on the same basis as the other Christian communities of the empire. In 1866 the sultan granted, and in 1860 formally proclaimed, the full rights by which with a board of trustees the equality of all religious rights were conferred upon all classes. The missions in Syria were transferred to the Board of Foreign Missions of the Presbyterian Church in the United States of America in 1870. The churches of the American Board are distributed through a territory extending from Mosul, on the Tigris, to Monastir, in Macedonia. They are arranged into four missions, which are known as the Eastern Turkey (Armenia), Central Turkey (embracing the country south of the Black Sea), Western Turkey (Asia Minor), and European Turkey (Constantinople, Eastern Roumelia, Bulgaria, and Macedonia) missions, and include 90 churches with 7,900 members. The Presbyterian Church has 12 churches in Syria, with 716 communicants. The Synod of the Reformed Presbyterian Church of North America has a station at Latakia, with 94 members; the Free Church of Scotland has two missionaries, with 36 members; an independent society has in Syria, of the Friends have 14 members, all in Syria. The Rev. Samuel Gobat, an agent of the Church Missionary Society, went to Palestine in 1841, and was afterwards appointed bishop of Jerusalem. He founded schools, which passed in 1877 under the control of the Church Missionary Society. This society has 12 native Protestant congregations in Palestine, having 1,108 members. Other societies engaged in Palestine are the London Missionary Society, the Jewish Mission of Berlin, the Crischona Mission, and the Kaiserwerth Deaconesses' Association.

The Methodist Episcopal Church has a mission in Bulgaria, begun in 1857, which included, in 1878, 5 stations, 38 members, and 13 probationers. The Disciples of Christ appointed a missionary to Constantinople in 1878. The mission of the United Presbyterian Church of North America in Egypt, after twelve years of development, has 9 churches and 947 communicants. The Protestant churches have in all the empire about 858 preaching-places, more than 100 ordained missionaries with as many churches, and about 10,000 communicants. Besides these, the Jewish mission societies of the Church of England and the Free Church of Scotland, and the Irish Presbyterian Church have stations and schools at Alexandria, Smyrna, Beiruth, Constantinople, Salonica, Adrianople, and Rustchuk. The Protestant religious work is supplemented by efficient schools of every grade. The American Board has 300 common-schools, 16 boarding-schools for girls, and 12 seminaries and training-schools, with a total attendance of more than 11,000 pupils; the Presbyterian Mission in Syria has 84 common-schools, 3 high-schools, and 2 female seminaries, with a total of 4097 pupils, a college, and a theological seminary; the Reformed Presbyterian Mission has 476 day-school scholars; the Society of the British Syrian Schools and Bible Mission, 80 schools and 3000 scholars; and in Syria proper, not including Palestine or Asia Minor, there are 11,000 children in evangelical schools, of whom about one half are girls. In Palestine, there are under the control of the Church of England, the Society for the Propagation of the Gospel, and the British and Foreign Bible Society, 39 Protestant schools, which are attended by Mohammedan, Jewish, Druse, and Samaritan pupils. The United Presbyterians in Egypt have 39 schools, with 8199 pupils, and 6 theological students in the training-schools. The English Church schools at Cairo and Damietta have 258 pupils. In the mission schools, of those of the Synod of Scotland return 1702 Jewish and other than British pupils. At the Syrian Protestant College of the Presbyterian Mission at Beiruth instruction is given in the English language, while the Arabic is taught as a classic. The college has a faculty of 8 professors, and a board of trustees, of which had 28 students in 1877, and which has sent out several graduates, who are practicing as physicians in different parts of the empire. Robert College, near Constantinople, is not immediately connected with any Church organization, but is under Protestant direction, and is supported by a board of trustees composed of citizens of the United States. It has a faculty of 15 instructors, including American, European, Armenian, Bulgarian, Greek, and Turkish professors, and registered, in 1878-79, 151 students, among whom fifteen nationalities and all the religions prevailing in the empire were represented. Instruction is given in the usual collegiate subjects, and in fifteen ancient and modern languages. The college has a library of 6000 volumes. Central Turkey College, at Aintab, is also an independent Protestant institution, in which instruction is given in the branches of science and literature, the English, Turkish, and Armenian languages.

The American Board has a press at Constantinople, and the Presbyterians have one at Beiruth, at both of which religious, educational, and scientific books are published in the languages of the people. The Arabic Bible published at Beiruth is circulated in all Mohammedan countries; the Greek edition, of the friends, is circulated in all the languages spoken in the empire. The whole number of copies of books, tracts, etc., printed at the press of the American Board from the beginning of its operations to 1878 is 2,249,354, comprising a total of 225,989,988 pages, in the Armenian, Armeno-Turkish, Greek-Turkish, 2,300 students, and language of the people; and the whole number of pages printed on the Presbyterian press from the beginning to 1879 is 183,795,027.

The organization of Protestant churches has been generally confined to other than Mussulman populations—chiefly to the Bulgarians, and Armenians. It was until recently a capital offence, by the Turkish law, for a Moslem to become a Christian. More attention is now given to the evangelization of the Turkish population; but the number of Protestant Turks is still very insignificant. The Protstants have acquired a right of resident capacity which the community among whom they live, and have gained their esteem and confidence to a degree that is rarely accorded to persons professing a strange religion. See SYRIA, MISSIONS IN.
also a curious sect of Jews at Salonica called Memim, which signifies "turncoat." They believe in the fourteen sects of Judaism, which Miller in his life became with his followers Mohammedans; but these, again, have their religious differences, and are divided into three sects. They are still Jews at heart, but their trifling with two creeds makes them despised and looked down upon. They marry among themselves only, and live together in a particular quarter of the town. There are others of the same sect in parts of Russia. At Salonic they are Mohammedans in public and Jews in private life. The Jews have no hierarchy, but each congregation is independent, and is governed by its own chief rabbi; but they have a representative head at Constantinople, who, in the dispute of the faith of the Israelish nation in the empire. The khakhambashi at Constantinople has a court or council to assist him in administering both ecclesiastical and civil law. It is divided into two parts—first, the Megillas-i-irshadani, or spiritual council, composed of six grand rabbins, which, as its name implies, deals with questions relating to the Jewish religion; and, second, the Megillas-i-yemamani, or civil council, which deals with questions of civil law, and assists the Turkish courts in any questions relating to Jews. The same organization applies to each grand rabbi, who, in his turn, is assisted by two similar councils. As the Jewish law, like that of the Mohammedan, is explained by the teaching of the sacred books, the establishment of these councils forms a ready means of arriving at a judgment on all religious and civil cases arising in the Jewish community. The khakhambashi takes rank immediately after the Greek and Armenian patriarchs. The Jewish population of the Turkish empire is estimated at 138,000. The poorer are entirely dependent upon the liberality of the upper classes for education and relief in case of want, and the obligation is met in a most commendable spirit. They possess an institution called the 'Universal Israilish Alliance,' with which, in conjunction with the administration of education, etc. In 1875 the alliance had twenty-one schools throughout the empire, which gave instruction to 2094 children of both sexes, and of this number 809 were admitted gratuitously. The teachers of these schools are educated in the Rabbinical Seminary at Paris, and they give their pupils instruction in foreign languages and all the elements of a first-class education. The elementary schools, or talmudora, are crowded with children of both sexes, who are simply taught to read and write" (Baker). The estimates of the Jewish population in the Turkish empire vary greatly. It has already been mentioned that Baker gives his work on Turkey, gives the total number as 138,000, and that in the Asiatic possessions they are supposed not to exceed 50,000. The Servian statistician Jakabitch estimates the Jews in the immediate European possessions at only 55,000, distributed as follows among the several vilayets: Constantinople, 22,943; Adrianople, 18,492; Salonica, 7409; Monastir, 2566; Kossovo, 1238; Yanina, 4085; Creté, 3200—total, 55,018. The same statistician gives the number of Jews in Roumelia at 3965, in Bosnia at 6068, in Bulgaria at 8599—total in the Balkan provinces 18,634. In the African dependencies, the Jews are chiefly represented in Tunis, where they are supposed to number 45,000 souls. See Jews.

There are a number of sects peculiar to Turkey. The most prominent among them are the Auransias (q. v.) and the Devis. The number of gypsies is estimated at about 300,000.

VII. Literature.—For information on the religious denominations of Turkey, see Baker, Turkey (London and N. Y. 1878); Audouard, L’Orient et ses Peuples (Paris, 1867); Zur Helle von Samo [a Mohammedan dervish, precursor of the Ascetic, or Diplomat provisional state of the Kösher or Moslem emperors of the Ottoman Reiches (Vienna, 1877)]; Ubechini, Études Historiques sur les Populations Chrétienes de la Turquie d’Europe (Paris, 1867). (A. J. S.)

**Postscript.—** Since the above was in type, the political situation of Turkey has undergone no material change. The Turks at all times have much opposition to carrying out the provisions of the treaty of Berlin that a naval demonstration by the great European powers in the Archipelago became necessary in order to compel the surrender to Montenegrin of Dulegino, a seaport of Albania, on the Adriatic. Meanwhile both Greece and Turkey have been preparing for another war. While their military preparations, both parties declaiming the mediation of the other powers; but as none of these seemed disposed to aid either of the contestants, the latest advices (April, 1881) are that a compromise of the boundary question will bepeaceably effected (by the absolute cession to Greece of certain small points of dispute). The present important event is the partition of Bosnia and Herzegovina (Thessaly, as suggested by Turkey and recommended by the other governments), and that thus a new lease of life, for a short time, will be granted to the Turkish rule in Europe.**

**TURKEY, VERSIONS OF.** There exist a great many translations of the Scriptures which are used throughout the Turkish empire, but do not properly belong to Turkey alone, as the following list of versions, furnished to us by the Rev. Dr. A. W. Thomson, agent of the British and Foreign Bible Society at Constantinople, will show: Albanian, Gheg. | Judæo-Polish.
---|---
Arabic | Kardish.
Armenian, Ararat. | Kurdish, Armeno.
Armenian, Modern. | Meliss.
Assyrian | Roumanian.
Bulgarian, General. | Russ, Modern.
Bulgarian, Eastern. | Servian.
Bulgarian, Western. | Srylic, Modern.
Croatian | Turkish.
Greek, Modern. | Turkish, Armeno.
Hebrew | Turkish, Greek.
Judæo-German. | Turkish, Greek.

These versions have already been treated, more or less, in separate articles, or will be found in their proper order in the Supplement. Some of the most important translations—such as the Arabic, Turkish, Bulgarian, and Armenian—have been prepared entirely by American missionaries; and it is very interesting to know how their work is appreciated and regarded by scholars of other countries. The British Quarterly Review, in its January number, 1878, after speaking of the work done by Americans in the Turkish empire in respect to the Bible, literature, art etc., observes that "the moral, religious, and intellectual practice, and the improved condition of woman, thus goes on concerning the Bible translations:"

"The most important contribution, however, which the Americans have made to the literature of Turkey is found in the various versions which they have made of the Christian Scriptures. These translations are worthy of special notice, because, apart from the religious influence of the Scriptures, they are making a marked impression upon the intellectual life of the various nationalities of Turkey. Fifty years ago there was no version of the Scriptures in any one of the modern languages of that country. The task of making these translations was not an ordinary one. Regard must be had, on the one hand, to the uneducated classes—the style must be such that the common people would readily understand the meaning; on the other hand, in regard to the educated classes—the style must be sufficiently elegant and idiomatic to commend itself to the taste of those who are proud of the literary excellence of their ancient tongues. The Americans may fairly claim that they have succeeded in this difficult task, in respect, at least, to four of the important languages of the country. We refer to the modern Armenian, the Arabic, the Turkish, and the Bulgarian. The Turkish versions have varied somewhat, according to the department to which they were adapted, and we do not see why the Greeks, or the Osmanli Turks, could not with profit make use of the Arabic, or the Osmanli Turkish. The preparation of the entire Bible in the Aramaic-Turkish language is a tremendous work. A Turkish language written with the Armenian character was the life-work of the late William Goodell, D.D. The Rev. Dr. Higgins appears to have given many promisses of a medical version of a session of the Scriptures in the Arabo-Turkish, or Turkish written with the Arabic character; while at the present time a permanent version of which the Rev. Dr. Riggers is chairman, is engaged in an attempt to rectify all the Turkish versions of the Bible, and form one which may meet with the approval of all.
TURKEY, VERSIONS OF

The translation of the Scriptures into Arabic is the result of the labors of two accomplished American scholars—Rev. Robert D. and Rev. D.D. and Rev. D.D. We are assured by many who are capable of judging that this Arabic version of the Scriptures is worthy of the highest respect, and that it reflects great credit on the scholarship of the translators. The same is said of the translations of the Bible that have been made into modern Armenian by Rev. D.D. We cannot forbear quoting an extract from a letter from Dr. Riggs in regard to the time spent on this branch of his work: "In regard to the Armenian Bible," he says, "it is largely devoted to the Armenian and Bulgarian translations of the Bible. In the Armenian translations there were two small editions, intended partly to supply the existing demand and partly to secure criticalism and to leave room for correction. There is a considerable difference of opinion among scholars as to which of the two editions I gave most of my time for seven years, and to the Armenian more than half my time for eleven years. How long our committee will take to complete the Turkish version it is quite impossible to say. We spent a year on the four gospels. When we remember that these translations are all made from the original Hebrew and Greek; and when we remember, also, that the translations, when put in their permanent form, have been commended by the best Arabic, Turkish, Bulgarian, and Armenian scholars of Turkey; and when we recall, also, the great obstacles which the translators met in the first line through the press at Constantinople and Beirutt, we cannot refrain from expressing our appreciation, not only of their scholarship, but of the perseverance, diligence and steadfastness of purpose; and we are convinced that generations of men yet to come will join in this hearty commendation."

This speaks well of the work performed by these American scholars. For reasons stated above, we have confined ourselves in this article to the Turkish version properly so called, and to its transcription into the Armenian and Greek characters.

Tartar and the Scyghow, in its numerous dialectic varieties, is more or less diffused through the vast regions which extend from the Mediterranean to the frontiers of China, and from the shores of the Frozen Ocean to Hindustan. The nations to which this language is vernacular have acted an important part in history, and though their power has now declined, and the Crescent has fallen like a star from heaven, yet a member of this race still occupies the throne of Constantine. The peculiar dialect of this language to which the name of Turkish is generally, by way of pre-eminence, applied is spoken in European Turkey by the Turkish, and in Asia Minor by the Turks, and this language which can be employed as a general medium of communication with all the various kindsred of people inhabiting European and Asiatic Turkey. The most ancient Turkish alphabet is the Ougour, from which the Mongolian is derived; but the modern Turks use the Arabic alphabet, the pronunciation of which alphabet consists of thirty-three letters, twenty-eight of which are Arabic, four are Persian, and one is peculiar to the Turkish. Like most Oriental languages, Turkish is written and read from right to left. Two versions of the Scriptures in kindred dialects of the Turkish language have been composed about the same period. One of these versions, executed by Seaman, and printed in England in 1666, will be noticed in the Supplement, under KARASS. The other, comprising both the Old and the New Test., was the work of Ali Bey, whose history is rather remarkable. His original name was Albertus Bergius; he was born in Poland, in the beginning of the 17th century, and while a youth was stolen by the Tarts and sold as a slave in Constantinople. After having spent twenty years in the scraglio, he publicly embraced Mohammedanism, at the same time assuming the name of Ali Bey. He was then a Mohammedan, but he was not satisfied. He went to Constantinople, and there he turned Mohammedan IV, and was said to be thoroughly conversant with seventeen languages. At the suggestion and under the direction of the famous Levin Warner, then Dutch ambassador at Constantinople, Ali Bey was induced to translate the catechism of the Church of England into Turkish, and afterwards betook himself to the translation of the entire Scriptures into Turkish. The study of the sacred volume was not without effect on the translator; for it is recorded that Ali Bey entertained thoughts of returning to the Christian Church, and was only prevented by death from accomplishing his design. When the version was nearly finished and ready for printing, it was sent by Warner to Leyden to be printed. It was deposited in the archives of the university of that city, and there it remained for a century and a half, until Baron Von Dize, formerly Russian ambassador at Constantinople, drew the attention of Europe to this long-neglected translation. He offered to send Ali Bey to the MS. to the committee of the British and Foreign Bible Society; and, meeting with great encouragement to prosecute his design, Dr. Dize immediately addressed himself to the revision of the Old Test. When four books of the Pentateuch were revised he died, and the work of revision was transferred by the committee to Kieffer, professor of the Turkish language at the University of Paris and interpreting secretary to the king of France. The new editor disapproved of the plan pursued by his predecessor, particularly his insertion of vowel-points, and he therefore commenced the work anew, agreeing to the authorization of the committee in the New Test. He followed the text of the MS. implicitly, without collating it with the original Greek; and thus several errors in the text were inserted in the printed copies, which were, however, soon detected, and gave rise to a printed correction. The committee, immediately on discovering the errors, were examined and corrected by a sub-committee, and Prof. Kieffer commenced a laborious and thorough revision of the text by collating every portion, not only with the original, but with the English, German, and French versions; with the Tartar of Seaman, and of the Scotch missionaries at Kassa; with the versions of Erpenius and of Martyn; and with those in the London Polyglott. The revision was carried on from 1820 to 1828, when the entire Bible, with the embodied corrections, was completed, and obtained the attestation of the most eminent Orientalists in Europe. The work was printed by Pede and Kieffer in 1828, and the original MS. was afterwards returned to Leyden. An edition of the Turkish New Test., carefully revised by Mr. Turabi under the superintendence of Dr. Henderson, was completed by the society in 1838. A subsequent revised edition was printed in 1857. A new and improved edition, by Dr. Schaufus, was published in 1861, and the New Test. was printed in 1866. In 1867 the Psalms followed, to which were afterwards added the Pentateuch and Isaiah. These are, at present, the parts published of Dr. Schaufus's translation. The entire Bible was completed in 1873. "This work," says the "Aannual Report of the British and Foreign Bible Society for the year 1873, is of a somewhat extraordinary character, requiring rare powers of scholarship for its execution. It has occupied many years, and the translator has devoted to it the most conscientious and untiring application. It has been the one thing to which his mind and learning have been consecrated. The question has been frequently mooted, and is again under discussion, whether a distinct translation in Turkish is to be published with exclusive reference to the Osmanis, or whether one and the same text may not be made available both for Osmanis and for other nationalities speaking the Turkish tongue, but reading to different characters. The latter was the object proposed when the translation of Dr. Schaufus was commenced; but the views of the translator became modified in the very early stages of his work, and he has aimed to adapt his translation in style to the taste of the Osmanis, believing that the Osmanis speaking Turkish is too coarse and degraded to be met by a version acceptable to the Osmanis. It is, moreover, alleged that the different nationalities employ the same terms frequently in widely different senses. This view does not elicit the sympathy or endorsement of many of the missionaries, who still hold to the theory
TURKEY, VERSIONS OF

that one text should suffice for all classes, and that two versions would be injurious to the cause of divine truth, on the ground that it might, with some show of propriety, be objected that Professor Buxtorf had an able hand and a rich one, and another for the poor and unlearned. It is further contended that the necessity for distinct texts does not exist; that the style of Turkish spoken by the Christian populations has materially improved in dignity, although not level with that of the Quaranic style. It is added, that the translators have taught them to something higher by means of a version of the Scriptures in pure idiomatic Turkish, without being cast in too lofty and artificial a mould. In order to bring the whole question to some practical and satisfactory solution, it is proposed that a new committee be formed to include the best Turkish scholars of the day, Dr. Schaffler shall be president, and to which the examination of his translation shall be submitted; and that authority be given to call in the aid of such literary offenders as may be judged desirable. The committee of joint revisers was formed; but, states the Report for 1874, "after a short experiment the venerable translator (Dr. Schaffler) resigned his position on the Board of Revisers, and handed over the MS. of the Old Test. to the agents of the British and Foreign and of the American Bible Society, at whose expense the translation has been made. It is proposed that Professor Buxtorf has one Bible that the forthcoming Turkish Bible will be based on Dr. Schaffler's work, so that if he should have to regret that the whole will not be printed exactly as it leaves his hand, yet he will enjoy the satisfaction of knowing that he has contributed in a pre-eminent degree to this work, which was the fondest object of his later years; and that his name will go down to future generations associated with one of the hardest tasks ever attempted—the translation of the whole Bible into Osmanli Turkish. " As to the work of the committee, we read in the Annual Report of the British and Foreign Bible Society for the year 1879 that the translation of the New Testament has been completed, and the version may be fairly considered a new translation. The committee began their work in June, 1873, and the last words of the Old Test. were written at eleven o'clock on May 25, 1878. The object of the committee was to produce a complete Bible for the Turks, which would be simple in language and idiom, and intelligible to the uneducated and acceptable to the learned. The committee was composed of the Rev. Dr. Schaffler (who soon retired from the committee), Dr. Riggs, the Rev. R. H. Weakley, and the Rev. G. F. Herrick, and these called to their help the Rev. John Anderson, pastor of the Roman Catholic Church, and two Turkish scholars, one of whom soon withdrew, and was replaced by a very learned man from the banks of the Tigris. One of these Turkish assistants became a first fruit of the new version. The New Test. was first printed (Constantinople, 1877), and a second edition, in smaller form, was ready in time to send to Russia for the Turkish prisoners; and the printing of the Old Test. was completed in December, 1878. The Turkish government, to prevent the publication of the version, insisted that each copy should bear the imprimitur of the Imperial Council of Public Instruction, so that the copies go forth with the permission of the Turkish government; and what was meant for a hindrance has turned out to the furtherance of the work. The American Bible Society has shared with this society the labors and expenses of this great work. As to the MS. of Dr. Schaffler, which, as has been stated above, was handed 40 years ago to the British and Foreign Bible Society, the translator has completed his final revision. "The parts," states the same report, "were not ready in time to be used by the revision committee, as had been intended. The MSS. of the Old Test. (except the Pentateuch and Isaiah already published) are now deposited in the British and Foreign Bible Society, House, New York, to the joint account of the British and Foreign and the American Bible Society." 

II. Turkish-Armenian. This is, properly speaking, a Turkish version, but printed in Armenian letters, and accommodated to the dialectic peculiarities which prevail among the Armenians of Asia Minor. A Turkish version in their peculiar dialect, and written in their characters, was commenced in 1815 by an Armenian archimandrite named Seraphim, in concert with another Armenian. An edition of five thousand copies of the Testament was printed at St. Petersburg in 1819. Mr. Leaves, the British and Foreign Bible Society, devoted much time and trouble to the preparation of a revised edition. The work was afterwards taken up by the missionaries of the American Board of Missions; and in 1843 the entire Scriptures were printed in Smyrna at the expense of the American Board. The translation was revised by the Rev. W. Goodell. Subsequent editions of the Armenian-Turkish Scriptures have been printed at the American Mission press on behalf of the British and Foreign Bible Society.

III. Turkish-Greek This, like the preceding version, is Turkish, but printed in Greek letters. In 1782 the Psalms, translated into Turkish by Seraphim, metropolitan of Karamania, were printed in Greek letters; and in 1810 a Turkish version of the Acts and Epistles was printed in the same character at Venice. In consequence of inquiries instituted in 1818 by Dr. Pinkerton, respecting the manuscript of the ancient Lydia, Caria, Lycia, Phrygia, Pisidia, Cilicia, and Lycaonia, it was ascertained that these poor people are all Greeks or Armenians, acquainted with no language but that of their Turkish masters. As they were unable to read or write except in their native characters, the British and Foreign Bible Society published the Turkish Testament in Greek letters, the translation having been made by Moses Goodell and Bird. This edition was printed at Constantinople in 1828. In order to make it more conformable to the provincial mode of speaking Turkish which prevails among the Greek translation of Dr. Anderson, Mr. Leaves, agent of the society, undertook a new and revised version, assisted by Mr. Christo Nicolaides, of Philadelphia, who joined Mr. Leaves in 1832, and from that period to 1839 was uninterruptedly employed in the undertaking. The printing of the entire Bible was commenced at Smyra, and afterwards transferred to Athens. In 1865 the Psalms, revised with great care under the editorial superintendence of the Rev. Dr. Riggs, passed through the press; and in 1870 the whole Bible, with marginal references, was published in Constantinople. See, besides the Bible of Every Land, the Annual Reports of the British and Foreign Bible Society, published by that society, The Bible Work of the World (London. 1879). (B. P.)

Turpinia, the French name for the Brethren of the Free Spirit (q. v.). The origin of the word is unknown, though it is thought to be connected with wolfish or predatory habits.

Turner, Daniel, an English Baptist minister, was born at Blackwater, Hertfordshire, March 1, 1710. He first settled at Reading, and after devoting some years to school-teaching, became, in 1748, pastor of the Baptist Church in Abingdon, Berkshire, which position he filled till his death, Sept. 5, 1758. Many of his publications were highly approved; among them were, Compass of Moral Religion (1758, 8vo) — Letters Religious and Moral (1766, 8vo) — Meditations on Scripture (Abing. 1771, 12mo) — A Synopsis of the Leading Principles of the Essays on Religion (1780, 2 vols.; Oxford, 1783, 2 vols., 12mo) — Expositions on Scripture (London, 1790, 8vo), See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Turner, Francis, an English prelate of the 17th century, received his education at Winchester School, graduated at New College, Oxford, April 14, 1659, and took his degree of B.A. in the same year. He received in 1668 his degree of D.D. July 6, 1669, and in the following December was collated to the prebend of Sneating, in
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St. Paul's. He succeeded Dr. Dunning to the see of Chichester, and followed him in the mastership of St. John's College, Cambridge, April 11, 1670. In 1683 he was made dean of Windsor; was consecrated bishop of Rochester, Nov. 11; and Aug. 23, 1684, was translated to the bishopric of Ely. He was one of the six bishops who were deprived of their sees byishop Sancroft, Dec. 1700, 1695, in refusing to read the Declaration for Liberty of Conscience, and with them was committed, June 8, to the Tower, but was acquitted on the 29th. Refusing to take the oath when William and Mary ascended the throne, he was deprived of his bishopric, and lived in retirement till his death, Nov. 3, 1707. He wrote, The Vindication of the late Archbishop Sancroft and his Brethren, etc.—Aims and animosities on the Naked Truth:—Letters to the Clergy of his Diocese:—Brief Memoirs of Nicholas Ferrar (2d ed. 1837, 12mo):—Sermons (1861—86). See Bliss's Wood, Athen. Oxon. iv, 540; Burnett, Own Times; Macaulay, Hist. of England, ch. xiv, xvii, xviii; Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

TURNER, James (1), a Presbyterian minister, was born in Bedford County, Va., May 7, 1759. He was converted in 1789, licensed to preach in 1791, and ordained and installed as colleague pastor with the Rev. James Mitchell, July 22, 1798, in what was then called the Peaks of Otter Congregation. He also took charge of the New London Congregation. Here he spent the whole of his ministerial life, and died, Jan. 8, 1828. He was exceedingly attractive as a preacher; a man of real genius; acknowledged to be unrivaled among the clergy of Virginia in his power over the passions of men. See Sprague, Annals of the Amer. Pulpit, iii, 581; Foote, Sketches of Virginia, 2d series.

TURNER, James (2), an English Congregational minister, was born at Oldham, March, 1782. He was educated at Rotherham College, and ordained at Knutsford in 1808, which place became the chief centre of his exertions. He was for years secretary of the British and Foreign Bible Society and the Cheshire Union of Independent Ministers. His judgment and clearness of mind were often consulted in private business, and great confidence was reposed in him. He died May 22, 1863. See (Lond.) Cong. Year-book, 1864, p. 248.

TURNER, Jesse H., a Presbyterian minister, was born at Warrenton, Jan. 1, 1817, was educated in Hampden Sidney College, Va.; studied theology in the Union Seminary, Prince Edward, Va.; was licensed by Hanover Presbytery and ordained by the same in 1813. He began his labors as a missionary in Richmond, Va.; he subsequently preached at Fayetteville, N. C.; Manchester, Ten. County, and Hanover County, Va. He died at Oldham, March 13, 1863. He was a sincere, good man, and successful as a preacher. See Wilson, Presb. Hist. Almanac, 1867, p. 454.

TURNER, Joseph M. W., an English painter, was born at 26 Maiden Lane, Covent Garden, London, April 20, 1775. He became a student, in 1795, of the Royal Academy, and as early as 1796 was elected an associate of the Academy, becoming three years after a full academician. In 1807 he was elected professor of perspective, but failed on account of literary qualifications. He travelled in Scotland, France, Switzerland, and the Rhine countries, and paid three visits to Italy. He died at Chelsea, Dec. 13, 1851. He bequested a noble collection of his works to the nation, and they were placed in a room in the National Gallery. Among his many works we notice, The Fifth Plague of Egypt:—Tenth Plague of Egypt:—A Holy Family. He also wrote a poem, The Fulfilments of Hope. See Ruskin, Modern Painters; Thackeray, Life of Turner (Lond. 1862, 2 vols.; new ed. 1874).

TURNER, Nathaniel, a Congregational minister, was born at Norfoik, Conn., in 1771; graduated at Williams College in 1798; studied theology with Dr. Catlin; was ordained over the Church in New Marlborough, Mass., in 1799; and died May 25, 1812. See Cong. Quarterly, 1859, p. 46.

TURNER, Peter, an English Congregational minister, was born at Wolverhampton in 1808. His parents were Wesleyans, and it was in connection with that body that he began to labor, at the age of eighteen, as a local preacher. He continued a liberal and zealous member of the community, and in 1842 was admitted to the Independents, and in 1851 accepted the pastorate of the Independent Church at Evesham, Worcestershire. In 1856 he removed to Southampton, and labored with the Congregational Church until his death, July 26, 1861. Mr. Turner was very devoted to his people and his pulpit ministrations were highly prized by all who knew him. See (Lond.) Cong. Year-book, 1862, p. 257.

TURNER, Samuel Hulbeart, D.D., an eminent Episcopal clergyman and scholar, was born in Philadelphia, Pa., Jan. 23, 1790, and graduated at the University of Pennsylvania in 1807. He was ordained deacon in 1811, and priest in 1814; was pastor of a church at New Haven, Conn., from 1814, where he was professor of Greek and Hebrew literature, and in 1816, when he was professor of history in the General Episcopal Seminary, New York, Oct. 8, 1818. He continued with the institution during its stay in New Haven, Conn., and returned with it to New York in 1821. On Dec. 19 he took the chair of Biblical learning and interpretation, and studied the Scriptures, and resigned under his health, Dec. 21, 1831. He was also professor of Hebrew language and literature in Columbia College from 1831. He was the author of Notes on the Epistle to the Romans (N. Y. 1824, 8vo):—with Dr. Whittingham, Introduction to the Old Testament, trans. from the Latin and German of John John (1827, 8vo):—Introduction to Sacred Philology and Interpretation, trans. from the German of Dr. G. J. Planck (Edinb. 1834, 12mo):—Companion to the Book of Genesis (N. Y. 1841, 8vo):—Biographical Notices of Some of the Most Distinctly Adherents, 8vo, 1847, 12mo):—Travel and Observations Illustrative of the New Testament (1848, 12mo):—Essays on Our Lord's Discourse, etc., John vi (1851, 12mo):—Thoughts on the Origin, Character, and Interpretation of Scripture Prophecy (1852, 12mo):—Epistle to the Hebrews, in Greek and English (1852, 8vo):—Epistle to the Hebrews (1853, 8vo):—Sacred Euphemisms (1856, 8vo). See Autobiography of Samuel H. Turner, D. D. (1862, 12mo); Amer. Quar. Church Rev. 1862, p. 734; Allibone, Dict. of Brit. and Amer. Authors, s. v.

TURNER, Sharon, an English author, was born in London, Sept. 24, 1768. After many years' practice as an attorney in the Temple, he retired, in 1829, to Winchmore Hill, where he resided until a few weeks before his death, which occurred in London, Feb. 13, 1847. Mr. Turner is best known by his History of England from the Earliest Period to the Death of Elizabeth, etc. (Lond. 1799-1805). He also wrote, History of Henry VIII, etc. (1836, 4to):—History of the Reigns of Edward V, and Henry VII, etc. (1892, 4to):—Sacred Meditations and Devotional Poems by a Layman (1810, 12mo):—The Sacred History of the World, etc. (1852, 3 vols. 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

TURNER, Thomas, D.D., an English divine, was born at St. Giles, Huckfield, in 1591. He was educated at St. John's College, Oxford, and in 1623 was presented by his college to the vicarage of St. Giles's in Oxford. Land, when bishop of London, made him his chaplain, and in 1629 collated him to the prebend of Newington, Church of St. Paul, and in October following to the chancellorship of the same church. Charles I made him his own chaplain, and appointed him one of his chaplains in ordinary, giving him the rectory of St. Olave, Southwark, with which he held the rectory of Fetcham, Surrey. At the request of Charles I he accompanied that prince to Scotland to
be crowned. In 1641 he was preferred to the dean-
ry of Rochester, but on the death of the king he
was stripped of his prebends and treated with in-
dignity. At the Restoration he entered the deanery
of Canterbury, August, 1660. He died in October,
1672.

Turner, William, an English divine, was born
near Broad Oak, Flintshire, and for some time previous
to going to Oxford he was an inmate of the house of
Philip Henry, father of Matthew, the commentator.
He took his A.M. at Edmund Hall, Oxford, June 8,
1675. Becoming, afterwards, vicar of Walborton,
in Sussex, he resided there in 1697; but the date of
his death is uncertain. He published, a History of All
Religions (Lond. 1685, 8vo.): Complete History of the
Most Remarkable Providences, etc. (1697, 5th.). “This
curious collection ranks with the similar performances
of Clark, and Wanley in his History of the Little World,
but is superior perhaps to both in selection and conci-
ceness.”

Turner, William Hindley, an English Congre-
gional minister, was born at Beeston, Leeds, in 1787.
He was educated at Rotherham College, and became an
exceedingly popular preacher. Mr. Turner's first settle-
ment was at Bury, and after seven years' efficient
work he removed to Hindley, where he built up a prosperous
and mainly ministry. In 1802 growing infirmities led
him to resign the stated ministry. He was a disin-
interested, devoted, and faithful minister of Christ. He
died Dec. 8, 1866. See (Lond.), Cong. Year-book, 1870,
p. 514.  

Turpinus, in ancient Italian mythology, was the king
of the Rutuli, and a son of Damus and Venilia, who was
a niece of queen Amata, wife of Latinus. Her daughter
Lavinia, having been destined by fate to Æneas, was
the subject of dispute between the Trojans and the
Latins, in which the former were victorious. Turinus,
after many wild battles, was finally killed in a duel
with Æneas.

Tertu-pline-tree (τριτυλις Ἐος, τριτυλις Ἁσα; Vulg.
terebinthus) occurs only once, viz. in the Apocrypha
(Eccles. xxiv, 16), where wisdom is compared with the
“tertulphine-tree that stretcheth forth her branches.”
The Ῥιπτυλις Ἐος or Ῥιπτυλις Ἁσα of the Greeks is the
Pistacia terebinthus, terebinth-tree, common in Palestine
and the East, supposed by some writers to represent
the elah (ףֶלַח) of the Hebrew Bible. See OAK. The
terebinth, though not generally so conspicuous a tree in
Palestine as some of the oaks, occasionally grows to a
large size. See Robinson (Bibl. Res. ii, 222, 223), who
thus speaks of it. “The buttin” (the Arabic name of
the terebinth) “is not an evergreen, as often represent-
ed, but its small lance-shaped leaves fall in the au-
tumn, and are renewed in the spring. The flowers are
small, and followed by small oval berries, hanging in
clusters from the tree to five inches long, resembling much
those of the vine when the grapes are just set. From
incisions in the trunk there is said to flow a sort of
transparent balsam, constituting a very pure and fine
species of turpentine, with an agreeable odor like citron
or jessamine, and a mild taste, and hardening gradually
into a transparent gum. In Palestine many trees are
said to be known of this product of the buttin!” The tere-
binth belongs to the natural order Anacardiaceae, the
plants of which order generally contain resinoso secre-
tions. See TEREBINTH.

Turpin (or Telpin), a French prelate of the 8th cen-
tury, of whose early history nothing definite is known,
was a monk of St. Denis, and became bishop of Rheims
probably in 758, after a long opposition by Milon. He
was one of the twelve French bishops present in 769 at
the council called at Rome by pope Stephen to condemn
the antipope Constantine. About 786 Turpin founded
a chapel dedicated to St. Denis, which afterwards became
an abbey. See Nov. Sept. 2, 900.  

Turpinus, in ancient Italian mythology, was the
king of the Rutuli, and a son of Damus and Venilia, who was
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said to be known of this product of the buttin!” The tere-
binth belongs to the natural order Anacardiaceae, the
plants of which order generally contain resinoso secre-
tions. See TEREBINTH.

Turpin, Thomas D., a Methodist Episcopal minis-
ter, was born in Somerset County, Md., June 30, 1805.
He was converted Sept. 8, 1828; licensed to preach Sept.
12, 1827; admitted on trial in the travelling connection
Feb. 7, 1829, and was appointed to Union Circuit; in 1830,
to Pendleton; in 1831, to the Savannah mission; in 1832,
to the Black Swamp Circuit; in 1833, to May and New
River; in 1834, to the Watmomate and John's Island
mission and Orangeburg Circuit; in 1835, to Poo Dee;
in 1836, to Laurens; in 1837, again to Pendleton; and
in 1838, to the Cambridge and Flat Woods mission,
where he died, July 26, 1838. See Minutes of Annual
Conferences, ii, 555.

Turquoise, a Persian gem of a peculiar bluish-
green color, which was very generally used in the Mid-
dle Ages for the adornment of every species of sacred
vessel, e.g. the chalices, ciborium, altar-cross, mitre,
and pastoral staff.

Turret, Toulret, or Turrette, a small tower:
the name is also sometimes given to a large pinnacle.
Turrets are employed in Gothic architecture for various
purposes, and are applied in various ways; they also differ
very greatly in their forms, proportions, and decorations.
In many cases they are used solely for ornament; they
are also often placed at the angles of buildings, especially
castles, to increase their strength, serving practically as
corner buttresses. Occasionally they carry bells or a
clock, but one of the most common uses to which they
are applied is to contain a novel, or spiral staircase: for
this purpose they are usually found attached to church-
towers, forming an external projection, which very fre-
quently terminates considerably below the top of the
tower; but in some districts turrets of this kind generally
rise above the tower, and are finished with a parapet
or small spire. Turrets of all dates are sometimes per-
fectly plain and sometimes variously ornamented, ac-
cording to the character of the prevailing style of archi-
TURRETINI

Beckley, Oxon.

St. Mary's, Beverley, Yorshire.

TURRETINI

ing the Instituttio Theol. Elenchica, were reprinted at Edinburgh in 1847 sq.

Jean Alphonse Turrénot, or François, was born in 1671, and became the pupil of the Cartesian Chouet and of the Armenianizing Louis Tronchin (q. v.) at Geneva. In 1691 he went to Holland to study church history under Spanheim, and in 1692 he visited England, where he became acquainted with Newton and acquired the English language. On his return to the Continent he sojourned for a time in Paris, and was admitted to the society of men like Bossuet, Mabillon, Malebranche, etc. He availed himself of this opportunity to study Arabic under the tuition of the abbé Languema. In Geneva he was received into the ministry at the age of twenty-two, and soon afterwards into the Venerable Compagnie des Parleurs. His ability as an orator at once commanded attention. He was accustomed to follow the English practice of presenting to the view a leading truth or duty; but he made the application of his discourse with greater unce- mony than the English speakers cultivated, and by thus combining the methods of the Genevan and the English pulp it he became the originator of a new method. The arrangement of his sermons was natural and logical, his statement clear and manner dignified. In 1697 he was made professor of church history, and in 1701 became rector of the academy. The latter honor was conferred upon him ten times, to which fact we are indebted for ten important addresses delivered on the successive days of promotion. He followed Tronchin, in 1705, as pro- fessor of systematic theology, though retained in his own (historical) chair. He wrote upon almost the whole of dogmatics, and connected with these labors exegetical lectures on parts of the New Test.

The influence of Turrénot was especially apparent in the management of the enterprise to bring about the abrogation of the Helvetic Consensus as a binding formula. He kept it before the Venerable Company, the council, and the Two Hundred until a majority were gained over to that project; and he induced Wake, archbishop of Canterbury, to urge the abroga- tion upon leading men throughout Switzerland, and also to persuade the king of England to press his appeal to the cantons in behalf of the same measure. He was also prominent in promoting fraternal relations between Lutherans and Reformed Christians in Geneva, in recognition of which fact he was made a member of the Royal Academy of Berlin, and awarded a gold med- al by the Prussian king.

The principal theological works of Turrénot, from which his tendency may most readily be learned, are, Nubes Testum pro Moderato et Pacifico de Rebus Theol. Judicium et Instituenda inter Protestantas Concordia (1725), with a dissertation on the fundamental articles he describes as "quorum cognitione atque fide a Dei gratiam salutemque obtin- deniam necessaria est". This dissertation exposed Turrénot to attack from two different directions: first, from the Jesuit De Pierre, Lyons, 1728, who sought to show that the later Church had no right to renounce the communion of the Church of Rome than that of the Lutheran Church; and, second, from Crin- sons, Protestant pastor of Bionnes, 1727. A second and more important work is his Cognitiones et Dissertations Theologicae, in which he displays a liberal type of orthodoxy, though still retaining the emphases of the natural theology in genuine Reformed fashion, but holds that revealed religion has for its object merely the sup- plplementing and completing of what natural religion

lecture, the upper part being the most enriched, and not unfrequently formed of open-work. In the Norman style the lower part is usually square, and this form is sometimes changed to a polygon or circle. Few turrets of this date retain their original terminations, but they appear to have been often finished with low spires, either square, polygonal, or circular, according to the shape of the tur- ret. In the Early English and later styles they are most usually polygonal, but are sometimes square, and oc- casionally circular. The upper terminations are very various; in the Early English style spires prevail, but in the Decorated and Perpendicular not only spires, but parapets, either plain, battlemented, panelled, or pierced, and pinnacles are used. The peculiar kind of turrets often found attached to small churches and chapels, which have no towers to receive the bells, is designated by the term Bell-gable. See Spires; Towers.

Turrénot, the name of a family of theologians of Geneva, whose ancestor, Francis Turrénot or Turretini, the son of a gonfalonier of Luco, was expropriated on account of his religion. He came to Geneva in 1579. Among his descendants three men deserve mention in this place.

1. Benedictus was born in 1588 at Zurich, became pastor at Geneva in 1612, and professor of theology in 1618. In 1620 he represented the Church of Geneva at the national synod of Alais, which introduced the decrees of Dort into France, and in the following year he was sent to Holland and the cities of the Hanseatic League to solicit aid towards fortifying Geneva, a task in which he was eminently successful. He died in 1631, leaving to the world a number of sermons and theological writings. See Leis, Allgem. hist. Lexikon, xviii. 375.; Senebier, Hist. lit. de Genera, ii. 186.

2. François was born in 1623, became pastor of the Italian congregation at Geneva, and in 1658 professor of theology. He was sent to Holland on a similar mission to that formerly undertaken by his father, Benedicto. He is particularly known as a zealous opponent of the theology of Saumur [see Amyraut], and defender of orthodoxy in the sense of Dort. He was also one of the originators of the Helveticus Consensus (q. v.). He left numerous works, the more important of which, includ-
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teaches. He recognises the existence of mysteries in revealed religion, but zealously rejects foreign and scholastic additions in theology. With respect to the doctrine of the divine decrees, he avoids, as he does everywhere, all extreme statements, but lays hold on the elements of practical utility in the teaching. With reference to the doctrine of Divine Providence, he represents it by the analogy of the active power of a man. He followed that philosopher also in his rejection of innate ideas. The Cognitiones contained much apologetical material, and earned for their author an honorable place among apologists (see Pelt, Encyclop. p. 391). The form in which his apologetical ideas were given to the French readers by Vernet of P. P. should be noted, revised and altered, in the first editions with the author's consent, as Vernet claimed; but the improvement progressed with each successive edition, and Vernet clearly reveals the delam of the 18th century in his work.

In 1725 Turrutini was commissioned to deliver the so-called Clôture des Promotions, an address in the French language, together with the charge prescribed by the laws for the occasion, when the Two Hundred and the General Assembly of citizens were to elect the principal magistrates of the State. The twenty-five addresses which he delivered to these bodies were highly commended because of the striking and practical ideas with which they were filled. He also took active part in the improvement of the liturgy, in the ordering of week-day services, in the publication of a new edition of the French New Test. (1736), in the forming of a society for the religious instruction of youth, and finally in the introduction of the public confirmation of catechumens. He rendered important services to the churches of Hungary, Transylvania, the Palatinate, and the Waldenses, and maintained an extensive correspondence with Switzerland, England, Holland, Germany, etc. George II of England and his consort honored him with expressions of their favor, and employed him in works of benevolence. His last years were disturbed by the troubles of Geneva in 1734. He died May 1, 1787. After his death were issued from the press his Comment. Theoret.-pract. in Ep. ad Thessalon. (Basle, 1739) — Prælectiones on Roman xi (Geneva, 1741)— and a tractate on the exposition of Scripture (Berlin, 1776). A complete edition of his works appeared in 1775.

Sources.—Senebier, Hist. Litt. de Genève, ii, 259; Sayyous, Hist. de l'île de France, à l'époque..., etc. (1855); Cellerier, L'Académie de Genève (1855); Vernet, Éloge Historique, sur J. A. Tur, in the Bibl. Raissonnée; xxii; various biographical dictionaries; and Herzog, Réal-Encyclop. s. v.

Turrini, in the mythology of the Finns, was a god of war and hunting, living in steep rocky caverns, and was worshipped as the god of the nation.

Turtigóra (or Turtita) (tower-bearer or towered), in Roman mythology, was a surname of Cybele.

Turselin (Lat. Tursellinus), Horace, a learned and indefatigable Jesuit of Rome, was born in 1546, and taught rhetoric in that city twenty years, and was rector of several colleges. He promoted the study of belles-lettres in his society, and died at Rome, April 6, 1599. His principal works are, Life of St. Francis Xavier (best ed. 1596, 4to). — History of Loretto (8vo). — Treatises on the Latin Particles: Abridgment of Universal History from the Creation to 1598, etc. (best editions are those which have a continuation by father Philip Briet, 1618-61. The best French translations are by abbé Lagneau, Paris, 1787, 4 vols. 12mo).

Turritina, a monk of Caen, in Normandy, who, in 801, was sent over to England and installed first Norman abbot of Glastonbury Abbey. Through his influence, William I granted the abbey a charter, restoring its lost lands, and confirming all its privileges. In a general council, he opposed the assumptions of Giso, bishop of Wells, and was so successful that Giso had to go to Glastonbury and there have decided the question of jurisdiction over the two minor monasteries, Muchelney and Etheling. Turritina then turned his attention to the internal arrangements of the abbey, but by his introduction of foreign practices brought about insubordi- nation among the monks. French soldiers were brought in, who slew some of the monks while in the sanctuary. Turritina was obliged to retire to Normandy in disgrace. William II permitted him to return to the abbey on payment of five hundred pounds in silver, but he seems not to have stayed there. See Hill, English Monasticon, p. 247, 248, 292.

Turtle, or Turtle-dove (ψυχοδί, τόρην, so called, no doubt, in imitation of its cooing note: ρουγώων), occurs first in Scripture in Gen. xv, 9, where Abram is commanded to offer it along with other sacrifices, and with a young pigeon (ζωτίδ, gozad.). In the Levitical law a pair of turtle-doves or of young pigeons are constantly prescribed as a substitute for those who were too poor to provide a lamb or a kid, and these birds were admissible either as trespass, sin, or burnt offering. In one instance, the case of a Nazarite having been accidentally defiled by a dead body, a pair of turtle-doves or young pigeons were specially enjoined (Num. vi, 10). It was in accordance with the provision in Lev. xii, 6 that the mother of our Lord made the offering for her purification (Luke ii, 24). During the early period of Jewish history there is no evidence of any other bird except the pigeon having been domesticated; and up to the time of Solomon, who may, with the peacock, have introduced other gallinaceous birds from India, it was probably the only poultry known to the Israelites. To this day enormous quantities of pigeons are kept in dove-cotes in all the towns and villages of Palestine, and several of the fancy races so familiar in this country have been traced to be of Syrian origin. The offering of two young pigeons must have been one easily within the reach of the poorest, and the offerer was accepted according to what he had, and not according to what he had not. The admission of a pair of turtle-doves was, perhaps, a yet further concession to extreme poverty; for, unlike the pigeon, the turtle, from its migratory nature and timid disposition, has never yet been kept in a state of free domestication; but, being extremely numerous, and resorting especially to gardens for nidification, its young might easily be found and captured by those who did not even possess pigeons.

Turtur. A species of woodpecker seen in Switzerland.
It is not improbable that the palm-dove (Turtur ἀγγειακός, Temm.) may, in some measure, have supplied the sacrifices in the wilderness, for it is found in amazing numbers wherever the palm-tree occurs, whether wild or cultivated. In most of the oases of North Africa and Arabia every tree is the home of two or three pairs of these tame and elegant birds. In the crown of many of the date-plants five or six nests are placed together; and sportsmen have frequently, in a palm-grove, brought down ten brace or more without moving from their post. In such camps as Elinn a considerable supply of these doves may have been obtained.

From its habit of pairing for life and its fidelity for its mate, the dove was a symbol of purity and an appropriate offering (comp. Pliny, Nat. hist. x, 91). The regular migration of the turtle-dove and its return in spring are alluded to in Jer. viii, 7, "The turtle and the crane and the swallow observe the time of their coming;" and Cant. ii, 11, 12, "The winter is past . . . and the voice of the turtle is heard in our land." So Pliny, "Hyeme mutis, a vere vocalibus;" and Aristotle, Hist. Nat. ix, 8, "Turtle-doves spend the summer in cold countries, the winter in warm ones," although elsewhere (viii, 5) he makes it hybernate (φανετί). There is, indeed, no more graceful proof of the return of spring in Mediterranean countries than the voice of the turtle. One of the first signs of spring to migrate northward is the turtle-dove, while other songsters are heard chiefly in the morning or only at intervals, immediately on its arrival pours forth from every garden, grove, and woodshed its melancholy yet soothing ditty unceasingly from early dawn till sunset. It is from its plaintive note, doubtless, that David, in Ps. cxiv, 14, pouring forth his lament to God, compares himself to a turtle-dove.

From the abundance of the dove tribe and their importance as an article of food, the ancients discriminated the species of Columba more accurately than of many others. Aristotle enumerates five species, which are not all easy of identification, as but four species are now known commonly to inhabit Greece. In Palestine the number of species is probably greater. Besides the rock-dove (Columba livia, L.), very common on all the rocky parts of the coast and in the inland ravines, where it remains throughout the year, and from which all the varieties of the domestic pigeon are derived, the ring-dove (Columba palumbus, L.) frequents all the wooded districts of the country. The stock-dove (Columba amara, L.) is as generally, but more sparingly, distributed. Another species, allied either to this or to Columba livia, has been observed in the valley of the Jordan, perhaps Col. leucomela, Vig. (see ibid. i, 35). The turtle-dove (Turtur ariel, L.), is, as has been stated, most abundant, and in the valley of the Jordan an allied species, the palm-dove, or Egyptian turtle (Turtur Aegypticus, Temm.), is by no means uncommon.

This bird, most abundant among the palm-trees in Egypt and North Africa, is distinguished from the common turtle-dove by its ruddy chestnut color, its long tail, smaller size, and the absence of the collar on the neck. It does not migrate, but, from the similarity of its note and habits, it is not probable that it was distinguished by the ancients. The large Indian turtle (Turtur galatea, Temm.) has also been stated, though with a patch of peculiarly colored scutellate feathers on the neck, or with a collar of black, and have often other markings on the smaller wing-covers. The species Columba Turtur, with several varieties merely of color, extends from the west of Europe through the north of Africa to the islands south of China. The turtle-dove of Palestine is specially the same; but there is also a second, we believe local: both migrate farther south in winter, but return very early, when their cooing voice in the woods announces the spring.—Kitto. See Schlatter, De Turtur. (Hal. 1738); Tristram, Nat. Hist. of the Bible, p. 217 sq.; Wood, Biblici Animales, p. 419 sq. See Dove.

Turtle, John, a Wesleyan missionary, was born in the County of Suffolk, England, June 9, 1798. He was converted in 1811, commenced to preach in 1815, at Thetford, and in 1817 he received his appointment for the Bahamas, W. I. His first circuit was Eleutheria; next, New Providence; and after that, successively, Turk's Island, Habour Island, Abaco, Jamaica (1829), Abaco, Eleutheria, and Turk's Island, where he died, Aug. 16, 1825. Mr. Turtle cut short his life by his indescribable labors. He had natural abilities of a high order, and a spiritual life of beauty and consistency. See Wesleyan Meth. Mag. 1828, p. 217; Wesleyan Minutes, 1826.

Turton, Thomas, D.D., a bishop of the Church of England, was born in Yorkshire in 1782. He became a pensioner of Queen's College, Cambridge, in 1801; two years thereafter he removed to St. Catharine's College (then known as Catharine Hall), from which he graduated in 1805. In 1806 he was elected a fellow of his college, and in 1807 became a tutor. In 1822 he was appointed Lucasian professor of mathematics, and in 1826 accepted the college living of Gingham-man-Crunch, in the County of Norfolk; but was recalled to the university in the following year by his election to the regius professorship of divinity. In 1830 he obtained the deanship of Peterborough, which office he filled until 1842, when he was appointed dean of Westminster. In 1854 he became the bishop of Ely. He died at his residence in London, Jan. 7, 1864. As a controversialist, Dr. Turton has been rarely surpassed. His taste in fine arts was exquisite, and he was the composer of several excellent pieces of Church music. See American Quar. Church Rev. April, 1864, p. 157.

Turton, William, an English Wesleyan missionary, was born in the island of Barbadoes, W. I. His father was a planter. His first labors were on the island of Antigua. In 1798 he received an appointment for St. Bartholomew from the English Conference. In 1800 he was sent to New Providence, and labored for the rest of his life in that and adjacent islands. He died at Nassau, May 10, 1818, aged fifty-seven. He was a faithful toiler. See Wesleyan Meth. Mag. 1821, p. 8, 81; Wesleyan Minutes, 1818.

Tutanus, in Roman mythology, was a deity who was implored in times of peril and danger for help and protection.

Tutani, Bartolommeo, an engraver on wood, who is said to have executed some cuts marked with a Gothic monogram of his initials. Bartch describes only one first bird to migrate northward, the turtle-dove. He died at Nassau, May 10, 1818, aged fifty-seven. He was a faithful toiler. See Spooner, Biog. Hist. of the Fine Arts, s. v.
TUTULINA

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Tutulina, in Roman mythology, was a goddess who was said to care for the fields of corn and grain. She had an altar and a pillar in the circus—no temple, however, as she could only be worshipped in the open air.

Tutulina was associated with St. Gall and St. Gall, a Christian missionary, was consecrated as a bishop by the great teachers Notker Balbutus and Radbert of St. Gall, and associated with them in friendship and in the work of making St. Gall the foremost seat of the arts and sciences in their day. He was of gigantic stature and full of joyous humor; a magister and preacher according to the theologians, but none the less a born artist and unquestoned genius. Driven into the world by his artist nature, he nevertheless preserved his pious simple and blameless life. In the monastery itself his strength and geniality determined his position. He was its butler and sacristan, and also the host and companion of visiting strangers, serving in the latter capacity down to A.D. 912.

The Irish bishop or presbyter Mark, and his nephew Moengal (the latter preferably called Marcellus by the monks), visited St. Gall in the middle of the 9th century; and Moengal instructed Tutulio, among others, in the art of music, and until he became a proficient composer. As an instrumentalist and vocalist he captivated the ear and the heart. He became himself a teacher of music, and in a separate room gave regular instruction to the sons of the nobility in the use of stringed instruments. Nor did he confine himself to the only genuine art of his day, but his finest laurels were still gathered in that field. He imitated the Scottish custom of associating instrumental music with vocal in the worship of the Church, and carried it further. Some of the instruments used in the small chapel of St. Gall are pictured in old MSS. which are still extant. His own most especial creation were the so-called tropes, i.e., ornamental melodic additions, with texts, to the hymns of the mass, and particularly to its Introit, which were intended to impart a specifically festive character to the hymns for festal days.

His Christmas trope Hodie Canzamus is well known. These tropes were widely received and used throughout the Church, and were perpetuated, under various modifications, down to the 17th century. He also composed hymns and litanies (see the St. Gall MSS. Nos. 37 and 380).

The genius of Tutulio was displayed with equal force in the arts of painting, sculpture, and architecture. He had the sagacity to work within the range of indigenous motives as well as from Roman and Byzantine models and after a traditional type. His fame extended widely, and made it the fashion to procure works from his hand. A statue of the Virgin Mary, erected by him at Metz, was wrought in so exalted a manner as to give sufficient proof of the talent with which he worked. The statue of St. Gall itself was his instructor. Of his carvings the ivory tables which "Charlemagne kept under his pillow are especially celebrated. They passed into the hands of archbishop Hatto of Mayence, then into those of Solomon, abbot of St. Gall, and from him into the possession of the monastery. One of them was smooth, and upon its upper surface Tutulio carved the Virgin between four angels, while its lower surface received a portrayal of the legend of St. Gall, in which the saint gives bread to his obdient bear in reward for his labor of bearing wood for fuel. Stumpf, the ancient Swiss chronicler, mentions also an aeronautical chart of brass upon which the orbits of the heavenly bodies were beautifully marked, as having been one of Tutulio's masterpieces and as being still in existence in his day. It is now, however, lost. On Tutulio's death he was buried in a church which was dedicated to his name, and called by his name; and he was venerated as a saint. The documents of the 11th and 12th centuries always speak of him as a saint; but his worship was soon lost.


Tuttle, Amos C., a Presbyterian minister, was born at Monckton, Va., July 28, 1800. He pursued his preparatory studies at the Academy at Middlebury, and was graduated at Middlebury College in 1827; studied theology privately; was licensed by the Addison County Association June 30, 1829; ordained by an ecclesiastical council Oct. 30, 1829; and became stated supply of the Church in Whitehall, N.Y., Sept. 1, 1830. In 1832 he became pastor of the Congregational Church in Hartford, N.Y.; in 1836 he accepted an agency for the Auburn Theological Seminary; in 1837 became pastor of the Presbyterian Church in Fayetteville, Onondaga Co., N.Y.; in 1841, of a church at Liverpool, N.Y.; in 1844, of the Congregational Church in Sherburne, Chenango Co., N.Y.; in 1856, of the Church in Paw Paw, Van Buren Co., Mich.; in 1859, of the Church in Lapeer, Mich., where he labored until his death, Sept. 24, 1862.

Mr. Tuttle was a man of more than ordinary mind, well educated, and popular as a preacher. See Wilson, Prefab. Hist. Almanac, 1863, p. 308.

Tuttle, Jacob, a Presbyterian minister, was born at New Fairfield, Conn., N. J., Aug. 24, 1786. He was educated at the Bloomfield Academy, N. J.; studied theology privately; taught at the Academy at Newton, Sussex Co., N. J., from 1817 to 1820; was licensed to preach by the Presbytery of New Jersey April 27, 1820; ordained and installed pastor of the West Milford Church, Passaic Co., Aug. 14, 1821; and removed to Ohio in 1832, where he engaged in home missionary labors, planting several churches, and was everywhere honored as a true man of God. He died Jan. 6, 1866. He was a successful minister, full of concern for his hearers, and honored of God. See Wilson, Prefab. Hist. Almanac, 1867, p. 394.

Tuttle, Samuel Lawrence, a Presbyterian minister, was born at Bloomfield, N. J., Aug. 25, 1815. He was converted in 1830; pursued his academical studies in Newark, N. J.; graduated at the College of New Jersey in 1836; studied theology at the Auburn Seminary, N. Y.; was licensed by the Newark Presbytery Oct. 8, 1849; ordained pastor of the Caldwell Church, N. J., March 9, 1841; was in the employ of the American Bible Society from 1849 to 1854; became pastor of the Madison Church, Morris Co., N. J., Jan. 3, 1854; agent of the American Bible Society for Western New York from 1862 to 1867; and assistant to the General Assembly until his death, which occurred April 16, 1866. Mr. Tuttle was an eloquent preacher.

The Rev. Dr. Taylor, one of the secretaries of the American Bible Society, gave it as his opinion that there was no person so thoroughly and minutely acquainted with the history and workings of the Bible Society, as he. See Wilson, Prefab. Hist. Almanac, 1867, p. 327.

Tuttle, Timothy, a Congregational minister, was born at East Haven, Conn., Nov. 29, 1781. He graduated at Yale College in 1808; studied theology with Rev. David Smith of Durham, Conn.; commenced preaching at Durham, N. Y.; and was ordained over the Church in Westford, Conn., in 1811. Here he labored until his death, June 6, 1864. Mr. Tuttle was plain in appearance and manners, yet a man of godly sincerity and of considerable influence. He was an instructive preacher. See Cong. Quar. Rev. 1864, p. 501.

Twelfth-day, (1) the feast of Epiphany, being the twelfth day after Christmas; (2) the old Christmas-day.

TWELFTH DAY OF THE MONTH. In the evening service of the Church of England for the twelfth day of any month, the hymn after the second lesson, beginning "God be merciful unto us," etc., is omitted, because it comes in the regular psalm for the day, and would thus occasion an unnecessary and useless repetition.—Stanton, Dict. of the Church, s. v.
TWELFTH-NIGHT, the eve of the festival of the Epiphany, which occurs exactly twelve days after the feast of Christmas.

TWELFTH-TIDE. See EPHIPPANY.

Twella, Leonard, a learned English divine, was educated at Jesus College, Cambridge, where he proceeded A.B. in 1704. In 1733 the University of Oxford conferred on him the degree of A.M. by diploma, an approbation probably of his Critical Examination, etc. He was at that time vicar of St. Mary's, Marlborough, but in 1737 was presented to the united rectories of St. Matthew's, Friday Street, and St. Peter's, Cheap. He was also a prebendary of St. Paul's, and one of the lecturers of St. Dunstan's-in-the-West. He died at Worcester, Dec. 13, 1742. In his lifetime were: A Critical Examination of the Late New Text and Version of the Testament, in Greek and English (1731; 2 vols. 8vo.); — A Vindication of the Gospel of St. Matthew (1735, 8vo.); — An Answer to the Inquiry into the Meaning of Dommoniacs in the New Testament (1737, 8vo.); — Answer to the Further Inquiry (1738, 8vo.). After his death, his Sermons at Boyle's and lady Moyer's lectures were published for the benefit of his family (1748, 2 vols. 8vo.). See Chalmers, Biog. Dict. a. v.; Allibone, Dict. of Brit. and Amer. Authors, a. v.; Nichol, Ed. Anc.; id. Illustr. of Liter.

Twelve. This number was sacred among the Jews on account of the number of the months of the year, or (as some think) of the signs of the zodiac. It was symbolical of just proportion, beauty, and stability. It is sometimes used in the general sense of a dozen: thus, Jeroboam's garment is said to have been rent into twelve pieces (1 Kings xi. 30), and Elah's horse to have ploughed with twelve yoke of oxen, etc. See NUMBER.

Twesten, August Detlev Christian, a Protestant divine of Germany, was born April 11, 1789, at Gilteckstadt, in Holstein. He studied theology and philosophy at Kiel, and in 1812 went to Berlin, where he became one of the earliest followers and an intimate personal friend of Schleiermacher. For some time he was professor of languages in one of the colleges at Berlin, but in 1814 he went back to Kiel as professor of theology and philosophy. After the death of Schleiermacher, in 1834, he was called to Berlin to succeed his teacher in the chair of systematic divinity. In 1860 he was appointed rector of the university, and died Jan. 8, 1876. As a writer, Twesten was the least prolific of all the more eminent German divines. This was owing partly to a certain timidity and conscientiousness, and partly to an unwillingness to publish anything which he had not first thoroughly searched and mastered, and for which there seemed to him no urgent need. He wrote an analytical logic, a critical edition of the three ecumenical creeds, and an unbarred Augustsburg Confession, essays on Heccius Illyricus, on Schleiermacher's Ethicé, etc. But his main work is his Forschungen über die Dogmatik der evangelisch-lutherischen Kirche (Hamb., 1857, 2 vols. 8vo.), in which he developed its ultimate principles with great and abiding excellences: "for he is, perhaps," says Schaff, "the clearest thinker and writer among all the systematic divines of Germany. He possesses the gift of didactic exposition and analysis in an eminent degree. His learning is always accurate, minute, and thoroughly digested; his style transparent, smooth, and polished." The volumes which were published contain — the first, the introductory chapters on religion, revelation, inspiration, the authority and inspiration of the Scriptures, the use of reason, the history of dogmatic literature; the second embraces only the doctrine of morality, the history of the Christian Church in the division of the world, and angelology. As to his theological standpoint, it is, according to Schaff, "Schleiermacher's system passing over into Lutheran orthodoxy under a modernized form, or the Lutheran scholasticism of the 17th century revived, enlarged, and liberalized by the scientific influence of Schleiermacher and the tolerant spirit of the evangelical union." See Theol. Universal-Lex. a. v.; Zuchold, Bibl. Theol. ii., 1558; Schaff, Germany, its Universities, etc., p. 320 sq. (B. P.)

Twichell, Pliny, a Presbyterian minister, was born at Athol, Worcester Co., Mass., Feb. 25, 1805. He was educated at Washington College, Pa.; studied theology in Asbury Seminary, N. Y.; was licensed by the Grosse See Presbyterian in 1828 and ordained as an elder in 1832. In 1842 he was installed pastor of the Presbyterian Church in Wyoming, N. Y., in 1841. Here he labored for fifteen years, until 1856, in which year he took charge of East Bethany Church, where he preached until his death, Sept. 15, 1864. See Wilson, Presbyterian Almanac, 1865, p. 180.

Twilight, Alexander L., a Congregational minister and teacher, was born at Corinth, Vt., Sept. 23, 1785. By his own exertions he put himself through Randolph Academy and Middlebury College, graduating in 1823. He taught four years in Peru, N. Y.; was licensed to preach by the presbytery in Flattsburg in 1827; taught and preached one year in Vergennes, Vt.; and for eighteen years was principal of the grammar-school in Brownnington, Vt., and again from 1832 to 1855. From 1847 until 1852 he taught in Shipton and Hatley, Ontario. He was ordained in Brownnington in 1829, and supplied the pulpit there for many years, but was never a regular pastor. He died June 19, 1874. His great work was as a teacher; in this he was successful and influential. He pursued his purposes with undeviating energy, and built up his pupils in both character and knowledge. He was an able and often eloquent preacher. See Cong. Quar. Rev. 1867, p. 281.

Twing, Thomas, a learned Anglican divine, was born in 1714, and educated at Sidney College, Cambridge, being contemporary in that university with Gray, Mason, and Bate. Mr. Twing was well versed in the composition, harmony, and history of the art and science of music. In 1760 he took his degree of A.B., and that of A.M. in 1762. He became rector of White Notley, Essex, in 1768, and of St. Mary's, Colchester, to which he was appointed by the bishop of London, in 1770. He died Aug. 6, 1804. Sound learning, polite literature, and exquisite tastes in all the fine arts lost an ornament and defender in the death of this scholarly and worthy divine.

Twiiss, William, D.D., a distinguished Nonconforming Calvinistic divine, was born at Newbury, Berkshire, England, in 1755. He was educated at, and became subsequently a fellow of, New College, Oxford. He became chaplain to princess Elizabeth, afterwards queen of Bohemia. After this he was appointed to the curacy of Newbury. In 1768 he was elected proctor of the University of Divinity. He confined himself with great thoroughness to the study of theology, and produced numerous works, among which are the following: — Vindicta (1631, 4to.); — Vindicia Gratiae, Potestatis, ac Providentialis (Amst., 1632, 4to.); — Dictato- riate de Scieniifis Medico, tribus Libris absoluta (fol.); — Moraliy of the Fourth Commandment (Lond. 1641); — Triticum on Reprobration (1645, 4to.); — Riches of God's Love to Vessels of Mercy Consistent with his Absolute Hatred, or Reproduction of Vessels of Wrath (Oxf. 1658, fol.). This work was strongly recommended by Dr. Owen, De Causa Dei contra Pelagium. He left a number of works in MS. His death occurred July 20, 1646.

Two. This number is sometimes used in Scripture in a symbolical sense: it typifies the connection between the magistracy and the ministry in the persons of Moses and Aaron. The two tenets of infallibility, which were learned in Egyptian and Babylonian bondage; the Old and New Tests.; the Jewish and Christian dispensations; and, among the early fathers, the divine and human natures of Christ. Several of the early heretics endeavored to introduce the Persian dualism into the
TWOMBLY

Christian system, and they therefore declared that the number two had a more mystic sanctity than any oth-
er. Traces of this delusion may be found so late as the 9th century of the Church. See NUMERI.

TWOMBLY, ISAIAH S., a Presbyterian minister, was
born at Charlestown, Mass., Sept. 1, 1817. He was edu-
cated at the Westmore and Groton, Mass., Academy, and at
the Theological Seminary in 1825; was licensed by Cincinnati
Presbytery the same year, and ordained at Athens Pres-
bytery pastor of the Church in Troy, O. He afterwards
became pastor of the Church at Pomeroy, O., where he
died, Oct. 31, 1860. He was a thorough scholar, and an
excellent and impressive preacher. See Wilson, Fred.
Hist. Almanac, 1862, p. 196.

Twyne, Brian, an English divine, was born in
1579, and admitted a scholar of Corpus Christi College in
1594. He was admitted probationer fellow in 1605,
and, entering into holy orders, took the degree of B.D.
in 1610. In 1614 he was made Greek reader of his col-
lege, in which office he acquitted himself with credit,
but left his college in 1622. He was afterwards pre-
vented to the vicarage of Rye, Sussex, but passed most of
his time at Oxford in reading, writing, and contempo-
ration. He died in St. Aldeate's, July 4, 1644. He pub-
lished Antiquitates Academiae Ozeniensis Apologia, etc.
(Oxon. 1636, 4to).

Tyrant Council of (Concilium Tyaneum), was held in
367 at Tyana, a town of Asia Minor. There were
present in this council Eusebius of Cesarea in Cappa-
docia, Athanasius of Ancyra, Pelagius of Laodicea, Greg-
ory Nazianzen the elder, and many others who had de-
clared their belief in the consubstantiality of the Son
at Antioch in 363. The letters of pope Liberius and the
bishops of Italy, Sicily, Africa, and Gaul were read,
which had been written to wipe out the disgrace at-
tached to them on account of the Council of Arimi-
num. Eustathius of Sebaste, formerly deposed, was re-
established; and a synodical letter written to all the
bishops of the East, exhorting them to testify in writ-
ing their rejection of the acts of Ariminum, and their
adherence to the faith of Nicea. See Mansi, Concil. ii,
806.

Tychacum, the original name of a Temple of Fort-
tune at Antioch, which was turned into a church, and
called by the name of Ignatius by theodosius. See

Tyché, in Greek mythology, is identical with For-
tuna, a good fortune. Findes calls her a daughter of
Jupiter. She possessed at Thebes, and at numerous
other places, temples and monuments.

Tyché, in Egyptian mythology, is one of the four
protecting domestic spirits which are allotted to each
human being during the period of life.

Tychicus (Τυχικο». for τυχεις, fateful), a com-
paign of Paul on some of his journeys, and one of his
fellow-labours in the work of the Gospel. A.D. 54-64.
(1.) In Acts xx. 4, he is one of those who ac-
compained the apostle through a longer or shorter por-
tion of his return journey from the third missionary cir-
cuit. Here he is expressly called (with Trophimus)
a native of Asia Minor (Ασίας των); but while Tychi-
clus went with Paul to Jerusalem (Acts xx. 29), Tychicus
was left behind in Asia, probably at Mileitus (xx.
15, 38).
(2.) How Tychicus was employed in the inter-
val before Paul's first imprisonment we cannot tell;
but in that imprisonment he was with the apostle again,
as we see from Col. iv, 7, 8. Here he is spoken of, not
only as a brother," but a faithful minister and follow-
servant in the Lord;" and after his death was made
familiar to the Colossians the present circumstances of
the apostle (παρακολουθή
τον και των εκ
καθίσματος). From this we gather that diligent
service and warm Christian sympathy were two features
of the life and character of Tychicus. Colossus was in
Asia; but from the fact that of Onesimus, who is men-
tioned immediately afterwards, it is said, ις επι
Τυχίκου, whereas Tychicus is not so styled, we natu-
然 infer that the latter was not a native of that city.
These are no mere names, the bearer of which is in the
language concerning Tychicus in Eph. vi, 21, 22 in
very similar, though not exactly in the same words.
It is the more important to notice this passage care-
fully, because it is the only personal allusion in the epistle,
and as of some consideratior Bat there is a legendary value
for its authenticity. If this was a circular letter, Tychi-
cus, who bore a commission to Colossus, and who was
probably well known in various parts of the province
of Asia, would be a very proper person to see the letter
duly delivered and read. (4.) The next references are
in the Pastoral Epistles, the first in chronological order
being Tit. iii, 12. Here Paul (writing possibly from
Ephesus) says that it is probable he may send Tychicus
to Crete, about the time when he himself goes to Ni-
copolis. (5.) In 2 Tim. iv, 12 (written at Rome during
the second imprisonment) he says, "I am herewith send-
ing Tychicus to you. Be on your guard in the matter
with Dr. Wordsworth, so to render ευγενετάω, though
Bp. Elliott's suggestion is also worth considering, that
this mission may have been connected with the carry-
ing of the first epistle. (See their notes on the pas-
sage.) However this may be, we see this disciple at
the end of the work, at the beginning of the work,
locally with Asia, while also co-operating with Paul.
We have no authentic information concerning Tychicus
in any period previous to or subsequent to these five
scriptural notices. The tradition which places him af-
headers as bishop of Chalcodon in Bithynia is appar-
ently of no value. But there is much probability in the
conjecture (Stanley's Cornishian, 2d ed., p. 489) that
Tychicus was one of the two 'brethren' (Trophimus
being the other) who were associated with Titus (2 Cor.
7vii, 16-24) in conducting the business of the collection
for the poor Christians in Judea. As arguments for
this view we may mention the association with Trophi-
mus, the probability that both were Ephesians, the oc-
currence of both names in the Second Epistle to Timo-
thy (see 2 Tim. iv, 20), the chronological and geographi-
cal agreement with the circumstances of the third mis-
ionary journey, and the general language used concern-
ing Tychicus, Colossians and Ephesians. See Asia a
EPHESUS; TROPHIMUS.

Tychó, in Greek mythology, was a demon similar to
Comalus, generally found represented in company
with Priapus.

Tychonius, a Donatist of the 4th century, who dis-
played an impartial and sincere desire to arrive at the
truth with respect to the controversy between his sect
and the Church. He is described as having been learn-
ed in the Scriptures, tolerably acquainted with history
and with secular literature, and zealously interested in
the affairs of the Church. He regarded the Church as
the sole divinely provided remedial institution, into
which all men must enter if they would attain to sal-
vation; and therefore held that the moral state of the
members cannot destroy the value and efficiency of the
Church. He was also consistent in protesting against
the relapsism of persons who became Donatists. His
views were attacked as heretical by the Donatist Par-
menian (q. v.), and drew forth an epistle from August-
ine. Tychonius was accused of being a Chiliast, but
the charge is probably untrue. A single work from his
pen remains, the Liber Septem Regula, first published
1772), vii, 107-129. The work is designed to serve as
a guide to the interpretation of the Scriptures, and some
of its rules are still followed by some expositors: e.g.,
the sixth, De Recapitulatione, which teaches that the
same thing is sometimes repeatedly narrated or de-
TYCHSEN, Olaus Gerhard, a German scholar and professor, was born Dec. 14, 1784, at Tondern, a town in Slieswich. He studied the classical and Oriental languages in the gymnasium of Altona, with the exception of Arabic, which he acquired from a merchant whose business had caused him to reside during many years in North Africa. He finished his theological course at Halle, and was soon afterwards appointed a teacher in G. A. Franke's Orphanage. While he was employed in the English, Hindu, and Amharic languages, he acquired a knowledge of the Talmud from a rabbinical tutor (Schulz). His favorite study, however, was the Rabbinical Talmud, in which language he was so proficient as to be able to speak and write with great ease. He was, in April, 1789, appointed missionary to the Jews and Mohammedans, and travelled in that capacity through North Russia, South Russia, Denmark, Norway, but without accomplishing anything. In the synagogue at Altona his sermon even earned for him a severe beating. In 1780 Tychsen went to the University of Bützow, in Mecklenburg, as magister lege, and remained there until Bützow was united with the University of Rostock and transferred to the latter place, where he likewise removed thither. He died Dec. 30, 1815. Tychsen had gained a great reputation, as is attested by his election to numerous societies and by many flattering testimonials; but his reputation respected simply the extent, and not at all the thoroughness, of his knowledge. He possessed solid acquisitions only in the Rabbinical, and joined with them a keen eye and considerable skill for the detection of foreign written characters; but he was deficient in judgment, ready to ventures the most improbable hypotheses, and anxious for notoriety. He is consequently important only as a Talmudist, a numismatist, and a Hebrew lexicographer. His correspondence with Kenyon and Bayer directed attention to him more than any other incident of his career, and it afforded evidence of all the traits described above—his wide learning, obstinate orthodoxy, and want of critical judgment. In this dispute he wrote, Tentamen de Statu Hodierni Codicem Hebraicum, ed. M. S. S. Gelehrten (Rost, 1772, 8vo), in support of the Masoretic text:—Hebrefies Tentamen, etc. (1774) and a supplement (1776). He insisted that the Greek versions had been made from a Hebrew text written in Greek characters, and advocated the non-singular theory that the Samaritan Pentateuch had been copied from a Hebrew-Jewish (Masoretic) text with the vowel-points—the latter in Disputatio Hist.-phil.-crit. de Pent. Samarit. (Bützow, 1765, 4to). In 1779 he published a work to demonstrate the spurious character of all Jewish coins bearing Jewish or Samaritan characters, including those of the Maccaedese period, which drew forth a reply from the Spanish Jesuit Bayer and occasioned a protracted dispute. In the study of Arabic coins Tychsen rendered service real, and began the systematic study of Oriental numismatics. He showed himself a master in the deciphering of inscriptions (see Erklärung der Inschriften) in the 1793, 4to of the K. d. n. n., in the Mechil-Scheweta, Gelehrten Bréifige, 1780, Nos. 2, 45, 45, and the Interpr. Inscript. Cyfric. in Marm. Templ. Patriarch. S. Petri Cathedra (Rost, 1787). Tychsen also published editions of Al-Makrizi: Al-Makrizi Hist. Monetae Arab. e Cod. Escorial. (ibid. 1797, 8vo); and Textus de Legatione Arab. Ponderibus & Memoriae (Ed. 1800, 8vo). His Elementa Arabi-
and pungent preacher, and he especially delighted in doctrinal themes. About this time Prof. N. W. Taylor, of Yale Divinity School, enounced views which were regarded by many New England theologians as unsafe and unwise. Dr. Tyler was his principal opponent, and the long and able discussion which followed belonged to the history of controversy. To offset the influence of the New England theology the young preachers that time in the state, the Theological Institute of Connecticut was founded at East Windsor in 1833, and Dr. Tyler was chosen its president and professor of theology. He held these positions until his resignation, July 16, 1837. He died at East Windsor, after only a few hours' sickness, May 30, 1838.

Dr. Tyler was a man of humble and sincere piety, and of a genial and sympathetic nature. In his theological opinions he did not embrace pure Calvinism, but as modified by Edwards and his school. He was in full sympathy with the traditional theology of New England, and was a straightforward controversialist, avoiding metaphysical speculations and verbal subtleties. In forming his system he began, not with mind, but with the Bible, and he looked for no advances in theology except such as come from a richer Christian experience. His writings are permeated by a spirit of practical advice, and are directed to some of the chief principles and objects of his system.


Tyler, Edward Royall, a Congregational minister, was born at Guilford, Va., Aug. 3, 1800. He was the son of chief-justice Tyler, two of whose sons became ministers in the Protestant Episcopal Church and one in the Presbyterian. Edward was converted while a clerk in a counting-house in New York, and under the ministry of Dr. Spring. He graduated at Yale College in 1822, studied theology, and was ordained pastor of the South Church in Middletown, Conn., in 1827. Here he was successful in building up the Church, but ill-health induced his resignation in 1832. He was next pastor in Colebrook, Conn., 1833-36. For a year Mr. Tyler was agent of the American Anti-Slavery Society, and from 1838 to its discontinuance in 1842 he was editor of the Connecticut Observer. In 1843 the New-Englander was established under his proprietorship and editorship, and he continued in connection with it until his death, except during the periods of his prostration through illness. He died Sept. 28, 1848. Mr. Tyler contributed two articles to the first six volumes of the New-Englander (see these enumerated in that periodical, vi, 607). His other publications were, Slavery a Sin per se: — Lectures on Future Punishment (Middletown, 1829, 12mo) — Holiness Always Precedent to Sin: a Sermon (New Haven, 1829, 8vo). This opposed the position of some of the metaphysical divines of New England, that God sometimes preferred sin to holiness: — The Doctrine of Election: a sermon (New Haven, 1831, 8vo) — The Congregational Catechism (ibid. 1844, 18mo). Tyler's writings are able, and some were thought at the time to be unsurpassed in their treatment. They are especially noticeable under the depressing influence of disease. "He was by nature, by culture, and by the grace of God, one of the best sort of men, in whom the elements of character are embodied by faith and sanctified by devotion. We have

seen his uncomplaining patience, his uniform cheerfulness, his kindness and sympathy, his generous impulses, his childlike piety." See New-Englander, 1848, p. 603 sq. (by L. Bacon); Cong. Quar. Rev. 1866, p. 287.

Tyler, James Endell, an English clergyman, was born at Monmouth in 1789. He was educated at Oriel College, Oxford, where he became fellow, dean, and tutor. Presented to the rectory of St. Giles-in-the-Fields, London, in 1815, he became canon residuary of St. Mary-le-Strand in 1845. He died in 1852. He wrote, Indices Attici (Lond. 1824, 12mo) — Oaths, their Origin, Nature, and History (1834, 8vo) — Conversations of a Father with his Children (5th ed. 1840, 2 vols. 18mo) — Primitive Church Worship (1840, 8vo) — A Father's Letter to his Son on the Church (ibid. 1840, 12mo) — The English and Non-English Churches (ibid. 1844, 8vo) — Image-worship of the Church of Rome (1847, 8vo) — Meditations from the Fathers of the First Five Centuries (1849, 2 vols. 12mo) — Rector's Address to his Parishioners (1851, 8vo) — Christian's Hope in Death — Sermons (1852, 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Tyler, Joseph D., a clergyman and instructor of the Protestant Episcopal Church, was born at Brattleboro, Vt. He graduated at Yale in 1829, and pursued a theological course at Alexandria, Va. His organs of hearing having become impaired by disease, he became connected with the Defe-and-Dumb Institution, at Richmond, Conn., and subsequently became principal of the Deaf- and-Dumb Institution of Virginia. He died at Staunton, Va., Jan. 28, 1892. He was an excellent scholar, and made some graceful contributions to the literature of the day. See Amer. Quar. Church Rev. 1892, P. 142.

Tyler, William, a Congregational minister, was born at Attleborough, Mass., Jan. 7, 1780, and was educated at Brown University in the class of 1800. For some time after leaving college he was engaged in secular pursuits. Having decided to study theology, he placed himself under the tuition of Rev. Dr. Emmons, of Franklin, Mass., and was licensed to preach in 1818. He was ordained in 1819 as junior pastor of the Congregational Church in South Weymouth, Mass., soon becoming sole pastor. He remained thirteen years in this place (1819-32). He removed to South Hadley Falls, Mass., in 1833, and was pastor of the Church in that place several years. He then went to Forest Hill, Conn., and became a missionary, performing missionary service, under the direction of the Home Mission Society, in the interior of Massachusetts, having his residence at Amherst. He removed to Northampton, Mass., in 1847, and became the editor of the Courier, published in that place. For several years he resided at Becket, by B. L. and was a member of St. Paul's church. In 1854 he attended the convention which met in 1853 to revise the State Constitution. He removed to Auburndale, Mass., in 1863, where he spent the remainder of his life, and where he died Sept. 27, 1875. "He was well instructed," says Prof. Gammell, "in theology, and was particularly interested in local history and antiquities, and on these subjects he was a frequent contributor to magazines and newspapers." (J. C. S.)

Tympanum, the triangular space between the horizontal and sloping cornices on the front of a pediment in classical architecture; it is often left plain, but is sometimes covered with sculpture. This name is also given to the space between the door and the wall, the entrance of a doorway, etc., in medieval architecture, when the top of the opening is square and has an arch over it; this arrangement is not uncommon in England in Norman work, and on the Continent is to be found in each of the styles. Tympanums of this kind are occasionally perfectly plain, but are generally ornamented with carving or sculpture. In Continental work the subjects are usually arranged in tiers one above another, and often embrace a great number of figures. Also when an arch is surmounted by a gable-moulding or triangular hood-
he was in return to pray for the souls of the abbot’s father and mother. Tyndale, a leaving England went first to Hamburg. It is often said that from Hamburg he proceeded to Wittenberg, where he met Luther, who had now thrown off the last vestige of popish thraldom, and that there he completed his translation of the New Testament. This statement is apparently not correct, for during 1524 he seems to have remained at Hamburg, and in 1525 he appears to have been first at Cologne and then at Worms. At Cologne Tyndale seems to have commenced to print his first edition in 4to, but after ten sheets were printed the work was interrupted, and the translator and his coadjutors betook themselves to the Lutheran city of Worms, where the quarto was finished, and an octavo edition also issued from the press (1525). The prologue to the quarto has been republished under the name of A Pathway to the Scriptures. The translator’s name was attached to neither of the two editions, and he assigns a reason for this omission in his Wicked Mammon, published in 1527. Copies of these versions early found their way into England. In 1526 Tunstall, bishop of London, culminated his prohibition of them, and within two years a number of them, illicitly printed, nay, some were purchased by the bishop in Antwerp, and burned at St. Paul’s Cross. Warham and Wolsey were also dreadfully enraged, and Sir Thomas More was employed to denounce Tyndale, but his genius was foiled in the attempt, and Tyndale won a victory over the learned chancellor. Of the first edition only a fragment now exists, and of the second only two copies, one of them imperfect. Two editions were afterwards printed at Antwerp, and found their way to England in vessels laden with grain. Endevors were made to seize Tyndale and punish all who had assisted him, but he removed to Worms in Hesse, in 1529, and published there a book of great value—The Obedience of a Christian Man. The result of all the English opposition was that, as Foxe expresses it, “copies of the New Test. came thick and threefold into England.” We find Tyndale again at Antwerp in 1529, during which year a fifth edition was printed; the four books of Moses were also translated, printed each at a separate press, and put into circulation. The enemies of the translator endeavored to decoy him into England, but he was too wary to be so easily entrapped, for he well knew what displeasure Henry VIII felt at his tact called The Practice of Prelates. The general idea was to prevent any circulation of the book. The martyrdom of Frith, Tyndale set himself to revise and correct the version of the New Test., and it was soon thrown off, with this remark in the preface, “Which I have looked over again with all diligence, and compared with the Greek, and have weded out of it many faults.” But his enemies in England, whose power had been shaken by the copious circulation of the English New Test., were the more enraged against him, and conspired to seize him on the Continent, in the name of the emperor. An Englishman named Philips betrayed him, and, acting under some pretended appointment, the authentically seized, him, in the house of Pointz, his friend, and conveyed him to Vilvoorden, twenty-three miles from Antwerp, Pointz, who had with difficulty escaped himself, made every effort for him, but in vain. The neighboring University of Louvain thirsted for his blood. Tyndale was speedily condemned, and on Friday, Oct. 6, 1536, in virtue of a recent Augsburg decree, he was led out to the scene of execution. On being fastened to the stake, he cried, in loud and earnest prayer, “Lord, open the eyes of the king of England,” and then was first strangled and afterwards burned. The merits of Tyndale’s work, and the influence, however, of those who enjoy the English Bible—for their authorized version of the New Test. has his for its basis. He made good his early boast that ploughboys should have the
Word of God. His friends all speak of his great simplicity of heart, and commend his abstemious habits, his zeal, and his industry; while the early imperial procurator prosecuted him styles him homo doctus, plus et bonus. The works of Tyndale and Frithe were collected and published (Lond. 1831, 3 vols. 8vo). For information respecting Tyndale, his writings, and editions of his translations of the Testament, Pentateuch, etc., see Blais's Wood, Athen. Oxon. i. 94; Fox, Acta et Mon.; Bong. Brit. Walter and Office, Life of Tyndale; Wordsworth, Ecclesi. Biog.; Newcome, English Bible Translations; Johnson, Hist. of English Translations of the Bible; Lewis, Hist. of Translations of the Bible into English; Cotton, List of Editions of the Bible in English; Arber, Pantheon of the Memoriae Historiae Intro (ed. 1856); Historical Account of English Versions of Scripture; Wat, Bibl. Brit.; Prince-ton Rev. x. 321; Christian Rev. iii. 130; North American Rev. lxvii. 322. For fuller list of literature, see Allibone, Dict. of Brit. and Amer. Authors, n. v.

Tyndareus, in Greek mythology, was the husband of the renowned Leda, and was king in Sparta, from which he was driven with his brother Icarus. Hercules placed the fleeing brothers again in possession of their kingdom. Pausanias saw his grave in Lacedemonia before the temple of Jupiter Cosmetes (iii, 17, 4).

Tyndarides, in Greek mythology, was a surname of the Dioscuri.

Tyndarion, in Greek mythology, was a surname of Helen.

Tyndall, Dudley A., a clergyman of the Protestant Episcopal Church, was born in Prince George County, Md., in 1825. He graduated at the University of Pennsylvania in 1848; studied at the Alexandria (Va.) Theological Seminary; became deacon in 1846 and priest in 1849; was first settled as a clergyman in Columbus, O., and afterwards was rector of Christ Church, Cincinnati; in 1854 was pastor of the Church of the Epiphany, Philadelphia, where he remained one year, resigning and organizing a new parish called the Church of the Covenant, of which he was minister at the time of his death, which occurred at Brookfield, near Philadelphia, April 19, 1858. See American Quar. Church Rev. 1858, p. 944.

Type. I. Name.—The Greek word τύπος, from which our type is derived, denotes primarily a blow, then the mark left by a blow, then a mark or print of any kind, then a figure or image, and finally a mould or model, representing the original from which something else has taken its form, or as indicating the form which something not yet existing may assume. In the New Testament, the word occurs in several of these senses, and in some passages with a shade of meaning peculiar to itself. In John xx, 25 it is used to denote the mark which the nails made in our Lord's hands and feet; in Acts vii, 43 it means a copy or image; in ver. 44 and Heb. viii, 5 it signifies a model after which something is made; in Rom. vi, 17 it denotes a mould from which a form is derived; in ver. 14 it conveys the idea of one person presenting some analogy to another person; and in several places it means an example which others may follow (1 Cor. x, 6, 11; Phil. iii, 17; 1 Thess. i, 7; 2 Thess. iii, 9, etc.).

As used by theologians, the word type has received a special technical meaning not exactly equivalent to any of these usages, though approaching to that of Rom. vi, 17. When Adam is said to be the type of Christ, they mean by it any object, whether office, institution, person, or action, by means of which some truth connected with Christianity was prefiguratively foretold under preceding dispensations. Such an object the apostles call a σχῆμα, a shadow or adumbration of that which is to come; see Gal. ii, 15; Heb. viii, 5. This shadow became a type because it presented the model or representation of something yet future. Sometimes, also, the term παραβολή is used with a similar meaning (Heb. ix, 9; xi, 19).

II. Fundamental Principle.—There are certain notions which must be assumed as lying at the basis of typology.

1. Spiritual truths, ideas, thoughts, may be represented by material symbols, whether actions, institutions, or objects. This the usage of all nations establishes. More especially was this a favorite method of commu- nicating thought among the imaginative Orientals; in general, it is found to prevail most in the earlier stages of a people's history, while as yet the use of objects that appeal to the senses is more effective than the use of written documents. In Scripture, frequent instances of spiritual truths thus symbolized are met with; as, for instance, the placing of the hand under the thigh for confirmation of an oath; the boring of the ear of the servant who declined to avail himself of the liberty brought by the year of jubilee; the rending of the garments in token of grief; and such acts as those of Abijah when, in announcing to Jeroboam the succession of the ten tribes from the house of Solomon, he tore his garment into twelve pieces and gave to Jeroboam ten (1 Kings ix, 29); that of Elisha when he indicated to the king of Israel the victories which by divine help he should obtain over the Syrians by commanding him to shovel earth into the window over the door of which he had placed his hand on the king's hand (2 Kings xiii, 14-19); and those of Jeremiah and Ezekiel when they were signs to the people (Jer. xix, 1-11; Ezek. xii, 3-16).

2. Such symbolical representations may be employed to convey religious truth. This usage we find also to have prevailed among all nations, especially in the earlier stages of their history. Among the Jews it was abundantly used; not, however, according to human caprice or ingenuity, but always in obedience to the express ordinance of God. The symbolical observances of the Old Testament were introduced into the service of God, it may be presumed, were also of divine appointment, on the general principle that, as God alone can declare what worship he will receive, it is only as he appoints that any service can be properly offered to him.

3. The true religion has in all ages been essentially the same, so that the truths symbolized by the institutions of the earlier dispensations are identical with those more directly and fully made known to us under the Christian dispensation. The substantial identity of the patriarchal and Mosaic religions with the Christian must be assumed in all attempts to argue from the Old Testament to the New Testament, and to determine who are its interpreters, i.e., who receive these books as divines. From this it necessarily follows that what was taught by symbol under the ancient economies as part of religious truth will be found identical with what is taught in of religious truth under the new dispensation.

4. The religion of Jesus Christ is one resting on the facts of his personal appearance and work. Out of these all its truths flow directly or indirectly; and to these they all have respect. Hence the truths taught symbolically to the Old-Test. saints, being identical with those of Christianity, must also rest on, and have respect to, these facts.

5. A twofold character was thus of necessity given to the religious institutions of the ancient economies. They were primarily symbolical of religious truth. They were secondarily predictive of facts in the future on which these truths rested.
by means of analogy or resemblance those facts in the mediatorial work of Christ on which these truths rest. This definition involves the following elements:

1. A type is an institute or act. We use these terms in a mediatorial sense, as applied to infant and afterward formal organizations and religious offices, but times, places, implements of religious service; and under the latter not only rites and ceremonies, but special acts or series of acts determined by the proper criterion to be typical. By this definition, however, persons and things simply as such are excluded. A person or a thing simply as such, cannot possess a symbolical character; and cannot be the σχάλη, or prefigurative sign, of another person or thing, much less of a fact or series of facts. A person may sustain a typical office or may perform a typical act, and a thing may be used in a typical service or ceremony, but in and by itself it cannot be a type. This sets aside a whole host of types which the ingenuity of interpreters has constructed out of the historical personages of the Old Testament. That many of these sustained typical offices and performed typical acts is admitted; but that they were in themselves— in their proper individual personality—types of our Lord, we cannot believe. The assertion, indeed, is to us unintelligible except in a sense which would be profane and untrue—viz. that their personal character and conduct were a representation of the character and conduct of our blessed Lord. It is true that for a time the early Gentile church, which was the majority of the New Testament has been pleased. But we are unable to find a solitary instance in the New Testament of any historical character—mentioned in the Old Testament, being brought forward as having been personally a σχάλη of Christ or his work. In one passage, indeed, Adam is called a τύπος of Christ, but τύπος is not there equivalent to σχάλη; and, even if it were, it would not follow that it was Adam as a person who was the type of Christ, for the apostle is speaking throughout that context of our first parent in his official, federal, or representative character. The words of Peter also (1 Pet. iii. 21) have been cited as showing that a simple historical occurrence may be the type of a Christian truth; but, whatever the apostle may mean in that passage by calling salvation by baptism the αἰώνιον τῆς σωτηρίας of Noah's salvation by the ark, he certainly cannot mean that the latter was a divinely appointed prefiguration of the former. The truth to be driven home is that an analogy subsists between the two, whereby the one is fitted to illustrate the other. The strongest case in favor of the opinion we are opposing is our Lord's representation of himself as the true bread of which the manna was the prefiguration. We cannot understand this prefiguration of the manna as a type of him. Still it was the manna, not as a natural phenomenon, but as a special and peculiar provision made by God for the feeding of the people, that was the type of Christ; and in this divine appointment we find what reduces this under the head of proper types.

2. A type is an institute or act appointed by God, and by him adapted to the end it is designed to serve. Knowing what in due time was to be exhibited to men by the mission and work of his Son, God could not only predict it in words, but also give by means of symbolical acts and institutes such representation of it as would, in some measure at least, bring before the minds of the ancient saints a lively idea of it. As God alone could do this, it is on his appointment that the whole must rest. "To constitute one thing the type of another, as the term is generally understood in reference to infant and afterward formal organizations, there is more resemblance. The former must not only resemble the latter, but must have been designed to resemble the latter. It must have been so designed in its original institution. It must have been designed as something preparatory to the latter. The type as well as the antitype must have been preordained; and they must have been preordained as constituent parts of the same general scheme of Divine Providence. It is this previous design and this preordained connection which constitute the relation of type and antitype" (Marsh, Lect. on Antitype, on the Typology of the New Testament). Formerly the earlier typologists this condition was neglected, and resemblance was made the sole criterion of the relation between an event or person of the Old Test, and a fact or doctrine of the New Test, as type and antitype. A once popular book written on this plan is that of M'Eachen, On the Types and Antitypes, p. 152, the Old Test. But the principle has been carried out to the wildest extent in a work entitled The Typical Testimony to the Messiah, by Micahah Hill (London, 1862).

3. Each act or institute designed by God to serve as typical possessed a symbolical as well as a predictive character. This follows from the position that a type is a sensible emblem or prefigurative token of some spiritual truth, which itself rests upon certain events yet future, but of which events a certain degree of knowledge is possessed by those to whom the type is exhibited. In all such cases a twofold impression is conveyed to the mind in the type, that a particular truth already known is symbolically indicated; and, in the second place, that those events on which that truth depends shall certainly take place. In the testimony of God concerning his Son there are two points—one of fact, and one of doctrine—on both of which the New Testament insists. There is no doubt that we believe that testimony in all its fulness. What God calls us in the Bible to believe is, first, "the truth," and, secondly, that "truth as it is in Christ Jesus." With regard, for instance, to the doctrine of salvation by the atonement, there is, first, the general principle that such a mode of salvation is revealed, practicable, and intended by God; and, secondly, the matter of fact that such an atonement has really been presented by our Lord Jesus Christ and accepted by the Sovereign and Judge of all. Now it was, of course, the same under the Old Testament dispensation: there were both the doctrine to be announced and the fact to be predicted before a complete statement of saving truth could be laid before the mind; and it was only as both of these were apprehended that the belief of a Jew in the truth became full and intelligent. Hence every type contained at once a symbol of the truth and a prediction of the fact.

4. In the sense of the Hebrew term נָשִׁית, or נָשָׁתָן, a sign of a general truth, and a memorial that in due season the event on which that truth rested would take place. Thus, for instance, in the case of sacrifice, there were both a symbol and a prediction. The slaying of the animal and the burning of its flesh were emblems of the facts to be accomplished, and the manner of the slaying of the type was designed so that animal had become deserved death and subsequent agony, as well as of the general truth that God's plan of saving men from that desert was by the substitutionary sufferings of another. All this, however, would have been of no avail to the sin-burdened Israelite, who knew well that no mere animal could make atonement for the sins of man, had not that act prefigured and predicted the great sacrifice for sin on the part of the Lamb of God. But, pointed forward to this, his faith obtained an object upon which to rest, and he was enabled to rejoice in the salvation of God. So, also, with regard to the immediate consequences of sacrifice. When a Jew had committed a trespass against the Mosaic law, he had to offer certain sacrifices before he could enjoy his civil and political rights. Immediately, however, on presenting these, he stood rectus in curia; he was acquitted of the sin he had committed, and restored to his civil rights. More, however, the carnal and worldly Jew was content. But to the pious believer all this was only the symbol and type of something spiritual. It reminded him that his sins against God had made him guilty and excluded him from the divine favor; it directed him to the need of a sacrifice for sin ere God would forgive his transgression; and it
assumed him that, just as by sacrifice he had been re-
stored to his place in the Jewish State, so by the great
sacrifice he might be restored to the divine favor, and
to a place in that spiritual kingdom of which the Jew-
ish nation was the type.

4. Though resemblance to that which it is designed
to predigre does not constitute the only, or even the
primary, condition of a type; 'tis obvious that this
must form a very important element in the adaptation
of the type to serve its designed end. Hence we may
expect to find some obvious analogy not only between
the symbol and that which it symbolizes, but also be-
tween the divinely appointed act or institute and that
which it was designed to predigre.

On this point there must be a similarity or
analogy between the type and the antitype, so there is
also a disparitv or dissimilitude between them. It is
not in the nature of type and antitype that they should
agree in all things; else, instead of similitude, there
would be identity. Hence the apostle, while making
Adam a type of Christ, shows how infinitely the
latter excelled the former (1 Cor. xv. 47). So the
priests of old were types of Christ, though he infinitely
excelled them both as to his own person and as to the
character of his priesthood (see Heb. vii, viii, ix. x).
Chrysostom observes (Hom. x, ch. 9) that he who
must be made god in the antitype, he must be made
man in the type in the antitype. Hence the distinction
must be observed between total and partial
types. This distinction Ecumenius also draws in com-
ment on Heb. vii, p. 829. He says: 'Ο τέσσερις ου
κατα πάντα ιοντι ειτι τυλική φυσις (και κατος διά
θεου, και παραπτωμι μελλον) αλλ', επεται,
εισφοβε η εμεν το καθολικον, ινδυλθαιση—'A type does
not express that which it represents in every minute
particular, for then, instead of similitude, there would
be identity, but it contains certain outlines and assimila-
tions of the antitype." Cyril of Alexandria, in Apos
vi, p. 313, also observes on this subject: 'Ο τέσσερις
ου διάθεσις, μόρφωις ει τι μάλλον της διάθεσις εισφο-
η—'A type is not the very truth itself, but its representa-
tion.

IV. Relation to Other Modes of Teaching.—Having
thus indicated the nature of a type, we would now point
out the difference between this mode of teaching
divine doctrine to other modes employed in Scripture more or less akin
to it.

1. Relation to Prophecy.—Type stands related to
prophecy as its parallel. Like it, it teaches a present
truth, and announces a future fulfilment of it; like it,
also, it has in its capacity of a type one definite mean-
ing and one definite fulfilment, to both of which it was
intended and designed to point. The difference be-
tween a prophecy and a type lies only in this, that
the former teaches by words, the latter by things; the
former, that is, by an artificial combination of signs, the
latter by a sonical representation of the whole truth
at once. A word is the symbol of an idea; a type is
the symbol of some principle or law, and the prediction
of some general fact in the economy of redemption.
See Prophecy.

2. Relation to Parable.—From the word παράβολα
being used to designate a type, it may be inferred that
the connection between the two is intimate. A type,
in fact, may be viewed as a sort of actet parable. Let
us suppose, for instance, that our Lord, instead of de-
scribing in words the conduct and circumstances of the
prodigal son, had, by the help of suitable actors and
scenes, made the whole to pass before the eyes and ears
of his auditors, the lesson would have been conveyed
to them much in the same way as the truth concerning
himself was conveyed to the ancient Jews by the typi-
cal rites of the Mosaic economy. In neither case is
the lesson new, nor fully to be understood without an eluci-
dation of the word; the mere announcement of the
truth, vividly a truth, otherwise reasonable or familiar,
upon the minds of those to whom it is presented. There
is this difference, however, between such a representation
and a type—that the former, being merely doctrinal,
would be exhilarating in its impress of present truth,
while the latter would, with the doctrine, incorporate
a prophetic reference to some great event yet to hap-
pen on which the doctrine was based. See Parable.

3. Relation to Comparison.—The New-Test. teachers
occasionally, for the sake of illustrating their meaning,
introduce a comparison. Due to the well-known fact
in the history of the Jewish people, between which
and the point they are discussing there exists some ob-
vious analogy. In this way our Lord makes use of
the fact of Moses' erecting the brazen serpent in the
wilderness for the purpose of illustrating his own character
as a deliverer. He is to be "lifted up as the serpent be-
lieved in him should not perish, but have everlasting
life" (John iii, 14, 15). On another occasion he in-
istuted a comparison between his own case, as about
to be consigned for a season to the tomb, and that of Jo-
nah, who had been "three days and three nights in the
belly of the fish" (Matt. xii, 40). From this it has been
naturally concluded that these events, and others alluded
to in the New Test. in a similar manner, were real types
and figurations of the facts they are brought to illus-
trate. It is obvious, however, that there is a great dif-
ference between a historical event—whether occurring
during the days of the nation, or more remotely in the
position of the divine power, and which a subsequent
writer or speaker may make use of to illustrate, by com-
parison, some fact or doctrine of which he is treating—
and a symbolic institute expressly appointed by God to
predigre, to those among whom it was set up, certain
great transactions in connection with that plan of re-
formation which, in the fullness of time, was to unfold
to mankind. In the two cases above referred to there
is the absence of any express evidence that the events
recorded possess any other than a simple historical char-
acter. In the case of the brazen serpent, indeed, we have
divine approbation; but, along with the approbation,
we have the specific mention of the purpose for which it was
set up, which was not to teach any religious truths at
all, or to form any part of religious worship, but simply
that it might act as an instrument of cure to the Isra-
elites who were bitten by the fiery flying serpents.
See BRAZEN SERPENT. Yet even in this case it is clear
from the whole tenor of the narrative that the act was
significant of more than a mere physical remedy; and
our Lord's reference to the event confirms its higher
import. It is also possible that such a thing as the
brazen serpent might possess a symbolical character;
but if any man, besides the Lord, thereby refers to that
character, and that it was a symbol of Christ, it will be
incumbent upon him, in the first place, to show some
evidence in favor of his inference, and, in the next, to
explain how it should come to pass that the express sym-
bolical antithesis of the Messiah, the serpent, could form
depart of an institute intended to predigre his work as the
Saviour of men. As to the case of Jonah, we do not find
in it so much as the appearance of anything typical;
and, indeed, it would have been very strange had God
caused the prophet to perform an action typical of the
burial and resurrection of Christ, under circumstances in
which the prophet and the unconsciousness of the
operation by it except himself. A type is an acted lesson—
a visible representation of invisible truths. To its util-
ity, therefore, spectators are as indispensable as actors;
and where the former are not present, to say that God
appoints the latter to go through their performance is
to charge him with doing something in vain. See
Similitude.

4. Relation to Allegory.—An allegory, says bishop
Marsh, "according to its original and proper meaning,
denotes a representation of one thing which is intended
to excite the representation of another thing." Adoption
of this definition, it is true, is somewhat uncommon,
but there must be a difference. The term allegory is
in some use, and allegory and similitude are closely allied.
In both there is an original representation which has a meaning of its own,
and there is the use of that for the purpose of calling up
to the mind the conception of another thing analogous to the former. The two, however, are very distinct. They differ in two respects: the one is that the subject of an allegory is a mere historical event occurring in the ordinary course of things, whereas a type is an act or incident inspired by God and therefore of importance; the other is, that the allegorical sense is a fictitious meaning put upon a narrative for the sake of illustrating something else, whereas the explanation of a type is its true and only meaning, and is added solely for the sake of unfolding that meaning. Thus Paul, in order to explain the doctrine of the twenty-sixth allegory the anedocte of Sarai and Hagar as recognized by him for making Sarai represent the Abrahamic or new or everlasting covenant, and Hagar the Sinaic or old covenant (Gal. iv. 24, 25). In the same way he allegorizes the fact of the water from the rock following the Israelites through the wilderness, speaking of it as representing Christ in the blessings he confers upon his church (1 Cor. x. 4). These allegorizations (ἀλληλογραφίαμεν) are only comparisons without the form; and their use is obviously merely to explain one thing by another. The radical difference between the exposition of a type and an allegorical intellectualization of history, is apparent from the use which the apostle makes of them respectively. His allegorizations are mere illustrations on which, by themselves, nothing is built; whereas his typical explanations are all brought forward as forming the basis of arguments addressed to those who, admitting the type, were not pledged to the admission of the truth it contained. See TYPHANS.

V. Interpretation of Types. — As a general rule it may be laid down that we should always expect to find in the anijtive type something higher and more glorious than in the type (Chrysost. in Genes. Hom. 35: μη πιστεύειτε ἃ εἴναι τουρα νικάντα ἐν τίς γήν ἀληθεύεις εἰς μικρότερα ήχου τάς τοῦ διάλογος συμβαίνουσαν.) This follows from the nature of the case. If for the design of a type be by outward symbols to foreshadow spiritual truths, it follows that, in proportion as the thing signified is more valuable than the mere sign, and as things spiritual and eternal are more glorious than things material and transitory, the type must be inferior in value and in majesty to that which it is designed to prefigure.

More specific rules having reference especially to the Mosaic ritual are:—1. The symbolical ritual, as a whole and in its individual parts, can set forth only such ideas and truths as accord with the known, and elsewhere clearly announced, principles of Old-Test. theology. 2. An accurate knowledge of the outward constitution of each symbol is an indispensable condition of its interpretation; for, as the sole object of the symbol is to convey spiritual truth by sensible representations, to attempt to discover the former before we understand the latter is to endeavor to reach an end without using the means. 3. The first step in the interpretation of a symbol is the explanation of its name; for, as this is generally given with a direct reference to the idea symbolized, it forms itself a sort of exponent of the symbol to which it is prefixed. 4. A symbol has always the same fundamental meaning, however different may be the objects with which it is combined. Thus, for instance, the act of purification has the same symbolical meaning, whether it is performed upon a person or an animal, or upon a material object. 5. In interpreting a symbol, we must throw out of view all that is not properly connected by the laws of its physical constitution, and that does not serve to help out the symbolical representation. Symbols have often accessories of two kinds: the one consisting of such as are in themselves symbolical, and which go to make up the sum total of the representation; the other, of such as are, from the nature of things, required by the material objects composing the symbol for their continued existence. Thus, in the case of the candlestick in the sanctuary, it was provided that it should have branches and knobs and flowers, and also that it should be supplied with snuffers and muff-flakes. Now, of those accessories the former are indispensable to its serving the purpose for which it was designed—that of giving light; but they, having each a symbolical meaning, added to the symbolical effect of the whole; whereas the latter were merely required in order to prevent the lights from dying out for want of cleaning. Keeping this distinction in mind, we must not make a hasty jump into the explanation of the Mosaic ritual. Everything, in fact, of which it was composed was a symbol, with the single exception of such things as the earthly, physical condition of the substance or persons employed rendered indispensable. Nay, even these, from belonging to a typical institute, such as the nation of Israel was, acquired a sort of secondary typical character; just as the ordinary events of Israelitish history have for the same reason a spiritually doctrinal character. See SYMBOL.

VI. Types and Prophets. — In tracing out who and what typified or shadowed forth Christ and his salvation under the antediluvian, patriarchal, and Mosaic dispensations, we must be careful not to substitute the suggestions of our own imaginations for the intimations of Scripture. We must endeavor to learn the mind of God as to what actually constitutes a type, either by the express declarations of Scripture, or by the obvious analogies which subsist between things under the Gospel and its antecedent dispensations. Thus guarding ourselves, we may notice the various types by which God was pleased, at all times, in a sense, to preach the Gospel to mankind.

1. Among individual persons, before the law, Adam, Enoch, Noah, Melchizedek, Abraham, Isaac, and Joseph were eminently typical of Christ, but only in certain relations. Again, under the law, Moses, Joshua, Samson, David, Solomon, Elijah, Elisha, Jonath, Zerubbabel, and Joshua the high-priest were, in many points, singularly typical of Christ.

2. The first-born, the Nazarites, prophets, priests, and kings were typical orders of persons.

3. Under the head of things typical may be noticed: Jacob's ladder, the burning bush, the pillar of cloud and fire, and, in the opinion of some, the manna, the rock, and the brazen serpent.

4. Actions typical were: the deliverance out of Egypt, the passage of the Red Sea, the sojourn in the wilderness, the passage over the Jordan, the entrance into Canaan, and the restoration from Babylon.

5. Rites typical were: circumcision, various sacrifices, and sordy purifications.

6. Places typical were: the land of Canaan, the cities of refuge, the tabernacle, and the temple.

The above types were designed to shadow forth Christ and his blessings of salvation; but there were others also which pointed to our misfortune without him. There were ceremonial uncleanesses: the leprosy, for instance, was a type of our national pollution.

See Michaelis, Entwurf der typischen Gottesgesaltheit (Gottingen 1768); Keach, Topography, p. 229-357; Suicer, Theaur. ii. 1337; Mathe, Types of the Old Test. (Lond. 1750); Bithius Symbolicus (Goth. 1687, 2 vols.); Chevalier, Hulsean Lecture for 1826; Fairbairn, The Typology of Scripture (Edinburgh 1854, 2 vols.); and other works cited by Darwin, Cyclop. Bibliog. col. 1805 sq., and by Malcolm, Theol. Index, s. v. See MESSIAH.

Typheus=Typhon (q. v.).

Typhon (Typhos, Typhothon, Typhoons, and Typhaon), in Greek mythology, was a monster of remote antiquity, at one time thought to have been a destructive gale of wind, at another time represented as a giant of
the earth, ejecting volcanic flames. Homer places him in the country of Arim, buried in the earth, which Jupiter strikes with lightning. Hesiod represents Typhon and Typhoens as two different and distinct beings. Typhon is the son of Typhoens, a mighty wind, who with Echidna begets the dog Orthrus, Cerberus, the Lernian hydra, and Chimera. Typhoens is the youngest son of Tartarus and Gea, with one hundred dragon-heads, frighteningly sparkling eyes, and hideous voice. He attempted to gain sovereignty over gods and men, but Jupiter bound him with lightning, and he now lies under Etna. In Egyptian mythology Typhon is the Greek name for the evil spirit represented by the dog-star, originally the influence that brought to Egypt the blessing of a yearly overflow of the banks of the river Nile, without which the corn he hired it out to the Christians or gave them the Isis and Osiris came into practice, the dog-star was designed to be the destroyer of the life of nature by heat, and now Typhon became an evil god, whose names and titles upon monuments were destroyed, because he was believed to be the enemy and persecutor of Osiris (q. v.). Typhon owned Nephtys as his wife, who by him gave birth to Anubis. His real Egyptian name is stated differently as Set or Sutekh.

Typhrestus, in Greek mythology, was the son of Sperchius, after whom a city in the Trachinian province was named.

Typhon (Gr. Τύφων), a Greek term for (1) a book of rubrics; (2) a selection from the Psalter; (3) a Sunday service in the Oriental Church.

Tyris, In Norse mythology, is one of the supreme deities of Norse mythology, as son of Odin and Frigga, and brother of Thor. As the god of boldness, wisdom, and strength, he was implored by the Heliards as well as by the Skaldians for his favor, and was worshipped with Thor and Odin. At the end of the world he will combat with the hell-dog Garm, and every will kill the other. Several antiquarians are inclined to identify him with Tuiscon.

Tyranus (Τιτανός, sovereign), the name of a man in whose school or place of audience Paul taught the Gospel for two years, during his sojourn at Ephesus (see Acts x ix, 9). A.D. 02, 52. The halls or rooms of the philosophers were called ἐκκλησία among the later Greeks (Liddell and Scott, s. v.); and as Luke applies that to the auditorium in this instance, the presumption is that Tyranus himself was a Greek, and a public teacher of philosophy or rhetoric. He and Paul must have occupied the room at different hours; whether he used it in (either case he must have been friendly to them) is left uncertain. Meyer is disposed to consider that Tyranus was a Jewish rabbi, and the owner of a private synagogue or house for teaching (_resume βεβαίως). But, in the first place, his Greek name, and the fact that he is not mentioned as a Jew or proselyte, disagree with that supposition; and, in the second place, as Paul replied to this man's school after having been compelled to leave the Jewish synagogue (Acts xix, 9), it is evident that he took this course as a means of gaining access to the heathen; an object which he would naturally seek through the co-operation of one of their own number, and not by associating himself with a Jew or a Gentile adherent of the Jewish faith. In speaking of him merely as a certain Tyranus (Τιτανός του, Luke indicates certainly that he was not a believer at first; though it is natural enough to think that he may have become such as the result of his acquaintance with the apostle. Hensen (Der Apostel Paulus, p. 218) throws out the idea that the hall may have belonged to the authorities of the city, and have derived its name from the original proprietor. See Seelen, De

Ancient Insular Tyre.
visited the site of Pale-tyrus can seriously sup-
pose that any rock on the mainland can have given rise to the name. To escape this
difficulty, Hengstenberg makes the suggestion that Paletyrus meant Tyre that formerly ex-
isted, "quae quondam fuit," and that the name was introduced after the de-
struction of the greater part of it by Nebu-
chadrezzar, to distinguish it from that part of
Tyre which continued to be in existence (De Robus Tyyriotum, p. 26). Mo-
vern, justly deeming this ex-
planation unlikely, suggests that the ori-
iginal inhabitants of the city on the mainland
possessed the island as part of their territory, and named their city from the characteristic
features of the island, though the island itself was not then inhabited (Das phoenizische Alter-
thum, II. i, 178). This ex-
planation is possible; but oth-
er explanations are equally possible. For
example, the Phoenician name of it may have
been the Old City, and this may have been translated "Palestynus" in Greek. Or, if the in-
habitants of the mainland migrated to the island, they may after-
wards, at some time or
other, have given to the
city which they left the name of Old Tyre, without its being necessarily implied that
the city had ever borne simply the name of Tyre.
Or some accidental circumstance, now beyond the reach of conjecture, long have led to the name. This again
would tally with the remark of Grote, who observes (loc. cit.) that perhaps the Phoenician name which the
city on the mainland bore may have been something resembling Palestynus in sound, but not coincident in
meaning. It is important, however, to bear in mind that this question regarding Palestynus is merely ar-
chaeological, and that nothing in Biblical history is affected by it. Nebuchadrezzar necessarily besieged the
portion of the city on the mainland, as he had no vessels with which to attack the island; but it is rea-
sonably certain that, in the time of Isaiah and Ezekiel the
heart or core of the city was on the island. The
city of Tyre was consecrated to Hercules (Melkarth),
who was the principal object of worship to the inhab-
itants (Quintus Curtius, iv. 2; Strabo, xvi, 757); and
Arrian, in his History, says that the temple on the isl-
and was the most ancient of all temples within the
metropolis (Ar. H. I. 10). It cannot be doubted, therefore, that the island had long been inhabited.
With this agree the expressions as to Tyre being "in
the midst of the seas" (Ezek. xxvii, 25, 26); and even the threat against it that it should be made like the
top of a rock to spread nets upon (see Des Vignoles, Carthage de l’Histoire, Statue [Berlin, 1798], I, 20).
As, however, the space on the island was limited, it is
very possible that the population on the mainland may have exceeded the population on the island (see Mov-
er, loc. cit. p. 81).

2. Connection with Sidon.—Whether built before or
later than Palestynus, the renowned city of Tyre, though
it laid claims to a very high antiquity (Isa. xxviii, 7; Herod. ii, 14; Quintus Curtius, iv, 4), is not mentioned
either in the Iliad or in the Odyssey; but no inference can be legitimately drawn from this fact as to the
existence or non-existence of the city at the time when those poems were composed. The tribe of Canna-
mites that inhabited the small tract of country which may be
called Phoenicia proper was known by the generic
name of Sidonians (Judg. xviii, 7; Isa. xxxii, 2, 4, 12; Josh. xiii, 6; Ezek. xxxii, 30); and this name un-
doubtedly included Tyrians, the inhabitants being of the
same race, and the two cities being less than twenty
English miles distant from each other. Hence when
Solomon sent to Hiram king of Tyre for cedar-trees out
of Lebanon, to be hewn by Hiram’s subjects, he reminds
Hiram that “there is not among us any that can skill
to hew timber like the Sidonians” (1 Kings v, 6).
Hence Virgil, who, in his very first mention of Carthage,
expressly states that it was founded by colonists from
Tyre (Aen. i, 12), afterwards, with perfect propriety and
consistency, calls it the Sidonian city (ibid. l. 671,
678; iv, 545; see Des Vignoles, loc. cit. p. 25). In like
manner, when Sidonians are spoken of in the Homeric
poems (U. vi, 590; xxiii, 748; Od. iv, 84; xvii, 424),
this might comprehend Tyrians; and the mention of
the city Sidon, while there is no similar mention of Tyre, would be fully accounted for—if it were necessary to account for such a circumstance at all in a poem—by Sidon's having been in early times more flourishing than Tyre. Tyre was often distant from the land and Tyre is not mentioned in the Pentateuch; but here, again, though an inference may be drawn against the importance, no inference can be legitimately drawn against the existence, of Tyre in the times to which the Pentateuch refers. See Sidon.

3. General Character.—As already intimated, Tyre was composed of two distinct parts or towns in historical times: the one situated on the mainland, or continental Tyre, and one on the island opposite, from four to thirty stadia (Pliny, Strabo) distant from each other. According to Pliny, the circumference of both was reckoned at about nineteen Roman miles, the island-town comprising about twenty-two stadia. The town on the shore was called Palæstyrus, not from its having been founded before Island-Tyris—for this, indeed, we may assume to have been the first of the two (Reland, Vitringa, Hengstenberg, etc.)—but from the circumstance of its having achieved a high renown long before its much less favorably situated island-sister. Constantly exposed to earthquakes and deluges—occupying a space naturally circumscribed, and rendered still more so by the ejections necessary for the purple-fisheries and mint—Tyre never spared the means of exporting and import by caravans that belonged to the opposite city, Island-Tyris was by far inferior in importance. In fact, only one (the western) part of the island had been built up over to the time of Hiram, the contemporary of Solomon—viz. the "Old Town" (rō dēru), which probably served as harbor, a place for arsenals and magazines, to Palæstyrus, that by this time had sent out colonies already to Tartessus and the northern coast of Libya. The other part of the island, or rather a small island by itself, which has now ceased to be such, and which was first joined to the dēru as the "New Town" by Hiram, had till then probably been inhabited only by the priests attached to the sanctuary of Melkart. Besides these two there was a third town or suburb, the Eurychorus (esplanade), formed by means of substructions on the eastern side of the rock. Palæstyrus, extending from the river Leontes on the north to the Ras-al-Ain on the south, covered with all its only part of the whole area of the ancient strip of land, and lay in one of the most fertile and blooming plains of Phœnicia (comp. Hos. ix, 13, נִצָּבָה נְצָב כִּי בָּיָם פַּה שָׁוָא, "planted in a pleasant place;" or William of Tyre, "Fer
tilitate precipua et amoenitatis quasi singularis, habet
planiitem sibi continentur divitis glebe et opimis soli," xiii, 3). It was watered by several aqueducts, which carried the stream from the fountain-group situated in the plain itself (head of the well, Ras-al-Ain), not only through the whole territory of the continental city, but, probably by means of subterranean pipes, also into the island-city. Without this supposition it would hardly be credible how the latter, which, up to the siege by Shalmaneser (before the 8th century), had subsisted on rain-water only collected in cisterns and open canals (יוֹדָם יָּרָם) from the Ras, could have stood the long sieges by Nebuchadnezzar (thirteen years) and of Alex
tander, who naturally stopped the overground supplies, without apparently once suffering from want of water. Possibly we may, in a certain annual rite called the "Wedding of the land-water to the sea-water," still kept up by the inhabitants, see a faint reminiscence of this only part of the whole area of the ancient royal pal
cela and the first sanctuary of Hercules, though the most celebrated one lay on the island opposite. The happy mixture of land and sea scenery thus exhibited by the two cities in the time of their prosperity is graphically described by Nonnus, a learned Egyptian native of the middle of the 4th century: "The sailor furrows the sea with his oar, as the plough
man the soil; the lowing of oxen and the song of birds answer the deep roar of the main; the hamadryad among the tall trees hears the voice of the nereid calling to her from the waves; the breezes from Lebanon, while it cools the rustics at his midday labor, speeds the sailor seaward." "O Tyrus," exclaims the prophet (Ezek. xxvii, 5, etc.), "thou hast said, I am of perfect beauty; thy borders are in the midst of the sea, thy builders have perfected thy beauty." The poets call her "a virgin bathing in the sea, a Tartessus-ship swimming upon the waves, an island on shore, a city in the sea withal," etc. Above all, however, Nonnus makes his Indian hero get into ecstasies at the "primeval fountains, especially those where the water . . . rushes out of the depths of the earth, returns every hour," and he mentions three distinct sources or water-nymphs—"Abarisca, the fertile; Kalirrhoe, the sweet; and Drosera, the rich and bridal one."

The description of Tyre in the prophecy of Ezekiel (xxvii, 10) receives striking illustration from what we believe to be its earliest coins. These coins were held to be most probably of Tyre or some other Phœnician city, or possibly of Babylon, on numismatic evidence alone, by Mr. Burgon, of the British Museum. They probably date during the 5th century B.C.—they may possibly be a little older—but it is most reasonable to consider them as of the time of, and issued by, Darius Hystaspis. The chief coins are octadrachms of the earlier Phœnician weight, bearing, on the obverse, a war-galley beneath the towered walls of a city, and, on the reverse, a king in a chariot, with an incuse goat be
eath. This combination of galley and city is exactly what we find in the description of Tyre in Ezekiel,
TYRE

for it is indisputable that the tribe of Asher never possessed the Tyrian territory. According to the injunctions of the Pontaetuchi, indeed, all the Canaanitish nationsought to have been exterminated; but, instead of this, the Israelites dwelt among the Sidonians or Phoenicians, and it was said of32, and never seem to have had any war with that intelligent race. Subsequently, in a passage of Samuel (2 Sam. xxiv, 7), it is stated that the enumerators of the census in the reign of David went in pursuance of their mission to Tyre, among other cities, which must be understood as an indication that Tyre was subject to David's authority, but merely that a census was thus taken of the Jews resident there.

2. But the first passages in the Hebrew historical writings, or in ancient history generally, which afford glimpses of the actual condition of Tyre are in the book of Samuel (2 Sam. v, 11), in connection with Hiram, king of Tyre (B.C. 980-947) sending cedar-wood and workmen to David, for building him a palace; and subsequently in the book of Kings, in connection with the building of Solomon's temple. One point at this period is particularly worthy of attention. In distinction to the Tyrians, who, at least from the beginning, were commercial cities out of Phoenicia in the ancient and modern world, Tyre was a monarchy, and not a republican; and, notwithstanding its merchant princes, who might have been deemed likely to favor the establishment of an aristocratic commonwealth, it continued to the period of the Hebrew monarchy to remain a representative form of government, retaining its final loss of independence. Another point is the skill in the mechanical arts which seems to have already been attained by the Tyrians. Under this head, allusion is not specially made to the excellence of the Tyrians in felling trees; for, through vicinity to the forests of Lebanon, they had learned, as naturally have become skilled in that art as the backwoodsmen of America. But what is peculiarly noteworthy is that Tyrians had become workers in brass or copper to an extent which implies considerable advancement in art. In the enumeration of the various works in brass executed by the Tyrian artists whom Solomon sent for, there are dildies, palm-trees, oxen, lions, and cherubim (1 Kings vii, 28-45). The manner in which the cedar-wood and dr-wood were conveyed to Jerusalem is likewise interesting, partly from the similarity of the sea voyage to that which may otherwise be called on, and partly by giving a vivid idea of the really short distance between Tyre and Jerusalem. The road was taken in boats to Joppa (2 Chron. ii, 16; 1 Kings v, 9), a distance of less than seventy-four geographical miles. In the Mediterranean, during summer, there are times when this voyage along the coast would have been perfectly safe, and when the Tyrians might have reckoned confidently, especially at night, on light winds to fill the sails which were probably used on such occasions. From Joppa to Jerusalem the distance was about thirty-two miles, and it is certain that by this route the whole distance between the two celebrated cities of Jerusalem and Tyre was not more than 106 geographical, or about 122 English, miles. Within such a comparatively short distance (which by land, in a straight line, was about twenty miles shorter), it would be easy for two sovereigns to establish personal relations with each other, more especially when they were inhabitants of the same land (Judg. i, 31). The Tyrians, in one direction, was the southern boundary of Phoenicia. Solomon and Hiram may frequently have met, and thus laid the foundations of a political alliance in personal friendship. If by messengers they sent riddles and problems for each other to solve (Josephus, Ant. viii, 6, 3), they had, on several occasions, a keen encounter of wits in convivial intercourse. In this way, likewise, Solomon may have become acquainted with the Sidonian women who, with those of other nations, seduced him to polytheism and the worship of Astarte in his old age. Similar remarks apply to the circumstances which may have previously occasioned the strong affection of Hiram for David (1 Kings v, 1). However this may be, it is evident that under Solomon there was a close alliance between the Hebrews and the Tyrians. Hiram supplied Solomon with cedar-wood, precious metals, and workers in gold and silver; and Hiram had his own city at Ophir; and, while on the other hand, Solomon gave Hiram supplies of corn and oil, cedè to him some cities, and permitted him to make use of some havens on the Red Sea (ix, 11-14; 26-28; x, 22). Under Hiram, Tyre not only attained to its fullest glory and renown among the maritime states of the ancient world, but was also protected by the capital city, so largely bordered by him into three distinct towns, received its fullest share of palaces, temples, and public edifices, and its two roadsteads and two harbors probably date from this period. It is at this period also when the joint trading expeditions to Ophir are recorded to have taken place, in which the Tyrians furnished the pilots and mariners. Hiram himself seems altogether to have been a very refined, pious, and peaceful monarch. Hardly any wars are recorded during his lifetime, and his reported interchanges of problems with the "wisest of mankind" points to his renown as a judex sapientissimus. These friendly relations survived long after the dissolution of the commonwealth of the ten tribes, and a century later Ahab married a daughter of Ethbaal, king of the Sidonians (xvi, 31), who, according to Menander (Josephus, Ant. viii, 13, 2), was a daughter of Ethbaal, king of Tyre. Hiram was followed, according to Menander (in Josephus) and Theophrastus, by Balexartus, whose four sons reigned after him for short periods. First came Abaldastatus (993-981), who, in consequence of a palace revolution, was followed on the throne for twelve years by a son of his nurse—a period of internal sedition and general lawlessness having intervened. The latter, according to Justin tells us all the free citizens of Tyre were murdered by the slaves. Astartus, the eldest son of Balexartus, succeeded to the government, and ruled from 918 to 907, when a third brother, Astyarmus, was made king. He was murdered nine years later by Phalecias, his youngest brother, who, after a brief reign of nine months, was put to death by Ethbaal, priest of Astarte, in whose family the kingdom henceforth became hereditary. This Ethbaal, the Ethbaal of Scripture, whose daughter was married to Ahab, is called by Josephus "king of Tyre and Sidon," a statement of his synonymy which Tyre and Astarta in the same day. The drought reported to have taken place in Judaea under Ahab seems to have also touched Phoenicia, and such was Ethbaal's piety that at his supplication thunder-claps were heard, followed by copious rains. It was chiefly before his time that the temple of Tyre (888-860), which Tyre speeded to spread its colonies as far as Africa, Spain, etc.—owing, in the first instance, probably to the danger of life and uncertainty of circumstances to which the country had been plunged by the internal conflicts. But Ethbaal himself seems to have encouraged colonization, and, in order to prevent the overcrowding of the old cities, to have built up a number of new cities. Balezor, his son, succeeded in 865, and was followed by his son Mutton, the office of high-priest devolving on his second son, Sicharbaal. Mutton died in 853, and left two children, Elissa (Dido) and Pygmalon, who were to share the kingdom between them. The father, however, had left a will, by which Ethbaal, in his turn, was to unite the high-priesthood with the crown. To this arrangement, however, the people, averse to the supreme priestly power, demurred, and Pygmalon was declared sole king. Elissa's husband having been killed, for the sake of his treasures, by the new king, and herself being deprived of her dominion, she is said to have entered into a conspiracy with the aristocratic party, who, during the next year of Elissa's widowhood, assisted and followed by her brother Barca and the principal families of the land, to have reached Carthage (New Town, כַּרְתָּגְנָה), a colony founded some time
Tyre before the Sidonians (about B.C. 818), and to have completely rebuilt it and laid the foundation for a power which contended with mighty Rome for the empire of the sea.

4. The political existence of Palestine, Syria, and Phoenicia, which, instead of making a joint desperate stand, kept on intriguing and plotting against each other—Phoenicia, moreover, being hated and despised by her allies for her iniquitous trade in slaves kidnapped among her neighbors, chiefly in Judaea—was henceforth doomed. From this time commenced denunciations, and, at first, threats of retaliation (Joel iii, 4–8; Amos i, 9, 10); and, indeed, though there might be peace, there could not be sincere friendship between the two rival states. Henceforward, every new denunciation was being fulfilled first arose from the progressive conquests of the Assyrian monarchs. It was not probable that a powerful, victorious, and ambitious neighbor could resist the temptation of endeavoring to subjugate the small strip of land between the Lebanon and the sea, so insignificant in extent, but overrunning with so much wealth, which the Greeks called Phoenicia. Accordingly, when the king of Assyria had taken the city of Samaria, he conquered the kingdom of Israel and carried its inhabitants into captivity, he turned his arms against the Phoenician cities. At this time Tyre had reached the height of its glory. It possessed the island of Cyprus, with the valuable mines of the metal "copper" (so named from the island), and apparently the city of Sidon was subject to its sway. But the Assyrian king seems to have taken advantage of a revolt of the Cyprians; and what ensued is thus related by Monander, who translated the archives of Tyre into the Greek language (see Josephus, Ant. ix, 14, 2): "Elulasus reigned thirty-six years (over Tyre). This king, upon the revolt of the Kittaens (Cyprians), sailed with a fleet against them, and reduced them to submission. On the other hand, the king of the Assyrians attacked in succession Tyre, Sidon, and Carthage, without making peace with all, and turned back. On this, Sidon and Ace (i.e. Akkò or Acre) and Palæstyrus revolted from the Tyrians, with many other cities which delivered themselves up to the king of Assyria. Accordingly, when the Tyrians would not submit to him, the king returned and fell upon them again, the Phoenicians having furnished him with sixty ships and eight hundred rowers. Against these the Tyrians sailed with twelve ships, and, dispersing the fleet opposed to them, they took five hundred men prisoners. The reputation of all the citizens in Tyre was hence increased. Upon this the king of Assyria set off his army, pillaged the whole district, and burnt down the city of Sidon, and the country adjoining; and, as a punishment for the wrongs done by the Tyrians, who were not willing to pay the tribute which had been imposed by the Assyrians, the king caused the city of Tyre to be devastated, and carried away to his own land the artificer and sculptor which the Tyrians had furnished to the Persians for the building of their palaces and temples. So that this city was left in ruins for several years, and was rebuilt only in the time of Solomon; it came from Arabia by the Red Sea. See Ophir. Whether the Arabians, whose wealth was proverbial in Roman classical times (Horace, Od. i, 29, 1), obtained their gold by traffic with Africa or India, or whether it was the product of their own country, is uncertain; but so far as it is certain that the gold of Tyre was obtained in this manner, it will probably be cleared up in the progress of geological knowledge. On the other hand, the silver, iron, lead, and tin of Tyre came from a very different quarter of the world, viz. from the south of Spain, where the Phoenicians had established their settlement of Tarshish, or Tartessus. As to copper, we should have presumed that it was obtained from the valuable mines in Cyprus; but it is mentioned here in conjunction with Javan, Tubal, and Meshech, which points to the districts on the south of the Black Sea, in the neighborhood of Armenia, in the southern line of the Caucasus. Against these facts, if the account be true, there is no defense. Thence Tyre was supplied with wheat was Palestine. It may be added that the value of Palestine as a wheat country to Tyre was greatly enhanced by its proximity, as there was scarcely a part of the kingdom of Israel on the west of the river Jordan which was distant more than a hundred miles from that great commercial city. The extreme points in the kingdom of Judah would be somewhat more distant, but the wheat probably came from the northern part of Palestine. Tyre likewise obtained from Palestine oil, honey, and balm, but not wine apparently, notwithstanding the abundance of grapes in that region, and it was not provided for in the wine imported from Damascus, and was called wine of Helbon, which was probably not the product of the country adjoining the celebrated city of that name, but came from the neighborhood of Damascus itself (see Porter, Hand- book for Syria, ii, 495; comp. Atheneus, i, 51). The bedawin Arabs supplied Tyre with lambs and rams and goats, for the rearing of which their mode of life was so well adapted. Egypt furnished linen for sails, and doublets for other purposes, and the dyers from shellfish, which afterwards became such a source of profit to the Tyrians, were imported from the Peloponnesus (comp. the Lucumon purpuras of Horace, Od., ii, 18, 7, and Pliny, ix, 40). Lastly, from Dedan, in the Persian Gulf, an island occupied possibly by a Phoenician colony, horns of ivory and ebony were imported, which must originally have been obtained from India (Ezek. xxvii).

5. After the siege of Tyre by the Assyrians (which must have taken place not long after B.C. 721), Tyre remained a powerful state with its own kings (Jer. xxv, 22; xxvii, 3; Ezek. xxviii, 2–12), remarkable for its wealth, with territory on the mainland, and protected by a strong navy. It was one of the greatest commercial cities on account of the high wages which may be obtained by artizans in a thriving community, compared with the ordinary pay of a soldier, and Tyre had been unable to resist the demoralizing temptation. In its service there were Phoenicians from Arvad, Ecdh substance obtained through the commerce of Egypt, and the hardy mountaineers from Persia. This is the first time that the name of Persia occurs in the remains of ancient literature, before its sons founded a great monarchy on the ruins of the Chaldaean empire. Independently, however, of this fact respecting Tyrian mercenary soldiery, that nation had been preeminently the shepperd of the trade of Tyre. On this head, without attempting to exhaust the subject, a few leading points may be noticed. The first question is as to the countries from which Tyre obtained the precious metals, and it appears that its gold came from Arabia by the Persian Gulf (v, 22), just as in the time of Solomon, it came from Arabia by the Red Sea. See Ophir. Whether the Arabians, whose wealth was proverbial in Roman classical times (Horace, Od. i, 29, 1), obtained their gold by traffic with Africa or India, or whether it was the product of their own country, is uncertain; but so far as it is certain that the gold of Tyre was obtained in this manner, it will probably be cleared up in the progress of geological knowledge. On the other hand, the silver, iron, lead, and tin of Tyre came from a very different quarter of the world, viz. from the south of Spain, where the Phoenicians had established their settlement of Tarshish, or Tartessus. As to copper, we should have presumed that it was obtained from the valuable mines in Cyprus; but it is mentioned here in conjunction with Javan, Tubal, and Meshech, which points to the districts on the south of the Black Sea, in the neighborhood of Armenia, in the southern line of the Caucasus. Against these facts, if the account be true, there is no defense. Thence Tyre was supplied with wheat was Palestine. It may be added that the value of Palestine as a wheat country to Tyre was greatly enhanced by its proximity, as there was scarcely a part of the kingdom of Israel on the west of the river Jordan which was distant more than a hundred miles from that great commercial city. The extreme points in the kingdom of Judah would be somewhat more distant, but the wheat probably came from the northern part of Palestine. Tyre likewise obtained from Palestine oil, honey, and balm, but not wine apparently, notwithstanding the abundance of grapes in that region, and it was not provided for in the wine imported from Damascus, and was called wine of Helbon, which was probably not the product of the country adjoining the celebrated city of that name, but came from the neighborhood of Damascus itself (see Porter, Hand- book for Syria, ii, 495; comp. Atheneus, i, 51). The Bedawin Arabs supplied Tyre with lambs and rams and goats, for the rearing of which their mode of life was so well adapted. Egypt furnished linen for sails, and doublets for other purposes, and the dyers from shellfish, which afterwards became such a source of profit to the Tyrians, were imported from the Peloponnesus (comp. the Lucumon purpuras of Horace, Od., ii, 18, 7, and Pliny, ix, 40). Lastly, from Dedan, in the Persian Gulf, an island occupied possibly by a Phoenician colony, horns of ivory and ebony were imported, which must originally have been obtained from India (Ezek. xxvii).

See Commercial.

6. With the iron grasp of Assyria began to relax, the Chaldaean-Egyptian contest brought still greater miseries upon that unfortunate Syro-Phoenician coast, and Phoenicia, still nominally ruled by Tyre. The Phoenicians, it would appear, had allied themselves to the Egyptians, who under Psammetichus had seized upon Philistia, and were afterwards seen as having sought the favor of the new-suitor, that is to say, the new enemy of the Tyro-Palestine states. When, therefore, at Archelochus, the Egyptians had been defeated by the
Chaldeans, the latter instantly followed up their victory by occupying Syria, Palestine, and Phoenicia, and selling a great number of the inhabitants of the latter, about B.C. 605. A league having been formed between the Phoenicians and Tyre,这也 lead to a new Chaldaean expedition against them under Nebuchadnezzar (Jer. xxv, 22; xxviii, 3; lviii, 4), which ended with the destruction of Jerusalem (B.C. 588) and the reduction of the sea-coast, except Tyre. For thirteen years Nebuchadnezzar besieged it by water and by land, but with what success the crisis is still a matter of debate. Hitzig, Gesenius, Heerem, Winer, Kenrick, and others hold that the siege was a failure. It is certain that the fall of Tyre is mentioned in no ancient history—neither by Josephus, nor by the Tyrian historian Mem chambre, nor by Philostratus. Berossus, indeed, affirmed that Nebuchadnezzar "subdued all Syria and Phoenicia," but Tyre is not expressly mentioned. Nay, Jerome says persons who had examined Greek and Phoenician histories, especially the writings of Nicolaus Damascus, find no mention of the siege at all, but the reply of the father is only a return upon the perfidy of mendacity of profane writers. Jerome's own assertion is, "Deus praedixerat, hoc sufficit." The question then comes to be, whether the oracle of Ezekiel implies the capture of Tyre. The most graphic descriptions of this siege are found in Ezek. xxvi, 7-12, 17; xxviii, 2; xxix, 16, 17. The prophet's language is in the main native; solenne, and he caused his army to serve a great service against Tyre: every head was made bald, and every shoulder was peeled; yet he had no wages, nor his army, for Tyrus, for the service that he had served against it. Therefore, saith the Lord God, Behold I will give the land of Egypt unto Nebuchadnezzar, king of Babylon, and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labor where-with he served against it, because they wrought for me, saith the Lord God (xxix, 18-20), would seem to imply that Nebuchadnezzar had failed; that his army had put forth all its energies, till "every head was bald" by the constant pressure of the helmet, and "every shoulder peeled" by the hard labor of the trenches and siege-work, but that he had been disappointed, that he got no wages; that the expense of the city did not fall into the share of the Egyptians, but that they bore the cost of it, and did not afford him compensation "as a spoil," "as a prey," and wages for his army. But surely the author or the collector of these oracles could not so contradict himself and his own utterances as to affirm, as in xxvi, 7-21, and then deny, the capture of Tyre by Nebuchadnezzar. The whole system of the argument led by Movers and Ewald, the latter of whom says that Jerome's statement "quite agrees with the brief words of Ezekiel." It may also be replied, with Havernick, Hengstenberg, Fairbairn, and others, that the meaning is that Nebuchadnezzar, in taking the city, they found no unfitting recompense, as, according to Jerome, the inhabitants had removed all their valuable property to the island. That he took Palaestris seems certain, though there is no proof of Jerome's assertion that, in his assault upon the island, he had nearly completed a dense and vast state to throw off the foe, like a capitalization as is admitted by Niebuhr, Dunker, Kenrick, and others (Niebuhr, Gesch. Assyris., p. 216; Dunker, Gesch. des Alterthums, i. 172, Kenrick, Phoenicia, p. 900; see Pusey, On Daniel, p. 288). Moreover, Isaiah, in his oracle against Tyre, specifically declared that it should be destroyed not by the power which then threatened it, by the Chaldeans, a people "formerly of no account" (xxiii, 13). The more detailed predictions of the prophet Ezekiel were delivered a hundred and twenty years later, B.C. 588. Tyre was not taken till the fifteenth year after the captivity, B.C. 573, more than seventeen hundred years, according to Josephus, from its foundation. Its destruction must have been entire; all the inhabitants were put to the sword or led into captivity, the walls were razed to the ground, and it was made a "terror" and a desolation. It is remarkable that one reason assigned by Josephus for the destruction of the principal city is its exultation at the destruction of Jerusalem: "I shall be replenished now she is laid waste" (xxvi, 2). This clearly indicates that its overthrow was posterior to that event; and if we take the seventy years during which it was predicted by Isaiah (xxix, 15) that Tyre should be forgotten to denote a definite term (which seems the most natural sense), we may conclude that it was not rebuilt till the same number of years after the return of the Jews from Babylon. That it was continental Tyre, and not insular Tyre, which Nebuchadnezzar besieged appears from the description of the siege which we have given us by Ezekiel; for we find that the king cast up a mound against it, and erected engines to batter down the walls (Ezek. xxviii, 8-10). But that the city on the island then escaped this fate is manifest from the Phoenician histories. But as to the latter also, at least a show of submission, if not a subjection—leaving the renowned city of Tyre, upon which the whole naval power untouched—was what Nebuchadnezzer gained when he ended the "wageless" siege (comp. xxix, 17). Once more Nebuchadnezzar armed, at the end of this war, against Egypt, but Pharaoh-Apis, swiftly marching upon Phoenicia, subduing it and destroying its fleet, prevented him from making his assault; and in this expedition Apries besieged Sidon, fought a naval battle with Tyre, and reduced the whole of the coast of Phœnicia, though this could not have had lasting effects (Herod. ii, 161; Diood. i, 68, Movers, Dias phonikis Alterthum, ii, 451). The rule of Nebuchadnezzar over Tyre, though real, may have been light and in the nature of an alliance; and it may have been in this sense that Meribaal, a subsequent Tyrian king, was sent for to Babylon (Josephus, Cont. Apion, i, 21). At this time the ancient constitution of Tyre was changed. Ithobaal had been followed by Baal, but after Baal two judges (suffetes) were to maintain the dominion of the city. We hear of internal commotions—natural enough in a country and city upon which calamity after calamity had fallen in so short a time, and the existence of two parties in the commonwealth that looked respectively to Chaldeia and to Egypt for support, but were dissatisfied with the measures of the latter. In 586, while Erimosthen, the head of the Tyrian or Phoenician affairs, Cyrus captured Babylon, and thus became master also of Phœnicia, which had reverted to this power. At that time Sidon, being made the royal residence, again resumed the hegemony. 7. During the Persian domination the Tyrians were subject in name to the Persian king, and may have given him tribute. With the rest of Phœnicia, they had submitted to the Persians without striking a blow; perhaps through hatred of the Chaldees, perhaps solely from prudential motives. But their connection with the Persian king was marked by their initiative in the expedition of Xerxes against Greece (Ibid. vii, 98); and Mapê, the son of Sirom the Tyrian, is mentioned among those who, next to the commanders, were the most renowned in the fleet. It is worthy of notice that at this time Tyre seems to have been inferior in power to Sidon, which was situated on the twenty English miles distant from each other; and it was easy to
conceive that in the course of centuries their relative importance might fluctuate, as would be very possible in modern times with two neighboring cities, such, for example, as Liverpool and Manchester. It is possible, also, that Tyre may have been seriously weakened by its long struggle against Nebuchadnezzar. Under the Persian dominion, Tyre and Sidon supplied cedars, wood again to the Jews for the building of the second Temple; and this wood was sent by sea to Joppa, and thence to Jerusalem, as had been the case with the materials for the first Temple in the time of Solomon (Ezra iii, 7). Under the Persians, likewise, Tyre was visited by a historian, from whom we might have derived valuable information respecting its condition (Herod, ii, 44), but the information actually supplied by him is scanty, as the motive of his voyage seems to have been solely to visit the celebrated Temple of Melkarth (the Phoenician Hercules), which was situated in the island, and was highly venerated. He gives no details as to the city, and merely specifies two columns which he observed in the temple, one of gold and the other of emerald; or, rather, as is reasonably conjectured by Sir Gardiner Wilkinson, of green glass (Rawlinson, Herodotus, ii, 81, 82). Under the successive Persian rulers Phoenicia was allowed to retain many of its national institutions, and even a certain amount of independence, in return for which it paid a comparatively small tax and placed its again powerful fleet at the disposal of the conquerors, who entirely lacked that most vital element of naval power. Together with Philistia and Cyprus, it was incorporated under Darius Hystaspis in the fifth

with Greece and Macedonia suddenly cut off; and he accordingly summoned all the Phoenician cities to submit to his rule. All the rest of them, including Tyre and Sidon, with those of Bybus, and Sidon, complied with his demands, and the sea routes of those cities in the Persian fleet brought away their ships to join him. Tyre alone, calculating probably at first on the support of those seamen, refused to admit him within its walls; and then ensued a memorable siege, which lasted seven months, and the success of which was the greatest of all the achievements which Alexander up to that time had attempted. At that time Tyre was situated on an island nearly half a mile from the mainland; "it was completely surrounded by prodigious walls, the loftiest portion of which on the side facing the mainland reached a height not less than one hundred and fifty feet." and, notwithstanding his persevering efforts, he could not have succeeded in his attempt, if the harbor of Tyre to the north had not been blocked by the Cyprians, and that to the south by the Phoenicians. Moreover, owing to internal disturbances, Carthage was unable to afford any assistance to its parent state. For seven months Tyre sustained one of the most memorable sieges ever recorded (B.C. 332). Pyrrhus having been razed to the ground, the island-city was connected by the conqueror with the mainland by means of a mole, which, once destroyed, had to be reconstructed; and the immense fleet was collected, the ablest engineers of Phoenicia and Cyprus exercised all their skill on the construction of new batteries and other machines; while the means of defence on the part of the Tyrians were as

nomos, circle, of the empire; and up to the time of Xerxes the relations between the conquerors and the conquered were of a perfectly friendly nature. But when this king, during his short invasion, had managed to destroy the highly prized Phoenician fleet almost completely, and to this calamity added galling measures and humiliations, after which the people became so exasperated that they took part, under Sidon's leadership, in the revolt of Egypt against Artaxerxes Mænon and Ochus, about the middle of the 4th century, which ended most disastrously for the whole country, and particularly for Sidon, which, wealth and all, was fired by its own inhabitants. Tyre afterwards (320) again resumed the sway, until, after the battle on the Issus, all the Phoenician cities except herself paid their allegiance to the Macedonian warrior.

8. It was in consequence of this contumacy that Tyre was assailed for the third time by a great conqueror; and if some uncertainty hangs over the siege by Nebuchadnezzar, the results of the siege by Alexander were clear and undeniable. It was essential to the success of his military plans that the Phoenician fleet should be at his command, and that he should not be liable through their hostility to have his communications by sea
cunning as they were successful, and fearfully galling to the besiegers. At last Tyre fell under a furious double attack, and, provoked by their desperate resistance even after the town was already taken, the soldiers fired it and massacred an immense number of the inhabitants. In accordance with the barbarous policy of ancient times, 30,000 of its inhabitants, including slaves, free females, and free children, were sold as slaves (Arrian, iv, 24, 9; Diodorus, xvii, 46). Alexander replaced the population by new colonists, chiefly Carians, and soon again the exceptionally favorable position of the place regained for it part of its ancient prosperity, though its trade is said to have suffered by the vicinity and rivalry of Alexandria.

9. Polemy had, after Alexander’s death, annexed Phoenicia to his kingdom; but when, in B.C. 515, Antigonus returned from Babylon, he easily expelled his garrisons from all the Phoenician cities save Tyre, which only surrendered after an eighteen months’ siege. The boundaries of its territory at that period were: Sarepta to the north, the “Tyrian Ladder” to the south, and Kesed and Baka in Galilee to the east. Under the Macedonian successors of Alexander, it shared the fortunes of the Seleucids, who are said to have given many privileges; and there are still in existence coins of that epoch with a Phoenician and Greek inscription (Eckhel, 

ing it he says that the circumference of the city proper (i.e. the city on the peninsula) was twenty-two stadia, while that of the whole city, including Palaethus, was nineteen Roman miles (Hart. Nat. v, 17). The accounts of Strabo and Pliny have a peculiar interest in this re- spect, that they appear to consider the city of Tyre must have been when visited by Christ (Matt. xxv, 21; Mark vii, 24). It was perhaps more populous than Jerusalem; and if so, it was undoubtedly the largest city which he is known to have visited. It was not much more than thirty miles distant from Nazareth, where Christ mainly lived as a carpenter’s son. It was the greatest part of his life (Matt. ii, 23; iv, 12, 18, 18; Mark vi, 3). We may readily conceive that he may often have gone to Tyre while yet unknown to the world; and, whatever uncertainty there may be as to the extent to which the Greek language was likely to be spoken at Nazareth, at Tyre and in its neighborhood, there must have been excellent opportunities for conversation in that language, with which he seems to have been acquainted (Mark vii, 26). At an early period a Christian community was formed there (Acts xxi, 3, 7). It was early the see of a Christian bishopric, and Cassius, bishop of Tyre, bestowing his residence having been present at the Council of Cesarea towards the close of the 2d century (Reland, Palestina, p. 1054).

For a long time Tyre retained her manufactures and trade, though a mere shadow of what these once had been. The famous shipbuilding industry with regard to her dyeing produce had been a matter of national pride; and the name of Hatziran granted Tyre the title of metropolis, and it formed the principal naval station on the Tyrian coast. Once again it was fired in A.D. 198, when it took part with Septimius Severus against Pescennius Niger in their contest for the crown, and Severus gracefully bestowed upon the place, which he peopled with his third legate, the title of colonia and the Jus Italicum. Such was its elastic vitality that at the time of Constantine it again equalled all the Eastern cities in wealth and commercial prosperity. Jerome, in the 4th century, calls it the noblest and most beautiful city of Phoenicia, and expresses his astonishment at the apparent nonfulfilment of the prophecy which threatened its eternal desolation (“Ne ædificaveris ultra videtur facere questionem, quomodo non sit ædificata? quam bodie cernimus Phoenicis nobilissimam et pulcherrimam civitatem”).

11. In the 7th century took place the extraordinary Arabian revolution under Mohammed which has given a new religion to so many millions of mankind. In the years A.D. 638-638 all Syria and Palestine, from the Dead Sea to Antioch, were conquered by the caliph Omar. This conquest was so complete that in both those countries the language of Mohammed has almost totally supplanted the language of Christ. In Syria there are only three villages where Syriac (or Aramaic) is the vernacular language. In Palestine it is not the language of a single native; and in Jerusalem, to a stranger who understands what is involved in this momentous revolution, it is one of the most suggestive of all sounds to hear the passers-by daily call Moslems to prayers in the Arabic language of Mohammed within the sacred precincts where once stood the Temple in which Christ worshipped in Hebrew or in Aramaic. (As to the Syriac language, see Porter, Handbook for Syria and Palestine, ii, 561.) But even this conquest did not cause the overthrow of Tyre. It only imposed essential conditions on which peace was granted to Tyre, as to other Syrian cities, were the payment of a poll-tax, the obligation to give board and lodging for three days to every Moslem traveller, the wearing a peculiar dress, the admission of Moslems into the churches, the doing away with all the rites and all the doing away of all insulting expressions towards the Mohammedan religion, and the prohibition to ride on horseback or to build new churches (see Weid, Gesch. der Chalifen, i, 81-82). Some of these conditions were humiliating and nearly heart-breaking; but if submitted to, the lives
and private property of the inhabitants remained untouched. Notwithstanding the establishment of an imperial dyeing manufactury at Constantinople, Tyre yet retained her ancient celebrity for her purple, which was imported into Lombardy at the time of Charlemagne. Under the caliphs it enjoyed the benefits of a mild and enlightened dominion, and during the crusades was much admired both for its natural beauty and its fine edifices and its generally prosperous aspect. It again had at that time to sustain a long siege, but finally surrendered (1124), and was made an archbishopric, bestowed four years afterwards upon William of Tyre, the chronicler of the crusades. In August, 1192, it was fixed as the northern boundary of the Christian territories in Palestine, and continued to flourish, chiefly through the Venetian trade, as a commercial city until the conquest of Syria by Selim I in 1516, from which time forth its decline, further aided by the discovery of the New World and the route to Asia by the Cape of Good Hope, has been rapid and complete.

IV. Present Condition.—In the first half of the 14th century Tyre was visited by Sir John Mandeville, who says, speaking of “Tyre, which is now called Sūr, here was once a great and goody city of the Christians; but the Saracens have destroyed it in great part, and they guard that haven carefully for the fear of the Christians” (Wright, Early Travels in Palestine, p. 141). About 1610-11 it was visited by Sandys, who said of it, “But this once famous Tyre is now no other than a heap of ruins; yet have they a reverent aspect, and do instruct the pensive beholder with their exemplary frailty. It hath two harbors, that on the north side the fairest and best throughout all the Levant (which the cursours enter at their pleasure); the other choked with the decays of the city” (Purchas, Pilgrims, ii, 1393). Towards the close of the same century, in 1697, Maundrell says of it, “On the north side it has an old Turkish castle, besides which there is nothing here but a mere Babel of broken walls, pilars, vaults, etc., there being not so much as an entire house left. Its present inhabitants are only a few poor wretches that harbor in vaults and subsist upon fishing” (see Harris, Voyages and Travels, ii, 846). Lastly, without quoting at length Dr. Richard Pococke, who in 1737-40 stated (see vol. x of Pinkerton, Voyages and Travels, p. 470) that, except some janizaries, there were few other inhabitants in the city than two or three Christian families, the words of Hasselquist, the Swedish naturalist, may be recorded, as they mark the lowest point of depression which Tyre seems to have reached. He was there in May, 1751, and he thus speaks of his visit: “We followed the seashore... and came to Tyre, now called Zor, where we lay all night. None of these cities, which formerly were famous, are so totally ruined as this except Troy. Zur now scarcely can be called a miserable village, though it was formerly Tyre, the queen of the sea. Here are about ten inhabitants, Turks and Christians, who live by fishing” (Voyages and Travels in the Levant [Lond. 1766]). A slight change for the better began soon after. Volney states that in 1786 the Metawileh took possession of the place, and built a wall round it twenty feet high, which existed when he visited Tyre nearly twenty years afterwards. At that time Volney estimated the population at fifty or sixty poor families. Since the beginning of the present century there has been a partial revival of prosperity. But it has been visited at different times during the last thirty years by Biblical scholars, such as Robinson, Stanley (Sinai and Pal., p. 270), and Renan (Letter in the Moniteur, July 11, 1861), who all concur in the account of its general aspect of desolation. Mr. Porter, who resided several years at Damascus, and had means of obtaining correct information, stated in 1858 that “the modern town, or rather village, contains from 3000 to 4000 inhabitants, about one half being Metawileh, and the other Christians” (Handbook, p. 391). They are living among the broken ruins of its former magnificence, eking out a scanty livelihood upon insignificant exports of tobacco, cotton, wool, and wood. The place as it now stands was founded under the old name Sūr in 1786, and suffered very considerably during the earthquake in 1837. The remains of an ancient cathedral church probably enclose the bones of the emperor Frederick Barbarossa and of Origen. About one and a half mile distant from Tyre is the so-called Tomb of Hiram, an immense sarcophagus of limestone, popularly supposed to contain the corpse of that king. See Hiram.

The present city lies only upon the eastern part of the island, on the junction of the island and isthmus. The houses are mostly mere hovels, one story high, with flat roofs; and the streets are narrow, crooked, and filthy. Yet the numerous palm-trees and pride-of-India trees interspersed among the houses and gardens throw over the plain an Oriental charm. One of the best accounts of its present appearance is given by Dr. Robinson, who spent a Sabbath there in 1858 (Bibl. Res. iii, 395): “I continued my walk,” says he, “along the shore of the peninsula, part of which is now unoccupied except as ‘a place to spread nets upon,’ musing upon the pride and fall of ancient Tyre. Here was the little isle, once covered by her palaces and surrounded by her fleets; but, alas! thy riches and thy fame, thy merchandise, thy mariners and thy pilots, thy calkers, and the occupiers of thy merchandise that were in thee—where are they? Tyre has indeed become

[Image: Maps of Tyre on the Mainland.]
TYRE, COUNCIL OF

like 'the top of a rock.' The sole tokens of her more ancient splendor—columns of red and gray granite, sometimes forty or fifty heaped together, or marble pillars—lie broken and strewn beneath the waves in the mist of the sea. A sight of the pieces of the site present no contradiction of the drear decree, 'Thou shalt be built no more.'

The downfall and permanent desolation of Tyre is one of the most memorable accomplishments of prophecy which the annals of the world exhibit. The sins which caused its ruin flit through the visions of the sacred writers upon the city. 'Because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people; she is turned unto me: I shall be replenished, now she is laid waste' (Ezek. xxxvi, 2). "Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas" (xxviii, 2). "The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border" (Joel iii, 6).

V. LITERATURE.—See, in addition to the works cited above, Cellarari Notiz, ii, 281 sq.; Hengstenberg, De Rebus Syriae; Bezae, Diatessaron (1832); Reid, Biblical Antiq. of Asia (1710); Camenz, De Nave Tyria (Viteb. 1714); Smith, Dict. of Classi. Geog. s. v.; Poulan de Bossay, Recherches sur Tyre (Paris, 1864); Thomson, Land and Book, i, 260 sq.; Gesenius, Comment, zu Jesa. i, 707 sq.; Wilson, Lands of the Bible, ii, 222; Bielenker, Palestina, p. 420 sq.; Rendle Short, The Tyrian Land, p. 954.

TYRE, COUNCIL OF. Therians, through Eusebius of Nicomedia, obtained the convocation of this council by the emperor Constantine, A.D. 385, under pretext of thereby healing the divisions which existed among the bishops; but their real intention was to oppress Athanasius. The bishops who were summoned to attend were selected by the Eusebian party, and came from Egypt, Libya, Asia, and most of the eastern provinces. The most noted were Marius of Chalcodon, Theognis of Nicea, Ursaces of Singidunameum, and Valens of Mursia; in all about sixty Arian bishops attended. There were also a few bishops present who were not of the Eusebian faction, as Maximus of Jerusalem, Macellus of Ancyra, Alexander of Thessalonica, etc. Constanine sent the count Dionysius to keep order, who, as the event showed, was completely devoted to the Eusebian cause, and by his violence destroyed all liberty of debate.

Athanasius, compelled by the order of the emperor, came to the council, attended by forty-nine Egyptian bishops, among whom were Potamon and Papnuthius. No accusation was brought against Athanasius on account of his faith; but he was arraigned for having killed his Arian persecutors by having forcibly broken into a church while Ischyrus, a pretended priest, was celebrating; and for having overturned the altar and broken the sacred chalice. He was made to stand as a criminal, while Eusebius and the others sat as his judges, against which treatment Potamon of Hyracess made a vehement protest, hearing reproaches upon Eusebius. From the very first the Egyptian bishops protested against the proceedings; but their objections were not heeded. Sozomen says that Athanasius appeared frequently before the council, and defended himself admirably, listening quietly to all the calumnious accusations brought against him, andreplying with patience and wonderful sagacity. However, his enemies, not contented with the charges which they had already brought against him, dared to impeach his purity, and introduced into the council a debauched woman, whom they had bribed to assert that Athanasius, having a family connection with the house of the charge was, however, triumphantly proved; for Athanasius having deputed one of his priests, named Thimoteus, to reply for him, the woman, who was ignorant even of the person of the holy bishop, mistaking Thimoteus for him, declared that he was the man who had offered violence to her at such a time and place. Neither were his accusers more successful in their endeavor to fix upon him the murder of Arsenius, who, in the midst of their false statements, appeared before the council alive. Foiled in both these infamous attempts, they fell into a fitter fury, and endeavored to offer violence to him, in which they were prevented by the officers of Constantine. Nothing now remained but the charge of having broken the chalice, and there being no proof ready, and the clergy of the country where the offence was said to have taken place having solemnly sworn to the falsehood of the charge, a deposition was sent to make inquiry on the spot (in the Maroeitis), composed of the most decided of his enemies. In the meantime, Athanasius, seeing that his condemnation, by fair means or foul, was resolved, withdrew from Tyre. The deputies, upon their return, declared that they had found the charge correct; and upon this statement, sentence of deposition was pronounced, on the plea of his having been convicted of a part of the accusation brought against him. More than fifty bishops protested against the acts of this assembly. See Mansi, Concil. ii, 435. See ATHANASUS.

Tyriana (Τηριανα), a native or inhabitant of the city of Tyre (Eccles. xxvi, 18). The corresponding Heb. word ("TX, Tivr") is rendered by the indirect phrase "of Tyre" in the A. V. (1 Kings vii, 14; 1 Chron. xxii, 4; 2 Chron. ii, 14; Ezra iii, 7; Neb. xiii, 16), and so likewise the Greek (1 Esdr. v, 55; 2 Macc. iv, 10; Acts xxi, 20).

Tyrimmas, in Greek mythology, was a friend of Ulysses, with whom the latter lived while on his journey from Troy to Ephirus to consult the oracle about the war. Tyrimmas had a beautiful daughter, Eripte, whom Ulysses loved, and by whom he begot a son, Euryalus.

Tyrius (i.e. the Tyrian), in Greek mythology, was an epithet of Hercules, as adored in Cyprus.

Tyronius Dux (new soldiers of God), a name given, in the early Church, to catechumens, by Tertullian (De Pendente, c. 6) and Augustine (De Fide ad Catechumen. iii, 1), because they were just entering upon that state which made them soldiers of God, and candidates of eternal life. See Bingham, Christ. Antiq. bk. x, ch. i, § 1.

Tyropoion (Τυροποιεῖν, of the cheese-makers), the name of a valley (qáqel) in Jerusalem, mentioned only by Josephus who says that the city "was built, one quarter facing the other, upon two hills, separated by an intervening valley, at which over against each other the two houses terminated." Again, "The valley of the Tyropoion, which, I have said, divided the hill of the upper town from that of the lower, extended as far as Siloam, ... a fountain whose waters are sweet and copious" (War, v, 4, 1). He also tells us that the "other hill, called Akra, which sustained the lower city," lay opposite to Mount Moriah from which it was separated by "another broad valley," and, further, that the whole city, situated on these two hills, "lay over against the Temple in the manner of a theatre" (Ant. xv, 11, 5). Notwithstanding this repeated and seemingly definite notice, the position of the valley is still a matter of dispute. Dr. Robinson, in accordance with his theory, regarded the "Valley of the Cheesemongers" as identical with the conspicuous and important one leading from the Damascus gate to the Pool of Siloam, which in all ages has been the principal drain of the internal waters of the city (Thomson, Land and Book, ii, 470; Pierotti, Jerusalem Restored, i, 19). See JERUSALEM.
TYRRHENIUS, in Greek mythology, was a son of Hercules and Omphale, or a son of Telephus and Hiera, and a brother of Tarchon; or a son of Atys and Callista, and brother of Lydia. He is said to have introduced the use of the trumpet. He colonized that part of Italy named after him at the time of his flight from Mysia because of starvation.

TYRRHENSUS, in ancient Italian mythology, was a chief shepherd of Latium, king of Italy. He was the owner of a beautiful tame deer which Silvia nursed, bathed, and ornamented with flowers. The Fury Alecto, sent from Tartarus, chased this deer, so that it came within reach of the hunter, who wounded it whereupon it fled towards home. The angry shepherd and his sons, and invisibly the Furies also, assembled the neighboring inhabitants, and this was popularly assigned as the original cause of the war which Eneas was obliged to carry on with the Latinians in Italy.

Τύρος (Τύρος), the Greek form of the name of two places in Palestine.

1. The well-known city of Tyre (q.v.), as the name is usually Anglicized, but "Tyros" in the A. V. in certain passages (Jer. xxxv. 22; xxvii. 3; xliv. 4; Ezek. xxvi. 2, 3, 4, 7, 15; xxvii. 2, 3, 8, 32; xxviii. 12; xxix. 18; Hos. ix. 13; Amos i. 9, 10; Zech. ix. 2, 3; Ezr. xii. 11. Judith ii. 28; 1 Macc. v. 15; 2 Macc. iv. 18, 32, 44, 49. 1 Macc. xiv. 47; Acts xv. 28) is attached to Jerusalem, by Josephus, as a "province between Arabia and Judaea, beyond the Jordan, not far from the country of Heshbon," where Hecuba built a strong castle, of a sumptuous character, as the centre of his power in that region (Ant. xiii. 4, 11). It has been identified in modern times with the magnificent ruins A roât-er-Énîr, four hours from Homs, which Trismgistas minutely describes as corresponding to the statements of the Jewish historian (Land of Israel, p. 529).

TYRUS, LADDER OF. See LADDER OF TYRE.

TYSON, MICHAEL, a learned English divinity, was born in the parish of All-Saints, Stamford, Nov. 19, 1740. He was educated at Benedict College, Cambridge, where he received his degrees; that of A.B. in 1764, A.M. in 1767, and B.D. in 1775. After taking his degrees, his brother, he was elected a fellow of his college. In 1766 he travelled with Mr. Gough (afterwards the celebrated antiquarian), and, after his return in the following year, was elected a fellow of the Society of Antiquaries, and in 1769 a fellow of the Royal Society. In 1770 he was ordained deacon at Whitehall Chapel, and then presented by the Right Rev. Dr. Vokes to the living of Huntingdon from his father. He was, at the same time, bursar of the college, and succeeded to the cure of St. Benedict's Church, Cambridge. In 1776 he became Whitehall preacher, and in the same year was presented by the college to the rectory of Lambourn, near Ongar, Essex. He died May 3, 1790. Mr. Tyson wrote an ode On the Birth of the Prince of Wales, and another, An Ode to Peace. He was also an excellent draughtsman and painter.

TYSENS, PETER, a Flemish painter, was born at Antwerp in 1625; and, after the death of Rubens and Vandyck, was considered one of the ablest painters of his time. He was made director of the Academy at Antwerp in 1661. "His compositions are copious and ingenious, his design more correct than is usual with painters of his country, his coloring strong, clear, and harmonious." He died, according to best authorities, in 1692. Among his works most worthy of notice are, The Martyrdom of St. John the Baptist, Church of the Capuchins, Bruges;—The Crucifixion, at the Church of the Barefoot Carmelites:—The Assumption of the Virgin, Church of St. James, Antwerp. See Spooner, Biog. Hist. of Fine Arts, &c.

TZSCHIRNER, HEINRICH GOTTLIEB, a German theologian and orator, was born Nov. 14, 1778, at Mitweida, in Saxony. He graduated at Leipzig, and in February, 1805, became an adjunct to the philosophical faculty at Wittenberg. His lectures were principally concerned with empirical psychology, and yielded fruit in the works Leben u. Einde merk, Selbstmörder nehet Abhand, Lib. d. Selbstwahr. (1805) — Uber d. moral. Indifferenzmus. —Und Verrathen goods u. Laster. He was also one of the first in Manchest in the publication of the Neue Repert, f. empir. Psychologie. The sickness of his father called him away from the university, and he became first assistant, and, after the decease of his father, deacon at Mitweida. At that time he began a history of apologetics, but published only one volume (Leips. 1790), and this was removed into the theological faculty at Wittenberg. In 1809 he removed to Leipsic, where he remained until his death, with a temporary interruption occasioned by the war of deliverance from French domination, in which he served as chaplain and gained the decoration of the green eagle. The literary fragments of his campaign is contained in the volume Ueber v. Krieger, etc. (Leips. 1815). He died Feb. 17, 1823, regrettled by the whole community of Leipsic.

Tzschriner's theological tendency was that known in his day as aestheticism, whose aim was the reconciliation of rationalism and supranaturalism. He regarded Christianity as being in its nature a religion of reason, though introduced by a supernatural revelation. See Briefe, verant, durch Reinhards Götterbäume (Leips. 1811), and Briefe eines Deutschen am Chateaubriand, etc., by Krig, his Dogmatik (published by Hase, Leips. 1814), as well as his minitual, and in 1801, by merely stating the differences of the two great opposing schools of thought in Protestant theology (see Küh, Kau, Prediger-Bibliothek, x, 1). He was rather a historian than a systematic theologian, and disposed to hide himself behind his work. He added the two final volumes to Schröck's Church History since the Reforma tion; but his principal work, according to his own judgment, is his Fall des Heidentums, published by Niedner (Leips. 1829).

The period following the Napoleonic wars and beginning with the jubilee of the great Reformation (1817), developed Tzschriner into a foremost defender of Protestantism and popular freedom. Enthusiastically inspired by the study of the great past of the Evangelical Church, he yet refused to confine himself to the letter of Luther's authority, but insisted upon the exercise of the Protestant principle of intellectual liberty. In view of the past, of the experiences of the men who had been the enthusiasm of the nation consequent on the defeat of Napoleon, and that Romanists and would-be perfec tors to Romanism charged upon Protestantism the originat ing and development of every revolutionary tendency and excess, he devoted his brilliant diction and incisive thought to the demonstration that Protestantism is capable of mastering the intelligence and fix the principles of peoples; and that it therefore tends to peace and quietness, and is more favorable to any legitimate form of settled government than Romanism. Numerous works, some of which became famous and were translated into foreign languages, were the result of this effort — e. g., Katholizismus v. Protestantismus aus dem Standpunkte der Politik (1822). He also wrote in behalf of oppressed Protestants in France, Sardinia, and Hungary (1839), and of the liberties of Greece (1821). His Protestant and inter- and inter-religious capacity, those of their appreciation of his labors in their behalf, among them the king of Denmark, who in 1826 conferred on him the Order of Danecrope.

Tzschriner had taken Reinhard for his model as a pupil orator. His sermons are occasionally models of pithy oratory. They were cast in a form which is strictly memorized, sometimes pervaded with a poetic spirit and great freshness, and characterized by the frequent use of matter drawn from Church history. His personality, voice, and manner in the pulpit gave him great power over his audiences, despite difficulties he experienced with his respiratory organs. Four volumes and several separately published Sermons by Tzschriner...
are extant. His views respecting the effect of rationalistic principles upon the preacher are contained in the article "Das die Verschiedenheit der Dogmen Systeme bei Hindernmen des Anabaptismus in Magazin für Christl. Prediger," 1825. His theory of homiletics sets forth that homiletics "is the art of edifying by mean of speech which harmonizes with the forms of beauty and excites into activity all the faculties of the soul, subject to the purpose of promoting piety and virtue, for which the Church exists" (see Röhr, ut sup. ii, 2, p. 248, "Tzschirner als Homiletiker").

Literature.—Krüg, Tzschirmers Denkmal, etc. (Leips. 1823); H. G. Tzschirner, etc. (24 ed. Ith. 1829); Goldhorn, Dr. H. G. Tzschirner, etc. (1828); Röhr, Kreis Prediger-Bibl. I, i, 126; Tittman, Memorien Tzschirners (Leips. 1829); and many others. See also Herzog, Real-Encyklop. s. v., where an extended list of Tzschirner's numerous works is given.

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UBaldini, Rouse, Archbishop of Paris in 1276, was noted for his cruelty as a Ghibelline chief. Having captured Ugolino and his sons of the opposite party, he shut them up in a room and left them to die of hunger.

Ubbonites, the followers of Ubbo Phillips, who constituted a moderate class among the fanatical Anabaptists of Germany in the 16th century, and originated about 1584. Ubbo was born at Leeuwarden and became a Romish priest, but with his brother, Dirk Phillips, renounced the papacy as corrupt, and joined the party of the Anabaptists, in which both became leaders. The Ubbonites agreed with the Anabaptists, with respect to the sacraments, the incarnation of Christ, and the freedom of the human will, but they did not teach that Christ's kingdom is of the earth and that the ungodly should be exterminated. They held, instead, that his kingdom is spiritual and subject to persecutions, and that it must be constantly renewed by regularly called apostles. They rejected the doctrine of divorce, and regarded themselves as the true Church. They denounced their meetings for worship "ademotions" and their ministers "ademonsters," and only taught the necessity to an effective discipline of the right use of excommunication. Both Ubbo and Dirk disapproved of the fanatical outbreak at Mühlstein, and the former acknowledged in a public confession that he heartily regretted that he had permitted himself to be deceived and that he had performed executions. He eventually separated from the sect and the party he had founded and entered the communion of the Reformed Church. He died in 1568. See Jeyring, Gründh. Hist. der T. T. und Mem. (Jena. 1728); Bergmann, De Ubbo Phillips et Ubbonis (Rost. 1795).—Herzog, Real-Encyklop. s. v.

Ubertinus, a native of the village of his birth, De Cassel, was a Franciscan monk of the 15th century, and belonged to the strict party. Upon the rigid observance of the vow of poverty, and regarded the life and work of our Saviour as constituting a mere preparation for a higher and more perfect era of the Holy Ghost. They also denounced the condition of the papacy and of the entire Church as being utterly corrupt. Ubertinus was a pupil of Peter John Olivi (died 1297), who stood at the head of his party. He defended the tenets of his party in an apology for Olivi, which is given in Waddington, Anabellin Minorgen. (Rome, 1553; anon. 1297), xxxvi, 380 sq., and was severely assailed by Pope Clement V, and many others to account for his book, and Ubertinus thereupon resolved to sever his connection with his order. Pope John XXII permitted him to enter the Benedictine convent of St. Peter at Gembours; but the monks refused to receive him, and it is said that he ultimately became a Carthusian. In the meantime, pope John had again demanded an explanation of his opinions respecting the poverty of Jesus, etc., and Ubertinus responded that Jesus could not be said to have possessed of property in any secular meaning of the words (see Wadding, ut sup. vi, 362 sq.). In addition to the above, Ubertinus wrote a sort of commentary on the Apocalypse, entitled Tractus de Septem Statibus Ecclesiae (Venet. 1516). The time and manner of his death are unknown. See Herzog, Real-Encyklop. s. v.

Ubility (Lat. ubi, "where") is the presence of one thing to another, or the presence of a thing in place. The schoolmen distinguish ubility as 1. Circumscriptio, by which a body is so in one place that its parts are answerable to the parts of space in which it is and exclude every other body. 2. Definition, as when a human spirit is limited or defined in its presence to the same place, like a human body. 3. Reptilitio, as when the Infinite Spirit is present through every portion of space. This last is sometimes called Ubiquity (q. v.), and means the Divine Omnipresence. See Krauth, Vocab. of Phil. Schol. (s. v.).

Ubiquitarians (from the technical term "ubiquity" [q. v.]), in ecclesiastical history, a sect of Christians which arose and spread itself in Germany, and whose distinguishing doctrine was that the body of Jesus Christ is everywhere, or in every place. Brentius, a follower of Luther, and one of the earliest Reformers, is said to have first broached this error in 1550. Luther himself, in his controversy with Zwingli, had thrown out some unguarded expressions that seemed to imply a belief of the omnipresence of the body of Christ; for instance, that the man Christ could be everywhere present, not that he was always everywhere present. He saw, however, that this opinion was attended with great difficulties, and particularly that it ought not to be made use of as a proof of Christ's corporeal presence in the eucharist. However, after the death of Luther, this absurd hypothesis was renewed, and dressed up in a specious and plausible form by Brentius, Chemnitz, and Andreas, who maintained the communication of the properties of Christ's divinity to his human nature. It is, indeed, obvious that every person who believes the doctrine of consubstantiation, whatever he may pretend, must be a Ubiquitarian. The doctrine again became a subject of controversy early in the 17th century, by the names of Tübingen and Gieschen, the former supporting the Ubiquitarian theory, and the latter earnestly opposing it. The Ubiquitarians are strong opponents of the Calvinistic and Zwinglian theories of the holy eucharist, and their dogmas is, in fact, a revulsion from them. See Bergert, Dict. de Théologie, s. v.; Cramer, Enzicr. Controverters. Ubiquit. (1610); Dornor, Person of Christ, I, ii, 280 sq., 422; Mosheim, Eccles. Hist. V, iii, 153 sq.

Ubiquity (Lat. ubique, "everywhere") is the opinion of some German divines that the body of Christ is present everywhere by virtue of its union with his divine nature. It was adopted in 1577 as a mode of explaining the eucharistic presence by those who compiled the Formula of Concord. The party was soon divided in opinion, some affirming that Jesus Christ during his mortal life was everywhere, others dates the ubiquity from the time of his ascension into heaven. See UBQUITARIANS.

Ublianizm, in Slavonic mythology, was a domestic god of the house, whom the negligent, lazy people authorized to make greater conveniences, and to whom they intrusted the protection of their household furniture.

Uboze, or Uboche, in Slavonic mythology, was the
name given to the spirits of the departed, who appeared in the family circles of their relatives in the form of dwarfs. They were therefore worshipped and made harmless by being made to eat and drink.

U'cal ( Heb. Ukal, יְבָל), in some copies, Uk'al, יְבָל. According to the received text of Prov. xxx, 1, Ithiel and Ucal must be regarded as proper names; and if so, they must be the names of the names of sons of Agur, the son of Jakeh, an unknown sage among the Hebrews. But there is great obscurity about the passage. The Sept. translates τοὺς πιστωτούς Θεῷ καὶ πανίσχους; the Vulg., cum quo est Deus, et qui Deo secum moramur consorciis. The Arabic follows the Sept. to some extent. The Sept. represents Agur and Ucal as proper names, and the Syriac is corrupt, Ucal being omitted altogether. Luther represents the names as Leithiel and Uchal. De Wette regards them as proper names, as do most translators and commentators. Julius explains both as referring to Christ. The Sept. probably read בְּנֵי הָאָרָרִים. The Veneto-Greek has καὶ οὐρανοῖς = יֵבָל. Cocceius has pointed the words thus: יֵבָל יָבֵּן יְבָלָה, "I have labored for God and have obtained;" and this, with regard to the first two words, must have been the reading of J. D. Michaelis, who reads: יֶבְלֹן יָבֵּן יְבָלָה. It is not impossible, however, that the text was corrupted; and, if so, they might have been rendered "I have endeavored myself for God, and have given up the investigation," applying the words to a man who had bewildered himself with philosophical speculations about the Deity and had been compelled to give up the search. Bertheau also (Die Sprüche Sal. Einleit. xvii) sees in the words "I have weared myself for God, and have fainted" ( יְבָל יֵבְלֹן) an appropriate commencement to the series of proverbs which follow. Hitzig's view is substantially the same, except that he points the last word יֵבְלֹן, and renders, "and I became dull," applying it to the dimness which the investigation produced upon the eye of the mind (Die Spr. Sal. p. 316). Bunsen (Biblirev. i. p. clix) follows Bertheau's punctuation, but regards יָבֵּן יְבָלָה on its first occurrence, as a symbolical name of the speaker. "The saying of the man 'I have wearied myself for God; I have weared myself for God, and have fainted away.' There is, however, one fatal objection to this view if there were no others, and that is that the verb יָבֵּן, "to be wearied," nowhere takes after it the accusative of the object of weariness. On this account alone, therefore, we must reject all the above explanations. If Bertheau's point of being adopted, the only legitimate translation of the words is given by Dr. Davidson (Introd. ii. 338), "I am weary, O God, I am weary, O God, and I am become weak." Ewald considers both Ithiel and Ucal as symbolical names, employed by the poet to designate two classes of thinkers to whom he addresses himself, or, rather, he combines both names in one, "God-with-me-and-I-am-strong," and bestows it upon an imaginary character, whom he introduces to take part in the dialogue. "The name 'God-with-me,'" says Keil (Hävernick, Einl. iii. 412), "denotes such as gloried in a more intimate communion with God, and a higher insight and wisdom obtained thereby, while 'I-am-strong' indicates the so-called strong spirits who boast of their wisdom and might and deny the holy God, so that both names most probably represent a class of freethinkers who thought themselves superior to the revealed law, and in practical atheism indulged the lusts of the flesh." Both names are probably symbolical, but the exact import remains uncertain. See PROVERBS.

Ucalègon, in Greek mythology, was an inhabitant of Troy, an elder honored in the senate. His dwelling-place, called the dwelling of Thubobwas, was, with the latter, entirely destroyed by fire.

Uckewallists, one of the sects into which the old Flemings, or strict Anabaptist followers of Menno, divided. They took their name from Ucke Walas, a native of Friesland, who published his sentiments in 1637. In conjunction with John Leus, he propagated a doctrine of Universalism, in which he entertained a favorable hope of the eternal salvation of all the rest of Christ's murderers. His argument was this—that the period of time which extended from the birth of Christ to the descent of the Holy Ghost was a time of deep ignorance, during which the Jews were destitu-tute of divine light; and that, of consequence, the sins and enormities which were committed during this in-terval were, in a great measure, excusable, and could not merit the severest displays of the divine justice. He was excommunicated by the Mennonites of Groningen, and banished from the city by its magistrates, but settled down in East Friesland. This denomination strictly adhered to the doctrine of the Mennonites.

Udeus, in Greek mythology, was one of the followers of Cadmus, five of whom murdered each other. He was Grandisire of Tiresias.

Udaineaker, in Northern mythology, is the name given to that part of the land of the blessed where, with all earthly wants, all sorrows are an at end, whose inhabitants neither sickness nor death befalls. This place is in possession of king Gudmund, who was ruler of Jotunheim. This last fact it would seem to follow that Udaineaker was a paradise of the Aesir, but of the former inhabitants of Scandinavia, the Jotes.

Udall, Ephraim, a loyal Puritan divine of the 17th century, was educated at Emmanuel College, Cambridge, where he took his degree of A.B. in 1609, and that of A.M. in 1614. His preferment appears to have been the rectorcy of St. Augustine's, Watling Street, London, but the time of his admission is not stated. He was sequestered in 1643, having declared openly for episcopacy and the liturgy. He died in May, 1647. Mr. Udall published, A Coal from the Altar:—A sermon on Psal. xxvi, 11 (1629, 4to)—Communion Conscientia (1621, 4to), in which he recommends rails around the communion-table. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict. s. v.

Udall, John, a Nonconformist divine of the 16th century, was a great sufferer on account of his nonconformity. He died in Marshalsea prison about the end of 1592. He published, Sermons (1584-89, 6 vols. 8vo)—A Defence of the Truth of the Christian Church hath Prescribed (1588, 4to), for which he was condemned to die:—Commentarius in the Lamentations of Jeremy (London 1598, 4to)—Key of the Holy Tongue, etc. (Leyden, 1588, 12mo): said to be the first Hebrew grammar in English. Respecting Udall and his works, see Fuller, Church History; Hallam, Constitutional Hist. of England; D'Israeli, Quostra of Authors; Lond. Quart. Rev. x. 104; (London) Gent. Mag. XXIII, i. 306; ii. 624; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict. s. v.

Udall, Nicholas, an English clergyman, was born in Hampshire in 1564 (other says 1566), and was admitted to Corpus Christi College, Oxford, June 16, 1580, where he became tutor fellow, S. 1584. He wrote the verses for the city of London pageant at the coronation of Anne Boleyn, May, 1538; took orders in the Church of England, and was made master of Eton School in 1538. In 1543 he was charged with complicity in the robbery of some college chapel plate, and for this was restored to his former post. In 1559 he was imprisoned in the Fleet prison for being expelled from the mastership of the school. He was vicar of Brentme, Essex, from 1537 to 1544; entered the service of Queen Catherine Parr; in 1551 he became canon of Windsor; in 1552 he was transferred to the rectory of Calbourne, Isle of Wight. He was appointed head master of Wells Minister School in 1556; and died, according to some authorities, in December, 1556, but, according to a manu-
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UDINE, Giovanni da, an Italian painter (whose family name is variously called Manini, Mansi [contractions of Giovanni], and Ricamatore), was born at Udine probably in 1489. He became a pupil and afterwards an assistant of Raphael. On the sacking of Rome he died to his native city; was afterwards engaged by the Medici, and returned to Rome in the pontificate of Pius IV, where he died, 1561. He painted The Holy Virgin and Infant Christ, at Udine; and two Scripture Histories, in the archiepiscopal palace, Udine. See Spooner, Biog. Hist. of Fine Arts, s. v.

UDINE, Girolamo da, another painter of Udine, Italy, flourished about 1540. Little is known of him. There is an altarpiece, The Coronation of the Virgin, in the Church of San Francesco, Udine, bearing his signature. See Spooner, Biog. Hist. of Fine Arts, s. v.

UDINE, Martino da, called Pellegrino di San Daniele, an Italian painter, was born, according to some authorities, at Udine about 1490; others say at the Castle of San Daniele, about ten miles distant. He studied with Giovanni Bellini during that artist's residence in Udine about 1445. He executed many works for the churches and public buildings at Udine and San Daniele, among which are, St. Joseph, with the Infanta Christ and St. John, in the cathedral at Udine: Virgin, with several Female Saints and St. John the Baptist, an altar-piece in the Church of Santa Maria di Battisti—several frescoes of the Life of Christ, in the Church of San Antonio, San Daniele. See Spooner, Biog. Hist. of Fine Arts, s. v.

UDU, an Acadian deity, and possibly the same with the Assyrian Samas, god of the sun.—Lenormant, Chald. Magic, p. 17.

UDUR (the destruction), in Norse mythology, was one of the daughters of Æger and Ran.

UDVARE, The Council of, was held in 1309, under Charles I, king of Hungary, and Thomas, archbishop of Strigirov. It was decreed,
1. That the angelical salutation should be rung out at noon, or at the close of the day.
2. That the inhabitants of Buda should pay some immoral tribute which the bishop of Vienna, Stephen, claimed.
3. The constitution of cardinal Gentil were read, and an order made that a copy should be sent to every prelate in his own diocese; the other regulations have perished. See Mansi, Concil. Suppl. iii, 335.

UEBERWEG, FRIEDRICH, a German historian of philosophy, was born near Solingen, Rheinhus Prussia, Jan. 22, 1826. He studied at Göttingen and Berlin, was tutor at the university from 1852 to 1862, and was appointed professor of philosophy at Königsberg in the latter year. He died there, June 7, 1871. He wrote, The Development of Consciousness by Teachers (Berlin, 1853); System der Logik und Geschichte der logischen Lehren (Bonn, 1857; 8d ed. 1867; Eng. transl. by Thomas Lindsay, Lond. 1871); Grundriss der Geschichte der Philosophie von Thales bis auf die Gegenwart (Berlin, 1862-66, 8 vols.; English transl. by Geo. S. Morris, N. Y. and Lond. 1874, 2 vols.); History of Philosophy (N. Y. 1876); and other minor works.

U'el (Heb. Uel, 'Elen, will of God, accord. to Gesen., but for Abuel [God is father], accord. to Fürst; Sept. אוּלָא v. r. עֶלָה, Vulg. Uel, s. a. of Bani who divorced his gentle wife after the Captivity (Ezra x, 34); B. B. 430.

UGHOLLI, FERDINANDO, an Italian ecclesiastical historian, was born at Florence, March 21, 1595. After pursuing his studies with credit, he took the habit of the Cistercians, and held several honorable posts in the or-

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uder. He was appointed abbot of Tre Fontane at Rome, procurator in his province, and counsellor to the Congregation of the Index. Pope Alexander VII and Clement IX esteemed Ughelli, and gave him permission of five hundred crowns. He refused offers of several bishoprics. He died May 19, 1670. His principal work is Italia Sacra, sive de Episcopis Italice, et Insularum Adjacentiam, etc. (Rome, 1642-62, 7 vols. fol.; reprinted, Venice, 1717-22, 10 vols.);
—Also Lites de la Cardinales de la Cistercian Ordere, etc.

Uginda is a festival of praying observed among the Cheremisses, before harvest-time, as an occasion for asking the special blessing of the god Ageberen for an abundant harvest.

Ugolino, BLAISO, a Jewish convert of Venice, born in 1748, is best known as the editor of a stupendous work under the title Thesaurus Antiquitatum Sacrarum commentariorum Selectissimae Clarissimorum Virorum Opyaculis, in quibus Venerum Hebraorum Mores, Leges, Instituta, Ritus Sacri et Civiles Illustrantur (Venet. 1744-69, 34 vols. fol.). This Thesaurus contains what the title indicates. The republic of learning of the 17th and 18th centuries is here represented. The names of Buxtorf, Trigland, Wetzel, Heinsberger, Pfefferkornoni, Rhenferd, Bonfere, Selden, Lowth, Reland, Huet, Bochart, Cellarius, Frideaux, Clarivert, Opiz, Van Til, Carpov, Saubertius, Spencer, Deyling, Wagensil, etc., are found among the contributors to the Thesaurus, which forms a library in itself. Of course most of the works of the authors mentioned are published separately, but, being scarce, this Thesaurus will always be perused with great profit by such as have the good luck to be near great libraries which can afford to keep this stupendous work on their shelves. Besides the scholars mentioned above, the editor himself has largely contributed to this work. His translation of the Midrashim and some of the Talmudical treatises, found in vol. xiv, xv, xvi, xvii, xviii, xix, xx, are of great importance.

The following is a general index of the contents:
Vol. i treats of sacred seasons among the Jews.
Vol. ii, iii treat of Jewish antiquities.
Vol. iv and v relate to sacred geography.
Vol. vii, viii, ix, x, xi, xii, and xiii bear upon the tabernacle, temple, priesthood, and all matters connected with the same.
Vol. xiv, xv, xvi, and xvii contain translations of the Midrashim, Moed, Nevi'im, Ezra, etc., Proverbs, Psalms, and of Tanapthah, or additions to the Talmud.
Vol. xviii, xix, and xx contain translations of different Talmudical works.
Vol. xx treats of the synagogue, rites, phylacteries, and prayers of the Jews.
Vol. xxii treats of Jewish sects and proselytes.
Vol. xxiii treats of Gentile deities.
Vol. xxiv, xxv, xxvi treat of Jewish theocracy.
Vol. xxvii, xxviii, and xxix treat of Jewish civil law.
Vol. xxxvii treat of Jewish, Samaritan, and Phenician coinage.
Vol. xxxix treat of vestments.
Vol. xxx has reference to the rites of marriage, divorce, and of Biblical mediatorial laws.
Vol. xxxi and xxxii treat of Hebrew poetry and musical instruments.
Vol. xxxiii relates to mourning and burial rites and usages.
Vol. xxxiv forms a fourfold index to the whole, giving an Index Auctorum, Locorum S. Scripturarum, Dietionum Hebraicarum, and Verborum.

A complete list of the contents of the single volumes is given by Meusel, Bibliotheca Historica, i, i, 118-42; and Darling, Cyclop. Bibliog. s. v. (B. P.)

UHLAND, LUDWIG JOSEPH, a German doctor and professor of medicine, was born in Thuringen, May 15, 1779, where he also died, Dec. 15, 1809. He wrote, De Histori Restauranti post Diluv. Orbis ab Eretis Noa ex Arca usque ad Disperionem Gentium (Tub. 1761); De Ordine Veterum, qui in Sedeceem Prophet, Scripta Existant, Chronologico (ibid. 1778); —Annotationes ad Loca quaedam Veteris Historiae (Tub. 1773-80); —Annotationes in Homae Cap. ii (ibid. 1787); Cap. r, v, i-3 (ibid. 1789); Cap. r, 4-11; riri, i-6 (ibid. 1790); Cap.
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vii (ibid. 1791); Cap. ii (ibid. 1792).—Dissertatio Eretica in Hug. ii, 1-9 (ibid. 1789). See Winer, Handbuch der theolog. Literatur, i, 225-226, 236, 253; ii, 810; Fürst, Bibl. Theol. ii, 1806 sq. (B. P.)

Uhle, August Gröning, a Protestant theologian of Germany, was born Jan. 16, 1737, at Brunswick. He studied theology and philosophy at Helmstedt. For a time he instructed at the Orphanage in Brunswick, when, in 1770, he was called as pastor to the Church of St. Agatha at Hanover. In 1783 the learned society at the Hamburger Akademie elected him to the second prize for his dissertation De Jesu Christo Vero Dei Filio; and in the same year he was made member of consistory and first court-preacher. In 1794 he was appointed general superintendant, and in 1801 he was honored with the doctorate by the Göttingen University. He died May 12, 1804.

Uhe was not only very well acquainted with the ancient classical writers, but also with the writings of Hume, Robertson, Gibbon, Tillyotot, Saurin, etc. In philosophy he leaned more towards the system of Leibnitz and Wolff than that of Kant; he was less satisified with Fichte and Schelling. Among the German pulpit orators of the last century he was promised both place and writing in the learned world. See Döring, Deutsche Kanzleizinschr., p. 551. (B. P.)


Ulrich, Leberecht, a German sectarian, the head of the so-called Lightfriends (Lichtfreunde), was born Feb. 27, 1799, at Köthen. He studied theology at Halle from 1817 to 1820 under Wegscheider, was tutor at Köthen, and in 1827 he went to Prussia as pastor in Pommele, near Schönebeck. In 1841 he organized the liberal preachers’ meetings at Gnadau, which finally led to the formation of the Society of the Protestant Friends, or Lichtfreunde. Ulrich became the spiritual head of this movement, and soon obtained adherents in different countries, especially in the south of Germany. He went from place to place for the purpose of preserving the meetings held by his adherents, until, in 1845, he was forbidden to leave his parish without permission. In the same year he was called to St. Catharine’s Church in Magdeburg, where he went on in his usual way. But his low views of Christianity brought him into conflict with his consistory, until he was finally suspended from his office in September, 1847. He now left the Church and put himself at the head of a free religious congregation at Magdeburg, where he labored until March 23, 1872. Ulrich was a preacher of considerable popular eloquence and commanding talent, sincere and upright, and of an unblemished character; but his very low views of Christianity finally led him to a phalanteropeo-pantheistic naturalism, which he presented in a popular manner before his audience. Speaking of the Dissenting sects in Germany, Dr. Schaff, with regard to the Lichtfreunde, says: "It is evident that a superficial rationalism which was supposed to be dead and buried could create such a commotion in a state like Prussia, and on the classical soil of the Lutheran Reformation. But the emptiest wagons often make the greatest noise" (Germany, its Universities, etc. p. 259). It was one of the most remarkable and heretical movements under the name of "development of the history of doctrines, the Protestant Friends," as Hagenbach says, "have only a negative importance, and their place is rather in the transient story of the day than in the earnest history of religious truth" (Hist. of Doctrines, ii, 410). Ulrich wrote a great deal, and his publications consist mainly of sermons and discourses, for which see Zuchold, Biblioth. Theol. ii, 1861 sq. See also his Autobiography (Magdeburg, 1872); Theologisches Universal-Lex. s. v.; Niedner, Kirchengeschichte, p. 912 sq. (B. P.)

Ujen, in Hindú mythology, was a celebrated king in the dynasty of the Children of the Moon. He was married to Mirti, who presented him with two daughters, Mirkinda and Lashmí, two of the seven princesses that became Krishna’s first wives.

Ukko (the ancient or honorable) was the chief god of the Finns, "the celestial old man," "the god of heaven." He was the first of the trinity composed of himself, Wintämönen, and Imarinen. He appeared sometimes even as a first principle, whence his surname of Viijumala, "the supreme god." In ancient times, the secondary deities were resorted to for a cure; but, in order to complete and consolidate the work of the lesser divinities, the intervention of Ukko was needed. The cure of a wound needing the formation of new flesh was considered a regular act of creation, and therefore the help of the creative power himself was necessary.

Ukkuma, the great spirit of the Esquimaux, a being of infinite goodness, to whom they apply for the satisfying of all their wants.

Uknaaz. See KENAZ 4.

U'lai [many U'lat] (Heb. Ulay), פִּנְס [in pause פִָנְס], probably Pelihi Am-Ilaheh, i. e. "pure water," Sept. Οὐλαία; Theodotion, Οὕβαλα; Vulg. Ulat) is mentioned by Daniel (viii, 2, 16) as a river near Susa, where he saw his vision of the ram and the he-goat. It has generally been identified with the Eulaeus of the Greek and Latin geographers (Maseo. Hier. p. 18; Arrian, Esp. Al. vii, 7; Strabo, xvi, 5, 22; Pseudo, vi, 3; Pliny, H. N. vi, 31), a large stream in the immediate neighborhood of that city. This identification may be safely allowed, resting as it does on the double ground of close verbal resemblance in the two names, and complete agreement as to the situation. The Eulaeus has been by many identified with the Choaospes, which is undoubtedly the modern Kerak, an affluent of the Tigris, flowing into it a little below Kurnah. By others it has been regarded as the Kuram, a large river considerably farther to the eastward, which enters the Khor Ishanish, near modern Kerak. But it has even been suggested that it may have been the Sheepur or Shoa’s, a small stream which rises a few miles N. W. of Susa, and flows by the ruins into the Diyaf stream, an affluent of the Kuran.

1. The general grounds on which the Eulaeus has been identified with the Choaospes are as follows: with the Kerak (Salmasius, Rosenmüller, Wahl, Kitto, etc.), the mention of each separately by ancient writers as "the river of Susa," and, more especially, the statements made by some (Strabo, Pliny) that the water of the Eulaeus, by others (Herod., Athenaeus, Plutarch, Q. Curtius) that of the Choaospes, was the only river that was tasted by the Persian kings. Against the identification it must be noticed that Strabo, Pliny, Solinus, and Polybius (ap. Strabo, xv, 3, 4) regard the rivers as distinct, and that the lower course of the Eulaeus, as described by Arrian (Esp. Al. vii, 7) and Pliny (H. N. vi, 20), is such as cannot possibly be reconciled with that of the Kerkh river.

2. The grounds for regarding the Eulaeus as the Kuram are decidedly stronger than those for identifying it with the Kerakh or Choaospes. No one can compare the voyage of Nearcurs, in Arrian’s Indica, with Arrian’s own narrative of Alexander’s descent of the Eulaeus (vii, 7) without seeing that the Eulaeus of the one narrative is the Pasitigris of the other, and that the Pasi-
tigris is the Kuran is almost universally admitted. Indeed, it may be said that all accounts of the lower Eulæus—those of Arrian, Pliny, Polycletus, and Ptolemy—identify it, beyond the possibility of mistake, with the upper Eulæus, which would be no occasion for controversy. The difficulty is with respect to the upper Eulæus. The Eulæus, according to Pliny, surrounded the capital of Susa (vi. 27), whereas even the Dizful branch of the Kuran does not come within six miles of the ruins. It lay to the west, not only of the Pasitigris (Kuran), but also of the Coprates (river of Dizful), according to Diodorus (xix, 18, 19). So far, it might be the Shapur, but for two objections. The Shapur is too small a stream to have attracted the general notice of geographers, and its water is of so bad a quality that it could never have been chosen for the royal table (Geograph. Jour. ix, 70). There is also an important notice in Pliny entirely incompatible with the notion that the short stream of the Shapur, which rises in the plain about five miles to the N.N.W. of Susa, can be the true Eulæus. Pliny says (vi. 81) the Eulæus rose in Media, and flowed through Mesopotamia. Now, this is exactly true of the upper Kuran, which rises near Hamadan (Ecbatana), and flows down the district of Mahsabadan (Mesopotamia).

The result is that the various notices of ancient writers appear to identify the upper Eulæus with the upper Kuran, and the lower Eulæus, quite unmistakably, with the Shapur. A recent work in the branches of geology has suggested a satisfactory explanation. It appears that the Kuran once bifurcated at Pai Pul, about twenty miles north-west of Susa, sending out a branch which passed east of the ruins, absorbing into it the Shapur, and flowing on west to the plain in a S.S.E. direction till it fell into the Eulæus at Ahwaz (Loftus, Chaldea and Susiana, p. 424, 425). Thus, the upper Kuran and the lower Kuran were in old times united, and might be viewed as forming a single stream. The name Eulæus (Uila) seems to have applied most properly to the branch stream from Pai Pul to Ahwaz; the stream above Pai Pul was sometimes called the Eulæus, but was more properly the Choaspes, which was also the sole name of the western branch, or present course, of the Kuran from Pai Pul to the Tigris. The name Pasitigris was proper to the upper Kuran from its source to the junction with the Eulæus, from which the two names were equally applied to the lower river. The Dizful stream, which was not very generally known, was called the Coprates. It is believed that this view of the river names will reconcile and make intelligible all the notices of them contained in the ancient writers. It follows from the writing which the Persian kings drank, both at the court and when they travelled abroad, was that of the Kuran, taken probably from the eastern branch, or proper Eulæus, which washed the walls of Susa, and (according to Pliny) was used to strengthen its defences. This water was, and still is, believed to possess peculiar longevity (Strabo, xv, 3, 22; Geograph. Jour. ix, 70), and is thought to be at once more wholesome and more pleasant to the taste than almost any other.

See Porter, Travels, ii, 412; Kinneir, Persian Empire, p. 100—106; Sir H. Rawlinson, in Geograph. Jour. ix, 95—93; Layard, Bab. xxvi, 91—94; Loftus, Chaldea and Susiana, p. 424—431.

Ulam (Heb. Ulam, אֻלָּם, porch; Sept. O'i'da v.r. occasionally Ο'λαμ), the name of two Hebrews.
1. First named of the two sons of Shersh and father of Bedan in the Gileadite posterity of Manasseh (1 Chron. vi, 16, 17). B.C. cir. 1618.
2. The first-born of Eshek among the descendants of king Saul, and the ancestor of one hundred and fifty vanquished archers (1 Chron. viii, 39, 40). B.C. cir. 988.

Ulban, Christian Samuel, a Protestant theologian of Germany, was b. at Landshut, in Silesia, he studied at Jena; was appointed pastor at Heinersdorf, in Silesia, in 1737; in 1741 he was called to his native place, and in 1757 to Hamburg, where he died Aug. 27, 1776. Ulber was not only a man of great learning, but also a good pulpit orator. His numerous writings are more of an ascetical than a valuable character, but valuable indeed for their time, but less so now. They are enumerated in Diiringer, Gelehrte Theologen Deutschlands, iv, 547 sqq. (B. P.)

Ulenberg, Caspar, a Roman Catholic priest of Germany, was b. of Lutheran parents in 1549, at Lippstadt. He studied at Wittgenstein. At Cologne he succeeded in bringing back a considerable number of his, who had become a Roman Catholic, to the Lutheran Church; but in 1572 they both joined the Catholic Church, and Ulenberg was appointed teacher at Cologne. In 1575 he received holy orders, was appointed pastor at Kaiserswerth, and in 1583 was made canon of the Church of St. Matthew. From 1593 to 1615 he stood at the head of the gymnasia of Cologne, where he died as pastor of St. Cunibert's, Feb. 16, 1617. He is the author of Die Paalmen Davids in allerlei deutscbe Gesangreime gebracht (Cologne, 1582; 5th ed. 1709). See Koch, Gesch. des deutschen Kirchenleides, ii, 442 sqq. (B. F.)

Ullfils (Ulpillias, Ulfilla, or Wulflia, prob. = Vulflia, or "wolfkin"), a Gothic bishop, was b. among the Goths, in the 2nd century, or 319 (Euseb. Hist. c. 34). They have belonged to a family of Cappodacian Christians whom the Goths had carried into captivity (Philostorg, Hist. Eccl. ii, 5). Having mastered the Gothic, Greek, and Hebrew languages, he became bishop of the Goths in 341, and (according to Auxentius) in 348 settled, with Hermagoras, the legendary Constantine, in the modern Moravia, near Nicopolis. He propagated among his people the love of letters, formed an alphabet of twenty-four characters, based on the Greek, and translated into Meso-Gothic the whole Bible, excepting Kings. Ulflis was a semi-Arian, subscribed to the Creed of Mainz, 359, was charged of Nestorianism by Constantine in 380, and died while attending the Ecumenical Council of 381. Ulflis's Bible was constantly used by the Gothic people so long as they maintained their nationality, but in the 9th century it disappeared. In the latter part of the 14th century, Arnold Mercator discovered in the Abbey of Werden a fragment containing the four gospels. It was the so-called Codex Argenteus, written with silver letters on purple parchment. It is now preserved at Upsala, Sweden. Another fragment, containing nearly all the epistles of St. Paul, was discovered in 1818 on some bone preserved by cardinal Mai in the Castiglione in the Lombard chamber of the monastery of Bobbio, and published at Milan (1819—39). See Gothic Version. Among its recent editors and commentators are Gabelen, Lübbe, Massmann, and Stamm. A new edition by Bernhardt appeared at Halle in 1876. See Besell, Über das Leben des Ulfilla und die Bekehrung der Gothen (1860); Waetz, Über das Leben und die Lehre des Ulfilla (1840).

Ulfruna, in Norse mythology, was one of the nine-beautiful giant-maidens, and became mother of the god Heimdali, the guard of heaven.

Ulvin, John, a minister of the Methodist Episcopal Church, was b. in Virginia in 1792 or 1798. After preaching ten or eleven years as a local preacher, he was admitted to the Ohio Conference in 1826. He died of the cholera, near New Richmond, O., July 13, 1833. Success attended his ministry. See Minutes of Annual Conferences, ii, 276.

Ulitus, in Greek mythology, was a surname of Apollo. It is uncertain whether he carried this name as a god of desolation or preservation. To him Theseus made an offering conditioned upon his safe return from Crete.

Ullía (Heb. Ulliat', עַלָית, yoke or burden; Sept. O'ài v.r. Ο'αί; Vulg. Olla), a descendant of Asher (perhaps the son of Jethur or Ithran), and the father of four sons esteemed among the valiant chiefs of the tribe (1 Chron. vii, 39). B.C. apparently cir. 1014.
ULLAN MACHAITĖ

ULLMANN

Ullan Machaitė, in the religion of the Laimites, was a sect calling themselves the Red-Caps. They do not recognise Dalių-Lama as their head, but have their own land in the district of Kaunas. The sovereignty belongs to the emperor of China.

Uldra, in the superstition of the Norwegians, was the name of the river deity upon whom depended success and blessing in fishing. His favor was sought in like manner to that of Nipen.

Uller, in Norse mythology, was the son of the beautiful golden-haired Sif, second wife of Thor; not by Thor, however, but through a former union. Uller is mentioned as a good protector and an excellent hunter, and walks upon scales, which are indispensable in Norway, with great alacrity, so that no one is competent to keep up with him, for which he is called Weida As, the hunting Asa. In no story of Uller, that he was made king subsequent to Odin's banishment from Asgard, eventually, however, was himself banished, and slain by the victoriously returning Odin, the latest appendix is quite evident.

Ullmann, Karl, an eminent German doctor and professor of theology, was born March 15, 1756, at Epfenbach, in the Palatinate, and studied at the University of Tubingen, where he formed an intimate friendship with Ulrich Pflumm. In 1816 he took his degree as doctor of philosophy, and commenced his professional career at Heidelberg with lectures on exegesis and Church history. For ten years he stayed at Heidelberg and published during this period, Der zwende Brief Pauli Erbstück (Heidelberg, 1821):—Über den durch W. Fr. Binck aus der Ubersetzung bekannt gemachten dritten Brief Pauli an die Corinther (ibid. 1823):—De Hypostasibus (ibid. et al.):—Gregory of Nazianzum (Darmstadt, 1825; 2d ed. 1867), which, as Dr. Schaff says, is "the most complete work on the life and doctrines of this eminent divinity of the early Greek Church, who, for his able defence of the Nicene faith and the divinity of Christ, was emphatically styled the 'Theologian.'" In 1828, together with his friend Umbreit (q. v.), he also commenced the publication of the well-known Studia und Kritiken, which has been before the public ever since, and is still one of the ablest and most learned theological journals of Germany. For the first volume of this journal Ullmann wrote an essay on the Sinlessness of Jesus, which was afterwards printed separately, and published in its seventh edition in 1863 (Engl. transl. by S. Taylor, Edinb. 1870). "In its improved form," says Dr. Schaff, "it must certainly be numbered among the most valuable contributions to the apologistic literature of the Church, and is better calculated, in our judgment, to satisfy an inquiring and well-cultivated mind on the claims of our holy religion than many large volumes on the evidences of Christianity. It shows the way in which the author himself found the truth and by which many a theological student of Germany has since escaped the whirlpool of rationalism and pantheism. . . . It is impossible to read this book attentively without being edified as well as instructed, and overwhelmed with the glory of the only begotten of the Father shining through the veil of the flesh upon the eye of faith and enlightened reason." In 1829 Ullmann was called to Halle, and for about seven years he lectured, besides Church history, on symbols and dogmatics; and in 1836 he returned again to Heidelberg as professor of ecclesiastical history and Church censue. He sent there the best years of his life. When, in 1856, Ullmann was elected to the prelacy, or the highest ecclesiastical dignity of the Evangelical Church, in the grand-duchy of Baden, he withdrew from the academic chair and took his residence at Carlsruhe, devoting his whole energy to the affairs of the Church. In his position with his weight on his side, the learned Dr. Hürth, author of Symbolism of the Mosaic Worship, faithfully endeavoured to build up the Protestant Church of Baden, which was deeply undermined by theological rationalism and political red-republicanism. When, however, he was called out of retirement in 1861 from all public affairs, and died Jan. 12, 1866.

Ullmann, starting from the school of Schleiermacher and Neander, was at first somewhat latitudinarian in doctrine and too compromising in disposition, but he grew with the better spirit of the age in orthodoxy and evangelical sentiment. Thus he not only took part, while at Halle, in the efforts made against the still existing remnant of rationalism, and also used all means at the General Synod, which met at Carlsruhe in 1855, to have the rationalistic catechism heretofore in use replaced by a better one constructed on the basis of the small Lutheran and Heidelberg catechisms. Similar reforms he introduced with regard to the liturgy and the common school-books. But more than through his ecclesiastical reforms, he acquired a lasting reputation by a number of works "equally distinguished for solid and well-diffused historical information, comprehensive views, calm and clear reflection, dignified and conciliating tone, and masterly power of exhibition." Besides those already mentioned, we name his Historisch oder Mythisch (Hamburg, 1838), in which he brings out the signification of Christ's personality under a historical point of view, as an unanswerable argument to the infidel work of Strauss on the life of Jesus:—Das Wesen des Christentums (ibid. 1845; 6th ed. 1863), with a critical appendix on Feuerbach's infamous book on the essence of Christianity:—De Beryldo Boettemann's Epitome Doctrina Commentatio (ibid. 1855). But his magnum opus, which was assigned to him a rank among the first Church historians of the present century, is his Reformers before the Reformation (1841-42, 2 vols., forming also a part of Clark's Foreign Theological Library). This work "is certainly one of the strongest historical arguments for the Reformation that have yet been presented. . . . What Finfini attempted in a crude form in the infancy of Protestant historiography, and with an unmeasured polemical zeal against the Romanists of his age, Ullmann has carried out with all the help of modern erudition, in the calm, truth-loving spirit of an impartial historian, and with full acknowledgment of the great merits of Catholicism as the Christianizer and civilizer of the barbarian nations of the Dark Ages. With him the Reformation is not so much a rebellion as the flower and fruit rather of the better and deeper life of Christianity; the struggle of the maternal bosom of mediæval Catholicism. This, it is the noblest and strongest historical vindication of it" (Schaff). In these two volumes special attention is paid to the German and Dutch forerunners of the Reformation from the 16th to the 15th century, who are treated with exhaustive minuteness of detail. Here we find trustworthy and carefully sifted information on the life and theology of John Gocth, John Wessel, the Brethren of the Common Life, and the various schools of the mystics, Ruysbroek, Suso, Tauler, Thomas Kempis, the anonymous author of the curious tract on German theology, and Stephen Eggermann and early friend of Luther. The latter and principal part of the second volume contains the author's former monograph on John Wessel (Hamburg, 1834) in an improved form which leaves but little to be added. But the work of Ullmann, although very satisfactory as far as it goes, does not exhaust the subject, which would require two or three additional volumes. He leaves, however, the important preparatory movement of Wycliffe and the Lollards in England, of Huss and the Hussites in Bohemia, of Savonarola in Italy, and of what is generally called the Revival of Letters and Classical Learning by such persons as Erasmus, Agricola, and others who speak of the more negative preparatory Reformations. The Reformation by the anti-Catholic sects of the Middle Ages, es-
ULPHILAS. See ULFILAS.

ULPHILAS, See ULFILAS.

ULRIC OF AUGSBURG, in the 10th century, occupied a noteworthy position among his contemporaries both as a prince and a prelate. He was born about A.D. 880 at Augsburg, and died in 941 at St. Gall, and is buried in his basilica, which was consecrated on Christmas Day, Dec. 28, 929. In accordance with the custom of his time, he followed with his retainers the standards of the emperors Henry I and Otto I. He was influential in securing an armistice between Henry and his revolted son Duke Liutulf in 934, and in the following year he won great fame by a successful defence of Augsburg against the Magyars. He was equally zealous in the erection and adornment of churches and chapels, and in the restoration of cities, castles, dwellings, and lands. His bounty was long the only support of impoverished priests and retainers. In the administration of his diocese he was a benefactor to the poor and a patron to learning; he endeavoured to dispense justice, confer absolution, and examine the official conduct and private life of his clergy. He greatly increased the number of festivals and the pomp with which they were observed, and he was eminently zealous in the collection of relics. He was, in brief, a thorough exponent of the piety of his time, and a most faithful specimen of the militant churchman. Towards the close of his life he became more than ascetic than before, and assumed the Benedictine habit. He died July 4, 973. Soon after his decease, it was reported that miracles were wrought upon persons who visited his grave, and his memory and remains were accordingly highly venerated in Augsburg and vicinity. Provest Gerhard, who had been Ulric's constant companion in the closing years of the bishop's life, wrote a Life, in which many of these wonders are mentioned; and Ulric's successor in the bishopric, Liutulf, persuaded Pope John to confirm hisICY. The bull to this effect was issued in February, 998, and is noteworthy as the first clearly authenticated document which marks the transition from a saint-worship which grew naturally out of the solemnities of character in Christians, to a saint-worship established by the church for the effect of the people. Ulric's name is mentioned in connection with the authorship of several writings, but without satisfactory proof.


ULRIC, the name of a Swiss family noted for the theological writings of several of its members.

1. Jean Jacques (2) was born at Zurich in 1668, and died there in 1731. He studied at his native school, and also at Bremen, Franeker, and Leyden, and afterwards occupied a chair in the University of Zurich. He wrote several commentaries, two or three historical works in Latin.

2. Jean Jacques (2) was born at Zurich in 1668, and died there in 1731. He studied at his native school, and at Utrecht and Bremen, and, after travelling in Germany and the Netherlands, was engaged in ecclesiastical matters and Oriental studies. Besides sermons and dissertations, he wrote one or two historical works in French.

3. Jean Gaspar was born at Zurich in 1768, and died there in 1795. He studied at his native place, and at Utrecht and Bremen, and, after travelling in Germany and the Netherlands, was engaged in ecclesiastical matters and Oriental studies. Besides sermons and discourses, he wrote one or two historical works in French.

4. Jean Rodolph was born at Zurich in 1728, and died there in 1795. He was professor in the gymnasium there from 1763, and pastor in 1769, and was eminent for his piety and ascetic sentiments. He left several sermons and ascetic works. See Biographie Universelle, a. v.

ULTRIC, a German engraver, who flourished at Nuremberg from about 1590 to 1628. He engraved some portraits, etc., among which were twelve circular prints, one of them a Crucifixion. See Spounger, Biog. Hist. of Fine Arts, a. v.

Ulster, Synod of, the chief body of Presbyterians in the North of Ireland. See Presbyterian Churches, No. 7.

Ultimate Appeal to Scripture Authority. It is the opinion of some persons that a considerable portion of the essentials of Christianity is not to be found in Scripture, but in a supplementary tradition, which is to be sought in the works of those early fathers who were orthodox. Others, again, utterly oppose such notions; and, independently of the consideration that upon such a theory the foundations of a Christian faith and hope become almost as uncertain as the truth of the whole of the laity, and to much the greater part of the clergy, they reject the system on its own account. They acknowledge the authority of no private individual, ancient or modern, in a question of doctrine. With true respect for all who are entitled to it, and with a just acknowledgment of the valuable instruction to be derived from their works, they yet consider that, be they of what age or of what country they may, anti-Nicene or post-Nicene, Popish or Protestant, they are not to stand with them, as Christians, in place of the Holy Scriptures; or, as Christian ministers, in place of their own Church. See Faith, Rule of.

Ulysses, in Roman mythology, a name applied to those who recognise the papal claim of supremacy over every part of the Church, as well as over every sovereign within its boundaries; and also, since 1870, to those who accept the decrees of the Vatican Council. Ultramontanism dates from Gregory VII, who propounded the following claims: "Quod solus papa possit uti imperialis insigni; quod solus papa pedes omnes principes deoscelentar; quod illi liceat imperatores deponere; quod illi fidelium pacem arbitrii suam subiectum." These views are principally maintained in the Italian peninsula, but it is the tone generally adopted by English seceders. The free action of national churches is wholly superseded by such pretensions. The theory has apparently grown up from the feudal relations of the papacy and the temporal power. An assertion of authority so incompatible with catholic liberty aroused opposition on the other side of the Alps, in the Gallican and German churches, and in the Swiss cantons. Belclare's statements are important as regards papal infallibility. He sets forth the opinion of divines in four propositions: (1) "The Roman pontiff ruling any
point, even in an ecumenical council, may be guilty of heresy, and of teaching others heresy—which has \textit{de facto} happened;\footnote{The Roman pontiff may be heretical and teach heresy, if he rule anything apart from synodical assistance, and this has happened \textit{de facto};\footnote{The pope cannot in any way heretical, nor teach heresy publicly, even though he rule any point on his own responsibility alone;}} \footnote{That whether the pope can be heretical or not, he can rule nothing heretical as a point to be believed by the whole Church.} After the Council of Constance the question of the direct or indirect power of the papacy over states and sovereigns became the chief point of dispute, and everywhere assumed a national character. In Germany Febronius (bishop Houtsheim) wrote a powerful work against Ultramontanism; and in 1786, at the Convention of Ema, the archbishops of Mentz, Treves, Cologne, and Salzburg denounced it. In Italy its chief opponent in the last century was Scipione Ricci, bishop of Pistoja, who convened a synod in that city, September, 1786, and promulgated disciplinary decrees and a doctrinal exposition favoring extreme Gallicanism and Jansenism. These were partially confirmed, April 23, 1787, by an assembly of the bishops of Tuscany, but were condemned by Pius VI, in the dogmatic bull \textit{Auctorem fidei}, Aug. 28, 1794.

The practical influence of Ultramontane theories was greatly reduced during the reconstruction of southern Europe that attended the career of Napoleon I, who paid little regard to the papal claims; but the principles were still maintained, and on the Bourbon restoration they were reasserted.

Among modern assertors of the Ultramontane theory the most strenuous are English Romanists, especially neophytes. Among Continental writers are bishop Ziegler, \textit{Das katholische Glaubensprinzip}; Carové, \textit{Die alleinlegitiimierte Kirche}; Der Papst im \textit{Verhältniss zum Katholizismus}; and the abbé Lamennais in his \textit{13 Questions de la Religion}. Perhaps the greatest influence is Mühler's \textit{Symbolik} (1882). For a fuller account of the controversies to which the claims of Ultramontanism have given rise, see \textit{Immaculate Conception}; \textit{Infallibility}; \textit{Papacy}.

\textbf{Umba}, in the epic and Purânic mythology of India, is one of the principal names of the consort of Siva. She is depicted as a woman, however, while there are many more belonging to her of less frequent occurrence, as \textit{Katigyan}, \textit{Ambika}, \textit{Haimavati}, \textit{Sita}, etc. She was the younger of two sisters (Ganga being the older), and was so beautiful that she remained thirty-six thousand years in the embrace of Siva, hardly was she, however, noticed upon all the gods the curse of remaining childless. She also cursed the earth, making it constantly subject to change, and to be the wife of many husbands. In great anxiety, the gods now all turned to Brahma, who promised that heaven should not be despoiled, and that Umas elder sister, Ganga, should, by Siva, become mother of a son who should command the heavenly hosts in the great Demon-war. Thus it happened that Ganga became pregnant by Siva, and so also Uma, whereupon the latter became reconciled and withdrew the curse. Throughout the popular creed regarded Uma far more as the type of destruction than as that of divine wisdom, yet the works devoted to her praise never fail to extol her also as the personification of the highest knowledge. The myths relating to this goddess, who is worshipped in various parts of India—particularly in the Deccan—form the third part of the great \textit{Rāmāyana}, in poetical works such as the \textit{Kumarasambhava}, and in modern popular compositions. She is as Kali (q.v.) the favorite divinity of the Thugs. See Moor, \textit{Hindu Pantheon}; Muir, \textit{Original Sanskrit Texts} (London, 1860), vol. 4; the \textit{Harivandana}, translated by Langlois (Paris, 1861); the \textit{Bhagavatam}, by M. Entreman, \textit{Oedipus}, in \textit{Bibliotheca Indica}, edited by Rev. K. M. Banerjee (Calcutta, 1862).

\textbf{Kali} (after the figure in Coleman's \textit{Mythology of the Hindus}).

\textbf{Umbraculum} (a little skode), an altar canopy, more generally called the \textit{ciborium} (q.v.).

\textbf{Umbrett, Friedrich Wilhelm Carl}, an eminent doctor and professor of theology of Germany, was born April 11, 1795, at Sonneborn, near Gotha. He studied at Göttingen, where Eichhorn instructed him in Oriental languages. In 1818 he took his degree as doctor of philosophy, and commenced his academic career as a private lecturer at Göttingen. In 1829 he was called to Heidelberg as professor of theology and philosophy, where he became intimately connected with Ullmann, Rothe, and others: and where he also died, April 26, 1860. Umbrett possessed a poetical nature, and was, as he himself acknowledged, unfit for ecclesiastico-political questions. His piety had nothing to do with dogmatical hairspliing; his faith in the living personal God, as he revealed himself in Christ, his Son, and in the immortality—these were the only positions which he would not suffer to be attacked. He wrote, \textit{Commentatio exhibens Histor. Emorurum al Omrah ez Abulfeeda} (Gott., 1816); \textit{Kohlethi, des weissen Königs, Seelenkampf} (Gotha, 1818); \textit{Coelethi Speciosus de Summo Bono} (ibid., 1820); \textit{Was bleibt? Zeitgemäße Betrachtung des Königs und Friedjgers solomo, etc.} (Hamburg, 1849); \textit{Solomonis Lied von der Liebe} (Gött. 1820; 2d ed. Heidelberg, 1828); \textit{Erinnerung an das Herodot} (Heidelberg, 1829); \textit{Das Buch Hob} (ibid., 1824; 2d ed. 1829); \textit{Commentar über die Sprüche Solomon} (ibid., 1826); \textit{De Vetere Testam. Prophrétia, Chor. Antiquius, Temporis Oratoribus} (ibid. 1833); \textit{Christl. Erbauung aus dem Psalter} (Hamburg, 1835; 2d ed. 1845); \textit{Der Knecht Gottes} (ibid., 1840); \textit{Praktischer Commentar über die Propheten des alten Bundes} (ibid., 1841-46, 4 vols.; Daniel and Jonah are wanting).—Die \textit{Sünde, Bräutigam zur Theologie des A. T.} (Gotha, 1838); \textit{Der Brief an die Römer, auf dem Grunde des A. T. ausgelegt} (ibid. 1856). Besides these works, he wrote contributions to the \textit{Studien und Kritiken, Herzog's Recht-Eenkleps}, etc. See Zsch Color, \textit{Bibl. Theol. ii, 1867; Forsch. zt.} (1866); \textit{Mittelalter} (1865); \textit{Hütten, Enzyklop. xvi, 628 sq.; Theol. Univerzal-Let. s. v.; Schenkelen, Allgen. Kirscher Zeitschriften, 1880, vi;}}
UMBRELLA

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UNECIRCULICISED

proach of him, robs him of his glory, is a contradiction to his will, and a contempt of his authority." The causes of unbelief are Satan, ignorance, pride, and sensuality. The danger of it is great; it hardens the heart, fills with presumption, creates impatience, deceives with error, and finally exposes to condemnation (John iii, 11).

Naturalistic unbelief is that which is indifferent and opposed to revelation. The unbelief of reason is the making our reason independent of its own needs—the re-summation of the faith of reason. See Charnock, Works, ii, 601; Case, Sermons, ser. 2; Porteus, Sermons, vol. i, ser. 2; Owen, Reasons of Faith; Hannam, Compendium, i, 26; Churchill, Essay on Unbelief; Buck, Theol. Dict. s. v.; Fleming and Krauth, Vocabulary of Phil. Sciences, s. v.

Unbloody Sacrifice, a theological term to designate the holy sacrifice of the altar.

Unchangeableness of God. See Attributes of God: Immutability.

Uncial Letters—so called as being an inch (Lat. uncia) long—characters of a large and round form used in some ancient MSS. The earliest form of an alphabet is its capitals, and the oldest Greek and Latin MSS. are written entirely in capitals. Uncial letters, which began to take the place of capitals in the middle of the 5th century, differ from them in being composed of rounded and not straight lines, and exhibiting a tendency towards greater expedition in style. Uncial writing arose as writing on papyrus or vellum became common, the necessity for more rapid execution leading to the practice of curving the lines. Its being more easily learned than the cursive style was probably the cause of its becoming the favorite mode of writing books of importance among the monkish scribes; while legal instruments, which required greater despatch, were executed by professional scribes in a corrupted form of the Roman cursive hand. Uncial writing prevailed from the 6th to the 8th, or even 10th century. The following specimens of uncial Greek and Latin writing are from a MS. of the four gospels and Acts of the Apostles in both languages, written early in the 6th century, and presented to the University of Cambridge by Theodore Beza in 1581. The passages is from John xxi, 5—signifying by what death he should glorify God.

CHMENUNT OUWANAT WAODA GEITONEN
Greek Uncial.

SIGNIFICANSQUAMORTENONORIFICABIT

Latin Uncial.

During the 6th and 7th centuries a transitional style of writing prevailed in Italy; and to some extent elsewhere, in which the letters approximated more nearly to the Roman cursive hand: this passed by a gradual transition into the minuscule manner, or small hand, which, from the beginning of the 10th century, became usual in MSS. See Silvestre, Universal Paleography (transl. and ed. by Sir W. M. Maiden, Lond. 1860); Traite de Diplomatie par deux Religieux Benedicteurs de la Congregation de St.-Maur (Paris, 1755). See Manuscripts.

Uncircumcised (לכּה, i. e. having a foreskin, ἄκροβοστίον ἤγων; and so ἀκροβοστίον, the prepuce, alone, for "uncircumcision"), a word literally denoting a heathen among the Jews. So also it is sometimes used figuratively "of uncircumcised lips," i.e. dull of speech, stammering, one whose lips still have, as it were, the foreskin, and are therefore too thick and large to bring about words easily and fluently (Exod. vi, 12, 30). So, likewise, "their ear is uncircumcised," shut up by a foreskin (Jer. vi, 10); also "their uncircumcised heart," to which the precepts of religion and piety cannot penetrate (Lev. xxvi, 12; Jer. vi, 16; Acts ii, 28; v, 1; 15; 7; vii, 50; Acts vii, 51; James i, 21; Col. ii, 13). So, also, "the foreskin of a tree," i. e. uncircumcised man being altogether of necessity for salvation." It also affirms that there are two worlds, a spiritual and material—the one to be employed by the Church, and the other for the Church under the direction of its head; and that to deny the subservience of the latter to the former is to maintain the doctrine of two principles, and to fall into the heresy of the Manichaeans. See Trench, Medieval Church Hist. p. 292.

Unbelief, the refusing assent to testimony, the withholding of due belief. According to Kant, it is the withholding of assent to that which, though objectively insufficient as a ground of cognition, is subjectively sufficient as a ground of faith. Moral unbelief is the rejection of that which, though we cannot know it, is yet morally necessary, as faith in God, freedom, and immortality. It includes," says Dr. Guise, "dissection to feel disquieted by this or that precepts against the Redeemer, readiness to give credit to any other than him, inordinate love to the world, and preferring of the applause of men to the approbation of God."

"Unbelief," says Charnock, "is the greatest sin, as it is the foundation of all sin: it was Adam's first sin; it is a sin against the gospel, against the highest testimony; a refusal to accept of Christ upon the terms of the Gospel. It strikes peculiarly at God; it is the greatest re-
fruit, the fruit of the first three years, which by the law was to be regarded as unclean (Lev. xix. 23). See CLEAN.

Unclean (usually some form of the verb שָׁבַר, which is the technical term for ceremonial pollution; עָקָרָה, impure; but occasionally פֶּתַל, naked; מַעֲבֵד, consecrated; פֶּתַל, filth; כָּוֵכל, contamination). In this article we treat of food prohibited by the Mosaic law, reserving defilements of the person for the following article. See CLEAN.

The Jews were forbidden to eat things strangled, or dead of themselves, or through beasts or birds of prey; whatever beast did not both part the hoof and chew the cud; and certain other smaller animals rated as "creeping things" (גַּנֶּשׁ); certain classes of birds mentioned in Lev. xi and Deut. xiv, twenty or twenty-one in all; whatever in the waters had not both fins and scales; whatever winged insect had not besides four legs the two hind legs for leaping; besides things offered in sacrifice to idols; and all blood or whatever contained it (saepve the blood of fish, as would appear from that only of beast and bird being forbidden [Lev. vii, 26]), and therefore flesh cut from the live animal; as also all fat of any kind excepted in making the burnt-offerings, or of the testicles, and probably wherever discernible and separable among the flesh (iii. 14–17; vii. 23). The eating of blood was prohibited even to "the stranger that sojourneth among you" (xxvii. 10, 12, 13, 14), an extension which we do not trace in other dietary precepts; e.g. the thing which died of itself was to be given "unto the stranger that is in thy gates" (Deut. xiv. 21).

As regards blood, the prohibition indeed dates from the declaration to Noah against "flesh with the life thereof which is the blood thereof," in Gen. ix. 4, which was perhaps regarded by Moses as still binding upon all Noah's descendants. The grounds, however, on which the similar precept of the Apostolic Council, in Acts xv, 20, 21, appears based, relate not to any obligation resting still unbroken on the Gentile world, but to the risk of promiscuous offence to the Jews and Jewish Christians, "for Moses of old time hath in every city them that preach him." Hence this abstinence is reckoned among "necessary things" (τὰ πινακάκες), and "things offered to idols," although not solely, it may be presumed, on the same grounds, are placed in the same class with "blood and things strangled" (ἀπεκομισθείσα εὐαλωτόν καὶ ἁμάρτω καὶ πνεκτό, ver. 28, 29). Besides, we have no objection to prohibitions against "seething a kid in its mother's milk." It is added, as a final injunction to the code of dietary precepts in Deut. xiv, after the crowning declaration of ver. 21, "for thou art an holy people unto the Lord thy God;" but in Exod. xxiii, 19; xxxiv, 20, the context relates to the bringing first-fruits to the altar, and to the "angels" who was to "go before" the people. To this precept we shall have occasion further to return.

The general distinction between clean and unclean is rightly observed by Michaelis (Smith's Transl. art. ceci, etc.) to have its parallel among all nations, there being universally the same division, the one to be eaten and the rest as the opposite (comp. Lev. xi, 47). With the greater number of nations, however, this is only a traditional usage based merely, perhaps, either on an instinct relating to health, or on a repugnance which is to be regarded as an ultimate fact in itself, and of which no further account is to be given. Thus Michaelis (as above) remarks that in a certain part of Germany rabbits are viewed as unclean, i.e. are advisedly excluded from diet. English feelings as regards the frog and the snail, contrasted with those of Continetue, supply another close parallel. Now, it is not unlikely that nothing more than the traditional code of the people, with those traditions which have descended among the Arabs, unfortified, certainly down to the time of Mohammed, and in some cases later, by any legislation whatever, so far as we know, may illustrate the probable state of the Israelite. If the law seized upon such habits as were current among the people, perhaps in quality and range, the whole scheme of tradition, instinct, and usage so enlarged might become a ceremonial barrier, having a relation at once to the theocratic idea, to the general health of the people, and to their separateness as a nation.

The main personal interest taken by Jehovah in his subjects, which is expressed by the demand for a ceremonial purity in all the acts of the Israelite as in covenant with him, regarded also this particular detail of that purity, viz. diet. Thus the prophet (Isa. lvi, 17), speaking in his name, denounces those that "sanctify themselves, that they may be unclean to idolatry," eating swine's flesh, and the abomination, and the mouse, and those "which remain among the graves and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels" (lix. 4). It is clear that there was a higher lawyer to announce that "there is nothing from which a man that is holy can defile him" (Mark vii, 15). The fat was claimed as a burnt-offering, and the blood enjoyed the highest sacrificial esteem. In the two combined, the entire victim was by representation offered, and to transfer either to human use was to deal presumptuously with the most holy things. But, besides this, the blood was esteemed as "the life" of the creature, and a mysterious sanctity beyond the sacrificial relation thereby attached to it. Hence we read, "whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people" (Lev. xvii, 10, 14); whereas the offender in other dietary respects was merely "unclean until even" (xi, 40; xvii, 15). Blood was certainly drunk in certain heathen rituals, especially those which related to the solemnization of a covenant, but also as a pledge of idolatrous worship (Ps. xvi, 4; Ezek. xxxix, 20). Still there is no evidence that blood has ever been a common article of food, and any lawyer might probably reckon on a natural aversion effectually fortifying his prohibition in this respect, unless under some bewitching influence of superstition. Whether animal qualities, grosser appetites, and inhuman tendencies might not recur, wasouched by the Hebrews, transmitted into the partaker of the blood of animals, we have nothing to show: see, however, Josephus, Ant. iii. 11, 2. See BLOOD.

It is noteworthy that the practical effect of the rule laid down is to exclude all the corvisiva among quadrupeds, and, so far as we can interpret the nomenclature, the rupiformes among birds. This suggests the question whether they were excluded as being not averse to human carcasses, and in most Eastern countries acting as the servants of the battle-field and the gibbet. Even swine have been known so to feed; and, further, by their constancy, to be prayed for flocks and fowls. The Sibyl, in the same direction, suggests impurity, even if they were not generally foul feeders. Among fish, those which were allowed contain, unquestionably, the most wholesome varieties, save that they exclude the oyster. Probably, however, fishing was little practiced by the Israelites; and the Levitical rules must be understood as referring backward to their experience of the produce of the Nile, and forward to their enjoyment of the Jordan and its upper lakes. The exclusion of the camel and the hare from allowable meats is less easy to account for, save that the former never was in common use, and is generally regarded as refrangible, and the latter, between the desert tribes of the eastern or southern border-land, some of whom certainly had no insuperable repugnance to his flesh; although it is so impossible to substitute any other
creature for the camel as the "ship of the desert" that
to eat him, especially where many other creatures give
meat much more preferable, would be the worst economy
possible in an Eastern commissariat—that of destroying
the favored nation before God (1 Mac. 12, 68, 64; 2 Mac.
18; vii, 1). The same feeling led to the exaggeration of the
Mosaic regulations, until it was "unlawful for a
man that was a Jew to keep company with, or come
unto, one of another nation" (Acts x, 28); and with such
intensity were badges of distinction cherished that the
wine, bread, oil, and the other provisions which by
the law were declared unlawful for a Jew to eat.
Nor was this strictness, however it might at times be pushed
out to an absurdity, without foundation in the nature of the
case. The Jews, as, during and after the return from
captivity, they found the avenues of the world opening
around them, would find their interesting obstacles
unavoidably increased, and their only way to avoid
an utter relaxation of their code would lie in somewhat
overstating the precepts of prohibition. Nor should we
omit the tendency of those who have no scruples to
"despise" those who have, and to parade their liberty
at the expense of the latter, and have been so iniquitous
in the contrast by wanton tricks, designed to beguile the
Jew from his strictness of observance, and make him,
unguardedly, partake of what he abhorred, in order to
heighten his confusion by derision. One or two in-
consequential acts of this kind would drive the
latter within the intrenched walls of a universal
repugnance and avoidance, and make him seek the
safe side at the cost of being counted a churl and a
bigot. Thus we may account for the refusal of the "king's
meat" by the religious captives (Dan. i, 8), and for the
similar conduct recorded of Judith (xii, 2) and Tobit
(Tob. i, 11); and in a similar spirit Shakespeare makes
Shylock say, "I will not eat with you, drink with you,
nor pray with you" (Merchant of Venice, act i, sc. iii).
As regards things offered to idols, all who own one God
meet on common ground; but the Jew viewed the pre-
cept as despising life. But to the Jews, if not the
Gentiles, had a holy horror of even an unconscious infraction
of the law: hence, as he could never know what had re-
ceived idolatrous consecration, his only safety lay in to-
total abstinence; whereas Paul admonishes the Christian
to abstain, "for his sake that showed it and for con-
science's sake," and even when he sanctioned it was
bonded to a false god, but not to parade his conscientious
scruples by interrogating the butcher at his stall, or the
host in his guest-chamber (1 Cor. x, 25-29); and to give
opposite injunctions would doubtless, in his view, have
been "compelling the Gentiles to live as did the Jews" (Apostle,
Rom. xiv, 14).

The prohibition to "seethe a kid in its mother's milk"
had caused considerable difference of opinion among
commentators. Michaelis (art. cxx) thought it was meant
merely to encourage the use of olive-oil instead of the
milk or butter of an animal, which we commonly use in
dinners, and not what he called "a former." They will
not satisfy any mind by which the name of symbolism,
so blindly held by the Eastern devotee, and so deeply
interwoven in Jewish ritual, has once been dully seized.
Mere to the beasts is one of the under-currents which
permeate that law. To soften the feelings and humanize
the character as the higher and more general aim. When
Paul, commenting on a somewhat similar precept, says, "Doth
God care for oxen, or saith he it altogether for our sakes?"
he does not mean to deny God's care for oxen,
but to insist the rudder on the more elevated
and more human lesson. The milk was the destined
snack; for a part of the income of the JEWS was the
air," was expressive of the Gentile world, to put now
on a level with the Israelite, through God's "purifying
their hearts by faith." A sense of this, their preroga-
tive, however dimly held, may have fortified the mem-
ers of the privileged nation in their struggle with the
people of the other world. It is not a question of
whether or not a man of another race, or whose consciousnes such a use of her milk could in
nowise quicken, was based on a sentiment merely. But
the practical consequence, that milk must be foregone or elsewhere obtained, would prevent the sympathy
from being felt in the food of the flesh in milk (Mishna,

It remains to mention the sanitary aspect of the case.
Swine are said to be peculiarly liable to disease in their
own bodies. This probably means that they are more
easily led than other creatures to the foul feeding which per-
haps is to be imputed to the average heat is great, the
decomposition rapid, and malaria easily excited, this ten-
dency in the animal is more mischievous than else-
where. A measel or mezel, from whence we have "mea-
sled pork," is the old English word for a "leper," and it
is asserted that eating swine's flesh in Syria and Egypt
tends to produce that disorder (Bartholinus, De Morbvs
Bibbl. c. viii.; Wunderbar, p. 51). But there is an indif-
nectiveness about these assertions which prevents our dealing
with them scientifically. Meazel or mezel may well, in- 
deed, represent "leper," but which of all the morbid
symptoms classed under that head is to stand for, and
which disease, if any, is the same, is a problem. A para-
site disorder in man and pig are indeterminate questions.
See Leper. The prohibition on eating fat was salubri-
ous in a region where skin diseases are frequent and
virulent, and that on blood had, no doubt, a similar tend-
ency. The case of animals dying of themselves needs no
remark: the mere wish to insure avoiding disease, in
case they had died in such a state, would dictate the
rule. Yet the beneficial tendency is veiled under a cer-
emonial difference, for the "stranger" dwelling with the
Israelite was allowed it, although the latter was forbid-
den. Thus is their distinctiveness before God, as a nation,
ever put permanently forward, even where more common
traits appear to have their turn. As regards the an-
imals allowed for food, comparing them with those for-
bidden, there can be no doubt on which side the balance
of wholesomeness lies. Nor would any dietary econo-
mist fail to pronounce in favor of the Levitical dietary
of flesh and blood. Natural history, the study of pur-
pose, and yet of national distinctness, procured, how-
ever, by a minimum of the inconvenience arising from
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Literature.—Bochart, Hierozoicon; Forskal, Descrip-
tionis Animalium, etc., quae in Parnos Orientalis Observa-
tae fuerant, Naturalia Curiosorum Collectio, przycker, Handbuch der ||"Alterthumskunde, vol. iv., Natural|
|History, may be consulted on some of the questions con-
|nected with this subject; also, more generally, Mai-
|nonides, De Cibis Vetibus; Reinhard, De Cibis Hebra-
|orum Prohibitis. See Foon.

Uncleaness (chiefly מַעְנָט, used in the almost
tecnic of Levitical defilement) is the term by
which, in the law of Moses, is indicated that condi-
tion which marks the temporary suspension of a Hebrew
man or woman from religious and social privileges as
a subject of the Theocracy.

1. About seventy specific cases of possible unclean-
ness are described, and others implied. Various modes
of classifying them have been resorted to. The old
and Jews distinguish two classes, according to the length
of the ceremonial suspension. The lighter class em-
braced the instances of uncleanliness for the day; the
heavier class, those of a longer period (Peshito, in Ugl.
xxv, 1488; Maimonides, Constitutiones, in Ugl. viii., 58
where the connotation of the lighter class is called
רָאָק הַקִּ֜ם הַעֲוֹרֵ֗ד, and Levantfoot, Ha comp. O. T. [Works by Pitman, ii., 127]; although he gives
four classes, according to time. Other writers (see Cor-
nelius à Lapide on Lev. xxv, 22) make also two classes,
but on a different principle: "Duxile fuit immunditiae
Hebr. Una erat peccatum, quia peccato Dei vetit, taher
et comedere carnes immundas. Talis etiam erat lata lepro-
sa, sic sita et statuta, talis erat tangerre lexopus, etc. Hae
non erant peccata, sed tantum inducent umbiraritis-
em quandam." Modern Jews profess to be bound only
by the former of these classes. The threefold classifica-
tion, however, which is indicated in the law of Moses
itself seems to be most convenient, and is most com-
monly adopted.—(a) "Every leper;" (b) "Every one
that hath an issue;" (c) "Whosoever be defiled by the
deak" (see Num. v, 2). The lawgiver, no doubt, here
refers to his own enactments in Leviticus, and under
the three generic phrases includes all the instances of
uncleanliness. (1.) He begins with leprosy, the gravest of all
instances. A minute diagnosis of this terrible malady in
its ceremonial character, and the purification which the
law prescribed, are given in Lev. xiii. See LEPROSY.

(2.) Under the second head, of uncleanness from "is-
"sues," are included all those physical emanations or
bodily discharges to which either sex is liable. They
are described in their several details in the following
passages: [1.] The woman's periodical issues in Lev.
xxv, 19-24, and irregular issues in ver. 25-27. These
were alike unclean in themselves (the former for seven
months, the latter for two), but were the same, as a para-
site disorder in man and pig are indeterminate questions.
See Leopard. The prohibition on eating fat was salubri-
ous in a region where skin diseases are frequent and
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|History, may be consulted on some of the questions con-
|nected with this subject; also, more generally, Mai-
|nonides, De Cibis Vetibus; Reinhard, De Cibis Hebra-
|orum Prohibitis. See Foon.

Uncleaness (chiefly מַעְנָט, used in the almost
tecnic of Levitical defilement) is the term by
which, in the law of Moses, is indicated that condi-
tion which marks the temporary suspension of a Hebrew
man or woman from religious and social privileges as
a subject of the Theocracy.

1. About seventy specific cases of possible unclean-
ness are described, and others implied. Various modes
of classifying them have been resorted to. The old
and Jews distinguish two classes, according to the length
of the ceremonial suspension. The lighter class em-
braced the instances of uncleanliness for the day; the
heavier class, those of a longer period (Peshito, in Ugl.
xxv, 1488; Maimonides, Constitutiones, in Ugl. viii., 58
where the connotation of the lighter class is called
רָאָק הַקִּ֜ם הַעֲוֹרֵ֗ד, and Levantfoot, Ha comp. O. T. [Works by Pitman, ii., 127]; although he gives
four classes, according to time. Other writers (see Cor-
nelius à Lapide on Lev. xxv, 22) make also two classes,
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of moral and religious mystery which underlies much of the ceremonial enactments. The havoc made by sin on our human race seems most strongly indicated by the fact that all the major classes of our natural life are affected with uncleanness. The gradations of pollution from conception to parturition, and their remarkable culmination in the birth of the female child, are wonderfully significant of the original "transgression," and of woman's first and heavier share in it (1 Tim. 2, 15; comp. with Gen. iii, 6, 16, 17).

The two periods in the mother's purificatory acts are, however, different in character. "For seven days, immediately after she is brought to bed, she lies ר"טלעט, 'in the blood of her uncleanness; but the three-and-thirty following, ר"טלעט, 'in the blood of her purifying." Although the privacy continued to the mother, she was after the seven days released from the ban of uncleanness, and did not communicate defilement to others, as in the previous period of her perfect isolation and disability. The old Jewish authorities are as usual very dogmatic on the point: 'In פֶּסְקָה, col. 4, it is written, ר"טלעט, "in the blood of her purifying;" "though she issue blood like a blood, yet she is clean." Nor doth she defile anything by touching it but what is unclean (Lightfoot, Exeget. on St. Luke [ed. Fitzman, xii, 37].

(3.) Equally noticeable, as might be expected, are the traces of this havoc as displayed in the various uncleannesses of death—the third and last of our chapters of classification; and herein we recognize the deeper implication of our human race in the ruin, above all other living beings. "By the law of Moses," says Lightfoot, "nothing was uncleanc to be touched while it was alive, but only man: a man in leprosy was uncleanc to be touched, and a woman in her separation; but dogs, swine, worms, etc., were not uncleanc to be touched till they were dead; and there were also different degrees herein; while touching a dead beast brought uncleancness for a day, touching a dead man produced the uncleancness of a week," etc. (Harm. of O. T. as above).

This gradation of defilement from contact with death is described—(a) In Lev. xi, 8, 11, 24, 26, 27, 31—36, 39, 40; xvii, 15. (b) In Lev. xxii, 4-8. (c) In Num. xix, 11, 14, 16. (d) In Num. vi, 9. In the first of these four sections, the uncleanness arises from the dead bodies of animals, fishes, birds, and reptiles. It was the shortest in duration, lasting in every case only "until even;" and it was to be terminated uniformly by the washing of the flesh. The last, prescribed ablation of the person also for "every soul that eateth which died of itself, or that which was torn with beasts." In the second section, the same defilement is described as incidental to the priests, no less than to the laity, from which they must free themselves by ablution. So much for the minor uncleannesses from the dead. Our third and fourth sections contain the instances where the major disability of seven days is occasioned by contact with human dead: "Whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days." As the defilement was deeper, so was the mode of purification more elaborate and solemn. For the details of the ceremony—the sacrifice of the red heifer without the camp; the sevenfold sprinkling of her blood before the tabernacle; the utter consumption by fire of the slain animal; the conclusion of the ceremony with the ceremonial "burning mass;" the gathering-up of the ashes; their mixture in running water for "the water of separation;" the sprinkling of this water over the unclean person, on the third and the last of the seven days; his own washing of his clothes and bathing of his person, and his final cleansing on the seventh day—see Lev. xi, 11, 13, 15, 18, 20, 24. We allude the 19th chapter of Numbers. Our fourth section describes the interruption of the Nazarine's vow by any sudden death happening in his presence. This mortalit"y "lost him" all the days of his vow which had transpired, and required for its filling expiation also the usual holocaust, the three and thirty days of waiting to shave his head, and on the morrow bring two young pigeons or two turtles to the priest, that he might present them as a sin-offering and a burnt-offering as atonement for the polluted. See PURIFICATION.

2. A few stray instances remain of a peculiar kind, which we proceed to take up as a supplementary notice. (1.) We have then under this head, first, the cases of what may be called official uncleanness. [a.] The priest who superintended the holocaust of the red heifer was rendered uncleanc until evening by the part he took in the sacred rite; from this defilement he purified himself by the washing of his clothes and the ablution of his person (Numb. xix, 7). This uncleanness was the more remarkable from the precautionary character of the law, which in other cases seemed strongly to aim at preserving the priests, as far as might be, from the incidence of ceremonial pollution (see Lev. xxx, 1-4). [b.] The man that burned the heifer was involved in the same defilement as the priest, from which he was also extricated by a similar purification (Numb, xix, 8). [c.] So again, the man who gathered the ashes of the consumed heifer was uncleanc until evening; but from this defilement he was released by being allowed simply to wash his clothes (ver. 10). Similar instances of uncleanness, arising out of official routine, occur in the ordinances of the Day of Atonement. [4.] The man who dismission the scape-goat was to wash his clothes and bathe himself before returning to the camp (Lev. xvi, 26); and like purification was required of him who burned the bullock and the goat of the sin-offering (ver. 28). [c'] Under this head of official uncleanness, we may perhaps place the abnormal case of the Israelish soldiers who slew the Midianites at the command of Moses (Numb. xxxi, 17). They were to remain defiled seven days, and cleave to their men's tents on the third and on the seventh day; cleanse their raiment, etc., with either fire or the water of separation, as the case might require, and on the last day wash their clothes (ver. 19, 20, 23, 24).

(2.) Besides these cases of official uncleanness, we find one instance occurring in the ordinary duties of the. "The last of the seven days, prescribed ablation of the person also for "every soul that eateth which died of itself, or that which was torn with beasts." In the second section, the same defilement is described as incidental to the priests, no less than to the laity, from which they must free themselves by ablution. So much for the minor uncleannesses from the dead. Our third and fourth sections contain the instances where the major disability of seven days is occasioned by contact with human dead: "Whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days." As the defilement was deeper, so was the mode of purification more elaborate and solemn. For the details of the ceremony—the sacrifice of the red heifer without the camp; the sevenfold sprinkling of her blood before the tabernacle; the utter consumption by fire of the slain animal; the conclusion of the ceremony with the ceremonial "burning mass;" the gathering-up of the ashes; their mixture in running water for "the water of separation;" the sprinkling of this water over the unclean person, on the third and the last of the seven days; his own washing of his clothes and bathing of his person, and his final cleansing on the seventh day—see Lev. xi, 11, 13, 15, 18, 20, 24. We allude the 19th chapter of Numbers. Our fourth section describes the interruption of the Nazarine's vow by any sudden death happening in his presence. This mortali"ty "lost him" all the days of his vow which had transpired, and required for its filling expiation also the usual holocaust, the three and thirty days of waiting to shave his head, and on the morrow bring two young pigeons or two turtles to the priest, that he might present them as a sin-offering and a burnt-offering as atonement for the polluted. See PURIFICATION.

3. Some few historical instances of uncleanness, and more of purification, are mentioned both in the Old Test. and the New Test. As being, however, applications only of some of the statutes which we have given above, we shall refrain from adding them here, except one case, which is important because it led to the enactment of a proviso in the latter, and, in the law, to the mention of the dead body of a man, that they could not keep the Passover on that day. They stated their difficulty to Moses and Aaron, the former of whom referred it to the Lord, and obtained from him a statute allowing a supplemental celebration of the Passover for such as were incapacitated in the manner in which it was usually celebrated on a distant journey (Numb. ix, 6-12). See PASSOVER.
In contrast with this relief was the inflexible penalty threatened against all wilful neglect of the various rites of purification prescribed in the law. The fullest formula of that penalty is found in the Pentateuch: "The man that shall be unclean and shall not purify himself, that soul shall be cut off from among the congregation [or, as it runs in ver. 13, 'from Israel'], because he hath defiled the sanctuary of the Lord." That this exclusion meant death is evident from Lev. xvi. 26, and xx. 9 (see Michaelis, Laws of Moses [Smith's transl.], iv. 45, and Kell on Gen. xxvii. 34). Jehovah, the theocratic king and Holy God, who had his own ways of "cutting off" the disobedient, is pleased to include in his sentence of exclusion the reason for its infliction—"because he hath defiled the sanctuary of the Lord." This is in direct accordance with the principle by which the Divine Legislator repeatedly spoke of his laws: "Ye shall be holy; for I the Lord your God am holy" (Lev. xix. 2, and frequently elsewhere), and it was the recognition of these saintly duties which always characterized the pious Israelite. "God" (says the psalmist, Psa. lxxxix. 7) "is greatly to be feared in the assembly of the saints in the heavens, which is likewise the word used in the formula of Leviticus; the phrase רָאָה יְהוָה also, which occurs in ver. 5 of this psalm, is the frequent designation of the political organization of the Israelites), and to be had in reverence of all them that are about him." The Mosaic ritual on uncleanness illustrates much of the phraseology of the Psalms and the prophets, and (what is more) many statements in the New Test, not only in obvious comparisons, as in the Epistle to the Hebrews, but in oblique phrases, such as in Eph. v. 26, 27, where the apostle, "speaking of Christ's washing the Church, that he might present it to himself 'without spot or wrinkle,' etc., seemed to allude to the Jews' exceeding great seriousness in their washings for purification" (Lightfoot, who quotes Maimonides in Midrash, III, 6, 927). In conclusion, we must refer to the notices of purification which occur in the New Test. These are of three kinds—(a) the legitimate instances, such as that of the Virgin Mary (Luke ii. 22), the leper (Mark i. 44), the Nazarite (Acts xxii. 25, 28), all of which make express reference to the law; (b) some unauthorised cases, such as the traditional and Pharisaical washings of the hands (Matt. xv. 2), and of tables, cups, and platters (Mark vii. 4), all which the Lord condemned in strong terms as superstitious encroachments on the divine law; (c) the doubtful cases, such as the case of the sons of Phelet (1 Kings xi. 20), which Kalkins placed before the Passover (John xi. 55), and the discussion mentioned in John iii. 25. "Their controversy," says Lightfoot, "was partly about the pre-eminance of the Judicial washings and the evangelical baptism—and here the Jews and John's disciples were at opposition, and partly about the pre-eminance of John's baptism and Christ's—and here the Jews would kiss him on in the contestation" (Works [ed. Pitman,], vi. 67). 4. Our object in this article has been to collect the scriptural laws on uncleanness and purification, we have presented the Jewish tradition that the talmudic laws of Purification may be discovered by the curious on such subjects by a careful use of the indexes to the works of Lightfoot, Schötgen (Hore Heb. et Talmud.,) and Surenhusius (Mishna). Dr. Wotton, in his work on the Mishna (i, 180-170), has analyzed the Seder Taharah, or Order of Purification, and contains the traditional and scriptural treatment of the subject of our article. "In this order," says Wotton, "more than in any of the rest, the true Pharisaical spirit which our blessed Lord so severely reprehends in Matt. xv. and Mark vii is plainly and fully seen." We subjoin the names of the chief "titles" or persons of this order: 1. Kalamos, treasurer; 2. Kobolos, treasurer—treating of pollutions from the dead; 3. Negaim, plagues—of leprosy; 4. Paraah, the red heifer; 5. Taha-roth, purifications—relating to lesser uncleannesses which last but a day; 6. Mkeath, collections of water for the cleansing baths, etc.; 7. Niddah, menstrual pollutions; 8. Tahara, for men that have seminal uncleannesses; 9. Tidhah Tom, washed law in above; and 11. Yadaim, hands—the constitutions in which title have no foundation in the written law. See Talmud. UNCLEANNESS. UNCTION (anointing), an ecclesiastical ceremony which consists in the application of sacred oil to a person or thing. In the Roman Catholic Church there are several of these ceremonies, which are described below. See ANOINTING. 1. Untication of an Altar.—This consists in anointing with holy oil the five crosses of an altar-slab by the bishop who consecrates it. The Latin formula is as follows: "Consecratur et sanctificatur hoc sepulchrum. In nomine Patris, et Filii, et Spiritus Sancti. Pax huic domui." This rite has been abolished in the Church of England since the Reformation. See CHURCH. 2. Untication of the Baptist.—Some, but not all, of the ancient ritualists mention an uniction preceding baptism, and used by way of preparation for it. It was called κατακορονσία λατρίων, the "unction of the mystical oil." It was consecrated by the bishop, with the prayer that "God would sanctify the oil in the name of the Lord Jesus, and grant it spiritual grace and efficacious power, that it might be subservient to the remission of sins, and the preparation of men to make their profession in baptism, that such as are baptized therewith to be saved freely, without all impurity, might become worthy of the initiation according to the command of our only begotten Son." Men were thus anointed that they might be partakers of the true olive-tree, Jesus Christ; and the exercised oil was a symbol of their partaking of the fatness of Christ, and an indication of the flight and destruction of the adverse power. See Brigham, Chist. Antiq. bk. xi, ch. ix, § 2, 3. See BAPTISM. 3. Untication of the Confirmed.—This is anointing with holy oil those confirmed. In the Roman Church the formula runs thus: "Signo te signo crucis et confirmo te chrismus romanus." In the Protestant Church, Filii, et Spiritus Sancti. Amen." In the Church of England this rite was abolished at the Reformation, and in the Scottish Episcopal Church, as well as in the Protestant Episcopal Church of the United States, no unction is now used. See CONFESSION. 4. Untication of a Priest.—This is anointing with holy oil a person promoted to the priesthood. This rite is peculiarly Latin. When using the holy oil, the bishop who ordains prays thus: "Consecrate et sanctificare digineris, Domine, manus hias per istam unictionem et nostram beneficitionem. Amen. Ut quæcumque bene- dictionis, sanctificationis, consecrationis, secretum, et sanctificatur, in nomine Domini nostri Jesu Christi. Amen." There is no such consecration in the
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Greek form for bestowing the priesthood. See CONSECRATION.

5. Union of the Sick. See EXTREME UNCTION.

UNION. EXTREME. See EXTREME UNCTION.

UNION IN PREACHING is that gracious assistance or supply of theological truth which quickens and illumes, gives a glow to the feelings, and imparts such a spiritual tone to the preaching of the Word as renders it efficacious in making the truth convincing and authoritative. See SPIRIT (HOLY), BAPTISM OF.

Undergird (υπόγραμμων, lit. to gird under the breast, 2 Mac. iii. 19; comp. ιλαριῶν, V. H. s. 22), a nautical expression (Acts xx. 38) for the adroit act of passing cables around the middle of a ship in order to strengthen it (so Polybius, xxvii. 3, 8; Appian, Bell. civ. c. 91; Plato, Rep. p. 616). See SHIP.

Underhill, James Evan, an English Wesleyan missionary, was a native of Staffordshire. He was appointed to Jamaica, W. I., by the Conference of 1817. His diligence in study and knowledge of Methodist doctrine and discipline qualified him to give instruction and manage wisely the affairs of his charges. He died of fever at Morant Bay, Jamaica, Sept. 24, 1821, in the twenty-seventh year of his age. He was much beloved by his people. See Minutes of Wesleyan Conference, 1822.

Undersetter (καρθήν, a shoulder, as usually rendered), an appendage to the laver (q. v.) in the Temple of Solomon (1 Kings vii. 80, 81), consisting, according to Keil (Comment. ad loc.) of props running up from the body of the vehicle and holding the basin between them.

Underwood, Alvan, a Congregational minister, was born at West Woodstock, Conn., Sept. 8, 1777. He graduated at Brown University in 1798, studied theology with Rev. Dr. Sanger, and was ordained pastor in his native place in 1801, dismissed in 1803, and thereafter supplied for nearly ten years various churches, particularly those in Westford and South Killingly, and finally, for a year or more, his former charge in Woodstock, where he died, April 4, 1838. He published a few sermons and tracts. See Cong. Quarterly, 1861, p. 355.

Underwood, Henry Beman, a Congregational minister, son of Rev. Almon Underwood, was born at Poughkeepsie, N. Y., Dec. 25, 1839. He studied at Monson Academy, Mass., graduated from Williams College in 1862, and from Andover Theological Seminary in 1865, after having spent two years in the Union Theological Seminary, New York. He was pastor of the First Congregational Church, Ill., Jan. 19, 1866, and was acting pastor there until the following year, when he began preaching at East Longmeadow, Mass., remaining two years. His next field of labor was Marlborough, N. H.; then Baxter Springs, Kan. In 1871 he was installed pastor of the church at Hillborough Bridge, N. H., in which position he remained for one year and four months. The last charge which he held was at Algonia, Ia., where he became acting pastor in 1878, and died Sept. 2, 1875. See Cong. Quarterly, 1876, p. 436.

Underwood, Joseph, a Congregational minister, was born at Bradford, Vt., Oct. 2, 1756. He acquired his preliminary education at Kimball Union Academy from 1817 to 1820, and at Chesterfield Academy in 1821, and graduated from Bangor Theological Seminary in 1824. His ordination occurred at New Sharon, Me., and he was pastor there from 1826 to 1831. During 1827-30 he was also serving as acting pastor at East Otis, Mass., at the First Church, North Augusta from 1828 to 1833. He was installed pastor at Williamsburg, Me., in 1833, and remained there two years, during which time he was also acting pastor at Sebec. The two following years he served as a home missionary in Foxcroft, Dover, Atkinson, Milo, and Cambridge. In 1834 he moved to Bangor and served the First Church, North Augusta from Feb. 22, 1837, remaining there two and a half years. At Millport and Veteran, N. Y., he was installed pastor in 1841, and was dismissed in 1843. As acting pastor, he preached at Hardwick, Vt., for two years, and then, in December, 1846, he was installed there, continuing in charge until 1857, 1858. During the following year he was acting pastor at Burke, Vt.; from 1860 to 1866 at Barnet; and from 1870 to 1872 he again served the church at Burke. After the last date he resided, without charge, at Hardwick, of which town he was a representative in the Vermont Legislature in 1866, 1868, and 1870. He died July 5, 1876. See Cong. Quarterly, 1877, p. 426.

Undine (from unda, "wave"), in mediæval superstition is a water-sprite, corresponding nearly to the nymphs of classical mythology. Paracelsus has given several minute rules what to do and how to act when one has happened to marry an Undine, and Friedrich de la Motte Fouqué has treated the subject in a German tale entitled Undine.

Ungar- Several of the water-gods of the ancient Accadian mythology have names beginning with Un- gar, as Ungal-aba, "the king of the wave;" Ungal-abbab, "the king of the sea;" Ungal-a-riada, "the king of the river." See Lenormant, Chald. Magic, p. 184.

Unghans, John. See John, PRESTER.

Unger, Salomon Gottlob, a Protestant divine of Germany, was born April 25, 1752, at Nieder-Pollnitz, near Weida, and died June 16, 1818, at Colléda, in Thueringia. He wrote Anmerkungen auf ein Buch von der Weisung Davids und der Stärke ihres Be- weises für die Gottlichkeit und Messianität Jesu (Leips., 1784);—De Auctoritate Librarium V. T. in Familia Dei (ibid. 1785);—Die Schriften des alten Bundes, etc. (ibid. 1787);—De Servante Salomonio, Jos. zi, ex, et xiii, 6, Memoriae Posthuma (ibid. 1808);—Lutheri Auctoritatem Librarium Mosia opud Christianos Vindebro (ibid.). See Fürst, Bibl. Jud. iii, 461; Winer, Handb. der theolog. Literatur, i, 829, ii, 811. (B. P.)

Unngwetter, Reinhardt Christoph, a Protestant theologian of Germany, was born at Marburg, Jan. 25, 1715. He studied in his native place, and when twenty-one years old he publicly defended his dissertation De Studio Prophektico sobre Imbundendo. After completing his studies, he went to Cassel in 1736, and until the year 1778 he was actively engaged in pastoral duties. While on a visitation in his function as superintendent and member of consistory, he was paralyzed, and was thus deprived of the power of preaching, but being unable to preach, yet he performed the duties connected with his ecclesiastical position, and died Dec. 31, 1784. He published, Erklärung des Briefes des heiligen Jakoba (Lemgo, 1754);—Commentatio de Theoile Tempori Serva- niae (Hersfeld, 1755);—Versuch einer freien Übersetz etzung der beiden Briefe Petr und der drei Briefe Joha- nns (Frankfort, 1757);—Predigten über wichtige Glaubenswahrheiten und Lebenspflichten (Cassell, 1780-81, 2 vols.). See Döring, Gelehrte Theologen Deutschlands, iv, 551 sq. (B. P.)

Unhallowed Uses. In the consecration of a church or chapel among the Episcopalians, the building is said to be consecrated to the honor of the sacrament, the ordinary, and common uses." The word "unhallowed," as here used, does not mean simply such things as are morally evil, impure, and contrary to the spirit of religion, which is the popular sense, but strictly all such purposes as are not hallowed, merely sacred, and consecrated to holy purposes. See Stanton, Dict. of the Church, s. v.

Uniates are Eastern Christians in external communion with the see of Rome, and are most numerous in those provinces which formerly belonged to Poland. When Sigismund III was elected to the crown of Poland, being a zealous agent of the Jesuits, he at once took measures for reconciling the Polish Church to Rome. His plans were so successful that the archbishop of Kiel summoned a synod at Brest, in Lithuania, to
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whom he presented the necessity and advantages of a union with Rome. The clergy favored the project, but it met the strong opposition from laity, and could not then be carried into effect. At a synod which met at the same place Dec. 2, 1594, the archbishop and several bishops gave their assent to the scheme of union which had been proposed at the Council of Florence, thus recognizing the Filioque, or double procession of the Son and the Holy Ghost, and acknowledging the supremacy of the pope. They stood out, however, for retaining the use of the vernacular Slavonic in the celebration of divine service for the ritual and discipline of the Eastern Church. On the return of the bishops sent to Rome to announce this event, the king, in 1596, convened the synod at Trent for the publication and introduction of the union. This was met by a public protest on the part of the opposite party, which repudiated the acts of the Uniates, and declared their unalterable attachment to the ancient Church of their country and to the patriarchate of Constantinople. Sigismund deprived them of their churches and convents, and forbade the propugnatio of Greek doctrines in his dominions. This division of the Church continued in full force until the partition of Poland, in 1772, at which time between two and three millions of the Uniates gave up their allegiance to Rome and returned to the Eastern Church. In 1839 2,000,000 more were received back, but there are still about 300,000 in Russia and 3,000,000 in Austria. See Krasinski, Reform in Poland; Mouravief, Hist. of the Church of Russia; Neale, Patriarchate of Alexandria.

Unicorn is the invariable but unfortunate rendering in the A. V. of a Heb. word which occurs nine times in three slightly varied forms (צָּבָן), re'em, Numb. xxiii., 22; xxviii., 8; plural (צַהֲבֵנִים), re'emim) Psa. xxix., 6; Isa. xxxiv., 7; (צָּבָּנִים), re'emim, Psa. xlii., 10; (צָּבָּן), re'em, Job xxxix., 9, 10; and (צָּבָן), re'em (only with plural (צַהֲבֵנִים), re'emim, Psa. xxii., 11; never with the article; Sept. pe- 

1. Scriptural Characteristics. The great strength of the re'em is mentioned in Numb. xxiii., 22; Job xxxix., 11; his having two horns in Deut. xxxii., 17; his fierce nature in Psa. xxii., 21; his indomitable disposition in Job xxxix., 9-11; the active and playful habits of the young animal are alluded to in Psa. xcviii., 6; while in Isa. xxxv., 6, 7, where Jehovah is said to be preparing "a sacrifice in Bozrah," it is added, "Re'emim shall come down, and the bullocks with the bulls." The following is a close rendering of Job's famous description of this animal (xxix., 9-12):

"Will Re'em be disposed to serve thee? How wouldst thou lodge on thy bed? Canst thou tie Re'em in a farrow (with) his brad? Will he perchance harrow valleys after thee? Will thou trust in him, because vast [is] his force; Or leave to him thy labor? Will thou believe in him, that he will return (home) thy seed, or (tuto) thy threshing-plot gather [it]?

II. Modern Attempts at Identification. The re'em of the Hebrew Bible has little to do with the one-horned animal mentioned by Ctesias (Indica, iv, 25-27), Kela (Nat. Anim. xvi, 20), Aristote (Hist. Anim. ii, 2, 8), Pliny (Hist. Nat. iv, 81), or the one described by Greek and Roman writers (Solini: 55; Nicola. H. E. ix, 19), as is evident from Deut. xxxii., 17, where, in the blessing of Joseph, it is said, "His glory is like the firstling of his bullock, and his horns are like the horns of a re'em (צָּבָן), not, as the text of the A. V. renders it, "the horns of unicorns." The two horns of the re'em are "the ten thousands of Ephraim and the thousands of Manasseh"—the two tribes which comprised the greatest part of Joseph, as two horns from one head. This text puts a one- horned animal entirely out of the question, and in consequence, disposes of the opinion held by Bruce (Trav. v, 69) and others, that some species of rhinoceros is denoted, or that maintained by some writers that the re'em is identical with some one-horned animal said to have been seen by travelers in South Africa and in Thibet (see Barrow, Travels in South Africa, i, 312-318; Aes- 

otic Journal, xi, 164), and identical with the veritable unicorn of Greek and Latin writers.

Little, however, can be urged in favor of the rhinoceros, for, even allowing that the two-horned species of Abyssinia (B. bicornis) may have been an inhabitant of the woody districts near the Jordan in Biblical times, this pachyderm must be out of the question, as one would have been forbidden to be sacrificed by the law of Moses; whereas the re'em is mentioned by Isaiah as coming down and leading the bullocks and rambling steers. One horned animal. "Omnia animalia," says Rosenmüller (Schol. in Is. loc. cit.), "ad sacrificia idonea in unum congregatur." Again, the skipping of the young re'em (Psa. xxix., 6) is scarcely compatible with the habits of a rhinoceros. Moreover, this animal, when un molested, is not great or strong in respect of much strength but it is conceivable that it ever existed so plentifully in the Bible lands, or even would have allowed itself to be sufficiently often seen so as to be the subject of frequent attention, the rhinoceros being an animal of retired habits.

2. Bochart (Hieros., ii, 355) contends that the Hebrew re'em is identical with the Arabic rım, which is usually referred to the Oryx leucoryx, the white antelope of North Africa, and at one time, perhaps, an inhabitant of Palestine. Bochart has been followed by Rosenmüller, Winer, and others.

But with regard to the claims of the Oryx leucoryx, it must be observed that this antelope, like the rest of the family, is harmless unless wounded or hard pressed by the hunter; nor is it remarkable for the possession of any extraordinary strength. Figures of the oryx frequently occur on the Egyptian sculptures, "being among the most frequently tattooed by the Egyptians, and in great numbers in their preserves" (Wilkinson, Anc. Egypt., i, 227, ed. 1854). Certainly this antelope can never be the fierce indomitable re'em mentioned in the book of Job (see Lichthein, Ueb. d. Antikon des nord. Afrikas, 1829). See Antelope.

3. Anthera Bicornis (A. N. M. S. Afr., iii, 8 [London, 1644]), with much better reason, conjectures that some species of Ursus, or wild-oX, is the re'em of the Hebrew Scriptures. He has been followed by Schultens (Comment. in Jobus xxxi., 9, who translates the term by Bos sylvest - trius: this learned writer has a long and most valuable note on this question), Parkhurst (Heb. Lex. a. v. Dan.), Maurer (Comment. Job, loc. cit.), Dr. J. H. Voelkers (Sud. Hist. of the Bible), and by Cary (Notes on Job, loc. cit.).

Considering that the re'em is spoken of as a two-horned animal of great strength and ferocity, that it was evidently well known and often seen by the Jews, that it is mentioned as an animal fit for sacrificial purposes, and that it is frequently associated with bulls and oxen, we think there can be no doubt that some species of wild-ox is intended. The allusion in Psa. xci., 10, "But thou shalt lift up, as a re'em, my horn," seems to point to the mode in which the Bovidae use their horns, lowering the head and then tossing it up. But it is impossible to determine what particular species of wild-ox is signified. At present there are numerous examples of any wild bovine animal found in Palestine; but negative evidence in this respect must not be interpreted as affording testimony against the supposition that wild
cattle formerly existed in the Bible lands. The lion, for instance, was once not unfrequently met with in Palestine, as is evident from Biblical allusions; but no traces of living specimens now exist there. Dr. Roth found lions' bones in a gravel bed of the Jordan some few years ago; and it is not improbable that some future explorer may succeed in discovering bones and skulls of some huge extinct Ursus, allied, perhaps, to that gigantic ox of the Hercynian forests which Caesar (Bell. Gall. vi. 20) describes as being of a stature scarcely below that of an elephant, and so fierce as to spare neither man nor beast should it meet with either. "Notwithstanding assertions to the contrary," says Col. Hamilton Smith (Kittto, Cyclop. art. "Reem"), "the ox and the bison were spread anciently from the Rhine to China, and existed in Thrace and Asia Minor; while they, or allied species, are still found in Siberia and the forests both of Northern and Southern Persia. Finally, though the buffalo was not found anciently farther west than Araroria, the gigantic Gaur (Bisus gaurus) and several congeneres are spread over all the mountain wildernesses of India and the Sherff Alwady; but a further colossal species roams with other wild bulls in the valleys of the Atlas. We figure Bisus caufrons, a species which is believed to be still found south-west of the Indus, and is not remote from that of the Atlas valleys." See WILD BULL.

Wild Bull (Bisus caufrons).

4. Russell (Alleppe, ii, 7), Robinson (Bibl. Rev. ii, 412), and Gesenius (Theoenar. s. v.) have little doubt that the buffalo (Bulbusa buffanis) is the r*em* of the Bible; and this opinion is shared by Dr. Ritson, Hengstenberg, and other commentators. Although the Chainsa, or tame buffalo, was not introduced into Western Asia until the Arabian conquest of Persia, it is possible that some wild species (Bulbusa arme, or B. brachyceros) may have existed formerly in Palestine. See BUFFALO.

III. The Unicorn Proper.—1. Legendary Notices.—Throughout classical antiquity (as seen above) vague notions of a true unicorn prevailed. In the Stsos dpuos of Ctesias, which were larger than horses—white, with a horn on the forehead a cubit long, which were very swift and strong, not ferocious unless attacked, and then irresistible, so that they could not be taken alive—we can trace the original of the familiar form that figures in the English national heraldic shield. Aristotle and Herodotus follow Ctesias, and Strabo gives the unicorn a deer-like head. Oppian makes it a bull with undivided hoofs and a frontal horn; and Caesar, who puts it in the Hercynian forest, gives its single horn palmate branches like those of a deer. Pliny draws the portrait with the greatest attention to details. It was a most savage beast, generally like a horse, with the head of a deer, the feet of an elephant, the tail of a boar, a deep bowing voice, and a single black horn, two cubits long, projecting from the middle of its forehead. See the Ann. and Mag. of Nat. Hist. Nov. 1862.

Although the medallistic history of the kings of Macedon (Havercampius, Gen. Hist., [in the Dutch language]) furnishes no coins bearing a single-horned goat, it is still asserted by Maillot and others that such was to be found among their emblems; but this was most probably after the Macedonian conquest; for a single-horned ibex appears on the bas-reliefs of Che el-Minar; another occurs on a cylinder; and one cast in brass, supposed to have been the head of a Macedonian standard, was found in Asia Minor, and presented to the Antiquarian Society of London. If mysterious names were readable by the canons of pictorial definition, the practice of imagining horns to be affixed to the most sublime and sacred objects would be most evident from the radical meaning of the word cherub, where the notion of horns is everywhere blended with that of "power and greatness." See ChUAMANus. There were also horns at the corners of altars—the beast with ten horns in Daniel, etc. (ch. vii). In profane history we have the goat-head ornament on the helmet of the kings of Persia, according to Ammianus, more probably Ammon horns: such Alexander the Great had assumed; and his successors in Egypt and in Persia continued a custom even now observed by the chief cabassiers of Ashantee, who have a similar ram-head of solid gold on the front of their plumpy war-caps. Indeed, from early antiquity Greek and Ionian helmets were often adorned with two horns; among others, the head of Seleucus I (Nicator) appears thus on his coins. The practice extended to metal horns being affixed to the masks or chaffrons of war-horses (so coins of Seleucus Nicator) and of elephants (Antiochus Soter); and they form still, or did lately, a part of the barbed horse-armour in Rajasthan. Triple-horned and becrowned helmets are found on early Gallic and Iberian coins; they were again in use during the chivalrous ages; but the most remarkable, the horn of strength and dominion, is seen elevated on the front of the helmet impressed on the reverse of the coins of the tyrant Tryphon, who, in his endeavors to obtain Syria, was at war with Antiochus Sidetes during the era of the Maccabees, and was not likely to omit any attribute that once belonged to its ancient kings. See HORN.

2. Scientific Descriptions.—In later times the fancy ran riot in describing and figuring the unicorn, and no one who attempted a Historia Naturalis thought his work complete without full particulars concerning this interesting beast. As some of the descriptions of the ancients were a little inconsistent with each other, and as the materials were too valuable to allow any to be sacrificed, different species of unicorn were established, in the copiousness of which the most fastidious student might satisfy his choice. Thus there were the wald-esel, the meer-wolf, the ox-hoofed unicorn, the camel-hoofed unicorn, the sea-unicorn (not the cetacean so-named), the two-horned wald-esel (one horn behind the other), and several others, all of which are duly

Unicorn (Rhinoeceros stunt).
Admitting that there is abundance of chaff in all newborn human society, which has been inclining the indefatigable Johnston (Hist. Nat. 1657). Amending that there be some little wheat also (see Meyer, Ueb. d. Stügthier Reem [Leips. 1796]), the rhinoceroses of India and Africa showed that a single central horn was not in itself unnatural; and the discovery of several species of this huge pachyderm in the southern parts of the latter continent has brought out some features of the old descriptions which had been assumed to be fabulous. Some years since the missionary Campbell excited much interest by sending home from South Africa the head of a rhinoceros which came much nearer that of the traditional unicorn than anything known to naturalists. It bore a single straight slender horn, projecting from the face to the height of three feet, with a small tubercle-shaped horn immediately behind this. The zoological researches of Dr. Andrew Smith, and the exploits of not a few naturalist sportsmen in the wild-beast regions lying to the north of the Cape Colony, have made us familiar with this species (Rhinoceros simus), as well as others with a similar arrangement of horns.

Unicillus, a Low-Latin term for an alms-box with a perforated cover.

Uniformity. The ecclesiastical use of this word is to denote the use of one and the same form of public prayers, administration of sacraments, and other rites, etc., prescribed by the Acts of Uniformity. The first of these was issued by Parliament during the reign of Elizabeth, and provided—for the first offence, forfeiture of one year’s profits and six months’ imprisonment; for the second offence, deprivation of all spiritual promotions and imprisonment for one year; and for the third offence, deprivation of all spiritual promotions and imprisonment for life (see stat. 1 Eliz. c. 2, § 4–8). According to the act passed in the reign of Charles II, 1662, every person obtaining preferment in the Church or universities must declare his assent to everything contained in the Book of Common Prayer. See CONFORMITY.

Unigenitus (so called from its first word, referring to the only-begotten Son), THE BULL, was an instrument which was issued by pope Clement XI, and made its appearance on Sept. 8, 1718. It was directed against the French translation of the New Testament, with notes, published by Quesnel, a celebrated Jansenist. In consequence of the disputes which this book had occasioned, it had previously been condemned in 1708; but, this step being found ineffectual, Clement proceeded to condemn one hundred and one propositions contained in the notes. The following may be taken as a specimen of the opinions denounced by this bull: “No graces are given except through faith.” The reading of the Sacred Scriptures is for all.” “The obscurity of the Sacred Word is no reason for laymen to dispense themselves from reading it.” “The Lord’s day ought to be sanctified for the works of piety, and, above all, for the reading of the sacred Scripture. It is damnable to wish to withdraw a Christian from this reading.” This bull, procured by Louis XIV and the Jesuits, produced great commotions in France. Forty Gallican bishops accepted it; but it was opposed by many other prelates, bishops, and parishes. Sixteen bishops suspended the bull in their dioceses. They were supported by the universities of Paris, Rheims, and Nantes, and by the Paris faculties of theology, law, and arts. Many of the prelates and other persons appealed in vain to a general council, and were for this reason suspended by the pope (May 12). Of the thousands who were raised against those who adopted the principles of the Jansenist Quesnel, and many of them were obliged to flee

Union with Christ, that act of divine grace by which we are joined to Christ; and is considered, 1. As virtual, or that which was from all eternity (Eph. i. 4); 2. If only, or spiritual, formed in the moment of our reception of the Holy Ghost. It is represented in the Scripture by the strongest expressions of divine language can admit of, and even compared to the union between the Father and the Son (John xvii, 21, etc.). It is also compared to the union of a vine and its branches (xxv. 4, 5); to the union of our food with our bodies (v. 56, 57); to the union of the body with the head (Eph. iv. 15, 16); to the conjugal union (v. 23, 30); to the union of a king and his subjects (Matt. xxv. 34, 40); to a building (I Pet. ii. 4, 5; Eph. ii. 21, 22). It is also represented by an identity or sameness of spirit (I Cor. vii. 17); by an identity of body (xii. 12); by an identity of interest (Matt. xxv. 40; John xx. 17). This union must be considered, not as a mere mental union only in comfort or notion; nor a physical union, as between the head and the members; nor as an essential union, or union with the divine nature; but as a mystical union pernarial (I Cor. i. 30), holy (I John iii. 24); necessary (John xv. 4); inviolable (Rom. viii. 38, 39). Some state it thus: 1. A union of natures (Heb. ii. 11); 2. Of actions, Christ’s obedience being imputed to us, and our sins reckoned to him (2 Cor. v. 21); 3. Of Office (Col. iii. 4); 4. Of sentiments towards things spiritual (Matt. xii. 34, etc.); 6. Of affection (2 Cor. v. 14); 7. Of residence (John xvii. 24). The advantages of it are knowledge (Eph. i. 18), fellowship (I Cor. i. 9), security (John xv)
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felicity (1 Pet. i, 8), spirituality (John xv, 8); and, in
deed, all the rich communications of spiritual blessings
here and hereafter (Col. i, 22). The reunions of union
with Christ are: light in the understanding (1 Pet. ii, 9);
affection to him (John xiv, 21); frequent communion
with him (1 John ii, 3); the presence of the Holy Spirit;
and people (Psa. xxvii, 4; cxix); submission to his will,
and conformity to his image (1 John ii, 5). See
Dickinson, Letters, let. 17; Flavel, Method of Grace, ser.
2; Pothill, On Union; Brown, Compend, V, I.

UNION OF CHURCHES, in English law, is the com-
bining and consolidating of two churches into one. It is
said generally to be known, that in England, the
Church is rector of both, and where a conventional
Church is made a cathedral. In the first case, if two
churches were so mean that the tithes could not afford
a competent provision for each incumbent, the ordinary,
patron, and incumbents might unite them at common
law before any statute was made for that purpose; and
in such case it was agreed which patron should present
first; for though, by the union, the incumbency of one
Church was lost, yet the patronage remained, and each
patron might have a quarre impedit, upon a disturbance,
to present in his turn. The license of the king is
not necessary to a union, as is the approbation of
ad veneros; because an approbation is a mortal
and the patronage of the advowson is lost, and, by con-
sequence, all first-fruits and tithes; whereas in a union
these consequences do not follow. The three statutes
in existence relating to unions of churches are the 87
Henry VIII, c. 21; the 17 Charles II, c. 5; and the 4 and
5 William and Mary, c. 12.

UNION, CONGREGATIONAL. Conder says of such
unions, “The recent formation of the Congregational
and Baptist unions has given rise to the notion that
there exists among the Nonconformists of the present
day a disposition to abandon the principles of strict
Independence, and to adopt a new species of machinery
or organization more nearly approaching to Presbyty-
arianism. For this idea there is no foundation. These
unions differ in no other respect than in their more ex-
tended or comprehensive character from the county
unions and associations of churches which have always
existed in both denominations for similar objects. They
have no relation to a scheme of Church government;
their object is not to set up a Church or to create a
jurisdiction, but simply to facilitate a general co-opera-
tion for common and public objects of a religious na-
ture.” See INDEPENDENT.

UNION, HYPOTETICAL, is a theological term de-
vised by the old divines to express the union of the
human nature of Christ with the divine in one person.
It must be observed that this union is not consubstan-
tial, as of the three persons in one Godhead; nor physi-
cal, as soul and body united in one person; nor mysti-
cal, as between Christ and believers; but so that the
manhood subsists in the second person, yet without mak-
ing confusion, both forming but one person. See AH-
ANISM; HYPOTETICAL UNION; PERSON OF CHRI-
Si;

SABELLIAN.

Unitarianism, belief in the unity of God. In a
comprehensive sense it includes, with a part of Chris-
tendom, Jews, Mohammedans, Deists, and all who
worship not necessary to the Father, and who make the
above-mentioned term Monothelism. Within the ranks of Christendom the name Unitarian is given to those who reject the
dogma of the Trinity in its varying phases of a three-
fold or triperipheral Deity, whether three in substance or
only in person. Of this class are, and who make the essen-
tial unity of God as Creator and Father, and the created
nature and subordinate rank of Jesus Christ. Within
this range opinions about Jesus vary from those that
assign him a pre-existent and superangelic rank to an
estimate purely human. While the name strictly touches
this doctrine only, it is closely related and gives charac-
ter to the whole system of belief concerning human na-
ure and need, human life and its purpose, this world and
its meaning, and the future world and man’s destiny.

I. History of the Belief.—In the Early Church.—
Unitarianism has accompanied Christianity from the
beginning, as least as one form of its faith. Unitarians
maintain that the faith inherent in the Hebrew people
was taught by Jesus Christ and his apostles. They appeal
to Jesus as the supreme teacher of Christianity, finding
in his word and character the essence of the Gospel.
They state their chief tenets in the language of the
New Testament or on common principles: “There is
but one God, the Father;” “This is life eternal to
know thee, the only true God, and Jesus Christ whom
thou hast sent.” They hold that the doctrine of the Trinity,
so startling to Jews trained in the worship of one God
and expecting a Messiah of human lineage, would have
required a statement more explicit than any found in
the Bible record. They hold that the doctrine, at best,
is an inference from texts of obscure meaning or doubt-
ful genuineness, every one of which is separately aban-
doned by prominent Trinitarian scholars as not expres-
sively teaching the doctrine; while the Roman Catholic
holds it as an article of faith of the Church, deeming it not
clearly taught in the Bible.

Unitarians consider the doctrine of the Trinity a
gradual development, as Gentiles came into the Church
and subjected the Gospel to the influence of Oriental
speculations and Greek philosophy. The followers of
Zoroaster, teaching that the creator God of the Old
Testament possessed spirit of fire and matter, filled the
time with speculations concerning God as a superior essence creating the world
by inferior divinities. In the Platonic doctrine of the
Logos the gradual delification of Jesus, consum-
matized only by votes of successive councils of the 4th
century. A succession of testimonies meanwhile show
the continued existence of faith in the undivided unity
of God. In the latter half of the 2d century, Justin
Martyr says, “Some there are among ourselves who ad-
mit that Jesus is Christ, while holding him to be man
of men.” Still later, Tertullian says, “Common people
think of Christ, as a man.” About the year 200 Tertul-
lian was himself the first to introduce into Christian
theology the word "Trinitas", The unity of God was
expressly taught by a sect called the "Monarchians.
Some held that God the Father himself was born and
suffered in human form, and hence were called "Patri-
passiani." Others, like Irenaeus, Tertullian, and Prax
des, who came from Asia Minor to Rome; Noetus, of Smyrna; and, still later, Sabellius, a proby-
ter in the Church about A.D. 250, the most original
and profound mind among the Monarchians. The
teachings of Sabellius are variously represented by
friend and foe alike, and not now very accurately to be
known. He had followers as late as the 5th century in
Mesopotamia and in Rome. Others held that Christ
was in nature purely human, but exalted by his supe-
rior measure of divine wisdom and inspiration. Of
these were Theodotus of Byzantium, Artemon of
Rome, and Paul of Samosata. This noted teacher, bishop of
Antioch from the year 260, makes prominent the human
personality of Christ, teaching that “Christ was a man,”
“exalted to peculiar union with the divine nature by
the illumination of divine wisdom.” Deposed in 263,
his name became a synonym for heresy; and in the
next century the celebrated historian Eusebius confirms
the testimony that he taught “that Christ was in na-
ture but a common man.” Speculation and controversy
thus went forward until, in the beginning of the 4th
century, the relation of God and Christ had become a ques-
tion of supreme importance. In the famous theo-
logical struggle over the terms, whether God and Christ were of the same or only similar
nature, Arius maintained that Jesus was a created being.
He was opposed by the bishop Alexander, aided by Athi-
anasius: and the controversy waxed hot and opinion
was divided, until Constantine, recently come to the throne
as the first Christian emperor, summoned in A.D. 325 the

X.—S s
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Council of Nice, in which the angry storm of the three hundred theologians was quelled and Arius and his doctrines were condemned. The Emperor, in nineteen years, succeeded in forming a Council, which was the first in which the original idea of the Deity of Christ was three or four centuries gradually forming; that during this period the range of opinions concerning Jesus was as widely varied as at the present time; that two or three hundred years after the death of Christ it was still doubtful, and settled only by the majority of a council, which was then believed to be true by the Emperor. The Church of Nice, as a council, was a most important event. It is the symbol of a newly converted emperor, whether the Chris-
tian Church should regard Jesus as a person in the God-
head, or, as the apostle Peter declared him, a man ap-
proved by signs and wonders which God did by him. The Unitarian deems the whole question a corruption of the pure Gospel by philosophic speculation, and seeks, as the essence of Christianity, the practical religion taught by Jesus Christ—of love to God and man.

It may be added as a fact of interest, and one signifi-
cant of the aid rendered to Christianity by this branch of the Church, that one of the chief lights ofarianism, the Godhead of Jesus, was born near the Lower Danube at the time of the Council of Nice, and consecrated bishop at the age of thirty, devoting himself to the religious and social development of his people, familiar with the Latin, Greek, and Gothic languages, rendered his name familiar to be honored by the translation of the Bible into his native tongue, which at once helped to give lasting form to the Gothic language and to perpetuate Christianity among the Gothic people. For four cen-
turies the Goths were accompanied in their migrations by this sacred national work, portions of which still re-
main in the University was secured. Through the influ-
ence of the Nestorians, also, who may fairly be counted on the Arian side, at about the 7th century, were the first to carry Christianity to the far East, into Persia and China.

2. The Reformation reveals Unitarianism existing, and awakens it to renewed life. It accompanied Prot-
estianism from its cradle, as it had accompanied primiti-
ve Christianity. Before Luther's death it had ap-
peared in Italy, Hungary, Poland, Switzerland, Ger-
many, and England. In the contest with the pope and his hierarchy, the majority of Protestants, absorbed in the struggle for freedom, accepted, unchallenged, as their hereditary belief, the substance of doctrine of the Roman Church. Yet in every Protestant confession the dogma of the Trinity is reiterated as if on the defensive; while the testimonies of Calvin, Melancthon, and oth-
ers against the Unitarian heresy reveal its strength. Among the many who, before and after the Reforma-
tion, bore witness to their faith in persecution and death, Unitarianism has its own list of confessors and martyrs. In bishop Mant's History of Ireland is a brief account of Adam Duff, who for his denial of the Trinity was burned alive, near Dublin, in 1528. The early theolog-
ical repositories make record of a priest, William Taylor, put to death as an Arian, in England, in 1422.

Conspicuous among the Reformers were the Unitari-
ans Servetus and the Socini. Michael Servetus, born in Villanueva, Aragon, in 1569, the year of Calvin's birth, while studying law at Toulouse, heard of the con-
test between opposing parties. He was a close student of the Reformers (Calvinistic), at Basle, Bucer and Capito, at Strasburg, and Calvin, at Paris. His bold genius pushed past them in seeking a rejuvenated Christiani-

ty. Skilled in mathematics and the Oriental languages, in law, medicine, and theology, his fearless spirit of in-
quiry and his love of justice accounted for the devotion of his life to his religious speculations. "Your trinity," he de-
clares, "is a product of subtlety and madness. The Gosp-
el knows nothing of it. The old fathers are strangers to these vain distinctions. It is from the school of Greek sophists that you, Athanasian, prince of triche-
ists, have borrowed it." Such sentiments provoked bitter hostility. Zwingli denounced him as "that wicked and cursed Spaniard;" Calvin spoke of him as the "fanat-
ic" Servetus, who "has thrown all things into confu-
sion." When Servetus published his Seven Books on the Errors of the Trinity, and his more noted work on the Relatives of the Deity, the Reformed Church of Ger-

velin's view, his doom was sealed. On his flight from persecutors at Vienne, as he stopped at Geneva, Calvin caused his arrest and trial. The flames of Protestant persecution dismissed into eternity, through frightful agony, this brave soul that dared assert the absolute unity of God. Servetus expressed no re-
gret, but silently or openly approved it. See SERVET.

Ludiis Socinus, born in Siena in 1525, of distinguished ancestry, familiar with Biblical languages, an able critic, a member of the famous Vicenza Secret Religious Socie-
ty of Forty, on their dispersal fled to France, England, Holland, Poland, and at last to Transylvania, where, carrying forward his uncle's thought and work until his death in 1604, he became the more active and noted leader of Socinianism (q. v.). Less conspicuous, but with these, may be named in Germany, Cellarius, Capito, Johann Denk, Sebastian Frank, and the scholarly Ludwig Hezler, one of the ear-
liest, who, for writing against the Deity of Christ, was imprisoned by the magistrates of Constance, and suffer-
ed death in 1529; also Claudius of Savoy, George Ban-
dratza in Transylvania, Gionesi and Farnovius in Po-
land, Stephen Dolet, friend and disciple of Servetus, who, at the age of thirty-seven, was tried at the age of thirty-seven. A student rather than reformer or contro-
versialist, he yet left behind him a deep impress of his free and original thought. His nephew, Faustus Socinus, born also in Siena in 1589, was expelled from Italy at twenty, studied at Basle, visited Poland and Transylvania, where, carrying forward his uncle's thought and work until his death in 1666, he became the more active and noted leader of Socinianism (q. v.). In Italy, before the Reformation, the doctrine of the Trinity encountered dissent, the advocates of which were driven from the country, or were attracted by the larger freedom farther North. Thus went forth many to Switzerland, Germany, Hungary, and Poland; among whom were the famous Socini and the celebrated preacher Bernardo Ochino. Hundreds also were put to death, among whom were James Palologus, burned at Rome, and Sega and Guirlande, drowned at Venice. It was in this interest of reforming the faith that the society was formed in Vicenza, of forty persons of tal-
ents and learning, defending the Trinity, meetings in secret, of whom, after 1546, many were imprisoned and others suffered death. From that time there has been no recognised or organized Unitarian body of any strength in Italy, although it is believed there are many who hold this faith. The advocate Magnani has for years conducted Unitarian service at Pisa. The astronomer Filopanti has lectured in Bologna, Milan, Rome, and Naples upon Channing, the distinguished American Unitarian leader, of whom further mention will be made below. Professor Ferdinando Bracci-
forti has translated Channing's works into Italian, and has for years devoted himself to the study of Unitarianism at Reggio. Professor Sbarbaro, in the Rivista Europa of October, 1879, argues that Channing sup-
plies the form and spirit of the religion needed by the
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crewing heart of thoughtful Italy. He there says, "I have made choice of Channing as the most eloquent witness and an irrefragible proof of the new evolution of Christian thought in the world, and of the reform which is proceeding little by little beneath the roof of the old church, because in the story of his career, and in the fortunes of his books, in the marvell of their rapid diffusion in all corners of the civilized earth, to be seen the most luminous and triumphant proof of the reality of that movement which is inwardly transforming European society, and bringing about a little by little a new church under the roof of a new temple, that Church really catholic, whose frontal shall bear, without untruth, the inscription 'To the One God,' which Mazzini hailed on the façades of the Unitarian churches of Hungary." 4.

In France, reporting to a million Frenchmen, since the Partition of Dolet in Paris, no specific Unitarian movement has been known. But during the last fifty years, in the Reformed Church, which is mostly Trinitarian, has been a growing liberal party; among whom the Coquerels, father and son, Martin Paschal, Fontanes, Colani, Vincents, and the present liberal Arminian pastor is a great name. They have submitted to representation of Unitarianism. Their papers were formerly Le Réformateur, and Le Disciple de Jésus, and at present La Renaissance. Says Renan, in a brilliant essay on Channing in 1863, "France has rejected Protestantism. She is the most orthodox country in the world, because she is the most indifferent to religious matters." 5.

In Switzerland, where the early Unitarian martyrs (Hezzer, at Zurich, in 1539, and Servetus, at Geneva, in 1553) paid the penalty of their lives, the spirit of liberty in Church as in State has prevailed; and, without separate formal organization, Unitarian sentiments, from the first, have been steadily held. The Swiss Church has been committed to no dogmatic declaration, but only "to preach purely and fully the Word of God as contained in the Holy Scriptures." The Genevan Church, in general, denies the equality of the Son with the Father, and the Trinity as a person. The corresponding of the Evangelical Christendom, Feb. 1, 1875, says, "The Grand Council of Basel, on the question of the Deity of Christ, on May 2, 1781, decided in the negative by a vote of sixty-three voices against forty-eight." Étienne Chastel, professor of ecclesiastical history at Geneva, says, "It is the greatest error and the most powerful weapon of our adversaries." French Switzerland has itself produced two great liberals, Samuel Vincent and Alexander Vinet, who were largely in sympathy with Unitarian thought.

6. Holland, like Switzerland and America, always hospitable to those who are exiles for conscience, has never been hindered or to the first church. Of its two and a half million Protestants, about four fifths belong to the Reformed Church; which, again, has its two parties of Orthodox and Moderns. Since the burning of Fleckwyk, a Dutch Baptist, for his denial of the Trinity in 1598, there has been continued progress. In a popular religious work by Dr. Matthes, it is a significant fact that the chapter on God has no allusion to the Trinity; but at the close occurs a foot-note in which, with the calm spirit of the historian rather than that of the controversialist, he speaks of "the antiquated doctrine of the Trinity." The creed adopted at the Synod of Dort in 1618 has given place to the acceptance of the Bible as the standard of faith, together with the toleration and diversity of sentiment which are sure to follow.

7. Germany, that gave the world, along with Luther, some of the first Unitarian reformers, during the succeeding three and a half centuries, without any distinct church organization, the growth of Unitarianism, scholarship and philosophy, produced all shades of rationalism, from extreme orthodoxy to extreme unbelief. In South Germany, governmental statistics of 1861 report 25,000 Unitarians. Says Dr. Beard, "The Trinity subsists among the learned of Germany only in name, and in the belief of the common people, a shadow or reduced to nothing; if brought down into scriptural form it is abandoned; if converted into three "somewhats," it is no longer such as the creeds declare or their advocates recognize. The doctrine once taught and held for an essential article of Christian faith is virtually repeated and silently disclaimed." The destruction of Channing's complete works, by Sydow and Schultze, was published in Berlin in 1850. After that, the chevalier Bunsen, in his God in History, speaks of Channing as "a great Christian saint and man of God—say, also a prophet of the Christian consciousness regarding the future." The Protestant Church of Germany was dissolved by a law, passed by the Diet at Eisenach in 1865, a free Union Association, holding annual conference sessions, though not organized on a dogmatic basis and not professing Unitarianism, welcomes and cherishes fellowship and sympathy with the Uniate Church in England and America.

8. In Poland the Unitarian faith early took a firm hold and spread rapidly, aided by refugees who there found a hospitable asylum. Yet it was not without persecution at the start. In 1599, in the market-place in Cracow, was burned Katharine Vogel at the age of eighty, wife of a goldsmith and alderman, condemned for denying the Deity of Christ and affirming the divine unity. In 1592 the Bible was translated, chiefly by Unitarian scholars, into the Polish language. Hither came Faustus Socinus, around whom flocked converts from all ranks and classes of society, among them many of the nobles, who protected the Sinicism of their rights, proved especially favorable to a movement which, more than any other of the time, seemed depository of the traditions and prestige of the Romish Church. The prosperous commercial city of Racow, with its large printing establishment publishing many of the best books of the day, became its headquarters. Here was issued the famous Racovian Catechism, which became widely known and influential, and was afterwards signallly burned in London. King Sigismund II became a convert, and during his reign this party of reformers grew strong enough to form a church of their own. For seven years the father's city of Nischna, till, in 1660, prince Casimir, a cardinal and a Jesuit, coming to the throne, with unremitting persecution burned the homes of its adherents, drove them into silence, exile, or death. So effectually did he exterminate it, and with it the spirit of liberty in the state as in religion, that it may fairly be said that the Jesuit tyranny at once obliterated a church and a nation.

9. In Transylvania, Unitarianism was earliest declared by Francis David, first Unitarian pastor and bishop; and afterwards by Socinus and by Georgio Bianzata, an Italian from Piedmont, who became court physician to the Hungary. In 1565, Ulrich Zwingli, a multitude in the open streets of Thorda, asserting the Father to be the only God. By his preaching from place to place large numbers were converted, including the king himself, and nearly the whole city of Klausesburg, and many Unitarian churches were established. While persecution was not severe, leaving room for industry, Europe, Transylvania was early conspicuous for religious liberty. Four forms of Christianity—the Roman Catholic, the Reformed Evangelical, the Lutheran, and the Unitarian—were recognized by law with equal rights, with penalties for those only who should infringe the rights of others. Under this broad tolerance, Unitarianism, which was, indeed, instrumental in producing it, gained a strong foothold, which, under subsequent persecution, it has never wholly lost. Unhappily, the early toleration was of short duration. The bishop, Francis David, himself became a martyr to his faith, dying in prison in November, 1604. In 1609, the city of Nischna was burned, in which, in 1879, was celebrated in the land of his martyrdom. The Unitarians of Transylvania are said to have at one time possessed four hundred church buildings, eleven colleges, and three universities. Through the last two centuries the iron hand of Austrian and Jesuit oppression has been long and persistent. To-day the trade, agriculture, education, schools, lands, and even of civil as well as religious
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rights. They were robbed of their churches, which were transferred to the Jesuits. During the present century, they are regaining privileges and strength, and are reported as having a population of 60,000, now increasing, with a number of congregations in the United States. There are 12 professors and 300 students; two smaller colleges at Thorda and St. Kerezaur; a newspaper, The Seed-sower; and many distinguished scholars and literary men, preachers and civilians, in their ranks. Their Church government is that of Episcopacy, strongly modified by Congregationalism, the presbytery being Joseph H. Fercen's. A special intimacy of fellowship has recently been cherished and growing between them and the Unitarians of England and America. With their aid the translation of Channing's writings has been widely circulated among the people of Hungary of all sects.

10. England, though later than the Continent in receiving the Unitarian faith, was visited by Ochino, Socinus, and other reformers. In 1548, the priest John Ashton was cited to Lambeth for Arian sentiments, and saved his life only by recanting. Under a similar charge occurred several martyrdoms. George von Paris, a deacon German surgeon, once a Roman Catholic, who performed the first transplant of a human arm, was burnt at Smithfield in 1551, during the brief reign of Edward VI. During the reigns of Mary and Elizabeth, Hammond, Lewes, Ket, Wright, and many others met a similar fate. In the reign of James I, in 1611, the Unitarians of Northumberland became the last of the Smithfield martyrs; and in 1612, at Lichfield, Edward Wightman, a Unitarian Baptist, was the last martyr who was burnt for heresy in England. In the time of Cromwell, John Biddle formed in London the first English Unitarian Church, and gained the title of the father of the English Unitarians, but perished in prison for his faith. In 1640 the synods of London and York deemed it worth while to issue a special canon against Socinianism. And in 1652 the Racovian Catechism, which had been translated into English and actively circulated, was burned in London. The persecution of Unitarians has been growing worse during the century in which that in 1655 Dr. Owen writes of it, "The evil is at the door; there is not a city or town, scarce a village, in England wherein some of this poison is not poured forth." Before the close of the 17th century, London had houses of Unitarian worship. Mr. S. of Lewes has been proved to be the first Unitarian. Sir Isaac Newton is now known to have written anonymously on the Unitarian side. Locke wrote a work on The Reasonableness of Christianity, which is substantially Unitarian. The scholarly Lardner, author of The Credibility of the Gospel History, one of the ablest defenses ever written against Socinianism. These views have not only notably invaded the established Church: the testimony of Palmer in 1705 writing that there were "troops of Unitarian and Socinian writers, and not a Dissenter among them." Rev. Thomas Emlyn preached the Unitarian faith in Dublin and London. The Act of Uniformity in 1662 expelled from the Church of England two thousand ministers, mostly Calvinistic Presbyterians. Free from dogmatic tests, many of these ministers and their followers gradually became Arminian, and ultimately Unitarian. After the passing of the Toleration Act in 1689 legalizing Nonconformity, the way was opened by which the prevailing faith largely passed into Unitarianism. Half the Unitarian churches in England to-day are of this Presbyterian origin. Until 1813 the law made it blasphemy to speak against the Trinity; but a more tolerant public sentiment had long rendered the law a dead letter. Unitarianism is an old movement; but was most distinctly initiated by Dr. Theophilus Lindsey, who in 1774 resigned his charge in the Established Church and became pastor of a Unitarian congregation in Essex Street, London. A still more important apostle was the noted Dr. Joseph More at Potsdam in 1783, distinguished for his scholarship and scientific attainments, in 1755 he became pastor of a small Dissenting congregation in Suffolk, and a conspicuous champion of the humanitarian theology. Believing in the Bible as a divine revelation, and in the miracles as credentials of Christ's authority, while continuing to hold firm on the plenary inspiration of the New Testament and vicarious atonement as unscriptural, wrote to show how these doxmas came in as later corruptions of primitive Christianity, and held that Christ himself claimed to be simply a man. His views brought upon him obloquy and persecution; and, at the hands of a mob losing his boots and shoes by the violence of his eloquence, he was virtually banished from his native land. In 1792 he removed to America, gave courses of lectures in Philadelphia, which added fresh stimulus to the rising Unitarianism, but retired for his closing years to the small neighboring village of Northumberland, where he died in 1818. In 1818 the Unitarians were first placed by law on an equality with other Dissenters. For some years sharp controversy continued as to the proprietary rights in certain Church properties held by them, but claimed by orthodox Dissenters. These claims were finally silenced in favor of the Unitarian occupant by the Dissenting Chapels Act of 1844. As the present time there are reported about 350 Unitarian churches in England, mostly Congregational in Church government, and of which one fourth have been formed within the last twenty-five years. In Wales about thirty-four churches of this faith are reported; and in the Scotch Presbyterian Church New College, removed recently to London. In their interest are conducted several weekly religious papers: The Invoker, The Christian Life, The Unitarian Herald, and the new periodical The Modern Review. Their representative missionary society is the British and Foreign Bible Society, organized in 1804 and incorporated in 1825, 1826. Among the leading writers may be named (besides Priestley, Lindsey, and Belsham early in the century), more recently, Rev. John James Taylor, Charles Beard, John Hamilton Thomson, and James Martineau, one of the greatest living exponents of the higher philosophy of the spiritual monad materialism. It may be truthfully added that the movement of English Unitarianism is outgrowing the legalism and literalism of a philosophy which sharpened its earlier faith, and is reaching a broader and deeper spirituality.

11. In America, the free inquiry and open field of thought from the beginning have been favorable to Unitarian views, and the movement for spiritual liberty found special stimulus in the public sentiment following the Revolution. The Pilgrims, bringing to America the parting injunction of their pastor, John Robinson, of Leyden, "Let us walk before God's Word," organized the first Congregational churches in New England at Plymouth, Salem, and Boston upon covenants so broad and undogmatic that these have required no change in accepting the Unitarian faith. Without doubt, the prevailing sentiment was mainly Calvinistic, but the "dissidents" were Unitarianism intermingled that grew imperceptibly, until for the last century and a half the progress of Unitarianism.
rían sentiments may be distinctly traced. Dr. Gay, of Hingham, ordained in 1717, is supposed to have been the first American preacher of Unitarianism. Before the Revolution, many lawyers, physicians, tradesmen, and farmers were Unitarians, according to the testimony of some who należy adhered to this belief, not the laity only, but many of the clergy, prominent among whom was Mayhew, of the West Church, Bos-
ton. In 1768 the famous Hopkins prepared a sermon especially against what he deemed the heresy of the Boston ministers. In 1783, under the lead of their young men, elements which were eventually out-
dained, the Episcopal Church of King's Chapel in Bos-
ton expunged from its Book of Common Prayer all re-
ference to the Trinity and the worship of Christ, and thus became the first distinctively Unitarian Church in America. Its liturgy and Church organization continue substantially the same at the present time. Priestley's coming gave fresh impulsion to this faith, and the writings of Lindsey and Belsham found their way hither. In a letter to Dr. Lindsey, in London, Rev. James Freeman writes that there were "many churches in which the worship was strictly Unitarian, and some of New Eng-
land had a sort of a Unitarian form of worship and creed." In 1801 the oldest Puritan Church in America, the original Church of the Mayflower, established at Plymouth in 1620, by a large majority vote declared itself Unitarian; and with no change in its covenant, using the identical statement of faith drawn up by its Pilgrim ancestors and claiming to the same names and fellowship. Free from restraining of dogmatic creeds and tests, the New England Congregational churches were especially hospitable to inquiry and progress. By imperceptible degrees change came. In 1865 the Uni-
tarian Rev. Dr. Warner made profession of divinity at Harvard University, Cambridge. This fact created up position and controversy. In 1815 a controversy be-
tween Dr. Channing and Dr. Worcester resulted in open rupture between the Trinitarian and Unitarian Congreg-
ationalists. In 1816 the Divinity School at Cambridge was established by the Unitarians. Harvard College was in their hands, and chiefly by their influence it has main-
tained the undenominational position which it claims to-day. For ten years, from 1815 to 1825, the contro-
versy waxed hot; lines of separation were drawn, and churches and men took sides. As the churches divided the field of Unitarianism became the field of Unitarian or Unitarian ranks. Meanwhile the sect, or mi-
norities organized anew on one side or the other. The ancient churches, coextensive with its town, were divided; and in many New England towns the oldest,
est church, retaining its ancient Congregational liberty and usages, became in faith and fellowship Unitarian.

II. Organization and Present Condition.—During the eventful decade just reviewed, Rev. William Ellery Channing (born in Newport, R. I., April 7, 1780), then in the prime of manhood, with early ripeness of spiritual fruitage, became, by eloquence of tongue and pen, the conspicuous leader of the Unitarian movement. At the ordination of Jared Sparks, in 1819, as minister of the Unitarian Church in Baltimore, his discourse expropn-
ing Unitarian Christianity made a profound impression. His intense dislikc and dread of sectarianism gave to his preaching an emphasis of individualism and spirit-
ual liberty. Never permitting himself to be the devotee of a sect, to him Unitarianism owes much of its freedom from sectarian and dogmatic trammels. Less a controversialist than a devout and practical preacher, he fearlessly, yet reverently, sought the truth, brought into prominence the spiritual elements of human na-
ture, and developed those best instincts and sentiments, and made it his supreme aim to kindle the aspiration for holiness. His testi-
mony was chiefly borne to the fatherhood of God and the brotherhood of man, to the worth of human nature and blessedness of human life, to the dignity of labor and the elevation of the working classes, to spiritual freedom and the divine mission and authority of Jesus Christ. He has come to be recognized by all sects as one of the foremost of American preachers and writers, a leading champion of religious and civil freedom, of education and philanthropy, a seeker for truth, a lover of mankind, a devoted advocate of religious freedom. On April, 1880, the centenary of his birth was celebrated in London and in several of the larger cities in America, many persons of other denominations joining, and the corner-stone was laid of a memorial church at Newport, his birthplace. See CHANNING.

The older the Church the less it was not of Unitarian seeking. The Unitarian leaders were willing, in the large fellowship and free faith of Congregationalism, to maintain the unity of the Church unbroken. They would have borne their testimony to truth as they saw it, urging all others freely to do the same. The neces-
sity of separation was enforced by fellowship with-
drawn, controverted opinions put forward as tests, and by charges made that rendered it impossible to stay. After the break had come, it was with no desire to build a new sect or to prolong the bitterness of contro-
versy; it was to do their own part in the vineyard that the Unitarians went out and would bear fruit in their own way. But, from the first, their attitude has never ceased to be that Church unity is to be found, not in identity of opinion, but in personal freedom and in brotherly love; and they have declared their readiness on this broad basis to join in fellowship with all who would maintain the Christian claim to the dignity of human nature, and the discipleship by consistent lives. In the exercise of free-
dom there have always been within the Unitarian fold varieties of individual opinion, while in the same free-
dom a few have gone into the Trinitarian household and others into a position antichristian or non-Christian. On May 24, 1825, was formed the "American Uni-
canarian Unitarian Association." Its first article declares its purpose to be "to diffuse the knowledge and pro-
more the interests of pure Christianity." It was incor-
porated in 1844, with the right to hold trust funds, and has at the present time about $300,000. Without ec-
clesiastical authority, it is purely a missionary organi-
ization, using annual contributions from the churches for publishing and distributing books and tracts, sus-
taining missionaries, aiding feeble churches, and plant-
ing new ones. Its operations are mainly in the home-
land, and in foreign fields almost exclusively. As ad-
vice were small, the missionary spirit of the denomination being checked by dread of the sectarian spirit, and the benev-
olent gifts of the people taking more the direction of education and general philanthropy. But within the last fifteen years its income has greatly increased, in 1866 and 1872 exceeding $100,000, although it by no means receives all of the denominational gifts for relig-
ious missionary purposes.

On April 5, 1865, a convention, consisting of the pas-
tor and two delegates from each church or parish in the Unitarian denomination, met in the city of New York and organized a National Conference "to the end of energizing and stimulating the denomination with which they are connected to the largest exertions in the cause of Christian faith and work." Its preamble declared that "the great opportunities and demands for Christian labor and consecration at this time increase our sense of duty." The Conference then "proclaimed in the name of Jesus Christ to prove their faith by self-denial, and by the devotion of their lives and possessions to the service of God and the building-up of the kingdom of his Son." It is a representative body of pastors and delegates, chosen and meeting biennially, purely advisory in char-
acter, for the promotion of the soul's welfare. It met in September at Saratoga, open to the public, and are steadily increasing in the numbers attending, also in interest and in practical purpose and value. Since its formation, the Unitarian churches of America have given more for missionary purposes than in all their previous history. Within smaller and more convenient
territorial districts have been formed also local conferences with more frequent meetings, which have been successful in fostering fellowship and co-operation, and a more devout and earnest religious life.

Without other ecclesiastical authority, the government of their churches and their modes of worship are purely Congregational. The rites of baptism and of the Lord's supper are recognized and observed, not having mystic value or binding authority, but as having spiritual worth and influence. The denominational Year-book for 1880 reports 540 churches, of which 2 are in England, 2 in Wales, 14 in Massachusetts, and 101 mainly in the West; 400 ministers, 20 local conferences, besides a number of organizations of purely benevolent aim and purpose. Two theological schools are sustained — one at Cambridge, founded in 1816, having four professors and about twenty students, and a library of 18,500 volumes, while the large University library of 240,000 volumes is also open to its use. About $140,000 have recently been added to its endowment fund to increase its corps of professors. The Theological School at Meadville, Pa., was formed in 1844, and has four resident professors, 15,000 volumes in its library, and eighty students.

The periodsical of the denomination are the Unitarian Review, the Christian Register, now in its fifty-ninth year; The Douglass, a Sunday-school paper, all published in Boston, while several smaller organs are published elsewhere. The denomination is rich in its history, and has produced many learned Unitarians, distinguished in literature and the devout religious sentiment. The works of Channing, now widely circulated among English-speaking people all over the world, are translated in part or entire into the Dutch and German, French, Italian, Swedish, Hungarian, Icelandic, and Russian languages. There may also be mentioned among Unitarians, in English literature, Henry Ware (father and son), James Walker, Theodore Parker, Edmund H. Sears, Orrvile Dewey, William H. Furness, Henry W. Bellows, James Freeman Clarke, Frederick H. Hedge, and Andrew P. Peabody. Unitarian writers are also largely represented in the walks of history and literature in America as in England. It may be added that Unitarian sentiments are held substantially by "Universalists," "Christians," "Hickite Quakers," and "Progressive Friends."

III. Doctrinal Views. In seeking the present form of Unitarian faith, it is needless to trace the development of its essential facts. The tenets of Sabellius and Paul of Samosata and Arius, also of Servetus and the Socinii, in their special forms sharing the crudities of contemptuous thought, have largely passed away. They are not to be quoted as authority. They are simply in the line of historical process, agreeing only in the single fundamental thought that God is one, and Jesus Christ a created and subordinate being. Unitarianism is characteristically not a fixed dogmatic statement, but a movement of ever-enlarging faith. It welcomes inquiry, progress, and diversification of individual thought in the unity of spiritual fellowship. With faith in the unity of God as its key-note, it asserts the unity of all truth in nature, history, experience, and the Bible; the unity of the Church as based on character, not on dogma; and the unity of spiritual life in this world and the next. Its leading principles are, first, the freedom of all to open inquiry, and the right to believe and to obey it; and, second, that character is the test of Christ's discipleship. Unitarians declare life, not dogma, to be the essence of Christianity. They deem Christi
tivity to be essentially a reasonable religion, according with the truths of nature, instructing reason and appr

fitting the soul for his kingdom above. They refuse to formulate their belief in fixed creeds of ecclesias-
tical and exclusive authority; because these never set-
tile open questions, but only start fresh controversy;
because they limit inquiry and hinder progress; and be-
cause they are not the cause that this denomination instead of spiritual purpose, the bases and tests of fellowship. Yet, while refusing any authoritative creed statement, there is an unwritten consensus of faith in which Unitarians are substantially agreed. They believe in the one God as the Creator of the universe and Father of all souls; as the local and universal Father, desiring that not even the least shall perish; the Fatherly Friend in all worlds, who does not wait for forgiveness and favor to be purchased, but freely pours forth blessing on all who will accept it; Father of the sinner as of the saint, seeking every wanderer with his pursuing love, and punishing the erring not for his pleasure, but for their profit, that they may become partakers of his holiness.

Unitarians believe in man as naturally neither saint nor sinner; that his nature is not corrupt and ruined, but undeveloped and incomplete; that he inher-
tends qualities not as means to evil, and that he is sinned against and not himself the sinner; that it is not
good; that he needs regeneration, the unfolding and renewal of his spiritual nature, which he experiences through obedience to the truth, under that divine
fluence which is called the Holy Spirit; that, as a child of the Infinite, allied to the Supreme Goodness, he may by the cultivation of the spiritual and the spark of divinity that makes his ultimate redemption an inextinguishable hope, yet he needs to be taught and inspired of God, but with the aid of the

divine grace, which is his birthright privilege, he is able to climb to celestial summits.

Unitarians believe in the divinity of Jesus Christ, as the local and universal Son of God and Son of man. They care little for metaphysical speculation about the mystery of his nature, but emphasize his word and life as a practical help for human salvation. They hold that he is our Saviour as he became to us the Light of the World, the Fountain of Living Water, and the Bread of Life; our Saviour by illustrating the eternal principles of right, inspiring his followers to holiness, and impairing to them true life more abundantly; our Saviour so far as he leads and helps us to be large-hearted, truth-seeking, peace-loving, and to cherish the work to bear testimony to the truth, as was here not to be ministered unto, but to minister, and that he proved himself humanity's Lord and Leader by his
divine helpfulness. Under the influence of elevated views of man's spiritual nature, affirming his innate power of apprehending religious truth, Unitarianism in
declaring the humanity of Christ, does not bring Jesus down, but lifts humanity up. It asserts that Jesus was
purely human only to show that human nature itself is, in the phrase of Athanasius, homousion, of the same substance with God, and that Jesus is the best expres-
sion of that divine humanity which is the birthright and promised destiny of all souls. While they are jeal-
ous of ecclesiastical authority or dictation, and perpetu-
ally refuse to limit their belief by formula, the Uni-
tarians have, in public assembly of the American Uni-
tarian Association, and in representative meetings of their conferences, and in their official publications, confirmed their attitude of Christian discipleship, and shown that they hold themselves to be a body of be-
lievers upon the Christian foundation and within the

Christian Church. They deem the mind of Christ the
best index of Christianity. For the sources of Unitar-
ianism, their interpretation and development, they
justly be a progressive religion; that its principles, like the axioms of mathematics, are eternally true, but that its germs unfold with the increasing intelligence of man-
kind. Right belief they deem important for right liv-
ing, and they emphasize the value of righteousness as
establishing the kingdom of God on earth, and as alone
Unitas Fratrum regard them, are a denial (α) of the true divinity of Jesus Christ; and (β) of the inherent and total moral depravity of human nature. These two are not simply dogmas, but facts sustained by observation and history as well as by the plain and constant teachings of the Holy Scriptures. They are intimately correlated to each other; for if Christ be not truly divine, then there is no adequate atonement for human sin; and, conversely, if man be not essentially depraved, there is no need for a Saviour. Hence our Lord in treating with Nicodemus announced the necessity of a radical, moral change as the first and all-important condition of Christianity (John iii, 1–18). Accordingly the doctrine of a spiritual and fundamental regeneration will be found to be the true touchstone of a truly New Church, and of the Church and Christendom who lay most stress upon it prove to be the most efficient in the moral renovation of mankind. Humanitarianism alone can never be more than a negative and powerless, because a really false, view of the actual condition and relation of the race as respects their Creator and Redeemer. See HUMANITARIANS.

In the same summary manner, Unitarians reject, as being to them unphilosophical and unintelligible, the divinity of the Holy Spirit, a doctrine which all who have passed through the pangs of true contrition into the joys of conscious pardon and heavenly communion find so comforting and necessary to the explanation of their own religious experience (Rom. vi, 1–5; 1 Cor. ii, 10–14). See TRINITY.

While pointing out these, as we deem, radical defects in Unitarianism as a system of Christian faith, we nevertheless are bound to bear witness to the literary culture, social refinement, and moral virtues which Unitarians as a body have exhibited, and to their amenity and ameliorating influence in the defence of civil rights and the general cause of philanthropy. These we attribute, however, not so much to their creed as to the hereditary effect of early Puritan training and the power of a sound Christianity diffused through the community in the midst of which they live and operate. See UNITARIANISM.

Unitas Fratrum. See Moravians.

United Armenians, a name applied to those Armenian Christians who acknowledge the pope; the orthodox Armenians being called Gregorians. The Armenian rite in the Roman Catholic Church has one patriarch and primate (in Cilicia), four archbishops (at Constantinople, Alexandria, Cilicia, and Lecce), besides two in parrocius, and sixteen bishops. Their union took place from 1314 to 1444. They number some 100,000, of whom 78,000 are in Turkey and Persia (20,000 under the archbishop of Constantinople, 56,000 under the patriarch of Cilicia, and 1000 in Mount Lebanon). Austria-Hungary, in 1870, had 8279 United Armenians; Russian Caucasus and Siberia, in 1869, had 13,722. In 1872 a very considerable part of the Turkish United Armenians left the Roman Catholic communion and joined the Old Catholic movement. See ARMENIAN CHURCH.

United Brethren in Christ, the full title of a body of evangelical Christians in this country.

L. Origin.—In the year 1732, the Rev. Philip William Otterbein (q. v.), a distinguished scholar and missionary in the German Reformed Church, emigrated from Dil- lenberg, in the Duchy of Nassau, Germany, to America. Not long after his arrival in his new field of labor, he became deeply impressed with the necessity of a more thorough religious experience than he had ever before experienced. Lancaster, Pa., was his first pastoral charge, and, early in his ministry there, on a certain occasion, he passed from his pupil to his study, and there remained in earnest prayer until God, in his mercy, poured upon his soul the spirit of grace and power, and washed his scholar's breast with an unction which neither he nor his people had realized before. Having now entered, as it were, upon a new life, he was eminently fitted for a leader. He was calm, dignified, humble, and devout. After six and a half years of labor at Dillsboro, Pa., he removed to Tulpohocken, Pa., at which place he introduced evening meetings, and in them read portions of the Bible and exhorted the people to flee from the wrath to come. At this time there was not a Methodist society in America. The German churches of the land, especially, were sunk in lifelessness. The "new measures" of Mr. Otterbein brought upon him severe criticisms, if not actual persecution.

While Mr. Otterbein was engaged in enforcing experimental godliness at Tulpohocken, the Rev. Martin Boehm, a zealous Mononite, was led into the light of a new life, the "new measures of the churches" being precisely different in doctrines and modes of worship. Two awakenings were now in progress—one under the labors of Mr. Otterbein in Tulpohocken, the other led by Mr. Boehm in Lancaster County, Pa. During a "great meeting" held in a barn in that county, those two ministers met for the first time. Mr. Boehm preached the opening sermon in the presence of Mr. Otterbein. As the heart of the preacher warmed with his theme, it kindled a flame in the soul of the other. At the close of the sermon, and before Mr. Boehm could resume his seat, Mr. Otterbein arose, and, embracing the preacher in his arms, exclaimed, "We are brethren." These words afterwards suggested the name which the denomination now bears.

From this time these godly men became co-laborers, and travelled extensively through Eastern Pennsylvania, Maryland, and Virginia. In the meantime other German ministers of "like precious faith" were raised up through their labors, and numerous societies were formed in the states mentioned. It seems to have been no part of Mr. Otterbein's purpose to organize a new church. He only sought to impress upon the consciences of the people generally, and of formalists in particular, that a vital union with Christ is essential to a religious life. Providence so shaped circumstances that Mr. Otterbein, without his own seeking, was placed at the head of a new denomination.

The eminently Christian character of Mr. Otterbein, and his usefulness in founding this church, make it proper that a few sentences more be written of him. He was born at Dillenburg, Germany, March 6, 1726, and resided in his native land twenty-six years, and in America sixty-one years, dying Nov. 17, 1813, having continued his ministry to the close of his long life. He was an eminent scholar in classical attainments, and in philosophy he was equally proficient. He was held in high esteem by bishops Asbury and Coke of the Methodist Church, and assisted, by special request, at the ordination of the former. On hearing of his death, bishop Asbury said of him, "Great and good man of God! An honor to his Church and country; one of the greatest scholars and divines that ever came to America, or who were born in it."

As the work thus began grew to considerable proportions, it became very important to consider the best means of perpetuating and extending it. Conferences were therefore annually held for this purpose, beginning at Baltimore in the year 1789. In 1890 the societies gathered were united in one body, under the name of the "United Brethren in Christ," and elected Mr. Ot- terbein and Martin Boehm their superintendents or bishops. At that time there was little uniformity among the various denominations. Some were members of the Moravians, others were Mennonites, or Lutherans, and a few were Methodists. In regard to the mode of baptism, probably to meet the wishes of the Mennonites, they agreed that each man should act on his own convictions. From 1800 to 1815, the growth of the Church was steady, but not speedy. Several new conferences were formed, and the work extended westward of Alleghany Mountains.
UNITED BRETHREN IN CHRIST

At a conference held in Ohio in 1814 it was resolved to call a general council for the purpose of agreeing upon some system of discipline. It was also determined that this council should be elected from among the preachers by the vote of the people throughout the whole Church. Under this order the first General Conference was convened on June 6, 1815, at Mount Pleasant, Pa.

II. Doctrines.—At this conference the following summary of doctrine was adopted, and remains unchanged to the present time:

1. The name of God, we declare and confess before all men that we believe in the only true God, the Father, the Son, and the Holy Ghost; that we believe in the Father in the Son, and the Holy Ghost, equal in essence or being with both; that this triune God created the heavens and the earth, and all that is in them, visible as well as invisible, and furthermore sustains, governs, protects, and supports the same.

2. We believe in Jesus Christ; that he is very God and man; that he became incarnate by the power of the Holy Ghost in the Virgin Mary, and was born of her; that he is the Saviour and Mediator of the whole human race, if they with full faith in him accept the grace professed in Jesus; that this Jesus suffered and died on the cross for us, was buried, arose again on the third day, ascended into heaven, and will sit in judgment on the earth, to judge the quick and the dead.

3. We believe in the Holy Ghost; that he is equal in being with the Father and the Son, and that he comforts the faithful, and guides them into all truth.

4. We believe in the Holy Christian Church, the communion of saints, the resurrection of the body, and life everlasting.

We believe that the Holy Bible, Old and New Testament, is the word of God; that it contains the only true way to us concerning the God whom every true Christian is bound to acknowledge and receive it, with the influence of the Spirit of God, as the only rule and guide; and that without faith in Jesus Christ, the Holy Scriptures, fourfold repentance, divine, and following after Christ, no one can be a true Christian.

We also believe that what is contained in the Holy Scripture, the future is certain, in the end of the world; and that all of it be preached through Jesus Christ—shall be preached throughout the world.

We believe that the ordinances, viz., baptism, and the remembrance of the sufferings and death of our Lord Jesus Christ, are to be in use and practiced by all Christian societies; and that it is incumbent on all the children of God particularly to practice them; but the manner in which it is practiced is left to the judgment of every one, as to receive the members of their church or denomination of either their own, or in public or private. Whosoever shall make himself guilty in this respect shall be considered as a traitor of his brethren, and shall be accounted as such always.

III. Organization and Government.—The polity of the Church is outlined by the following constitution, established in 1841:

We, the members of the Church of the United Brethren in Christ, in the name of God, do, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, as well as to produce and secure a uniform mode of action, in faith and practice, also to define the powers and the business of quarterly, annual, and general conferences, as recognised by this Church, ordain the following articles of constitution:

Art. I. § 1. All ecclesiastical power herein granted to make laws and establish rules of discipline shall reside in a general conference, which shall consist of elders elected by the members in every conference district throughout the society; provided, however, as the number of such shall not have stood in that capacity three years in the conference district to which they belong.

§ 2. General Conference is to be held every four years; the bishops to be considered members and presiding officers.

§ 3. Each annual conference shall place before the society the names of all the elders eligible to membership in the General Conference.

Art. II. § 1. The General Conference shall define the business of the annual conferences.

§ 2. The General Conference shall, at every session, elect bishops from among the elders throughout the Church who have not in the last four years been elected by the Church.

§ 3. The business of each annual conference shall be done strictly according to Discipline; and any annual conferences shall not be created thereunto by any, by impeachment, be tried by the General Conference.
and expended for the spread of the Gospel nearly two millions of dollars. The missionaries of the Church are scattered over many portions of the United States and territories, in Canada, Germany, and Western Africa. The Board of Education now has 12,410 in the frontier depart ment 140, and on home missions 240 missionaries.

A Women's Missionary Society was established in 1877, and has founded one mission in Germany and one in Africa.

A Church Erection Society was organized in 1869 by the General Conference. The object of this organization is to aid feeble churches in erecting houses of worship. Already many congregations have been assisted by funds raised by this society.

A Sabbath-school Association was established in 1869, and gathers by systematic annual collections a liberal sum each year to aid Mission Sabbath-schools in all parts of the denomination and in heathen lands. The Church is deeply interested in the work of saving the children, and no appliance useful to this end is withheld from them.

The literature of the Church is found chiefly in strictly church official books and periodicals. It has a publishing house at Dayton, 0., under the superintendence of the General Conference. Its net capital on the 1st of April, 1880, was $144,600.10. It is out of debt, and has a handsome balance of cash in the treasury. Its pec uliar features are in the form of high moral tone, and co mplexly well with the best of its kind everywhere. The Press issues nine periodicals, with an average aggregate circulation of 175,000 copies.

The Church of the United Brethren in Christ is not an offshoot of any other Church or churches, but bears the impress of providential upraising for the accomplishment of a special mission. It presents no new doctrine, and is distinguished mostly as an organization in which the ministry and people have an equal proportion of power, and the rulers hold office only by the authority and consent of the governed. Its history has been marked by radical reformatory ideas, which have doubtless in some degree retarded its growth in numbers. Slavery, the use of intoxicating drinks as a beverage, and the making and trading in ardent spirits, Freemasonry, and other secret societies are entirely prohibited on pain of excommunication. Its fields thus far have been in the six states in the northern half of the land. Its ministers and people are striving to maintain the old landmarks of a vital and experimen tal religion, insisting upon the witness of the Spirit and a holy heart and life. (W.J.S.)

United Christians of St. Thomas, a body of East Indian Roman Catholics, chiefly found in Travancore, at the southern extremity of India. In 1599 the Synod of Diamer (Uttoor, or Uthoor, the ancient Church of St. Thomas Christians to conform to the Church of Rome, conceding to them a modern Syrian rite. In 1633 nearly all fell away, but were soon after induced in great numbers to return, chiefly by the labors of the Barefoot Carmelites. At present more than one half are of the Latin rite, but a portion retain the Oriental rite. They are chiefly in the vicariate apostolic of Verapoly (Latin rite), reported in 1868 as having 295 priests and 233,000 members. See Thomas (St.), Christians of.

United Copts are those who, since 1732, have acknowledged the authority of the pope. They are of two classes: the Egyptian, and the Abyssinian and—in Egypt they number 12,000. In 1855 the pope appointed one of their priests vicar apostolic and bishop in partibus. See Copts.

United Evangelical Church, a denomination in Germany, formed in 1817 by a union of the Lutheran and Reformed churches. Attempts at uniting these churches in a union was made in 1599, when leading theologians of both schools held a conference at Marburg. Other conferences were held at Lepic in 1831, and at Cassel in 1661. In 1708 Frederick I of Prussia convened several Lutheran and Reformed theologians at Berlin to discuss the practicability of a union, but was successfully opposed by the Lutheran clergymen. A "Plan of Union" proposed by Klemm and Pfaff, theologians of Tübingen (1710-22), met with little favor. About the beginning of the 19th century, however, a voluntary union of the two communities was established in some parts of South Prussia, which extended in 1805 to many congregations at Cologne, Würzburg, and Munich. In 1810, king Frederick William took the subject warmly, and in 1814 drew up, chiefly with his own hands, a liturgy, which was adopted in the Royal Chapel, and authorized for use elsewhere. A royal proclamation followed, dated Sept. 27, 1817, in which the king requested the Lutherans and the Reformed through their dominions to unite in one community, and expressed his intention of taking part in a united celebration of the holy communion in the Royal Chapel at Pots dam, on Oct. 31, the occasion of the tercentenary of the Reformation. A synod assembled on Oct. 1 at Breslau, and another subsequently at Berlin; both of them readily adopted the proclamation, as did the Calvinists and Lutherans and laity throughout Prussia. A general assent was given to the movement on the day mentioned by the king, viz. Oct. 31, and not long after it was ordered that the distinctive names "Lutheran" and "Reformed" should be dropped in all official documents, and the United Evangelical Church acknowledged as the one and only religion. It soon spread beyond the boundaries of Prussia, and was adopted in Nassau, Hanover, and Bavaria in 1818, in Hesse-Cassel in 1822, and in Württemberg in 1827; but it did not extend either to Lutheran Austria, on the one hand, or to Calvinistic Switzerland, on the other. Even in Prussia the revised Service-book which the king set forth in 1821 was rejected by many congregations, and uniformity was far from being established even within the bounds of the united body. On June 25, 1850, the king directed that the Service-book should be adopted for all the churches; but a number of the Lutheran clergy refused to adopt it, and were suspended, some of them being treated with great severity, and even imprisoned.

Three parties arose in the Church. One, generally called the Confessolists, under the leadership of Prof. Dr. Hengstenberg, consisted of most of the ministers and consisted in a mere external confession and subjection to the same general Church government; and that the individual churches remained Lutheran, Reformed, or United. A second party, commonly called the Consensus party, took for its doctrinal basis the Bible and the confessions of the Lutheran and Reformed professions. It controlled the theological faculties of most of the universities, and had among its leading men Nitzsch, Tweested, Hoffmann, Niesler, Tholuck, Julius Miller, Jacobi, Dorner, Lange, Stier, Herzog, and Roth. The third, or Union, party rejected the authoritative character of the old and revised Service-books of both Lutheran and the Reformed denomination, and based themselves on the Bible simply, claiming, at the same time, the right of subjecting the authenticity of the Old and New Testa to critical examination. This party included many of the disciples of Tübingen, and liberal divines of different shades of opinion.

The persecution of the "Old Lutherans" was kept up until the death of Frederick William. A milder policy was introduced by his son, who succeeded him in 1840; and in 1845 the Old Lutherans were allowed to organize into a separate ministry, but did not receive any share of the public funds. In 1873 laws were passed substituting the principle of ecclesiastical self-government for that of the consistorial administration theretofore exercised by the State. In January and February, 1875, provincial synods met in all the eight old provinces of Germany, which assembled for the first time an extraordinary general synod met at Berlin, to make all necessary preparations for a transfer of the government
of the Church to a regular general synod. United German churches were also formed in other German states; in Nassau, 1817; the Bavarian Palatinate, 1818; Baden, 1821; and in Wurttemberg, 1827. In Austria and France a fusion of the Lutheran and Reformed churches has also many friends, but nothing practical has been as yet accomplished. In the United States a branch of the United Evangelical Church was established at St. Louis in 1840, when six German ministers organized an ecclesiastical body called Evangelischer Kirchenverein der Westen (Evangelical Church—Union of the West). This body, in 1856, was divided into three districts, and in 1866 changed its name to "German Evangelical Synod of the West." In 1870 it reported, at the General Assembly held in Louisville, as follows:

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162 | 300 | 12,000 | about 20,000 | about 50,000

Another branch of the United Evangelical Church was constituted in 1848, under the name of "Evangelical Synod of North America." In May, 1859, it split into two independent bodies, one of which assumed the name "United Evangelical Synod of the North-west," and the other "United Evangelical Synod of the East." Both of them united in 1872 with the "German Evangelical Synod of the West," constituting the fourth and fifth districts of this body. In 1874 the Church was redistricted by the General Conference held in Indianapolis into seven particular synods. It then numbered about 300 ministers and 40,000 communicants. The Church has a theological seminary in Warren County, Mo.; another educational institution at Eimhurst, Ill.; and three denominational papers. See Bunsen, Signa of the Times.

Hering, Geschichte der Kirchlichen Unionseruche (Leips. 1836–38. 2 vols.); Kahnle, Hist. Germ. Protestantism; Muller, Die evangelische Union (Leips. 1854); Nitschke, Urkundenbuch der evangelischen Union (Bonn, 1858); Schaff, Germany, its Theology, etc. (Philadelphia, 1857); Stahl, Die lutherische Kirche und die Union (Berlin, 1858).

United Methodist Free Church, an English branch of the Methodists which was formed in 1857, when the Wesleyan Methodist Association and the larger portion of Wesleyan Reformers amalgamated. The origin of this Church dates back to 1827, when the following document was adopted at the conference to establish a theological seminary. The Wesleyan Methodist Association retained its separate identity till 1857, when, by uniting with the Wesleyan Reformers, it became merged in the United Methodist Free churches.

The union was completed and the name adopted, in the town of Rochdale. This body is the third in historical importance of English Methodist denominations, having its seat principally in England. Only three of its circuits are in Scotland, and it has no footing in Ireland. It has missionary stations in Jamaica, Victoria, Queensland, New Zealand, Eastern Africa, and China.

The constitution of the body is democratic, the members of its annual assembly being freely chosen representatives. This assembly does not regulate the internal affairs of circuits, they being independent, except on matters of connectional import. The home circuits are divided into districts; but the district meetings do not wield any important functions. The various schemes, funds, and institutions of the body are intrusted during the year to committees which are, for the most part, elected annually. It is so with the Connectional Committee (which may be regarded as the executive of the body), with the Foreign Missionary Committee, the Chapel Fund Committee, the Superannuation Committee, and the Book-room Committee. Ashville College is governed by a body of trustees elected for life, and a committee of six elected for three years, but so arranged that two retire each year. The Theological Institute is governed by a body of trustees elected for life, and nine others chosen annually. The connectional officers are the president of the assembly, the connectional secretary, the connectional treasurer, and the corresponding secretary.

In 1877 their statistical report showed as follows:

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<td>405</td>
<td>3001</td>
<td>4289</td>
<td>72,997</td>
<td>6694</td>
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<td>183,364</td>
<td>1,777,737</td>
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See Simpson, Cyclop. of Methodism, s. v. See Methodist, &c.

United Nestorians. See Chaldeans; Nestorians.

United Original Seceder. See Presbyterian Church, 5.

United Presbyterian Church. The genealogical descent of the existing body may be best exhibited by the following pedigree [see Presbyterian Churches, 2, 14]:

SECESSION OR ASSOCIATE SYNOD, SEPARATED FROM THE SCOTTISH ESTABLISHMENT, A.D. 1728.

- Burgesses, A.D. 1746.
- Old-light Burgesses, A.D. 1792.
- Relief Separated from Scottish Establishment, A.D. 1785.
- Original Burgesses, A.D. 1839.

- New-light Burgesses, A.D. 1799.
- United Secession, A.D. 1799.
- United Original Seceders, A.D. 1839.

- United Antiburghers, A.D. 1746.
- United Antiburghers, A.D. 1806.
- Old-light Antiburghers, A.D. 1806.
- Associated Presbyterians, A.D. 1841.

- Protessors, A.D. 1830.
- Morisonians, A.D. 1841.

- Original Seceders, A.D. 1864.

- United Secession Church, This was formed in Scotland in 1820 by a reunion of the Associate (or Burgesses) and the General Associate (or Antiburghers) Synod. In 1847 it united to form the present United Presbyterian Church.

- United Society of Believers in Christ’s Second Appearing, the name given to themselves by the Shakers (q. v.).

- Part joined the Scottish Establishment, A.D. 1839.
United States of America is the full title of the principal nation on the Western continent, occupying the whole central portion of North America. See America. In this article we propose to treat of our country only in its general religious aspects, leaving its other aspects to other articles. The aboriginal religions and customs of the aborigines, see Indians (North Americanes).

1. Church History. — 1. Religious Character of the Original Settlers.—New England was originally settled by the Puritans (q.v.) from England. These were a body of devout men, who, having been driven from their own land by the corruption and seditions of Papalism, determined to establish a church free from such corruptions. Accordingly they decided to leave their own country for one that would permit them liberty of conscience in religious worship, and, after one unsuccessful attempt at departure, finally set out from the coast of Lincolnshire in the spring of 1608 for Holland. They reached Amsterdam in safety, where they passed one winter; and then removed to Leyden. Here they enjoyed that religious liberty for which they were seeking; but they were in a strange country, struggling with a strange people, who used a strange language. The love of country was still warm in their hearts notwithstanding their persecution at home, and during the ten years they remained in Holland they became thoroughly anxious to return to the allegiance of their mother country. With this end in view, they decided to go there. Arrangements were completed for their removal to America, and they landed on Plymouth Rock on Monday, Dec. 11 (old style), 1620. Their arrival occurred in the dead of winter, and they were obliged during the long and severe season that followed to undergo great privation and suffering. Diseases engendered by the rigors of the climate swept away one half of their number. But the spirit which had brought the Pilgrim Fathers to New England caused them to remain undaunted by opposition, from whatever source. These were a vigorous and determined people, with strong convictions on all points of the control of the State, the State was under the control of the Church; for a man could not hold office except he were a member of the Church; and religion lay at the basis of their political system. Notwithstanding their own bitter experience in their old home, they were intolerant of all dissent in their new abode, and they sometimes ran to great extremes of fanaticism against so-called heretics. Puritanism, however, has exerted a powerful influence for good in the development of American institutions by holding out sternly for the right in government as well as in private life.

2. Religious History of the Colony. — Rhode Island was originally settled by the Baptists, followers of Roger Williams (q.v.). In 1636, along with a few companions, Roger Williams, seeking for a refuge beyond the limits of the Plymouth colony, founded Providence Plantation, and made it a resort for all the distressed and persecuted of whatever name or sect. He was charged by the legislature of the colony with settling the borders of the Baptist communion.

Connecticut was contested ground between the English settlers of Plymouth and the Dutch of New Netherland. The Dutch, finding that the English were about to establish a colony in the valley of the Connecticut river, built a fort at Hartford called the House of Good Hope; but this was not regarded by the English as of any right belonging to the Dutch, and they proceeded to settle the country from Plymouth. In 1635 a colony of sixty persons left Boston for Connecticut, where they arrived in due time, and settled at Hartford. Shortly after, other settlements were formed, and in 1639 the leading men of New Haven adopted the Bible as their political constitution. At the Restoration in England, Connecticut obtained a royal charter, and thus became a colony free and independent in all except the name. Puritan influence was strong in the colony, and it enjoyed great prosperity and freedom from invasion.

New York was settled originally by the Dutch as a trading-post. A colony was planted on Manhattan Island (the present site of New York city), and the village was called New Amsterdam. In 1626 a considerable addition was made to the numbers of the colony by the arrival of thirty families of Dutch Protestant refugees from Flanders, called Walloons. They came to America to escape the persecutions which they had to undergo at home. The settlements were extended rapidly. New York city was the capital, and in 1666 Manhattan Island was purchased from the Indians for twenty-four dollars. There was a bond of sympathy between the Walloons and the Pilgrims of Plymouth in that they were alike refugees from persecution at home, and, furthermore, the English remembered their kindness in the war against the Dutch. A friendly intercourse was kept up. The English notified their neighbors of their own claim to the territory of the Hudson, and advised them to make good their titles by accepting deeds from the council of Plymouth. In 1604 the Dutch power in America was completely broken. All the territory possessed by Holland in this country had been granted by Charles II to his brother James, duke of York, who made haste to secure the land thus granted. A squadron was sent against New Netherland, and easily subdued the country. Thereafter the country and city passed under the name of New York. English settlers were brought in, but they lived at peace with the Dutch; even the strife of the two home governments failed to embroil the colonists of New York in a contest. From the time of the English conquest of the territory, the Episcopal Church was established by law, and was supported by the usual means of that denomination. The Dutch and English forms of worship are abundant in New York at the present time. (Dutch) Reformed churches and societies are numerous, as also are the Protestant Episcopal.

New Jersey was at first a part of New Netherland, and was settled by the Dutch, especially in the northern part in the vicinity of New Amsterdam (New York). But, on the reduction of the Dutch power to submission to the English, that portion of the territory likewise passed under the control of the duke of York. It was assigned, however, to lord Berkeley and Sir George Carteret. A liberal government was provided, and in the first assembly, held in 1668, the Puritans were in the ascendency, and the customs of New England were largely adopted in New Jersey. In 1676 the colony was divided into two sections by a line starting at the southern point of land on the left bank of Little Egg Harbor, and extending north-northwest to a point on the Delaware River in latitude 41° 40'. The territory lying east of this line was to be known as East Jersey, and remain under the control of Sir George Carteret; while that lying between the line and the point assigned to the Quakers (William Penn and others) was assigned to certain Quakers (William Penn and others) in trust for Edward Belling. The western section, being under the control of the Quakers, became a place of refuge for the persecuted of that name. Many Friends found homes here, and enjoyed great prosperity. In 1682 William Penn and some other Quakers purchased the territory of East Jersey from
Rhode Island and Connecticut, went far beyond the other colonies in securing liberty of conscience. In 1691 the patent of the Baltimores was taken away by king William III. During the following year Sir Lionel Copley assumed the government of the province, and a revolution in London, which is still called the king's accession of Scotch Presbyterians. The northern section of the state retains a large number of the followers of the early Dutch Protestants, while the central and southern portions have the descendants of the Scotch Quakers and Presbyterians.

The Quakers (Friends) were greatly pleased with the success of the Quaker colonies in New Jersey, and formed the project of establishing a free state on the banks of the Delaware, founded on the principle of universal brotherhood. After a vigorous effort, seconded by powerful friends in Parliament, he obtained a charter in 1681 by which he became proprietor of Pennsylvania. Emigrants flocked to the new colony, a liberal government was planned, the land was purchased from the Indians, and relations of friendship were established with the savages which lasted for a long period of time. It is a pleasure to look back upon the history of Pennsylvania, which had as its reign of prosperity, from the result of the rights and principles upon which the colony was founded and maintained. Immigration was encouraged by the liberal policy of the proprietors, and thousands of German Protestants, who fled from persecution at home, came and settled to the westward of the Delaware. There the Germans remain to this day, and are among the most industrious and thrifty people in the whole land. Many Huguenots also came from France and formed settlements, and Irish Protestants occupied lands still farther west. From these different classes of emigrants have sprung the various professions of religion in the bodies of land; but the Quakers and Germans have made the deepest impression upon the country, and they have had more to do in shaping the religious sentiment and policy of the people than any other.

Delaware was settled by the Swedes, Gustavus Adolphus, as early as 1638, had formed a plan of colonization, but was prevented from carrying it out by difficulties at home, and the plan was put into execution by Oxenstiern, the Swedish minister. In the early part of 1638 a company of Swedes arrived in Delaware Bay. They purchased from the Indians the country lying to the north of the Delaware and Cape Fear, and named the community New Sweden. This territory comprised the present state of Delaware and a part of Pennsylvania. But the colony of New Sweden was of short duration. In 1655 the country was entirely subdued by the Dutch, and became part of the Province of New Netherland.

The colony of Maryland was founded as a home for persecuted Catholics. Sir George Calvert, of Yorkshire, England, a man of liberal education, large experience, and a devoted Catholic, was desirous of founding a colony which should afford a home for the persecuted Catholics of his own land, and should grant equal toleration to all creeds. About the year 1639 he obtained from king Charles I a charter for a new colony on the Chesapeake, but died before the colonization began. His son, Cecili Calvert, received the charter June 20, 1632, and named the new province Maryland. His charter provided for the religious bodies of Holland and England to have equal privileges. The provisions of the charter were the most liberal that had yet been granted. Christianity was the religion of the State, but no preference was expressed for any creed. Free-trade was guaranteed, and arbitrary taxation forbidden. The power of making the laws was conceded to the representatives. Under these liberal provisions, and the prudent conduct of the officers and the colonists themselves, the enterprise was very prosperous, and the colony grew very rapidly. Religious toleration and freedom of conscience were reiterated in the legislation of the colonial Assembly, and Maryland, along with
until 1705. But the largest liberty of conscience was allowed, and a field opened for the sowing of precious seed.

South Carolina was colonized in 1670, and Old Charles-
ton founded. The present city of Charleston was laid out and plans drawn for the town of its later and larger name.

In 1686 South Carolina began to receive the Huguenots (q. v.) from France, and in a short time had more of these French refugees than any other American colony. The proprietors pledged them protection and citizenship, but, owing to the unsettled condition of their po-
itical and religious doctrines, they were kept under suspension for many years. The first general act of enfranchisement was passed in their favor in May, 1681, and their full political rights were established in 1697. In 1695 began the administration of John Archdale as governor. He was a Quaker of distinction, and ruled with such wisdom and moderation that the colony greatly prospered. He was instrumental in procuring the passage of a law by which all Christians, except the Catholics, were fully enfranchised; and the exception was made against his earnest protest. The policy of South Carolina, as well as that of her northern sister, had been one of religious toleration; hence, when the Scotch Presbyterian church was established by law, but Christians of all denominations were welcomed to her shores. The Dutch came from the banks of the Hudson, the French vine-dressers were sent by king Charles; Churchmen and Dissenters from England, Irish peasants, Scotch Presbyterians, and Huguenots, found home and welcome under the genial sun of South Carolina.

The colony of Georgia was founded as an asylum for the oppressed poor of England and the distressed Protestants of other lands. James Oglethorpe, an English cavalier and member of Parliament, obtained a charter from George II, and the settlement of the territory between the Savannah and Altamaha rivers was organized and granted to a corporation for twenty-one years in trust for the poor. This charter was dated June 9, 1732, and the new province was named Georgia, in honor of the king. The organization of the colony was on a liberal basis. Oglethorpe, who was the first governor, was a High-
Churchman, but made no distinction among the immi-
igrants who came. Swiss peasants, Scotch Highlanders, and German Protestants from Salzburg came and made their home with the English. Then came the Mor-
avians, with their religious views, and settlers from Holland, in the persons of John and Charles Wesley and George Whitefield. The labors of the Wesleyans were not pro-
ductive of any permanent results, but those of White-
field were more successful.

The colonization of Florida was first effected in 1565. Pedro Melendez, a Spanish soldier of a wicked disposi-
tion and evil habits, was commissioned by Philip II to explore the coast of Florida, conquer the country, and plant a colony in some favorable site. Melendez ar-
rived in sight of land on St. Augustine's day, but did not land until Sept. 2. The harbor and the river which enters it were named in honor of their saint. On the 8th of the same month, after the proclamation of the Spanish sovereignty and the celebration of mass, the foundations of St. Augustine were laid. This is the old-
est town in the United States, having been founded seventeen years before Santa Fe, and forty-two years before and a beginning made in building ten years later. But their dastardly leader was a cruel monster who hoped to regain the favor of his countrymen by murdering the members of a Huguenot settlement about thirty-five miles above the mouth of the St. John's River. The work was done in a most heartless manner, and the Englishman of the West Indies took it up. The blood of the unfortunate Huguenots was subsequently avenged by Dominic de Gourgues, a soldier of Gascony, who attacked successively three Spanish forts on the St. John's, captured the inmates, and afterwards hanged the principal of them.

When La Salle visited the lower Mississippi valley in 1682 he took possession of the country in the name of Louis XIV of France, giving it the name of Louisiana. A settlement was attempted by Iberville and his follow-

ers at Biloxi, in 1699. He died before the project was fairly successful, and was succeeded in command by Bienville, who was driven from his post by the Indians and compelled to take refuge on the banks of the Mississippi. In 1718, and began to build a town on the site he had formerly selected as headquarters, and named the city New Orleans. Others succeeded Bienville in the gov-
ernorship of the new territory, but he was reappointed in 1718, and remained under control of that power for thirty-eight years, but was restored in 1800, and in 1808 sold by Napo-
leon Bonaparte to the United States for $11,250,000 and the assumption of certain claims due from the French government to citizens of the United States, amounting to $3,750,000. Thus was purchased, at a cost of $15,000,000, nearly all the territory included in the present states of Louisiana, Arkansas, Missouri, Iowa, Minnesota, Dakota Territory, Nebraska, most of Kansas, Indian and bouncing territories, part of Colorado, and the whole of the Texas and the New Mexico Territory. This was afterwards divided up from time to time as the wants of the population required. The Mississippi valley, while under the control of the French, had many settlements of French Catholics, which have left their impress upon the country to a greater or less extent.

The first attempt to colonize Texas was by the French under La Salle in 1685; but this great explorer lost his life in returning towards the Mississippi during the same year, and the men who were left to hold the post established were either killed or driven away. In 1809 a trading-post at a mission was established by the Spanish, and subsequently other settlements were made by the same power. Then in 1735 a French colony was sent into Texas from the Red River. But neither the French nor the Spanish held possession of the country un molested. After the Louisiana purchase, difficulty arose between Spain and the United States as to the boundary, the United States claiming the territory west to the Rio Grande, while Spain claimed it east as far as the Sabine. This was finally settled by treaty, in which the United States guaranteed to Spain her territory west of the Sabine, in the year 1819, and Texas formed a part of it, being united under one government with Coahuila. But while Coahuila was exclusively Mexican, Texas was settled largely by colonists from the United States, generally under grants of land from the Mexican government. Thus there ex-
isted a natural rival between the Texans and the Mex-
icans, and, after much dissatisfaction with the govern-
ment of the latter, the former fought for and gained their independence in 1836. Texas was annexed to the United States in 1846.

Tennessee was originally a part of North Carolina, and was settled mainly by emigrants from that State. Kentucky belonged to Virginia, and was settled like-
wise by Virginians. The other Western States lying east of the Mississippi were included in the Territory north-west of the Ohio. The French under La Salle had explored this region, laid claim to it, and established and maintained trading-posts on the banks of the Ohio, but they finally relinquished their claim to it. A consid-
erable part of this territory was claimed by Virginia, Pennsylvania, New York, and New England under their original territorial grants; but these claims were all relinquished except a part belonging to Connecticut, called the Western Reserve, and a part in the Northwest Territory, belonging to Ohio, Indiana, and Illinois, each including about 3,700,000 acres. Emigration extended into this section from the older states, as a rule, on the lines of altitude, although there were many exceptions, and each new settlement par-
took of the characteristics of the region from which it was peopled. The first settlement in Ohio was at Ma-

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rietta in 1788, formed by a colony from New England. Many localities in Southern Ohio were settled by emigrants from Virginia, while the northern section was peopled by New-Englanders. The oldest settlements in Indiana and Wisconsin were made by the French at Vincennes, Corydon, and other places in that vicinity, in 1702. Michigan and Illinois, as well as Wisconsin and Minnesota, had numerous settlements which were formed by the French Catholics in the 16th and 17th centuries. Subsequently these states, especially Michigan, Minnesota, and Illinois, were filled up largely from the New England States and New York.

Like the rest of the Mississippi valley, Iowa was explored and claimed by the French, but was a part of the Louisiana purchase, and so became the property of the United States government. The first white settlements under the authority of this government were made in 1833-34 at Port Madison, Burlington, and Dubuque. The inhabitants of Iowa have always taken high ground on all questions of civilization, education, and morals.

The Pacific Slope has received its population in recent times. The southern portion extending far towards Texas was formerly a Spanish possession, and there yet remain many Spaniards and Mexicans within those states and territories. The population of California grew up very rapidly after the discovery of gold in 1848. Miners, speculators, and adventurers rushed thither from all parts of the country, and formed a very motley crowd. Many of these remained, but by far the larger portion returned to their former homes or wandered to other lands. Oregon was included in the Louisiana purchase, and began to be settled by emigrants from the States about 1832. In 1834 the missionary colony of Dr. Marcus Whitman and Rev. Mr. Spalding entered Oregon, and in 1842 the emigration to that region was large.

The settlement of Utah constitutes a remarkable chapter in the history of our country. The Mormons (q.v.), under the leadership of Joseph Smith, made their fabled city of Salt Lake, the site of which was given to them by the government in body of considerable numbers; but their theories and habits were distasteful to the people of that state, and they were compelled to remove in 1846. They found their way across the Mississippi into Illinois, where they founded the city of Nauvoo. Here they increased to ten thousand, but were driven out. The city was burned in 1847, and the Mormons again removed, and took possession of the lands of the United States, with, seemingly, no power to check them. A new era seems to be dawning. Law-abiding and Christian people are finding homes within the limits of the territory, and a population is fast growing up whose influence will secure the execution of the laws of the land.

New Mexico was colonized by the Spaniards about the close of the 17th century. Many missions were established by the Roman Catholics and many of the Indians were converted to that faith. The mineral wealth of the country was discovered, the colonists opened and worked the mines, and enslaved the Indians for that purpose. At length the Indians shook off the power of their oppressors and drove the Spaniards from their territory; but near the close of the 17th century the latter regained a part of their former power. In 1821, along with the rest of Mexico, New Mexico became independent of Spain. This part of the country was ceded to the United States in 1848, when it was ceded to the United States. The Gadsden purchase was added in 1853, when it included all of Arizona and part of Colorado. Arizona was set off from it in 1863, and a portion of Colorado in 1865. The inhabitants are largely Mexican, Spanish, and Indians, with an increasing number of emigrants from the United States.

2. Effects of more Recent Immigration.—The United States are peculiar among all the nations of the earth, as being composed of a population entirely foreign in its origin. While other countries have been invaded and the languages of the invaders have effaced or submerged that of the natives, yet the old stock has not been entirely rooted out, but has become the basis of the succeeding race. In English history, the Anglo-Saxon united with the old Celtic stock, and the Norman with the Saxon, forming the Anglo-Norman race of the present. But in America the invaders have either been treated as aliens and intruders, and are fast declining towards extermination. The great breadth of our unoccupied lands, and the excellent opportunities for obtaining cheap homes, have rendered America a favorite resort for emigrants from all parts of the world, so that at the present time more than thirteen per cent. of our population are foreign-born. The aggregate immigration from 1820 to 1840 was 750,949; from 1841 to 1850 it was 1,713,251; from 1851 to 1860 it was 2,988,214; from 1861 to 1870 it was 2,491,461; and from 1871 to 1875 it was 2,177,108; making a total of 5,781,073; in the year ending June 30, 1880, it was 457,071 persons. Of this vast number about one fifth have been from Ireland, one fourth from England, one tenth from Scotland and Wales, four fifteenths from Germany, one thirtieth from France, the remainder (nearly one sixth) from Scandinavia, Switzerland, Italy, Austria, Spain, Portugal, Russia, Roumania, etc., with a whole one twelfth of this immigration has been from Roman Catholic countries, and, in addition to this, a large proportion of those from other countries are of the same faith. Thus we have added to our population from foreign countries a large Catholic element, besides the natives of the United States, and the rapid increase in their numbers by the ordinary methods of propagation. Among these Catholics have come many Jews (q.v.), some from choice, others because of their expulsion from their European homes, who have used their influence as far as they have been able to induce the government to their own ideas. Officers have been elected at the dictation of the priesthood, political parties and municipal governments have been under their control, and vast wealth has been amassed at the expense of the public. They have maintained their own schools, and large numbers have been taken from the public-school system of our states. They have fought hard to exclude the Bible from the public schools, and, when it was accomplished in a few instances, denounced them as godless schools. Under pretext of the right of conscience, they have sought and obtained a division of public lands for the use of the professing of their faith, and the rapid increase in their numbers by the ordinary methods of propagation.

Protestant immigrants, as a rule, have been in sympathy with our institutions from the first, and have readily fallen in with American ideas and practices. The recent accessions from the British isles have found the institutions and customs established by their ancestors, and have readily accommodated themselves to the new order. German Protestants as well as Roman Catholics have less readily Americanized. They continue, as far as possible, to use their native language and retain their German habits. They gather into communities of their own, and thus, in a degree, isolate themselves from American society. Of the great mass of Protestant immigrants who arrive here from European countries, by far the larger part are poor; but in so far as they honestly endeavor to adapt themselves to their new surroundings they make good citizens. The Jews who come among us are mainly from Germany and Switzerland, and are compelled to seek their society among their own numbers. They live together in communities, and have but little sympathy with American customs. With our Sabbath and the prevailing religion they are utterly at variance. A few infidels arrive from time to time, and join either the frontier or some other community, so much of our present system as is designed to restrain
Sabbath-desecration and preserve a wholesome regard for the laws of God. The Mormons of Utah feel it to be their interest to add to their numbers by means of converts secured in Europe. Concerning these, however, make their homes within the limits of the Mormon territory, and their influence is not felt except in the increased strength of the sect with which they have united. There have been considerable acceptions to our population in late years from China, mainly on and near the Pacific coast. The Chinese, however, do not come in large numbers and simply to improve their temporal condition, and then return to their former home. There are certain kinds of labor in which they have been engaged, and services may be had at a lower price than those of other people. Hence Chinese cheap labor has become a proverb among us, and has been the occasion of serious disturbances in various parts of California, laborers and politicians, the pretext for deeds of violence and shame. The general influence of foreign immigration upon our institutions has been most noticeable in large cities and towns, and in respect to the observance of the Sabbath and temperance. Very much who come to from foreign lands have been addicted to the use of strong drinks at home, and their improved financial condition and the absence of restraint give them opportunities for indulging their appetites and the excesses which exert a very baleful influence upon our country. The traffic in lager beer is almost entirely dependent upon our German population for its maintenance. With them the Sabbath is a holiday, and is spent in visiting beer-saloons, parks, and gardens, and picnic excursions of various kinds. Wherever they exist in sufficient numbers to exert a controlling influence, their shops are kept open on the Sabbath, and the traffic is carried on nearly as on any other day. Their example is contagious. Many Americans who first looked upon the practice with horror, in time have become so accustomed to it that they no longer feel any annoyance, and finally begin to purchase goods upon the Sabbath. In this way the former reverence for the sacred day, so nearly universal in our country, is fast passing away, so that to-day more people are found pleasure-seeking, or engaged in labor, on the Sabbath than on any other day. The evils are more especially apparent in large cities. Many of these, or at least whole wards in them, are made up almost entirely of foreigners. These become citizens while yet ignorant of the duties of citizenship, and fall under the control of unprincipled politicians, by whom the design of a free government is perverted, and the principles of morality are disregarded.

3. Denominational Organization. — The early colonists, who had never known any other relation between the Church and State than the control of the latter over the former, naturally began with the old order of things; but they soon perceived that the liberty which they sought was not consistent with such control, and they gradually abandoned it. The opposition was thus not to control the Church by law, but to emancipate conscience; and at the organization of the Federal government all were ready for a Church free from State control. See Church and State. The early settlers of Virginia brought with them the Episcopal form of service [see England, Church of England], and it was carried to other parts of the land. Out of this grew the Protestant Episcopal Church (q. v.) of this country. The Reformed (Dutch) Church (q. v.) was the outgrowth of the Dutch settlements in New York and New Jersey. The Puritans of New England retained their peculiarities, which have come down to us in the Congregationalists (q. v.). The Presbyterian churches (q. v.) of this country originated from parties of immigrants from England, Ireland, and Scotland, who settled within the limits of various colonies. These united subsequently in forming the General Assembly on the other side of the Atlantic. The Baptists (q. v.) originated among the Puritans and were banished from their midst. Their history is well given under the appropriate heads. Methodism (q. v.) in this country was propagated by the followers of Wesley. Their zeal and energy were great, and their growth rapid to a consequence. The Roman Catholics of Maryland were from England, those of Florida from Spain, those of the
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in which he asks that the members of this body may be one, as he and the Father are one. See Neander, Hist. of the Church, i, 180, 181; Hagenbach, Hist. of Doct. i, 195; Bingham, Ch. Antig. bk. vi, ch. iii; bk. xvi, ch. i.

UNITY OF God is a term used to denote that there is but one God or self-existent being. The unity of God is argued from his self-existence, his independence, the perfection of his nature, his omnipotence, and the unity of his works of nature; the works of nature were last sight of by heathens, and maintained by Israel and in the Gospel. The Scriptures make no attempt to prove the doctrine, but assert it unequivocally. See Exod. xx, 3; Deut. iv, 35; vi, 4; Ps. 110, 10; I Cor. viii, 4, 6, etc. When the doctrine of the Trinity was first formulated, it became necessary for the Church to declare that this does not conflict with the doctrine of his unity. See Hagenbach, Hist. of Doct. i, 192, 330; Van Oosterzee, Christian Dogmatics, i, 250.

UNITY OF THE HUMAN RACE. See ADAM.

Universal Bishop, a title assumed by the Roman prelates succeeding Gregory I (590-604). The patriarchs of the Eastern Church, particularly John Chrysostom, claimed the title of ecclesiastical patriarch. This Gregory denounced as arrogant and anti-christian. The title, however, was adopted by the successors of Gregory in its original signification. See Trevor, Rome, p. 104; Schaff, Hist. of the Christian Church, ii, 528 sq. See ECCUMENICAL BISHOP.

Universal Friends, a sect which arose in Yates County, N. Y., near the close of the last century, professing to be followers of Jemima Wilkinson (q. v.), a Quakeress, who professed to work miracles, and assumed the title of "the universal friend of mankind." The sect is now almost extinct, and the Universal Friends are sometimes called Wilkinsonians (q. v.).

Universal German Library is a work begun in 1766, under the direction of Frederick Nicolai, with about fifty writers; afterwards increased to one hundred and thirty. It became at once the public organ of all those who felt called upon to lift their voice against superstition, fanaticism, and prejudice, as well as everything which was spiritually elevated or that was related to a more lively imagination and a deeper feeling. It was the highest expression of rationality. Not alone the orthodox, nor supposed enthusiasts and pietists, nor Lavater, but Goethe, and even poetry, and philosophy wherever it arose above arbitrary and secular discussion (e. g. Kant and Fichte), were spurned by this inquisitorial court as folly, blurriness, and secret Jesuitism. The moral virtue of the age was by no means converted into intolerance and bigotry. All the articles in the Library, however, were not colored by Nicolai's skepticism, for there were also many weighty opinions of worthy scholars. The work served an important purpose in bringing to the knowledge of the world the literary productions of value, and in fostering and encouraging a taste for reading. See Hagenbach, Hist. of the Church in the 18th and 19th Centuries, i, 307 sq.

Universal Redemption. See Atonement; Redemption.

Universalism. The ultimate restoration of all sinners to happiness and the favor of God is maintained by Universalists (q. v.) on the ground that the final conclusion of any soul from heaven would be contrary to the immutability of God; that the wrath of God is only exercised against sin—repentance, even in the future life, bringing about a restoration to his love. But this supposes a distinction between sin and the sinner, which is not only without foundation in the Holy Scriptures, but is contradictory to the—that we are nowhere told, as regards a future state, that God's wrath against sin will only continue so long as sin remains, but that the sinner himself who does impetently will be eternally punished.

Again, it is asserted that Scripture has no plain dog-
matic statements at all as to the possibility or impossibility of repentance after death (i.e. in hell). There are terrible threats of divine vengeance which will overtake the transgressor of the second commandment, and there are promises of a hope embracing all times, existence, and states, and the specific question at issue does not seem to be raised by Scripture. Such utterances are supposed to be contained in 1 Cor. xv, 22-28; Eph. i, 9, 10; Phil. ii, 9-11; Col. i, 19, 20. Now it may fairly be admitted that the passages cited do appear to favor Universalism, and they might have been so understood, had it been elsewhere taught in Scripture; but they are of no weight whatever in opposition to its clearest and most emphatic declarations. The apostle here says that God will be all in all—that all things shall be sub- duced to the supremacy and the rule of God. Not that every tongue shall confess that he is Lord of all. But such statements must be viewed in connection with other passages of Scripture which contradict the doctrine of universal salvation, and also according to scriptural usage and the meaning which can only be given to many parallel passages. For example, our Lord says that when lifted up on the cross (referring to the present efficacy of his atonement) he will draw all men unto him (John xii, 32). No declaration can be more positive and unequivocal than this; and yet, literally understood, it is not merely untrue, but contradictory to other very positive and unequivocal declarations. How can any one come to Christ except the Father draw him, and that they only are drawn who hear and learn of the Father (vi, 44, 45)—certainly not all men. Such is the usage of Scripture language; a thing is spoken of as being really effected to indicate the certainty of the purpose, and that every provision has been made for its accomplishment, though eventually through man's sinfulness God's benevolence may be frustrated. See PURGATORY.

Again, Christ died for all, and God would have all men to be saved—statements obviously leading to the supposition, at least, that all mankind will at last be saved. Yet in other passages of Scripture there is an apparently discordant statement that Christ died for "many," laid down his life for "the sheep," and the object of redemption is said to be to "gather together in one the children of God which are scattered abroad" (Blunt, Dict. of Theol. s. v.). These passages are to be reconciled by the theory that the provision involved is not a mere provision for the salvation of all, but its actual effect will depend upon the voluntary embracing or rejecting of it on the part of men individually. See REDEMPTION.

Dr. Chauncey's arguments in favor of Universalism (Satisfaction of All Men) are these: 1. Christ died not for all mankind, but only for a particular class; and even so, universally, and without exception or limitation, for the Sacred Scriptures are singularly emphatic in expressing this truth (John ii, 29; iii, 16, 17; Rom. v, 6; 1 Cor. xv, 3; 1 Thess. v, 10; Heb. ii, 9; 1 Pet. iii, 18; 1 John ii, 2). 2. It is the purpose of God according to his good pleasure that mankind universally, in consequence of the death of his son Jesus Christ, shall certainly and finally be saved (Rom. v, 12, etc.; viii, 19-24; Eph. i, 9, 10; iv, 10; Col. i, 19, 20; 2 Tim. i, 4). 3. As a means in order to men's being made meet for salvation, God will sooner or later, in this state or another, reduce them all under a willing and obedient submission to his moral government (Pss. viii, 5, 6; Matt. i, 21; John i, 29; 1 Cor. xv, 24-29; Phil. ii, 9-11; Heb. ii, 6, 9; 1 John iii, 8). 4. The Scripture language concerning the reduced or restored, in consequence of the mediatory interposition of Jesus Christ, is such as leads us to infer the universal humanity of mankind will be saved universally (Rev. xv, 13). The opponents, however, of Dr. Chauncey and this doctrine observe, on the contrary side, that the Sacred Scriptures expressly declare that the punishment of the finally imperfect shall be eternal (John iii, 18; Rev. xi, 18; 1 Cor. vi, 24; Mark iii, 29; ix, 48; Luke xii, 10; Eph. ii, 17; 2 Thess. i, 9; Heb. i, 4, 6; x, 26, 27; 1 John v, X.-T'r.

16; Jude xiii; Rev. ix, 8; xiv, 11, xx, 20). See HELL.

In short, severe as may seem the doctrine of eternal punishment, and however much we may naturally wish to avoid its acceptance, this is not the question we have to solve according to our inclination. We must ask, with reference to all matters connected with the future world, What has God revealed? what has he declared? The Scriptures are the ultimate appeal, and these have not been heard. We must therefore have nothing to do with any opinions upon the subject. Moreover, the same abstract arguments which are often adduced against the everlasting punishment of sin apply to its present punishment, and, indeed, against the fact of sin itself. If God loves man and loves holiness, why does he suffer him to sin at all? We are thus brought back to Butler's immortal argument, and constrained to bow to the sovereign will of the Almighty. The following judicious remarks are from Van Oosterzee, Christian Dogmatics, ii, 438:

"The duration of future punishment is most definitely represented in Holy Scripture as absolutely endless (Mark x, 10; Rev. xxii, 5). Punishment does not in itself denote absolute endlessness, it is surely a different matter when eternal pain is without any limitation associated with eternal life. Matt. xxv, 41 will here only call to mind the fact that those who maintain the contrary of restorationism can bring forward numerous and strong arguments in the name of the Lord and his will. But there, at any rate, the possibility of an endless misery is most distinctly set forth in Matt. xxi, 24, and such words as those in Luke xv, 16, Matt. xxv, 10, 41; xxvi, 24 could hardly be vindicated from a charge of exaggeration if he who had himself, and that with light of light in the outer darkness, and been able and willing to kindle it before others' eyes. In no case could such a ray be seen of an unpunished continence. But the Lord, as it were, viewed even psychologically, this latter is certainly nowhere to be looked for less than in hell a bell of sorrow and despair, not to say that the Gospel nowhere opens up to us a certain prospect of the continuance of the gracious work of God. This is the meaning of the words of grace and of love. The talks of harshest must by no means forget that sinful man is a very partial judge in his own case; that nothing less than the best and the most perfect things may be held up as the prospect of the case here supposed; and that there always will be, according to the teaching of Scripture, an equitable distinction in the rewards as well as in the punishments of the future (Luke xii, 47, 48; Rom. ii, 12 sq.). Ay, even if men might flatter themselves with a diminution or postponement of the punishments there would always be a remembrance of the incalculable mischief which they had done to themselves and others, and this would be a dark cloud before the sun of an eventual happiness. Least of all could they hope for such an end who have known God and his salvation, and who, as the apostle gratefully despised it (Matt. xi, 34; Heb. ii, 5), as to the beareth and others who, entirely without their own fault, have missed the chance of life, Holy Scripture teaches us to persuade us to believe that these should summarily, and on that account alone, be the victims of an eternal damnation. While only one class of sinners are considered here and not, as in John, 12, the Merciful One will make it known to men in some way (1 Pet. iv, 19) that they are saved, and this is a question of salvation, even in this respect, of his own government of the world; but we must take careful heed that we do not try to be more merciful and wise than he to whom, as long as it continues to be sin, is thoroughly damnable. Even in preaching the Gospel, his servants are not free to leave this dark side entirely unmentioned. The statement of it should always be joined with that of the friendly light of grace, and let the preacher take care that he does not make his hearers in the way of taking such words as unbelieving doubt by yielding to the desire to paint hell as black as possible (see further on this subject, the prospect of the sinner is that of going to his own place, i.e. to the land of his own choice, where he may still continue to dwell.

See PUNISHMENT, FUTURE.

Universalists, a Christian sect believing in the final destruction of sin and the reconciliation of all souls to God through the mediation of Jesus Christ. They claim that there is proof of the existence of such a doctrine in Universalism, and of the activity of its advocates under various names, from the introduction of Christianity to the present time. 1. Origin and History.—(1) Informal.—1. In Former Centuries. The views of Universalism after the days of the apostles are in the writings of some of the more prominent Gnostic
sects, as the Basilidians, Carpocratians, and Valentinians, about A.D. 130. The ultimate purification of the race was, according to their theories, by means of the discipline of the souls of the wicked through transmigration, according to the teaching of A.D. 184.

Universalism is taught as resulting from the prayers of the saints affected by the miseries of the damned. The Almighty is represented as granting this favor to the redeemed on account of the great love which he bears to them for their fidelity. In 185 Clemens Alexander, famous for his learning, piety, and zeal, taught Universalism on the ground of the ever-continuing freedom of the will, the deep mental and spiritual anguish occasioned by the light and knowledge of the truth until it leads to repentance, and then the harmony of the soul with God. Origen's position, abilities, and untiring efforts for the spread of the Gospel gave him great influence with his pupils, and with the Church at large, in whose councils he laid the foundations of the doctrine in addition to his position and work in the school of Alexandria. Origen, in private life, was a defender of the Church and an ardent eulogist. Origen was the first Church historian, also defending Origen's doctrines in connection with Pampilius, of the theological school at Cesarea, one of whose distinguished pupils was the celebrated Gregory Thaumaturgus, a great admirer of Origen's teaching. In A.D. 202, he wrote a defense of Universalism and an essay on God's mission in the world. In A.D. 284, Origen was made a presbyter, and at the age of 60, he was sent to his home city, Alexandria, as a delegate of the Universalist church. In A.D. 364, Titus, bishop of Bostra, wrote in advocacy of Universalism, stating that, although there are torments in the abyss of hell, they are not eternal, but that their great severity will lead the wicked to repentance and to salvation. Gregory of Nyssa, A.D. 380, also advocated Universalism on the same grounds. Contemporary with him was the justly celebrated defender of orthodoxy, Didymus the Blind, a successor of Origen in the school at Alexandria, and a zealous advocate of Universalism. Unlike Origen, who was Jerome, eminent alike for his abilities, his inconsistencies, and instability. Universalism as taught by Origen is clearly and ably set forth by Jerome in his commentaries on the epistles, and in his letters. John, bishop of Jerusalem at this period, was also an advocate of Universalism, and by opposition to Origen's teaching, Diodorus, a teacher of great repute in the school at Antioch, and afterwards bishop of Jerusalem, was also a Universalist, who, in opposition to the then general prevailing of allegorical interpretation, strictly adhered to the natural import of the text in his many commentaries on the Scriptures. He defended Universalism on the ground that the divine mercy far exceeds all the effects and all the deserts of sin. His pupil and successor in the school, Theodore of Mopsuestia, A.D. 420, called "the crown and climax of the school of Antioch," and by the Nestorians, whose sect he founded, "the interpreter of the Word of God," and whose writings were text-books in the schools of Eastern Syria, was a prominent and influential Universalist. His theory was that sin is an incidental part of the development and education of the human race; that, while some are more involved in it than others, God will overrule it for good; and that all will benefit, in great measure, in gospel blessing. He is the reputed author of the liturgy used by the Nestorians, a Church which at one time equalled in its membership the combined adherents of both the Greek and Latin communions, and which has had no rival in military zeal. In the addresses and prayers of this liturgy Universalism is distinctly avowed. Theodoret, A.D. 430, bishop of Cyprus in Syria, a pupil of Theodore of Mopsuestia, was also a Universalist, holding the doctrine on the theory advocated by the Antiochian school.

For centuries prior to this, certain opinions of Origen on pre-existence and the salvation of the devil had been in dispute and pronounced heretical by a synod; but his doctrine of the universal salvation of the human race had not been involved in this condemnation. At a local council called by the emperor Justinian at Constantinople, in A.D. 544, Origen's doctrine of universal salvation was declared heretical. Nine years later another council was held by the same authority at the same place, when condemnation was pronounced on the Nestorians, although their belief in Universalism was not mentioned. It has been common to call this an ecclesiastical bull, but without warrant (see the action of the Latin Church in refusing to recognize it or to send a legate to it). Döderlein, in his Institutes of Christian Theology, after quoting the decree of Justinian against Origen, says, "That was not the belief of all, and in proportion as any one was enlightened, the more did he cherish and defend the hope of the termination of future torments." Drexelius, in his defence of eternal punishment, gives this testimony: "That God should doom the apostate angels and men at the day of retribution to eternal torments seemed so hard and incredible as to be a doubtful thing. Detergent, a man of Christ, who was mighty in the Scriptures, and no less famous for his admirable wit and excellent learning, presumed to maintain in his book of principles that both the devils and the damned, after a certain period of years, the fire having purged or cleansed them from their pollutions, should be received to grace. Augustine and others set forth his error and condemned him for it. But, notwithstanding their condemnation, this error has found a great many in the world who have given it a kind of civil reception. The Anith, heretics so called, dispensed this error throughout all Spain under various interpretations." Gieseler, the ecclesiastical historian, says, "The belief in the inalienable capacity of improvement in all rational beings, and the limited duration of future punishment, was so general, even in the West, and among the opponents of Origen, that, even if it may not be said to have arisen from his teaching without contamination of his system, it is entirely independent of his system." And Augustine bears this testimony: "Some—nay, very many—from human sympathy commiserate the eternal punishment of the damned and their perpetual torture without intermission, and thus do not believe in it; not, indeed, that it is very terrible, but only because they cannot persuade themselves of the severe things according to their own feelings, and giving a milder meaning to those things which they think are said in them more terribly than truly." Universalism almost wholly disappeared during the period known as the Dark Ages, although there are occasional glimpse of it even in the mutilated records which the papal Church has permitted to descend to us. In the 7th century, Maximus, the Greek monk and confesser, taught Universalism; in the 8th century, the monk of Ireland was deposed from the priesthood for teaching that when Christ descended into hell he restored all the damned; while in the 9th, Abbot Symeon the eremite, a famous philosopher who stood at the head of the learned of the court of France, was a bold defender of Universalism. In the 11th century, the Albigenses were, according to papal authorities, Universalists; in the 13th century, the Church was involved in the Black Legend, in which the pope was said "that all men will eventually be saved." In the 13th century, Solomon, bishop of Bussorah, discussed the question of universal salvation, answering it in the affirmative. The Lollards in the 14th century taught Universalism in Bohemia and Austria; and at the same period a council convened by Langmann, archbishop of Canterbury,
bury, gave judgment against Universalism as one of the heresies thus taught in that province. In the early part of the 15th century, a sect called "Men of Understanding" taught Universalism in Flanders, advo-
cating it on the ground of the German Mystics, as did Thomas, De Vriendt, John Westen, and others, who have been called "the Reformers before the Re-
formation," whose writings Luther industriously studied and greatly admired.  

2. In Modern Times.—With the Reformation, Uni-
versalism made a fresh appearance early in the 16th century, chiefly among the so-called Anabaptist sects. The seventeenth article of the Augustinian Confession, 1580, was expressly framed to "condemn the Anabap-
tists, who maintain that there shall be an end to the punishments of the damned and of the devils." Denk, Hetzer, and Stanislaus Pannonius were the most emi-
nent defenders of Universalism at this period. Later in the century, Samuel Huber, divinity professor at Wittenberg, taught Universalism, it is alleged by Span-
heim; and because, says Mosheim, he would not go back to the old methods of teaching, "he was compelled to relinquish his office and go into exile. Early in the 17th century, a professor of Theology at Marburg, Professor Altorf, published "a theological and philosophical demon-
stration that the endless punishment of the wicked would argue, not the justice, but the injustice, of God." John William Petersen, at one time court preacher at Lutin, and subsequently court preacher at Friesdorff, defended Universalism with such zeal that he was cited before the consistory, and, as he could not conscientiously renounce his convictions, was de-
prived of his office and forced into private life. In his retirement he wrote and published three folio volumes on Universalism, entitled Mysterium Postracktastatis Puntiis, in which he mentions many who had defended that doctrine. The volumes appeared between the years 1700 and 1710. They opened a century of spir-
ited controversy, of which Mosheim says, "The points of theology which had been controverted in the 17th century were destined to be excite fresh disputes in the 18th, such as the eternity of hell torment, and the final restoration of all intelligent beings to order, perfection, and happiness." Dietelmair, an opponent of Uni-
versalism, wrote on its history about the middle of this century. In the preface to his work he speaks of the "eternity of hell torment" as being "sufficiently enough within the very bounds of the orthodox Church in the end of the last century and the beginning of the present." Among the defences of Universalism contained in the first vol-
ume of Petersen's work was the Everlasting Gospel, at-
tributed to Paul Siegvolk, which was but an assumed name of George Klein-Nicolai, deposed for his Universalism as preacher of Friesdorff. He published other works in defence of Universalism, but the most rapid and lasting popularity belonged to the Everlasting Gos-
pel, which in forty-five years passed through five edi-
tions in Germany. In 1726 John Henry Haug, pro-
fessor at Strasbourg, having procured the assistance of Dr. Ernst Christoph Hochman, Christian Dippel, Count De Marcey, and others, commenced the publication of the 
Berleburger Bibel, an entirely new translation and commentary of the Holy Scriptures. They made themselves familiar with all the writings of the Mystics, and in their great work taught and defended Univer-
salism from the mystical standpoint. Their work fills eight large folio volumes, the last of which was published in 1742. Strong persecution assailing them, and no printer being willing to risk his office in doing their work, they were compelled to publish their own type. They persevered, and after they had been estab-
lished was at last broken up by their enemies, the members fled to America, taking their press with them, and it was set up by Christopher Sower in German-
town, Pa. One of De Marcey's intimate friends was George De Benneville, born of French parents in Lon-
don in 1709. Before he was twenty years of age he

commenced preaching in France, where he was arrest-
ed and condemned to die, but was reprieved on the scaffold by Louis XV. Making his way into Germany, he there preached Universalism several years, and then came to America. In 1727 appeared Ludwig Gerhard's Complete System of the Evidence and Infallible Ration-
ation of All Things, together with the Baseless Opposite Doctrine of Eternal Damnation. The author was at one time professor of theology in the University of Rostock, and his publication called forth, according to Walch, no less than fourteen volumes in reply. Jung-
Stilling, in the latter part of the 18th century, an able defender of Christianity against German rationalism, was an ardent and eminent Universalist. Prof. Tho-
luck wrote, in 1855, that this doctrine "came particular-
ly into notice through Jung-Stilling, that eminent man who was a particular instrument in the hand of God for keeping up evangelical truth in the latter part of the former century, and at the same time a strong pa-
tron to that doctrine." During the present century, Universalism has made rapid progress in Germany. Olshausen says of it that it "has, no doubt, a deep root in noble minds, and is the organism of the higher reli-
gious aspirations for a fuller expression of the conception of the resurrection." Dr. Dwight wrote in 1829 "The doctrine of the eternity of fut-
ure punishment is almost universally rejected." Simi-
lar testimony was borne by Prof. Sears in 1834: "The current hypothesis is that in the middle state, interven-
ing between the resurrection and the consummation, the wicked will gradually attain to perfection; and that to all the wicked, whether men or angels, the Gospel will be preached, and that they will ultimately accept it and be restored." In Switzerland Universalism was advocated in the last century by Martin Hesse, whose Welt Unverwissenschaft was translated and republished both in England and America. In 1786 Ferdinand Oliver Pettipiece pro-
mulgated Universalism in a work entitled Thoughts on the Divine Goodness, of which several English and Ameri-
can editions have been published. Lavater, the great physiognomist, and the intimate friend and inmate of Jung-Stilling, was a Universalist. Later J. H. D. Zechkoffe advocated Universalism in his Stemden der Andacht, the favorite book with the late prince Albert, and after his death translated into English by request of queen Victoria for general circulation among her subjects. In 1849, in his last works, the late Prof. A. C. Cuppe wrote in defence of Universalism. Later in the same century, Chais de Sourcesol wrote and published in its defence. In the present century the Coquerels—father and sons Athanase and Etienne—have advocated it in the pulpit and from the press. In Scotland Rev. James Purves wrote in defence of the doctrine, and recently established a Universalist society about 1770; Rev. Neil Douglass founded another about 1800; and within twen-
ty-five years four or five others were started, largely through the instrumentality of Mr. Douglass and his successor, Rev. William Worrall. These societies are either disbanded or merged in the Unitarian churches, which in Scotland are all Universalist in their views of destiny. Prominent among the Scotch Unitarian Uni-
versalists was Dr. T. Southwood Smith, who published, in 1816, Illustrations of the Divine Government, a book that has passed through several editions. Thomas Erskine, recently deceased, was an able preacher on Universalism. At present there are a few distinctive Universalist churches and a convention in Scotland. In Wales Universalism was preached as early as 1782. In 1783 Rev. Thomas Jones, who had been educated at lady Huntington's school, became a Universalist. He subsequently travelled in America, and after being a re-
cessor of Winchester at Philadelphia for about eight years, he removed to Gloucester, Mass., and was the suc-
cessor of Murray for forty-five years. In England the Protestants, in drawing up their Forty-two Articles of Religion, in 1552, condemned Universalism. Ten years later, when the convocation
reviewed the doctrines of the Church, the number of articles was reduced to thirty-nine, omitting, among others, the one condemning Universalism. Since that time Universalism has not been a forbidden doctrine in the Church of England, but has been advocated and defended by many eminent men of the Church and nation—such men as Dr. Henry More, Sir George Stonehouse, Bp. Thomas Newton, Dr. David Hartley, William Whiston, Dr. Thomas Burnet, Revs. Frederick W. Robertson, Charles Kingsley, Stopford Brooke, and canon Farrar, and indirectly by archbishop Tillotson. The Presbyterian Parliament of 1648, which temporarily overthrew Episcopacy, passed a law against all heresies, punishing the persistent holders of some with death, and of others with imprisonment. “That all men shall be saved” was among the heresies punishable in the latter manner. This law was not long operative, for the Independents, headed by Cromwell, soon overturned the law-makers. Gerard Winstanley published a work in advocacy of Universalism only a few days after the passage of the law, which was soon followed by similar works from his pen. William Earby fearlessly preached Universalism. Richard Coppin was active in its advocacy, for his advice concerning it was sought and was several times tried for his offence. Samuel Richardson, an eminent Baptist, also wrote strongly in its behalf. Sir Henry Vane (the younger), member of the Parliament dissolved by Cromwell, and in 1638 governor of Massachusetts, was a Universalist. Jeremy Wadsworth and the English chaplains and Universalism, and published a work which has passed through several editions. Jane Lead, a Mystic, was the author of several Universalist books. Henry Brooke, a literary writer, avowed his belief in Universalism in his Fool of Quibbly, and in a poem on the Messiah. William Law, author of Serious Call to a Devout Life, declared in his Letters, “As for the purification of all human nature, I fully believe it, either in this world or some afterages.” The English literary reviews of the last century contain many notices of works in defence of Universalism.

In 1750 James Relly, who had been a preacher in Whitefield’s connection, shocked at the doctrine of reprobation, was by meditation and study led into another scheme of redemption, some of the peculiarities of which may be said to have had their origin with him. Accepting as true the common theory that all men, having sinned in Adam, have inherited eternal punishment, and that Christ had borne this infinite guilt and punishment in behalf of all who should be saved, Relly was moved to find, if possible, some ground of justice in such a scheme. The divine law explicitly declares that “the soul which sinneth, it shall die,” and that the innocent shall not suffer for the guilty. How could a transfer of human sin and penalty to Christ be consistent with that law? How could it be reconciled with equity? The divine sovereignty, without regard to inherent justice in the plan, could not account for it; for the absoluteness that could set justice aside might just as easily, and more manifestly, have been apprehended on the part of the all-powerful, in a scheme that substituted instead of transferring sin and its deserts. To say that the sufferings of Christ were merely accepted as satisfaction for human deserts, only reckoned as such, by God’s sovereign pleasure, was no adequate explanation, since they were thus only a fictitious, not a real, satisfaction; and, further, any sufferings whatsoever, even those of a man, would have answered just as well as an arbitrary acceptance of the coequal of God. The perfect consistency of God’s procedure, its absolute harmony with justice and equity, Relly found, as he claimed, in such a real and thorough union of Christ with the human nature, as had made their acts his, and his theirs. All men, he held, were really in Adam and sinned in him, not by a fictitious imputation, but by actual participation; equally so are all men in the second Adam, “the head of every man,” and he is as justly accountable for what they do as is the head in the natural body as accountable for the deeds of all the members united to that head. Accordingly Christ, in his corporate capacity, was truly guilty of the offence of the human race, and could be, as he actually was, justly punished for it; and the race, because of this union, really suffered in him all the penal guilt which he endured, and thus fully satisfied justice. There is no more, therefore, due for sin, nor any further occasion for declaring the demands of the law, except to make men feel their inability to obey, and thus compel them to an exclusive reliance on Christ the head. He has effectually completed the work of redemption in the whole world. When man believes this he is freed from the sense of guilt, freed also from all doubt and fear. Until he believes it he is, whether in this world or in another, under the condemnation of unbelief and darkness, the only condemnation now possible to the human race. In illustration and defence of this theory, Relly wrote and published several books, preached zealously in London and vicinity, and gathered a congregation in the metropolis. After his death in 1778, two societies were formed from his congregation; but both have now ceased to exist, as has the society gathered by Winthrop and the Unitarians at the present time. The Unitarians at Thom, D.D., in Liverpool in 1825. The Unitarians in England are all believers in Universalism, as are also many of the Congregationalists.

3. In America Universalism is the result of the proclamation of a variety of theories, some of them at a very early date, in Europe, and some more recently. Among the early day Universalists were John Woolman and others of the Quakers, and the Unitarians, with its philosopher, James Relly. In the early years of the present century the Unitarians in England were also believers in Universalism, as are also many of the Congregationalists.

In 1760 De Benneville, also mentioned above, came to America in 1741, expressly called of God, as he believed, to preach the Gospel in the New World. For more than thirty years he preached in various parts of Pennsylvania, Maryland, Virginia, and the Carolinas. He was not an organizer, but simply a preacher, and quite a voluminous writer, though only a few of his productions were published. For several years he was welcomed to the pulpits of the Baptists and the Friends. But in 1748, at his suggestion that Siegvolk’s Everlasting Gospel was translated into English, and published by Christopher Sower, printed, probably, on the identical press on which the Berleburger Bibel had been struck off. This edition was reviewed by Rev. N. Pomp, a German minister in Philadelphia. Alexander Mack, an eminent preacher among the Dunkers, replied to Pomp, defending Siegvolk’s views. This work was never published, but the MS. is still preserved. There was found among Dr. De Benneville’s papers, after his death in 1798, a Commentary on the Apocalypse, which was printed in German, at Leipsic, 1784. The work, a reminiscence of his in the Episcopal Church. Rev. Richard Clarke, rector of St. Philip’s in Charleston, S. C., from 1754 to 1759, was a pronounced advocate of it; as was Rev. John Tyler, rector of the Church in Norwich, Conn., who wrote a work in its defence, which was published by one or whom he had lived. Some of the Congregationalists of New England were believers in Universalism; among them Dr. Jonathan Mayhew, minister of the West Church in Boston from 1747 to 1786, who distinctly avowed his belief in it in a published Thanksgiving Sermon, Dec. 9, 1762. Dr. Charles Chauncy, of the First Church in Boston from 1727 to 1787, issued a pamphlet on the subject in 1782, which was reviewed by Dr. Samuel Materne. In 1784 his larger work The Salvation of All Men was published, a second edition following in 1787. Dr. Joseph Huntington, minister in Coventry, Conn., from 1792 to
1794, left a work in favor of Universalism, entitled *Calvinism Improved*, which was published in 1796.

(II.) Formal.—In 1770 John Murray (q. v.), who had formerly been a Methodist in Ireland and England, but more recently a convert to Universalism, came to America and commenced the proclamation of Universalism on the Rellyan theory. After itinerating a few years in various parts of the country, from Virginia to Massachusetts, he made his home in Gloucester, Mass., where, in 1778, he organized a society of Uni-
versalists, which in 1780 he removed to New York. He was the first independent Christ-
ian Church." With the exception of a few months spent in the army, as chaplain of the Rhode Island Bri-
gade, he ministered to the society in Gloucester, making occasional missionary tours through the country till 1785, when he removed to Boston, where a society had been formed in 1780, and remained there as its pastor till his death, in 1815.

In 1781 Elhanan Winchester, who had been an emi-
nent Baptist clergyman in Philadelphia, became a Uni-
versalist, and gathered a Universalist society in that city, which took the name of "Universal Baptists." As a Baptist his views were moderate. He was Calvinistic, if not wholly Arminian, and his Universalism differed in little or nothing from the present so-called evangelical doc-
trines, except in regard to the duration and design of
future punishment and the final restoration of all lost
men and angels. Fifty thousand years, which would bring the matter to a close, became the basis of his theory of the punishment of the most sinful. Mr. Win-
chester itinerated extensively, as far south as the Caro-
linas and north to Massachusetts. Like De Benneville, he was for a time welcomed to the pulpits of the Dunk-
ers, who, from their first coming to America in 1719, have been believers in universal restoration, although, in the main, holding it privately. Some of their preach-
ers were bold in its advocacy; and it was proclaimed
and defended in several of their published works, nota-
biy so by James Bolton, who, in 1789, published a pamph-
tlet on "Ephraim, Ps.," in which he censures the "Breth-
ren" for not giving greater publicity to it, asserting that "the German Baptists (Dunkers) all believe it."

About the year 1785 the Dunkers became alarmed by the preaching of some persons, now unknown, against future punishment, and finally took action that cut off John Murray from the preaching of this theory, nor his followers from the Church, and formally broke off the procla-
mation of Universalism in any form. In 1786 Mr. Win-
chester went to England, where he preached and pub-
lished books in defence of his views and established a soci-
ey. He returned to America in 1795 and died in 1798.

Contemporary with Murray and Winchester was Caleb Rich, of Massachusetts, who gathered a Universalist society in the towns of Warwick and Richmond. Mr. Rich may be said to have anticipated many of the views afterwards more fully elaborated by Hosea Bal-
lou, and probably had great direct influence in forming the opinions of the latter.

In New Jersey several Baptist preachers and their congregations became Universalists. In Pennsylvania there was a congregation of Bellyan Universalists, and the "Universal Baptists" before mentioned, in Phila-
delphia, have been in existence in Bucks and Washington counties. Rev. Abel Sarjent, minister in the latter locality, organized Universalist churches on the basis of the doctrine of the divine unity, in opposi-
tion to the Trinity, publishing the creed of those churches in the Free Universal Magazine, edited by him in 1785. Another church was organized in Boston and Universalist in the eastern portion of the country were for a long time ignorant. Rellyanism made but little progress. Mr. Murray complaining in 1787 that he knew of but one public advocate of Universalism in America who fully sympathized with him in his views.

Rev. Hosea Ballou commenced his career as a Uni-
versalist preacher in 1780. Originally a Calvinistic
Baptist, he was a Trinitarian Universalist until 1795, when he avowed his belief in Unitarian views of God and Christ; and in 1806 published his *Treatise on Atonement*, in which he combated the doctrine of vicarious sacrifice, contending that the life and death of Christ
were for the reconciliation, not of God, but of man, and avowed his belief that the punishment of the sins of mortality was confined to this life, and that if punishment were experienced in the life beyond the grave, it would be for the non-belief in God. In 1818 he had satisfied himself that there is no sin beyond the grave, and consequently no punishment after death. By 1830 Mr. Ballou's views were quite extensively held in the denomination, and some of the believers in future limit-
ed punishment seceded from the Universal Convention and established the denomination of Restora-

Although this secession was led by a few emi-
nent men, it was not considered expedient nor in any
sense called for by quite as many and as eminent be-
lievers in future retribution who remained in the old
organization. The position of these latter was that
Universalism was not, and never had been, the belief in
no future punishment, nor the belief in a brief or long-
continued retribution hereafter; but that the belief that God
would, through Christ, in his own good time, "restore
the whole family of mankind to holiness and happiness."

As there had never been entire unity of sentiment as to the time of restoration, so there had been no consistent tolerance of opinion on that as on other differences, they saw no occasion for a division on account of pre-

The "Restorationist Association" ex-
isted about eleven years, its last session being held in 1841, at which time the publication of its organ, the *Independent Christian*, ceased, and the organization became extinct as a sect. Some of its preachers returned to the fellowship of the Universalist Convention, some affiliated with the Unitarians, and others wholly withdrew from the ministry. Mr. Ballou died in 1852. His work and memory are held in reverent esteem by the entire denomination, and by none more ardently than by the many who do not accept his theory of sin and retribution.

See Ballou.

(III.) Sources of History.—Diderlein, *Institutio Theo-
ologicum* (1787), ii, 199, 202; Berti, *Breviary of
Christians* (1788), vol. xii, ch. vii, c. 5; Piel, *Preliminary Discourse on the Universal

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man, Bibliotheca Orientalis, III, i, 323, 324; Du Pin,
Eccl. Hist. vol. xii, ch. viii, p. 113, 115; Mosheim, Eccl.
Hist. cent. xv. pt. ii, ch. v; cent. xvi. sec. iii, pt. ii, ch.
1; cent. xvii, sec. 20; Ballou, *Ancient History of Uni-
versal New York.*

Beecher, *The History of Retribution; Dunster, Translation of Drebels's Con-

Considerations on Eternity* (1710); Davidson, *Translation

of Gieseler's Compendium of Ecclesiastical History* (1849), i, 320, 321; Augustini *Enchiridion ad Laurentium, c.*
Lxiii; Olshausen, *Compendium of M. History* (1849),
letter xii, p. 172; *Account of the Berleburger Bible, in The Universalist* (Boston, Nov.
8, 1878); Whittmore, *Modern History of Universalism* (ibid. 1869); Dolcho, *History of the Prot. Ep. Ch. in South Carolina* (1820); Eddy, *Papers on Universalist Conven-
tions and Creeds, in Universalist Quarterly, 1874-80;
Life of Rev. Nathaniel Stacy (autobiography); Smith, *Historical Sketches of Universalism in the State of New York.*

II. Organization and Government.—In the early his-
tory of Universalism in America, the first form of or-
ganization was simply into legal societies; afterwards
into churches within the societies. The only exception to this was, commencing with 1790, in Pennsylvania, where the Church became both the legal organization and the religious body of communitants. The Universal-

in Gloucester, Mass., the first organization, named
themselves together by an agreement of association in 1779, which they changed to a charter of compact in 1785, and were incorporated in 1792. Members of the society and their property being seized for payment of taxes. The church in Gloucester, the Universalists entered suits in the courts in 1782 to establish their right to exemption from taxation for the support of any other than their own minister. By reason of various delays and appeals the case did not reach a final decision till 1786, when the rights of the Universalists were established. Meanwhile Gloucester, the Universalist societies gathered in other parts of Massachusetts and in Rhode Island, desiring counsel and advice, united with the society in Gloucester in holding an association at Oxford, Mass., in 1785. The charter of compact, which was the basis of organization in Gloucester, was taken to this association, and, on being slightly amended, was recommended to the societies represented, who were also requested to take on themselves the name of "Independent Christian Society, commonly called Universalists" to keep up a correspondence with each other; and to meet annually, by delegates, for conference. The legal rights secured under the charter were in vain; the decision of the Gloucester suit seem to have accomplished all that the association aimed at, and no session was held after 1787. In the 1790s, the congregations organized in Philadelphia by Murray and Winchester became one, and, feeling the necessity of a more perfect organization of the believers at large, the move was made. The occasion was held in May of that year in Philadelphia, at which time a profession of faith and platform of government for the churches was drawn up and recommended to all the churches for their adoption. Five churches were represented in this convention, and seven preachers were in attendance. The annual meetings of this convention were all held in Philadelphia; but the distance from that city to New England was so great, and the inconveniences of making the journey were then so numerous, that in 1792 the Universalists of Boston asked and obtained permission to organize another convention for the Eastern States. This convention held its first session at Oxford, Mass., in 1793, and adopted, the following year, the Philadelphia profession and platform, and recommended them to all the churches. In 1802, churches and associations of churches having increased, and a diversity of speculative opinion prevailing, the New England convention was deemed by some to be possible, on a profession of faith, and to establish well-defined rules of government, ordination, fellowship, and discipline for the use of that body. This was accomplished in 1803, by the adoption at the session held in Winchester, N. H., of such definite rules, and of the following definitions:

"Art. 1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

"Art. 2. We believe that there is one God, whose nature is love, revealed in our Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

"We believe that the knowledge of God and the happiness of man are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are the most acceptable and profitable of all.

"This has remained unchanged to the present time. The Philadelphia convention ceased to exist in 1809; but the New England convention, though with changes both in form of government and in name, has continued to the present, and is now "the Universalist General Convention." It is composed of clerical and lay delegates from the churches in the United States and Canada, and in churches in states and territories where no state organization exists. Every parish, to be counted in the basis of representation, must maintain its legal existence and support public worship; and every minister must be actually engaged in the work of the ministry unless disabled by age or sickness. Preachers and parishes must assent to the Profession of Belief; and no parish can settle a minister not in fellowship, nor can a minister settle over a parish not in fellowship. The convention establishes uniform rules for fellowship, ordination, and discipline, and is the final court of appeal in all cases of doubt between conventions, or between conventions and churches, or between churches and ministers; it consists of subordinate bodies; but it has no power to interfere with the affairs of a parish in the settlement or dismissal of a minister in fellowship; nor can it, under any circumstances, do more than to withdraw fellowship from those who lose their privileges. State conventions are composed of ministers in fellowship, and of delegates from parishes and churches. They can make any regulations and adopt any policy not in conflict with the constitution and laws of the General Convention; provide for the enforcement of the rules on fellowship, ordination, and discipline; and disburse funds for local missionary work. In several states associations still exist composed of counties or of neighboring parishes extending over larger territory; but, under the present laws, these have no ecclesiastical authority, and are only a medium of local conference and encouragement. Hence, the practice is to have the local legal organizations for the purpose of holding property and conducting the business necessary to the maintenance of religious worship. Aside from a required assent to the Profession of Faith, and their obtaining the fellowship of the State Convention, or, in localities where no such convention exists, the ordination of such persons as the General Convention, all parishes are Congregational in the management of their affairs, and are subject only to the civil laws of the state or territory where they are located. Churches, with the exception of those in Pennsylvania, as before noted, are the religious organizations created within the legal parish. In them the ordinances of the Gospel are administered; and the purpose of their existence is the union of believers and the quickening and increase of their religious life, obedient to the command of the Lord and his apostles. Sunday-schools are also established in the parishes, and are, while independent in the management of their affairs, chiefly watched over and directed by the Church.

III. Doctrines. — The Winchester Profession (given above) is regarded as a sufficiently full and explicit statement of the belief required in order to fellowship in the Universalist Church, and as affording the greatest latitude in the differences there might be, in the more particular statement of the general belief of Universalists of the present day may be briefly set forth as embracing the following particulars:

1. Of God. — That he is infinite in all his perfections, the Creator and Preserver of all worlds, and of all the beings that have been, are, or will be; he reveals himself by the nature teaches of wisdom and design; in conscience, which discriminates between right and wrong; and in the Holy Scriptures, and especially in his full perfection in Jesus Christ. That it is fundamental in the revelation through Christ that God is the Father of the spirits of all flesh, who brought men into being with a fixed and loving purpose that their existence should prove a final and endless blessing to them; and that while he is strictly just in his dealings with all, he never loses sight of his great purpose in their creation; and that, without violating their moral freedom, he will, through the gracious influences of the Gospel, subdue and win all souls to holiness. That his government, laws, and purpose are the same in all worlds, death in no way affecting his attitude towards men; but that he is to be found wherever sought, and will always accept and forgive all who believe on him and his words; and that in his parishes there is no distinction of sex, age, or rank; and that all worlds are in the same divine Providence; that he will make all the most perfect men and angels; that he will make all the most perfect men and angels; that he will make all the most perfect man.
only perfect way, truth, and life for man; that he is Lord both of the dead and the living, able to save to the uttermost, i.e. in all places and under all circumstances, and all who call on the name of the Lord shall be saved. He is the head of the body, the church; and the church is the fullness of him that filleth all in all. He reigneth over every creature in heaven and in earth, and under the earth, confesses him Lord, to the glory of God the Father, and God is all in all.

3. Of the Holy Spirit.—That while it is not now to be expected that God's Spirit will, as in apostolic days, be manifested in miraculous power on believers, the promise of its assistance is still fulfilled in the souls of believers, to whom the Spirit comes as the Comforter, and, as testified to by the apostle, helps their infirmities, inspires their prayers, and pours into their souls the peace of God which passeth all understanding.

4. Of Sin.—That it is never transferable, but consists in personal disobedience to the divine law, and is the greatest evil in the universe; that no necessity for it is laid on any, and that they alone receive great reward, and are manifest in the soul's consciousness of nearness to God and of approval by him; that punishment is in like manner the natural fruit of sin, alienation, a cloud between us and God, the burden and sorrow of the conscience. That while the reward is intended to keep us in love with obedience, the punishment is designed to make us feel that it is an evil and bitter thing to sin against God, and to incline us to repent and turn to our peace, possible only in holiness.

5. Of Conversion.—That conversion, regeneration, the new birth, or whatever else the turning from sin to holiness may be called, is the change effected in the will and heart of man, when, wrought upon by the gracious influences of the Gospel, he turns from his sinful loves and ways, and, drawn by the Spirit of God, seeks to consecrate a choice to Christ, he honours his name and duty; that while the commencement of such a change must of necessity be instantaneous, it is only by patient continuance in well-doing that it is completed.

6. Of Salvation.—That salvation is deliverance from the practice and love of sin, the bringing of the soul out of its bondage of error and evil into the liberty of obedience to the truth, and love to God and man; that Christ saves when he turns men away from iniquity, and that his saving work will not be completed till God's law is written in and obeyed by every heart.

7. Of Forgiveness.—That the forgiveness which God provides is not only for the past, but also for the covering of past offences from sight, and bringing them no more to remembrance against the penitent; and that this is the forgiveness which Jesus teaches us that we ought to exercise towards all who are penitent for any wrong which they have done to us.

8. Of the Church.—That the church is a spiritual body having Christ for its head, that is the covering of past offences from sight, and bringing them no more to remembrance against the penitent; and that this is the forgiveness which Jesus teaches us that we ought to exercise towards all who are penitent for any wrong which they have done to us.

9. Of the Christian Life.—That the Christian life is a life of holiness and godliness, that is, a life of righteousness, and that is the covering of past offences from sight, and bringing them no more to remembrance against the penitent; and that this is the forgiveness which Jesus teaches us that we ought to exercise towards all who are penitent for any wrong which they have done to us.

10. Of the Church.—That the church is a spiritual body having Christ for its head, that is the covering of past offences from sight, and bringing them no more to remembrance against the penitent; and that this is the forgiveness which Jesus teaches us that we ought to exercise towards all who are penitent for any wrong which they have done to us.

11. Of the Christian Life.—That the Christian life is a life of holiness and godliness, that is, a life of righteousness, and that is the covering of past offences from sight, and bringing them no more to remembrance against the penitent; and that this is the forgiveness which Jesus teaches us that we ought to exercise towards all who are penitent for any wrong which they have done to us.

12. Of the Church.—That the church is a spiritual body having Christ for its head, that is the covering of past offences from sight, and bringing them no more to remembrance against the penitent; and that this is the forgiveness which Jesus teaches us that we ought to exercise towards all who are penitent for any wrong which they have done to us.
appropriate to a loving remembrance of the members of the Church and congregation who have died during the year. On this day the churches are decorated with hall and the pews are draped in black.

4. Public Worship.—The public worship of God is conducted by Universalists in much the same manner as by Protestants generally. It consists of reading of the Scriptures, prayers, singing, and sermon. A few churches make use of a liturgy, of which several have been prepared, but most congregations have an extempore service. Baptism and the Lord’s supper are observed in all Universalist churches. The mode of the former is left to the choice of the candidate. The invitation to the latter is extended to all who may feel it to be either a duty or a privilege thus to remember the Lord. Other Sunday-school and conference and prayer meetings are regularly held in most of the churches.

V. Statistics.—The Universalists have one General Convention and twenty-four subordinate conventions, the latter being located in Alabama, Connecticut, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Massachusetts, Michigan, Minnesota, Missouri, New Hampshire, New Jersey, New York, Ohio, Oregon, Pennsylvania, Rhode Island, Vermont, Wisconsin, Canada, and Scotland. Parish organizations exist in California, Colorado, Dakota, District of Columbia, Florida, Idaho, Indiana, Iowa, Kansas, Kentucky, Maine, Maryland, Mississippi, Nebraska, North and South Carolina, Tennessee, Texas, Virginia, and West Virginia. The total number of churches is 959, with which 42,500 families are connected; 733 churches, with a membership of 37,825; Sunday-schools, 659; teachers and pupils, 58,683; church edifices, 784; total value of parish property above indebtedness, $6,417,757; ministers, 724; licensed lay preachers, 9.

The General Convention is incorporated and empowered to “hold real and personal estate to the value of $600,000, to be devoted exclusively to the diffusion of Christian knowledge by means of missionaries, publications, and other agencies.”

The “Murray Centenary Fund,” raised in 1870, and named in honor of Rev. John Murray, the centennial anniversary of whose coming to America was then observed, amounted, at the session of the convention in 1879, to $121,794.54. A “Ministerial Relief Fund,” founded by the bequest of the late John L. Smith, was established at the same time to the amount of $607.50.

The “Theological Scholarship Fund,” consisting of returned scholarship loans, amounted to $489,32. The treasurer’s receipts from all sources, in 1879, were $19,540.74. The income of the Murray Centenary Fund is designed to aid in the education of the clergy, the whole amount being paid at the same time, and the principal to be returned to the church extension. About forty theological scholarships are continued in force each year, aggregating nearly $6000. These are expected to be repaid, without interest, at the earliest convenience of the beneficiaries after graduation and settlement, and the amounts thus returned to be invested, the income to be appropriated to future loans.

Several of the state conventions are incorporated, and in a few of them permanent funds are established. Either as held by the conventions directly, or by organizations, or in connection with the publishing, the aggregate amount of such funds, the income of which are devoted to missionary work, Sunday-school aid, and ministerial relief, is $89,578.65.

The “Woman’s Centenary Association,” now incorporated, was organized in 1869 to assist in raising the Murray Centenary Fund, to which it contributed $55,000. In addition to this, it has raised about $120,000, with which it has helped churches and schools, given relief to aged and infirm ministers and ministers’ widows, started a Memorial Chapel at Good Luck, N.J., where Murray preached his first sermon in America, and has provided a perpetual anniversary in Scotland. It has also published in circulation 3,000,000 pages of tracts, besides a large number of denominational books and papers.

The “Universalist Historical Society” was organized in 1884 for the collection and preservation of facts pertaining to the history and condition of Universalism, together with a complete library of papers on the same subject. It has a library of over 2000 volumes, now at Tufts College, College Hill, Mass. The collection embraces a complete set of the writings of the Greek and Latin fathers, many French and German works, and a nearly complete line of modern books both for and against the doctrine of Universalism.

VI. Institutions.—1. Colleges, Theological Schools, and Academies.—There are four colleges, two theological schools, and six academies under the auspices and patronage of Universalists. Tufts College, located on College Hill, Middlesex Co., Mass., was incorporated in 1832, and opened for students in 1835. Its assets are about $900,000; number of professors and teachers, 12; students, 62. Lombard University, located at Galesburg, Ill., was incorporated in 1852, and opened for students in 1853. Its assets, $175,000; professors and teachers, 6; students, 58. St. Lawrence University, at Canton, St. Lawrence Co., N.Y., was incorporated in 1856; assets, $234,850; professors and teachers, 7; students, 44. Buchtel College, Akron, O., was incorporated in 1871; assets, $250,000; professors and teachers, 10; students, 108. St. Lawrence Theological School, a department of St. Lawrence University, was opened in 1867. It has a president and professor. Under is being opened for students in 1884. Its assets are about $100,000; number of teachers, 7; of students, 80.

Green Mountain Perkins Academy, at South Woodstock, Vt., was opened in 1848; assets, $15,000; teachers, 8; students, 55. Goodard Seminary, Barre, Vt., was opened in 1868; assets, $85,000; teachers, 7; students, 76. Dean Academy, at Franklin, Mass., was incorporated in 1865; assets, $240,000; teachers, 8; students, 70. Mitchell Seminary, at Mitchellville, Ia., was opened in 1872; assets, $25,000; teachers, 9; students, 55. Total amount invested by the twelve educational institutions, $2,099,600.

2. Publishing House.—The Universalist Publishing House, located at Boston, Mass., was incorporated in 1872. Its trustees are elected by the state conventions of Maine, New Hampshire, Vermont, Massachusetts, and Rhode Island. The net assets consisting of periodical books, plates, etc., are about $81,000. The number of volumes which it has published, and of which it owns the title and copyright, is one hundred and twenty. It also issues five of the twelve periodicals published by the denomination.

3. Missions.—Missionsary work is performed in the bounds of the several state conventions; in some directly by agents or superintendents in the employ of the conventions, in others by means of local associations, and in still others by the voluntary labors of the ministry. The only foreign mission is the one sustained by the Woman’s Centenary Association.

VII. Literature.—American Universalist literature dates from the publication of a translation of Siegvolk’s Everlasting Gospel in Pennsylvania in 1758. William Pitt Smith, M.D., of New York, published a small book entitled The Universalist in 1787. Joseph Young, M.D., also of New York, published Universalism Cornered in 1788. Rev. Elhanan Winchester’s Dialogues on Universal Restoration, published in London in 1788, were republished in Philadelphia in 1791. A Treatise on Atonement, by Rev. Hosea Ballou, was published in 1865. Since that time the Universalists have published many books and tracts. The contribution of the more prominent in the various departments of denominational literature are,
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ii. Doctrinal and Expository: Ballou, Lecture Sermons and Select Sermons; Whittomere, Notes on the Parables; Cobb, Compend of Christian Divinity; Thayer, The Theology of Universalism; Williamson, Rudiments of Theological Science and Philosophy of Universalism; Steeere, Footprints on the Hearthway; Mayo, The Balance, or Moral Arguments for Universalism; Brooks, Universalism in Life and Doctrine; The Latest Word of Universalism, thirteen essays by thirteen clergymen.


v. Practical Religion and Consolation: Chapman, Discourses on the Lord's Prayer, Lessons of Faith and Life, Hours of Consolation, The Crown of Thorns; Adams, The Universalism of the Lord's Prayer; Bacon, The Pastor's Greetings (sermons); Ballou, Counsel and Encouragement (discourses on the conduct of life); Thomas, The Gospel Liturgy (a prayer-book for churches and families); Hanson, Manna (a book of daily worship); Quimby, Heaven's House (a comfort to all who mourn); Thayer, Over the River (a book of consolation for the sick, the dying, and the bereaved).


vii. Periodicals: The first Universalist periodical was probably that started by Rev. Elhanan Winchester, in Lebanon, Connecticut, in 1787, entitled The Philadelphian Magazine. It continued several years by Rev. William Vidler, and finally merged in the Monthly Repository. The first American Universalist periodical was The Free Universalist Magazine, published in New York and Baltimore by Rev. Abel Sarjent (1792-94). Rev. John Murray, whose friends published in Boston two volumes of a small magazine called The Berean, commenced in 1802. Several others followed, and from first to last a great many have been put before the public.


Universalism of Grace, a doctrine introduced into the French Reformed theology, under the influence of John Cameron, in the early part of the 17th century, and advocated by Amyraldus (Amyrout), Placeus, and Pajon. Cameron himself taught the imputation of Christ's pluvial charity alone, and advocated the hypothetic universalism of divine grace, which was more fully developed by Amyrout. "The peculiarity of Amyraldism," says Schweizer, "is in the combination of real particularism with a merely ideal universalism." See Hagenbach, Hist. of Doct. ii, 189, 275. See ATONEMENT.

Universalism, a term used in philosophical language, and divided into three classes, viz.: 1. Metaphysical, or "universalia ante rem," denoting those archetypal forms according to which all things were created. As existing in the divine mind, and furnishing the patterns of the divine working, these may be said to be the ideal within the ideal. 2. Physical, or "universalia in re," by which are meant certain common natures which, one in themselves, are diffused over or shared in by many—as rationality in men.

3. Logical, or "universalia post rem," denoting general notions framed by the human intellect, and predicated of many things on the ground of their possessing common properties—as tree, which may be predicated of the oak, maple, birch, willow, etc. In ancient philosophy the universalis was called predicables, and were arranged in five classes, genera, species, differentia, and accidents.

In the system of Aquinas universals are thus treated: 1. A parte mentis, or a parte intellectus, involve the theory that universals are mental only—subjective. 2. A parte rer, involve the theory that universals correspond with objective things. See Krauth and Fleming, Vocab. of Phil. Sciences, s. v.

Universe, as defined by Dr. Porter (Human Intellect, p. 846), is the collective whole, the totality of being as a unit; the world, in its philosophical or universal sense. For its origin, see CREATION; WORLD.

University, a universal school; an assembly of students of all countries, students in every branch of learning, in one general society, having their own seal and place of business. When first the term was generally used in the reign of Henry III (of England), Dur-
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ing the 12th century there were several eminent universi-
ties in Europe. Spain and Germany had universities
of schools where the students formed part of the
Corporation. Paris and England had universities on
masters; and in Germany and France were of
either kind. See College.

Unknown God (ἀγνωστὸς Θεός, A.V. unfortu-
nately "the unknown God," instead of "an unknown
God"), the inscription observed by Paul on some site
consecrated to a deity whose name had been lost—a fact
which he ingeniously adds in his speech before the
citizens so as to procure the more splendid opportunity
he was to the knowledge of the true God (Acts xxvii, 28).
There is no evidence that it was a spot dedicated to the
worship of Jehovah, as some commentators have imagined.
See the monographs cited by Volbeding, Index Pro-
grammatum, p. 92. See Altar; Athens.

Unknown Tongue (1 Cor. xiv, 2, 4, 13, 14, 19,
27) is a gloss of the A.V.; for the Greek has simply
γλῶσσα, a tongue, obviously meaning a different living
language from that ordinarily employed by the speaker
(γλῶσσα ἑρίπα, Mark xvi, 17; Acts ii, 4). Others
understand an ecstatic utterance of abrupt, incoherent,
and unintelligible expressions which needed no interpreter.
See the monographs cited by Volbeding, Index Pro-
grammatum, p. 78. See Spiritual Gifts.

Unlearned (ἀδόγματος, unlettered, Acts iv, 13;
ἀμαθής, uninstructed, 2 Pet. iii, 16; ἀπαίτητος, un-
tutored, 2 Tim. ii, 23; ἐκτός, private, 1 Cor. xiv, 16, 23,
24; "ignorant," Acts iv, 13; "rude," 2 Cor. xi, 6). In
Acts iv, 13, the Jewish literati apply the term to Peter
and John, in the same sense in which they asked, in
regard to our Lord himself, "How knowest thou this
man letters, having never learned?" (John vii, 15). In
neither case did they mean to say that they had been al-
together without the benefits of the common education,
which consisted in reading and writing, and in an ac-
quaintance with the sacred books; but it is probable that
they were not learned men, had not sat at the feet of any
of the great doctors of the law, and had not been instructed
in the mysteries and refinements of their peculiar learn-
ing and literature. An apostle also uses it to describe
those who are little acquainted with the mind of God
and the teaching of his Spirit (2 Pet. iii, 16). The "un-
learned questions" mentioned by Paul are those which
do not tend to edification in sound and substantial
religious knowledge. See Education.

Unleavened Bread (πλάσμα, ἀνόμος), bread baked
from unfermented dough. The Hebrews early knew
the art of raising bread by means of leaven (יָנָה, אֲפָן, צֶמֶם; on the various ancient kinds of this see
Pliny, xviii, 20) prepared from the dregs or yeast of
wine, or from a mixture of flour and water, which spon-
taneously ferment if allowed to stand, and which may,
either moist or dry, be preserved for a considerable
period for this purpose (Mishna, Pesach, iii; Chalda,
i, 7; comp. Harmer, Obser. iii, 65). Sometimes they
baked bread without being leavened, especially when in
paste (Gen. xix, 3; Judg. vi, 19; 1 Sam. xxvii, 24), as
the moabitish people usually did (ibid., 227). This
was formally presented for the paschal cakes (πλάσμα,
Exod. xii, 8, 15, 20; xiii, 3, 6 sq.), and this fact
became a symbol of the festival which thence was popu-
larly designated as "the feast of unleavened bread." See
Passover. In fact, the Jews were expressly pro-
hibited from all use of leaven during the seven days of
its continuance, and even from having any leaven in
their houses (Lev. xxiv, 9; Exod. xii, 19; xiii, 7;
comp. 1 Cor. v, 7); so that they were obliged to seek
and carefully remove all traces of it on the eve of the
14th of Nisan (see Pesach, i-iii; Schöttgen, Hor. Hebr.
i, 588). They usually burned it (Pesach, i, 1), but not
in an oven; and were so scrupulous as not even to allow
domestic animals to eat it during that period (ibid.). The
sacrificial cakes of the meat-offering were also re-
quired to contain no leaven (Exod. xxix, 2; Lev. ii,
11; Num. vi, 15, 19; comp. Amos iv, 5; Mishna, Me-
cuc, v, 1; Pesach, i, 5; see Otho, Lex. Rabb. p. 227:
"a peculiar usage prevailing in the Roman ritual; see
Pestru, Quest. Rom. 109; comp. Cassaubon, on Pera, Sat.
1); on the other hand, the Pentecostal loaves, which
represented the usual food of men, were leavened (Lev.
xxiii, 17). Also the cakes which served as a basis (per-
haps by way of platter) for the thank-offering were
usually mixed with leaven (Lev. vii, 18). See Bread;
Leaven.

Un'ni (Heb. 'ūnî, יָבֵן [but text in Neh. U'mô, יָבֵן], according to Gesen., for יבנ [depressed], but ac-
curring to Fürst for יבנ [Unnish, heard of Jehovah];
Sept. variously, 'வி v. r. 'வி, 'வி, etc.; Vulg. Ani,
'ahuah), the name of two Levites.

1. One of the relatives of Heman who were appoint-
door-keepers and musicians to the tabernacle by Da-
vid (1 Chron. xv, 18, 20). B.C. 1043.

2. One of those appointed to a similar service on the
return from Babylon (Neh. xii, 9). B.C. 535.

Unni, an archbishop of the 10th century who made
a missionary tour into Denmark, and was instrumental
in establishing Christianity throughout the kingdom.
He was greatly aided by Harald, son of king Gorm, and
a convert to the Christian faith, although the king him-
self remained a pagan. See Neander, Hist. of the Church,
iii, 298.

Unfacer, a very common funeral title of Osiris
(q. v.), signifying the "Good Being."

Unpardonable Sin, or "Sin against the Holy
Ghost" (Matt. xii, 31, 32, and parallels), appears in
the first instance to have been the ascription of the ben-
cient miracles of Jesus to Satanic power; and it seems
to be unpardonable because it argued such an utter per-
version of moral sense as to place the person capable of
it beyond the province of divine grace. Similar cases of
spiritual hardening or judicial blindness are elsewhere
referred to in Scripture (Eph. iv, 18, 19; Heb. vi, 6).
See the Latin monographs on the subject by Deutsch-
mann (Viteb, 1668), Heidegger (Tig., 1676), Fastenau
(Hal, 1751), and others cited by Hase, Leben Jesu, p.
152. See BLASPHEMY; Sin.

Unself, Samuel Friedrich, a Protestant theolo-
gian of Germany, was born in 1742 at Dantzig. He
studied theology at Leipsic, where his acquaintance
with Gellert had the greatest influence upon him. From
Leipsic he went to Halle, and in his native city he was
appointed rector of St. Mary's. For twelve years he
labored as a teacher, when he was called as pastor to
Praust, not far from Dantiz. A few years later he was
called to Göttingen, where he died, May 1, 1790. He
wrote, Dissertatio de Natura Conversionis (Gedani,
1783); Dissert. de Locorum Veteris Testamenti in Nova
Accommodatione Orthodoza (Lips. 1796). See Düring,
Deutsche Kanzelprediger, p. 592 sq. (B. P.)

Unterberger, Ignatius, a German painter, was
born at Karales, in the Tyrol, in 1744. After acquiring
the elements of design from his father, he went to Rome,
at the age of 22, and studied with a brother. In
1767 he settled at Frankfort-on-the-Main, and became
the favorite painter of the minister Kaunitz. He died in
1797. Among his principal works are, the Decsent of the
Holy Spirit, in the principal church of Königsgrätz; and
Peace and Love, represented by a young girl caring a
lamb. See Spooner, Bkg. Hist. of the Fine Arts, s. v.

Unwin, William Jordan, LL.D., a Church of
England clergyman, was born at Haverstock, Glou-
seshire, Nov. 29, 1811. He was educated at Totteridge;
prepared for the ministry at Rothwell, Highbury College,
entering in 1830, and Glasgow University, which he
entered in 1838, and where he graduated in 1835, tak-
ing the two degrees of bachelor and master of arts. On
leaving Glasgow he became pastor of the Unitarian
Chapel, Chapel Woodbridge; and in 1842 min-

UNWIN
nature with that same spirit whence it emanates. They are looked upon as inspired writings. See Müller, Hist. of Anc. Sanæri Lit.; Muir, Original Sanæri Texts.

Uphold, George, M.D., D.D., LL.D., a Protestant Episcopal clergyman, was born in 1725, Green, near Guilford, England, May 7, 1796. He came to America in 1802, and settled at Albany, N.Y. In 1814 he graduated at Union College, Schenectady. In 1816 he graduated in medicine in New York, and commenced practice in Albany soon after. He soon, however, entered upon the study of theology, and was ordained minister in 1818. He was minister at Lansingburg, N.Y., from 1818 to 1820; rector of St. Luke's, New York city, from 1820 to 1828, and a portion of this time (1821-25) assistant minister of Trinity Church; rector of St. Thomas's Church, New York city, from 1828 to 1831; rector of Trinity Church, Pittsburgh, Pa., from 1832 to 1850; and was consecrated bishop of Indians in 1849. He died at Indianapolis, Aug. 26, 1872.

Upham, Charles Wentworth, an American author and Unitarian minister, was born in St. John's, N.B., May 4, 1802. He graduated at Harvard College in 1821, and at the Cambridge Divinity School in 1824, and was called in 1826 to pastorate of the Unitarian Church in Salem, from 1824 to 1844. He then left the profession on account of bronchial weakness, and engaged in various pursuits. He edited the Christian Register, travelled as agent of the Massachusetts Board of Education, was member of the Massachusetts House of Representatives in 1849. In 1854, he was elected from 1850 to 1851, was mayor of Salem in 1852, member of the National Congress from the Sixth District from 1854 to 1855, State senator in 1858, and representative from 1869 to 1869. He died at Salem, June 15, 1875. He wrote, Letters on the Logos (1828)—Prophecy as an Evidence of Christianity (1835)—Lectures on Psychocraft, comprising a History of the Salem Delusion of 1692 (1831; enlarged ed. 1867, 2 vols. 8vo)—Life of Sir Henry Vane (in Sparks's Amer. Biog. 1835)—Life of John C. Fremont (1856)—Memoirs of Francis Peabody (1869)—Life of Timothy Pickering (1867-72).

Upham, Thomas Cogswell, D.D., an American divine and author, was born at Deerfield, N. H., Jan. 30, 1799. He graduated at Dartmouth College in 1818, and at Andover Theological Seminary in 1821, when he became associate pastor of the Congregational Church in Rochester, N. H., and in 1825 professor of mental and moral philosophy in Bowdoin College, in which position he remained until 1867. He died in New York, April 2, 1872. Among his numerous works may be mentioned, Manual of Peace (1830)—Elements of Mental Philosophy (1839, 2 vols.; abridged ed. 1864)—Outlines of Disorder Mental Action (1840)—Life and Religious Experience of Madame Guyon (1847)—Life of Faith (1848)—Principles of the Interior or Hidden Life (ed.);—Philosophical and Practical Treatise on the Will (1855)—Treatise on the Divine Union (1851)—Religious Maxims (1854)—Life of Madame de Sade (1797; 2 vols.; restored by Catherine Devereux)—The Moral and Moral, written from Europe, Egypt, and Palestine (1857)—Method of Prayer (1859)—also The Absolute Religion (published posthumously in 1872).

Upham, William D., a Baptist minister, was born at Weathersfield, Vt., Feb. 13, 1810. He developed early in life a strong love for literary pursuits, and at the age of eighteen was induced to devote himself to a study of law. With this object in view, he entered Brown University in the autumn of 1831. He seems to have imbued skeptical views, and with that conceit which not unfrequently accompanies pride of intellect in young men in a course of study, he regarded Christianity as, on the whole, the most highly worthy of his serious attention. He engaged in teaching at Dedham, Mass., the winter succeeding his entrance into college, the Spirit of God ar-

Unwritten Word. "That authority to which the Romish Church could lay no claim from the purity of its members it endeavored to support during the Dark Ages by its arrogant pretensions. The Scriptures, even in the Latin version, had long become a sealed book to the people; and the Roman see, in proportion as it extended its supremacy, discouraged or proscribed the use of such vernacular versions as existed. This it did, not least from a spirit of intolerance. The Church should not mistake the sense of Scripture, nor lest the presumptuous and the perverse should reduce new errors in doctrine, and more fatal consequences in practice, from its distorted language, but in the secret and sure consciousness that what was now taught as Christianity was not to be found in the written Word of God. In maintenance of the dominant system, tradition, or the unwritten Word, was set up. This had been the article of some of the earliest heretics, who, when they were charged with holding doctrines not according to Scripture, affirmed that some things had been revealed which were not committed to writing, but were orally transmitted down. The Pharisees before them pleaded the same supposititious authority for the formalities which they added to the law, and by which they sometimes superseded it, 'making the Word of God of none effect,' as our Saviour himself reproached them. Upon this ground did the Roman clergy justify their (or rather, man's) imagination with which they had corrupted the ritual and the faith of the Western Church" (Southey, Book of the Church). See Tradition.

Unzia, a surname of Juno in Roman mythology, was the goddess of anointing. The young women in Rome are said to have anointed the doors of their future dwellings with salve before entering them, in order that nothing evil should enter their house. From this, Juno, the directress of marriages, received the same name.

Unzer, Johann August, a German physician, born April 29, 1727, and died April 2, 1799, was distinguished by his works on physiological and psychological subjects, among which may be mentioned Observations concerning the Movements of the Soul and the Imagination:—Thoughts on Sleep and Dreams:—On the Sensitive Faculties of Animated Bodies:—The Physiology of Animated Nature:—and Physiological Researches (1727-99). See Hoefler, Nouv. Biog. Générale, n. v.

Upanshad (from upa, "beneath" or "near; ni, "and," said, "to sit") is the name of those Sanscrit works which contain the mystical doctrine of the Hindu's on the nature of a Supreme Being, its relation to the human soul, and the process of creation. The object of the Upanshads is to impress the mind with a belief in one Supreme Spirit; to show that this Supreme Spirit is the creator of the world, and has not ceased to control all things. The Upanshad of Brahmans; and that the human soul is identical in...
rested his attention, and, after a severe struggle, he accepted Christ as his Saviour. By his conversion, all his life-plans were changed, and he resolved to devote himself to the service of the Lord. He became a member of the First Baptist Church in Providence, R.I., in the fall of 1832, and the Church gave him its approval in his purpose to enter the Christian ministry. Want of means compelled him to leave college at the close of his second year, and he spent the next three years in teaching in Wickford, R.I. Here he labored not only in his special vocation as a teacher, but as a Christian, and the existence of the Church in Wickford is largely owing to his toils and sacrifices. He removed to Ludlow, Vt., in 1836, and was for a time principal of the Black River Academy. He was ordained to the Gospel ministry in Ludlow in November, 1837, and in December of the following year he became pastor of the Second Baptist Church in Townsend, Vt. He secured from the outset the affection of his people, and his labors were greatly blessed. A few years only of service in the cause he so much loved were allotted to him. Four years and a few months he remained in the pastoral office, and then was called to a better world. His death occurred June 30, 1843. See Baptist Memorial, ii, 209. (J. C. S.)

**UPHAR'SIN (Dan. v, 29). See MENE.**

**U'phaz (Heb. *Uphaz*; T'PHN, signif. uncertain; Sept. Μουφατζ, Οφατζ; Vulg. Ophaz, obryzum), the name of a gold region (Jer. x, 9; Dan. x, 5), like Tarshish and Ophir (comp. Psa. xlv, 10; 1 Chron. xxxix, 4), and hence thought by most expositors to be a corruption of the latter name (so the Targum, Syriac, and Theodotion). Furth, however, suggests (Heb. Lex. s. v.) that it may be compounded of *PHN, washe*, and 1PH, pure gold; and that since it is interchanged with Sheba (Psa. Ixxxi, 15), it may be regarded as the name of a gold wash in Southern Arabia. Its resemblance to Μουφατζ (TPHN, A. V. "best") in 1 Kings x, 18 is perhaps not accidental. See ORPH.**

**Upis, in Greek mythology, was a surname of Diana. A certain tutor of Asia was also called so, and likewise a nymph of Diana. Upis was, likewise, the name of a Hyperborean woman who, with Arge, paid a tribute to Delos; for Diana, according to an oath respecting the birth of Apollo. Again, Upis was the name of the father of Diana, husband of Glauce. Lastly, it was a surname of Nemesis.**

**Upper Chamber (or Room) ( עֵּלֶּיָּה, aliyah, as in modern Arabic; 2 Kings i, 2; xxiii, 12; 1 Chron. xxxvii, 11; 2 Chron. iii, 9; "summer-parlor," Judg. iii, 23; "loft," 1 Kings xvii, 19, 23; "chamber over the gate," 2 Sam. xvii, 38; elsewhere "chamber" simply; אֶּלֶּ֑יָּה, Mark xiv, 15; Luke xxii, 12; ἐξωστρυγγυς, Acts i, 13; ix, 37, 39; xx, 8), a sort of guest-chamber not in common use, in the upper part of the house, where the Orientals received company and held feasts, and where at other times they retired for prayer and meditation.**

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**House with an Altyah.**

*(Mark xiv, 15; Luke xxii, 12). Among the Hebrews it seems to have been on, or connected with, the flat roofs of their dwellings; in Greek houses it occupied the upper story (1 Kings xvii, 19, 22; 2 Kings iv, 10; Acts i, 13; ix, 37, 39; x, 9; xx, 8). Robinson describes the "upper room of a respectable house at Ramleh as a large airy hall, forming a sort of third story upon the flat roof of the house" (Bibl. Res. iii, 26). Jowett describes the chief room in the houses of Haveli (opposite Lesbos) as in the upper or third story, secluded, spacious, and commodious, "higher and larger than those below, having two projecting windows, and the whole floor so much extended in front beyond the lower part of the building that the projecting windows overhung the street" (Christ. Res. p. 67). From such a chamber, Eutychus, who was sitting on the window, or on an elevated divan, fell through the window into the street (Acts xx, 6-12). In 2 Kings i, 2 we are told that Ahaziah "fell down through a lattice in his upper chamber that was in Samaria." Indeed, it is likely that those accidents were by no means rare in the East. A person accommodated here can go in and out with perfect independence of the main building of the inner court, into which he probably never enters, and does not in the least interfere with the arrangements of the family. A visitor or friend is almost never accommodated anywhere else, and certainly never in the interior court (Kitto, Pict. Bible, note in 2 Kings iv, 10). Rich luxurious men are charged with stiffly multiplying chambers of this sort (Jer. xxii, 13, 14). As spoken of by the prophet, they would seem to have been both large and built for the purposes of comfort and luxury. We find accordingly frequent mention made of them in connection with kings, who appear to have used them as summer-houses for their coolness (Judg. iii, 20; 2 Kings i, 2; xxiii, 12). The summer-house spoken of in Scripture was very seldom a separate building. The lower part of the house was the winter-house, the upper room was the summer-house. If they are on the same story, the outer apartment is the summer-house, the inner is the winter-house (Thomson, Land and Book, i, 235; Robinson, Bibl. Res. iii, 417). We find the upper rooms allocated to the use of those prophets whom it was wished to honor particularly (1 Kings xvii, 19; 2 Kings iv, 10). They were also used*
in account of their size and coolness as places for assembly (Acts i, 18; xx, 8), and for similar reasons the dead were laid out in them (ix, 39). There appears to have been an upper room over the gateways of towns (2 Sam. xviii, 33), and on their roofs, as being the highest part of the house, idolatrous worship was paid to Beel (2 Kgs. ii, 19). In the loftiness of the upper room, the psalmist beautifully describes God as loving the beams of his upper chambers in the waters, and from thence watering the hills (Psa. cix, 3, 18). See Chamber; House.

Uppsala, a town of Sweden, forty-five miles north-west of Stockholm, was, during the Middle Ages, the stronghold of paganism. It was the seat of a beautiful Gothic cathedral, built from 1258 to 1435. Its interior is magnificent and richly decorated, but its exterior has suffered much from fire, notably in the conflagration of 1702. It is the finest cathedral in that region. See Neander, Hist. of the Church, iii, 292 sq.

Upton, James, a learned schoolmaster and divine of the Church of England, and editor of classical works, was born in 1670, and died in 1749.

Ur, the name of a place and of a man. There is apparently no direct connection between the titles, perhaps not even kinship of dialect.

1. The original seat of Abraham's family, whence he set out for Canaan (Gen. xi, 28, 31; xvii, 7; Neh. ix, 7). See Amarna, Ur.

2. The Name.—This is invariably "Ur of the Chaldees" (םַעְרַת בְּנֵי מֵבִיצָה, Ur Kasdim; Sept. Ὀρα τῶν Χαλδαίων; Vulg. Ur Chalcedorum [but in Neh. iiiis Kaledorum]). The oldest derivation of the word מַעְרַת is from the Heb. מַעְרַת, light, in the sense of fire (so the Targum and Jerome). This derivation is no doubt connected with the legends in the Koran and Talmud, which represent Abraham as escaping by miracle from the flames into which Nimrod or other idolatrous persecutors had thrown him (see Wagner, in the Theol. philol. i, 173). Various other etymologies have been proposed: some taking the word as מַנַּה, a mountain; some as denoting the east, or the light-bearing region; while Ewald, from the Arabic, makes it "place of sojourn," and others look to the Zendic varā, a fort (Gesen.), or the Sanscrit ur, a town, or even the Heb. הָעָר, a city (Bonomi, Ninnex, p. 41). The name, however, was probably indigenous, and belongs to the old Chaldees of the first empire, the Assyrian Urbu, and the cuneiform Hur.

II. Sites Proposed.—1. One tradition identifies Ur with the modern Orufat, in the north-west part of Mesopotamia. There is some ground for believing that this city, called by the Greeks Edessa, had also the name of Orrha as early as the time of Ioadore (B.C. cir. 150); and the tradition connecting it with Abraham is perhaps not later than Ephraem (A.D. 300-370), who makes Nimrod king of Edessa, among other places (Comment, in Gen., in Opp., i, 58, B.). According to Pococke (Description of the East, i, 159), that Ur is Edessa or Orufat, is "the universal opinion of the Jews," and it is also the local belief, as is indicated by the title "Mosque of Abraham," borne by the chief religious edifice of the place, and the designation "Lake of Abraham the Beloved," attached to the pond in which are kept the sacred fish (Ainsworth, Travels in the Track, etc., p. 64; comp. Niebuhr, Voyage en Arabie, p. 380).

2. A second tradition, which appears in the Talmud and in some of the early Arabic writers, finds Ur in Euphrates, the region of the Greek, and probably the Ereb of Holy Scripture (called Ophiy by the Sept.). This place bears the name of Huruk in the native inscriptions, and was in the country known to the Jews as the land of the Chaldeans.

3. A third tradition, less distinct than either of these, but entitiled to at least equal attention, distinguishes Ur from Warka, while still placing it in the same region (see Journal of Asiatic Society, xii, 481, note 2). There can be little doubt that the city to which this tradition points is that which appears by its bricks to have been called Hur by the natives, and which is now represented by the ruins of the modern Ur. In the neighborhood of the Euphrates, nearly opposite to its junction with the Shat el-Hi. The oldest Jewish tradition which we possess, that quoted by Eusebius from Eupolemus (Proc. Ep. ix, 17), who lived about B.C. 150, may be fairly said to intend this place; for by identifying Ur with the Babylonian city then called Hur (or orphu in marina and Chaldeopolis, it points to a city of the Moon, which Hur was—Kamar being the "moon" in Arabic, and Khauld the same lunimary in the Old Armenian.

4. An opinion unsupported by any tradition remains to be noticed. Bochart, Calmet, Bunsen, and others identify "Ur of the Chaldees" with a place of the name mentioned by a single late writer (Ammianus Marcellinus) as a "castle" existing in his day in Eastern Mesopotamia, between Hatra (El-Hadhir) and Nisibis (Amm. Marc. xxv, 8). The chief arguments for or against this seem to be the identity of name, and the position of the place between Arrapachitis, which is thought to have been the dwelling-place of Abraham's ancestors in the time of Arphaxad, and Haran (Harran), whither he went from Ur.

5. It may be added that Tuch regards Ur as a Median town called Oqrisa by Strabo (xi, 523), a view followed to some extent by Ewald, Lengerke, Ritter, and Knobel.

III. Probable Identification.—It will be seen that of the four or five localities thought to have a claim to be regarded as Abraham's city, two (or three) are situated in Upper Mesopotamia, between the Tigris and the Euphrates, and in the Sinjar range, while the other two are in the alluvial tract near the sea, at least four hundred miles farther south. Let us endeavor first to decide in which of these two regions Ur is more probably to be sought.

That Chaldeas was, properly speaking, the southern part of Babylonia, the region bordering upon the Gulf, will be admitted by all. Those who maintain the northern emplacement of Ur argue that, with the extension of Chaldean power, the name travelled northward, and became coextensive with Mesopotamia; but, in the first place, there is no proof that the name Chaldeas was ever extended to the region above the Sinjar; and, secondly, if it was, the Jews at any rate mean by Chaldeas exclusively the lower country, and call the upper Mesopotamia, or Padan-Aram (see Job i, 17; Isa. xxii, 19; xxxii, 14, etc.).

Again, there is no reason to believe that Babylonian power was established beyond the Sinjar in these early times. On the contrary, it seems to have been confined to Babylonia Proper, or the alluvial tract below Hit and Tekrit, until the expulsion of Chedorlaomer, which was later than the migration of Abraham. The conjectures of Ephraim Syrus and Jerome, who identify the cities of Nimrod with places in the upper Mesopotamian country, deserve no credit, for the names all really signified the Chaldean Proper. Moreover, the best and earliest Jewish authorities place Ur in the low region. Eupolemus has been already quoted to this effect. Josephus, though less distinct upon the point, seems to have held the same view (Ant. i, 6). The Talmudists are also on this side of the question; and local tradition, it would seem, was traced back nearly to the Hezir, make the lower country the place of Abraham's birth and early life. If Orufat has a Mosque and a Lake of Abraham, Cutha, near Babylon, goes by Abraham's name, as the traditional scene of all his legendary miracles.

Again, it is really in the lower country only that a name precisely corresponding to the Hebrew א表現 is found. The cuneiform Hur represents א表現 letter for letter, and only differs from it in the greater strength of the aspirate. Isidore's Orba ('Ophat) differs from Ur consid-
errably, and the supposed Ur of Ammianus is probably not Ur, but Adur. The Orchoe ("H'qoxû") of Southern Mesopotamia (Ptolem, Geogr. 5, 20; comp. Strabo, xvi, 1, 6), noted by later writers (Cellarius, Geogr. ii, 760; Bonomi, Nineveh, p. 439, 399), is probably different from the Olôm of Josephus and the Opoûm of Eupolemus.

The argument that Ur should be sought in the neighborhood of Arrapachitis and Seruj, because the names Arpaxad and Serug occur in the genealogy of Abraham (Bunse, Egypt Place, iii, 366, 367), has no weight till it is shown that the human names in question are really connected with the places, which is at present assumed somewhat boldly. Arrapachitis comes probably from Arrapshka, an old Assyrian town of no great consequence on the left bank of the Tigris, above Nineveh, which has only three letters in common with Arpaxad (777272773); and Serug is a name which does not appear in Mesopotamia till long after the Christian era. It is rare, if ever, that we can extract geographical information from the names in a historical genealogy; and certainly in the present case nothing seems to have been gained by the attempt to do so.

On the whole, therefore, we may regard it as tolerably certain that "Ur of the Chaldees" was a place situated in the real Chaldees—the low country near the Persian Gulf. The only question that remains in any degree doubtful is whether Warka or Mugheir is the true locality. These places are not far apart, and either of them is sufficiently suitable. Both are ancient cities, probably long anterior to Abraham. The location is plain to both, but perhaps more distinctly to Warka. On the other hand, it seems certain that Warka, the native name of which was Hurak, represents the Erech of Genesis, which cannot possibly be the Ur of the same book. See Erech. Mugheir, therefore, which bore the exact name of "Ur or Hur, remains with the best claim, and is entitled to be (at least provisionally) regarded as the city of Abraham.

If it be objected to this theory that Abraham, having to go from Mugheir to Palestine, would not be likely to take Harran (Harran) on his way, more particularly as he must then have crossed the Euphrates twice, the answer would seem to be that the movement was not that of an individual, but of a tribe travelling with large flocks and herds, whose line of migration would have to be determined by necessities of pasture, and by the friendly or hostile disposition, the weakness or strength, of the tribes already in possession of the regions which had to be traversed. Fear of Arab plunderers (Job i, 15) may very probably have caused the emigrants to cross the Euphrates before quitting Babylonia, and having done so, they might naturally follow the left bank of the stream to the Bek, up which they might then proceed, attracted by its excellent pastures, till they reached Harran. As a pastoral tribe proceeding from Lower Babylonia to Palestine must ascend the Euphrates as high as the latitude of Aleppo, and perhaps would find it best to ascend nearly to Bir, Harran was but a little out of the proper route. Besides, the whole tribe which accompanied Abraham was not going to Palestine. Half the tribe were bent on a less distant journey; and with them the question must have been, where could they, on or near the line of route, obtain an unoccupied territory. They could not directly cross the open desert between Babylonia and Palestine. Even caravans travelling from Bagdad to Damascus are obliged to take the route by Harran.

IV. Description of the Modern Locality. "Ur or Hur, now Mugheir, or Um-Mugheir, "the bitumened," or "the mother of bitumen," is one of the most ancient, if not the most ancient, of the Chaldean sites hitherto discovered. It lies on the right bank of the Euphrates, at the distance of about six miles from the present course of the stream, nearly opposite the point where the Euphrates re-
receives the Shat el-Hie from the Tigris. It is now not less than 125 miles from the sea; but there are grounds for believing that it was anciently a maritime town, and that its present inland position has been caused by the rapid growth of the alluvium. The remains of the buildings are generally of the most archaic character. They cover an oval space 1000 yards long by 800 broad, and consist principally of a number of low mounds enclosed within an escarite, which on most sides is nearly perfect. The most remarkable building is near the northern end of the ruins. It is a temple of the true Chaldean type, built in stages, of which two remain, and composed of brick, partly sun-burned and partly baked, laid chiefly in a cement of bitumen. It is in the form of a right-angled parallelogram, the long-sides of which are the north-east and south-west. One angle points due north. The lower story is supported by buttresses thirteen inches deep, and, with the exception of those at the angles, eight feet wide. The building measures 198 feet in length and 133 in breadth. The lower story is twenty-seven feet high, and has but one entrance, which is eight feet wide. The outer surface is faced with "red kiln-baked bricks" to a thickness of ten feet; but the whole interior is of sun-dried bricks. In each of the angles of this building six feet inward near the foundation, an inscribed cylinder was discovered, which appears to have served the same purpose as the documents at present deposited beneath the foundation-stones of our great buildings. These cylinders are now in the British Museum. The bricks of this building bear the name of a certain Urukh, who is regarded as the earliest of the Chaldean monumental kings, and the name may possibly be the same as that of Ormuzd of Ovid (Metam., iv. 212). His supposed date is B.C. 2000, or a little earlier. 'Ur was the capital of this monarch, who had a dominion extending at least as far north as Niffer, and who, by the grandeur of his constructions, is proved to have been a wealthy and powerful prince. The great temple appears to have been founded by this king, who dedicated it to the moon-god, Hurki, from whom the town itself seems to have derived its name. Ilgi, son of Uruk, completed the temple, as well as certain other of his father's buildings, and the kings who followed upon those continued for several generations to adorn and beautify the city. The tablets of the Chaldeans discovered at Mugheir are among the most interesting ever brought to light. These records bear the names of a series of kings from Uruk (B.C. 2230) to Nabonidus (B.C. 540), the last of the line, among others is that of Kudur-mahula, Chedorlaomer (Gen. xiv., 1). The temple was dedicated to Sin, or "the moon," which element was preserved by the Greeks in the name Mene, applied by them to the surrounding region. "The cylinder inscriptions of Mugheir are invaluable documents in confirming the historicity and truth of Scripture. They not only inform us that Nabonidus, last king of Babylon, repaired the great temple of the moon at Hur, but they also explain who Belshazzar was, concerning whom the early Bible critics have in vain endeavored to reconcile conflicting statements. In the book of Daniel (v, 50) he is alluded to as the king of the Chaldees when Babylon was taken by the united armies of the Medes and Persians. The account of Berosus does not, however, agree with that of Scripture. It states that Nabonidus, after being utterly routed in the open plain by Cyrus, shut himself up in the city of Borsippa, but was soon obliged to surrender his person to the conqueror. From Daniel, therefore, we are led to conclude that Belshazzar was the last Chaldean monarch; while Nabonidus is represented in the same capacity by Berosus. . . . Sir Henry Rawlinson's reading of the Mugheir cylinders entirely reconciles these discrepancies. The records distinctly state that Belshazzar was the eldest son of Nabonidus, and that he was admitted to a share of the government" (Lotus, Chaldeae and Susiana, p. 13; comp. Journal of Asiatic Society, xv, 260 sq.). See Belshazzar.

Ur retained its metropolitan character for about two centuries, and even after it became second to Babylon was a great city, with an especially sacred character.

Ruins of Temple at Mugheir.

The notions entertained of its superior sanctity led to its being used as a cemetery city, not only during the time of the early Chaldean supremacy, but throughout the Assyrian and even the later Babylonian period. It is in the main a city of tombs. By far the greater portion of the space within the escarite is occupied by graves of one kind or another, while outside the enclosure the whole space for a distance of several hundred yards is a thickly occupied burial-ground. It is believed that "Ur was for 1000 years a site to which the dead were brought from vast distances, thus resembling such places as Kerbela and Nejef, or Meshed Ali, at the present day. The latest mention that we find of 'Ur as an existing place is in the passage of Eupolemus already quoted, where we learn that it had changed its name, and was called Cummara. It probably fell into decay under the Persians, and was a mere ruin at the time of Alexander's conquests. Perhaps it was the place to which Alexander's informants alluded when they told him that the tombs of the old Assyrian kings were chiefly in the great marshes of the lower country (Arrian, Exp. Alex. vii, 22). The mounds that mark the site of its great temples are bare; the whole country around it is a dismal swamp. In regard to 'Ur,
as well as to Babylon, the words of Isaiah are true, "The beauty of the Chaldees' excellency shall be as when God overthrew Sodom and Gomorrah" (xiii, 19). See Lofthus, Chaldea, ch. xii; Rawlinson, Ancient Monarchies, i, 156; Jour. Roy. Geog. Soc. xxvii, 185. See CHALDEES.

2. ("rN., Ur, light; Sept. Θεός v. Θεός[στ], etc.; Vulg. Ur.) The father of Elipheal or Eliphalet, one of David's warriors (1 Chron. xi, 35). B.C. ante 1043. In the parallel list of David's warriors (2 Sam. xxiii, 54) we have the son's name thus stated, "Eliphelet son of Ahazib, the son of the Maachathite," or the Maachathite simply. The family name sounds analogous; while the above passage still more corruptly gives two persons, "Eliphai the son of Ur, Hepher the Mecherathite," which should probably be corrected so as to refer to one individual, either by the rejection of the name Hepher altogether, or its identification with one of the preceding; for the personages named before and after these in the two accounts are evidently the same, and the subjoined sum is full by counting these as one. See DAVID.

Uraettir, in Norse mythology, denotes the entire dynasty of the Trolls, Thunes, serpent-like dwarfs and giants, the Jotes, Schwazelfs, and Dockels.

Uranus, a Nesticar of Syria who applied the precepts of the mystic as the Eutychian controversies and propagated his doctrines in Persia. He succeeded in converting a considerable number of people, and was so popular with this ruler that he always had him at his table. See Mosheim, Eccl. Hist. i, 388.

Uranus (Lat. Caelus), the heaven, in Greek mythology, was the progenitor of the whole line of Greek gods. His first children were the Heavontichres (Cen timanes). Afterwards he begot, through Gia, the Cyclopes. These were imprisoned in Tartarus because of their great strength. This so moved their mother to anger that she incited her subsequently born children, the Titans, against the father, who drove him from the throne of the earth, after Kronus (Saturnus), his younger son, had, with a diamond sickle, disqualifed him for the further production of children. The sea received the mutilated organs, which gave life to Venus. From the blood which was spilled there sprang the Giants, the Furies, and the Melian nymphs. See Smith, Dict. of Gr. and Rom. Biog. and Mythol. s. v.

Urban I, pope from A.D. 223 to 230, was a native of Rome, but tradition mentions nothing worthy of note concerning him except that he persuaded several Romans not to marry. He was casually murdered himself under Alexander Severus. May 25 is dedicated to his celebration.

Urban II, pope from A.D. 1088 to 1099, previously named Odo of Lagamy, was born in Chatillon-sur-Marne, and became successively canon of Rheims, prior of Clugny, bishop of Ostia, and legate to the court of the emperor Henry IV. In the latter station he labored efficiently to insure the papal prerogative in connection with the investiture controversy. He followed Victor III as pope, and represented the Gregorian party in his administration. He succeeded in maintaining himself against pope Clement II, who was elected by the imperial party, and also in greatly extending the influence and reputation of the papacy throughout the West. In 1089 he convened a council at Rome which de nounced the ban upon the emperor, his pope, and their adherents. At the Concilium Melitense, in 1090, he denounced the deacon of the clergy, the house of the cardinal, the Council of Venice, canon 11, 723 [Venet. 1775]. He was driven from Rome by the emperor, and compelled to seek a refuge with count Roger, upon whom he had conferred the districts of Apulia and Calabria. He retaliated by renewing the ban over his enemy (1091) and forming an alliance with Conrad, the emperor's son, who rebelled and made himself king of Italy. Urban returned to Rome (1098) and from that time interfered most notably in the affairs of the world. He excommunicated Philip of France, who had driven away his queen and married Bertrada, consort of count palatine of Nevers, in the absence of the emperor. The Council of Pisa (1099) forbade the investiture of bishops by the hands of the laity of any rank whatever, and also the assumption of feudal obligations to king or other layman by any clergyman. He was not successful, however, in compelling the princes to give up their sovereignty in ecclesiastical affairs. He was eventually compelled to create counts of Sicily, his own protectorate, legate to Sicily, in order that he might be able to enforce his decree without alienating the count from his side. The Council of Clermont was also specially important as furnishing the occasion for the organization of the Crusades for the con quest of the Holy Sepulchre. Urban delivered a fiery address, which gave the stimulus for the first crusade; and the new movement so increased his own power that he became able to expel his rival from Rome and utterly destroy his influence. Other councils were held in France under his direction, in one of which, at Nantes, he released Philip of France from the ban, in recognition of his separation from Bertha. Something of regard was also paid by him to the politically important reunion of the Greek and Latin churches.

In England William Rufus proved an obstinate opponent to the papal plans, but in Spain these plans resulted in similar results, the church becoming more influential than ever. Urban's influence over matters of doctrine was less pronounced than over matters of administration; but he nevertheless caused the teachings of Berengar (q. v.) to be condemned at the Council of Piacenza, and at Clermont the practice of dipping the bread used in the sac rament in wine. In the latter council he also pronounced a general and complete absolution—a measure which from that time became pre-eminently a privilege of the pope. He assured to all Christians who should take up arms against the infidels entire forgiveness of sins, and also bestowed and inclusion among the number of martyrs, if they should fall during the campaign. The complete absolution was therefore based on the idea of the sin-extirpating power of martyrdom. Urban died June 20, 1099. See Vita et Epist. Urb. II, in Mansi, ut supra, 642-719, and the literature in Gieseler, Lehrb. d. Kirchengesch. ii, 2 (4th ed., Bonn, 1848), p. 93 sqq., 498. Herzog, Real-Enzykl. s. v.

Urban III, previously Lambert or Hubert Crielli, of Milan, was archdeacon at Bourges and later at Milan, archbishop of Milan, and cardinal. He was made pope in 1185, and is noteworthy only because of his uninterrupted and unprofitable quarrels with the emperor Frederick, for which see Gusta Treverorum (Trev., 1898), vol. i, and Gieseler, p. 96 sq. He died Oct. 19, 1187. See Herzog, Real-Enzykl. s. v.

Urban IV, pope from A.D. 1261 to 1264, named Jacob Pantaleon, the son of a shoemaker at Troyes, studied at Paris and became canon of Troyes, and afterwards bishop of Liege. Innocent IV sent him as legate to Germany, and Alexander IV nominated him patriarch of Jerusalem. His brief pontificate was disturbed by political quarrels among the great magnates. He determined to destroy the influence of the Sicilian king Manfred in the affairs of Italy, and his interference with the disputed succession of the German throne. He appointed fourteen cardinals to serve as councillors, forbade the election of Conradin, the last representative of the house of Hohenstaufen, and at the Council of Pro clear, and at the Council of Pisa (1290), and 1294), and at the Council of Pisa (1290), and 1294), he gave great distress by the simple, frank pain of excommunication, and cited Richard of Cornw allia and Alfred of Castile, the competitors for that throne, to Rome, that they might await his decision. He also despatched a cardinal-legate to England to as sert the authority of the papacy in the administration of that country; and he summoned Manfred before his tribunal, and when that king disregarded the summons
transferred his kingdom to duke Charles of Anjou. Manfred, however, resisted, and subjugated by force of arms a larger portion of the States of the Church. Urban was compelled to flee for safety to Orvieto, and afterwards to Fermo, where he died on Oct. 2, 1264. He is notable for having brought about a general observance of the Feast of Corpus Christi. His literary remains include, besides a number of bulls, a small collection of Epistola. See Mansi, Concil. xxiii, 1076 sq.; Gieseler, p. 186 sq.; and Herzog, Real-Encyclop. s. v.

Urban V, the last of the Avignon popes, reigned from 1362 to 1370. His name was William Grimard, and he had been a Benedictine monk, abbot at Auxerre in 1345, and in 1358, in Marsiliana. He was rated as a most capable canonist, and had officiated as teacher of canon and civil law in Montpellier, Avignon, Toulouse, and Paris. He succeeded Innocent VI in the pontificate, and found himself at once in difficult circumstances. In Italy Bernabo Visconti had rebelled and taken possession of several cities belonging to the Church, which could only be recovered through a treaty by which the pope pledged himself to the payment of a ransom amounting to half a million gold florins. England had refused to pay the customary tribute, and Edward III had even caused a very resolute denial of such revenues as were opposed by the Parliament to the pope's demand. The Turks were threatening danger to Cyprus. Urban sought to advance the papal interests amid these complications by means of legates, the preaching of a new crusade against the Turks, and a removal of the papal seat to Rome. Greatly to the dissatisfaction of many cardinals, the latter project was executed in 1367, the pope leaving Avignon April 30, and reaching Rome Oct. 16. He was received by queen Joanna of Naples, on whom he conferred a golden rose and a consecrated sword. The emperor John Paleologus came over to the faith of Rome and promised fealty to Urban; but the papal legate, on Oct. 15, 1369, was slay by a French cardinal, the pope returned to Avignon in Sept., 1370. Soon afterwards he died (Nov. 18), and was buried, according to his request, at Marseilles. It is to be added that Urban cultivated a strict morality, required bishops to reside in their dioceses, and zealously combated the growing simony and accumulation of benefices in the hands of individual prelates. Several of his bulls condemn, in addition, the formation of unions and the incorporation of benefices. See Mansi, xxvi, 322 sq.; Gieseler, ii, 3, 92 sq., 117 sq.; and Herzog, Real-Encyclop. s. v.

Urban VI, the first to ascend the papal chair in the period of the "great schism," was previously named Bartholomeus of Pегистone, and was a native of the city of Naples. He became archbishop of Bari and followed Gregory XI, April 8, 1378, the people of Rome having demanded an Italian pope. He attempted to reform the many and scandalous abuses which had grown up during the absence of the popes at Avignon, and did not hesitate to assail the bishops and cardinals; and having offended the clergy, he was unfortunate enough to alienate the good-will of many influential laymen, also, by his haughty and arbitrary manner. The cardinals, therefore, proceeded to elect a new pope on the plea that the election of Urban was not freely made, but was forced on the cardinals by the people. Count Robert of Geneva was the new choice, and he assumed the title of Clement VII; and as Urban retained a large body of adherents, the great schism was at once consummated. Urban was supported by Italy, England, Germany, and Poland. Queen Joanna of Naples and Sicily had acknowledged him, but was driven into an alliance with Clement by his pride and obstinacy; and he thereupon induced the heir to her throne, duke Charles of Durazzo, to invade her territories. Soon afterwards he quarrelled with Charles also, and excommunicated that prince. The cardinals, who had conspired with Charles against him, were imprisoned and tortured, and, after a time, five of them were put to death. To Ladiasius, the heir of Charles, Urban denied the possession of Naples, claiming that it was a papal fief; and he organized an expedition to defend his claim; but when his forces were defeated, he returned to Rome, October, 1388, and employed himself thereforward more especially with ecclesiastical affairs. He ordered that the Jubilee should be observed once every thirty-three years, and that its next celebration should take place in 1390. He also introduced the Feast of the Visitation of Mary into the calendar, and decreed that this festival might be celebrated on Corpus Christi Day, even during the enforcement of an interdict. He died Oct. 15, 1389, as many supposed, of poison. See Mansi, p. 609; Gieseler, p. 192 sq.; Herzog, Real-Encyclop. s. v.

Urban VII, of Genoese extraction, though born at Rome, was previously named John Baptist Castagna. He was archbishop of Rossano, member of the Council of Trent, repeatedly a legate to Germany and Spain, and, finally, a cardinal. He was elected to the papacy as the successor of Sixtus V, but died twelve days after the election, and before his consecration, Sept. 27, 1590. See Ranke, Die röm. Päpste, etc. (Berl. 1886), ii, 219 sq.; Herzog, Real-Encyclop. s. v.

Urban VIII, pope from 1623 to 1644, was a native of Florence named Mauro Barberini, and a pupil of the Jesuits. He developed a fondness for poetry, and entered the service of the papacy, in which he rose to the exalted positions of great importance. His most influential work was perhaps the promotion of the restoration of the Jesuits to France. After he had become cardinal-priest and archbishop of Spoleto, he was elected to succeed Gregory XV in the pontificate, Aug. 6, 1623. His tastes were progressive; he was one of the leaders of the new party, and he gave attention chiefly to the erection of fortifications, the enlisting of soldiers, the collecting of arms, etc. Amid the complications of the time, he at first supported the interests of France against Austria and Spain, and, in connection with Richelieu, was led even to the cultivation of relations with Protestants, so that he was not in sympathy with the Jesuitical method of enforcing the Edict of Restoration of 1629 in Germany, and directed his legate to the Diet of Ratisbon in 1630 to oppose the wishes of Austria. Complaints against this tendency were naturally raised by the Catholic princes and states, and found expression in the assembled Consistory itself. A number of cardinals even harbored the idea of convoking a council in opposition to the pope. In 1631 he inherited the duchy of Urbino, but thereby became involved in difficulties with the duke of Parma and his allies. His nepotism also contributed toward the troubles of his pontificate. Despite the adverse dip of the governments which were most zealously devoted to the interests of Rome, Urban was an unwavering defender of the traditional theory of the papacy within the Church itself. He gave effect to the canonization of the founders of the orders of Jesuits and Oratorians; beatified Francis Borgia and others; added the Collegium de Propaganda Fide (also Collegium Urbanum) to the Congregatio de Fide Cathol. Propaganda; gave to the bull In Cans Domini its present shape; abolished the order of female Jesuits; caused the publication of a new edition of the Breviary; condemned Galileo and his teachings; and in the De Eminentiori declared himself against Jansen (q. v.). He forbade the clergy to use snuff in church on pain of excommunication. Urban was not, upon the whole, illiterate. His poems consist in part of paraphrases of Psalms and passages of the Old and New Testaments, in Hora- stian manner, generally in part of the collections of different saints. They were published in Antwerp, 1634; Paris, 1642; Oxford, 1726. He was also the author of Epigrans which were published with comments by Dormulius (Rome, 1643). Urban died July 29, 1644. See Simonini, Sylva Urbaniana, etc. Gesta Urban. (Antw. 1637); Ranke, Die röm. Päpste (Appendix), iii, 498 sq., — U v
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Urbanus [some Urbanus, others Urbanus] or rather Urbanus (Ojebavogiv, Græceized from the Lat. Urbanus, i. e. of the city, or urban), a Christian at Rome saluted by Paul as having been his associate in labor (των ἑρημίων άνθρωπων) in the list of those addressed (Rom. xvi., 9). A.D. 55.

Urbanianæ, one of the numerous small sects of the Donatists in Numidia, mentioned by Augustine (Crescom. iv. 70).

Urbanus, Giulio, an Italian painter, of San Danielo, studied with Pomponio Amalteo, and followed his master's theories, and formed a fresco at his request at San Danielo representing the Virgin with the Infant Christ, seated upon a throne, surrounded by Thomas the apostle, Valentine, and other saints. signed "Opus Julli Urb., 1574." See Spoerri, Bleg., Hist. of Fine Arts, s. v.

Urbino, Salomon ben-Abraham, a Jewish writer who flourished in 1440, is the author of a lexicon on the synonyms of the Old Text, entitled עדן לדר לארץ יהודה, The Tabernacle of the Congregation, in allusion to Exod. xxxii., 7. because from the congregations are expressions which differ in sound, but are like in sense (יוו בה כולם לארץ יהודה). The synonyms are divided into groups, the alphabetical order of which is determined by its most important word. Each group commences with the formula עדן לדר, i.e. the word which is put down is to teach, being made up from the abbreviation of the title of the work, viz. לדר, and is illustrated by quotations from the Old Test. and the corresponding passages from the Targum, as well as by quotations from Saadia Gaon's Arabic translation of the Pentateuch, the works of Daniel ibn-Libra, Hai Gaon, Ibn-Ganach, Ibn-Giath, Nathan ben-Jechiel, Ibn-Balasam, Nachmanides, Ibn-Saruk, etc. The lexicron was published at Venice in 1548, and is now very rare. See Fürst, Bibl. Jud. iii., 461; Du Roffi, Dizionario Storico, p. 928 (Germ. transal.); Steinerschneider, Catalogus Libr. Hebri. in Bibl. Bodl. p. 2931; Kittto, Cyclop. s. v.; Geiger, in Zeitschrift der deutsch. morgenl. Gesellschaft. (Leips. 1863), xvi., 321; Wolf, Bibl. Hebr. i., 1037, etc. (B. P.)

Urba Beâta Hierusalem. This rugged but fine old hymn, composed in dedicationes ecclesiasticæ, and of which the author is not known, belongs to the 8th or 9th century. Trench calls it "a hymn of degrees ascending from things earthly to things heavenly, and making the first to be interior, the last external, of which ascending intention in the building and the dedication of a church, with the rites thereto appertaining, was to carry up men's thoughts from that temple built with hands, which they saw, to that other built of living stones in heaven, of which this was but a weak shadow." This fine hymn, the first lines of which run thus,

"Urba beâta Hierusalem, dicitur paculis visita,

Quae consecratur in cellis vivis ex lapidibus,

Quae in angelis sanctis, velut sponsa, vestibus
e tunc vivens e caelo, nupta thalamo.

Preparata, ut sponsea cupulter Dominio

Psaltet et psaltet ex suo psaltatorio,

"has proved the source of manifold inspiration in circles beyond its own. To it we owe the "Jerusalem, my happy home!" or the same in a less common but still more beautiful form,

"O mother, dear Jerusalem!"

It has also inspired some of the singers of Protestant Germany. In the German language we have two noble hymns which at least had their first motive here. The one is that by Meyfahrt, "Jerusalem, du hochgebene Stadt!" and the other by Kosegarten, "Stadt Gottes, deren diamant'nen Ring."

In English our hymn is found in Lyra Mystica (Lond. 1869), p. 409:

"Blessed city, holy Salem,
Home of peace, by seers described;
Rising in the courts of heaven
Built of living stones and tried;
By angelic hands adorned,
As her fellows deck a bride.
Coming newly formed from heaven,
Ready for the nuptial bower,
Wedded to the Lamb forever.
As a bride in blissful hour.
All her streets know golden pavement,
Golden ramparts round her tower," etc.

Our hymn has been translated into German by Schlosser, Simrock, Rambach, and others. The original is given by Trench, Sacred Latin Poetry, p. 311; Bässeler, Auswahl altchristlicher Lieder, p. 201; Rambach, Anthologie christl. Gedichte, p. 179; Simrock, Lauda Sion, p. 322. (B. P.)

Urd, in Norse mythology, was the destiny of the past, who, with her two sisters, Wurand and Skuld, sits under the tree Yggdrasil, where they daily receive advice.

Urdaborn, in Norse mythology, is the spring of the past, at which the three deities sit; from which clear spring they daily draw for themselves new wisdom, and with whose waters they moisten the roots of the tree Yggdrasil.

Urgel, Council of. See de Urgel is a city of Spain on a plain among the Pyrenees, containing an ancient cathedral and other ecclesiastical buildings. A council was held here in 799 by Leidrade, archbishop of Lyons, whom Charlemagne had sent, together with Nefridius of Narbonne, the abbot Benedict, and several other bishops and abbots, to Felix, bishop of Urgel. They succeeded in persuading him to present himself to the king, promising him full liberty to produce in his presence those passages from the fathers which he believed to favor his notions.

Urgiher, in Thibetan mythology, is one of the supreme deities of the Lamasites, generated from a flower.

Urgiassa, in Norse mythology, is one of the nine giant maidens who were mothers of Heimdial.

U'ri (Heb. U'ri, יְרִי, feri [comp. פַּרְשָׁו]) the name of three Israelis.

1. (A. V. Eliphas; Oeiphas). The father of Bezeal, one of the architects of the tabernacle (Exod. xxxi., 20; xxxii., 22; 1 Chron. ii., 20; 2 Chron. i, 5). B.C. ante 1657. He was the tribe of Judah, and grandson of Caleb ben-Heror, his father being Hur, who, according to tradition, was the husband of Miriam.


3. (Sept. Ουταος v. r. Οὐταος). One of the gate-keepers of the Temple, who divorced his wife after the exile (Ezra x. 24). B.C. 448.

Urajh (Heb. Urijah, יְרִיעָה, εύρηκα, light [or fire] of Jehovah; occasionally [in Jer. only] in the prolonged form Uriga, יְרִיעָה, Sept. usually Oeiphas, and so the New Test. and Josephus; A. V. in some cases "Urijah" [v. r.], the name of several Hebrews.

1. The last named of the principal thirty warriors of David's army (1 Chron. xi. 41; 2 Sam. xxii., 39). Like others of David's officers (Ittai of Gath; Iahibesheth the Canaanite, 2 Sam. xxii., 8, Sept.; Zelek the Ammonite, 2 Sam. xxii., 37), he was a foreigner—a Hittite. His name (like that of his manner of speech (xi., 11) indicates that he had adopted the Jewish religion. He married Bathsheba, a woman of extraordinary beauty, the daughter of Eliam—possibly the same as the son of Ahithophel, and one of his brother officers (xxii., 34); and hence, perhaps, as professor Blunt conjectures (Coincidences, ii., 13), Uriah's first acquaintance with Bathsheba. It may be inferred from Nathan's parable (2.
Sam. xii, 3) that he was passionately devoted to his wife, and that their union was celebrated in Jerusalem as one of peculiar tenderness. He had a house at Jerusalem underneath the palace (xi, 2). In the first war with Ammon (B.C. 1053) he followed Joab to the siege, and with him he bore the daily war, and fought before the city but once (1052). He returned to Jerusalem, at an order from the king, on the pretext of asking news of the war—really in the hope that his return to his wife might cover the shame of David's crime. The king met with an unexpected obstacle in the austere, soldier-like spirit which guided and embittered the heart of Bezechiah, and he gave him a high notion of the character and discipline of David's officers. He steadfastly refused to go home, or partake of any of the indulgences of domestic life, while the ark and the host were in booths and his comrades lying in the open air. He partook of the royal hospitality, but slept always at the gate of the palace till the last night, when the king at a feast faintly endeavored to entrap him by intoxication. The soldier was overcome by the debauch, but still retained his sense of duty sufficiently to insist on sleeping at the palace. On the morning of the third day, David sent him back to the camp with a letter (as is predicted of Bezechiah) by which he was to joah to cause his destruction in the battle. Josephus (Ant. vii, 7, 1) adds that he gave as a reason an imaginary offence of Uriah. None such appears in the actual letter. Probably to an unscrupulous soldier like Joab, the absence of the king was sufficient. The deed of Joab was to overtake that of the watery, Rabbah-Ammon where the greatest force of the besieged was congregated, and thither, as a kind of forlorn hope, to send Uriah. A sally took place. Uriah and the officers with him advanced as far as the gate of the city, and were then shot down by the archers on the wall. It seems as if it had been an established maxim of Israelitish warfare not to approach the wall of a besieged city; and one instance of the fatal result was always quoted, as if proverbially, against it—the sudden and ignominious death of Abimelech at Thebez, which caused the hope of the latter being much the same. This appears from the fact (as given in the Sept.) that Joab exactly anticipates what the king will say when he hears of the disaster. Just as Joab had forewarned the messenger, the king broke into a furious passion on hearing the loss, and cited, almost in the very words with which the Hebrew is recorded ("... only variation is the omission of the name of the grandfather of Abimelech, which, in the Sept., is Ner instead of Joach.) The messenger, as instructed by Joab, calmly continued, and ended the story with the words "Thy servant also, Uriah the Hitite, is dead." In a moment David's anger is assuaged. He sends an encouraging message to Joab on the unavoidable chances of war, and urges him to continue the siege. It is one of the touching parts of the story that Uriah falls unconscious of his wife's dishonor. She hears of her husband's death. The narrative gives no hint as to her shame or remorse. She "mourns with the usual signs of grief as a widow, and then became the wife of David (2 Sam. xi, 27). See David.

2. A priest during the reign of Abaz (B.C. cir. 778), whom Isaiah took as a witness to his prophecy concerning Mahershala-shash-baz, with Zechariah, the son of Jeberechiah (Isa. viii, 2). He is probably the same as Urijah the priest, who built the altar for Abaz (2 Kings xvii, 10). If this be so, the prophet summoned him as a witness probably on account of his official position, not on account of his personal qualities; though, as the incident occurred at the beginning of the reign of Abaz, Uriah might have been the natural son of Abijah and the daughter of Athaliah. A man named Uriah, who is mentioned in 2 Kings, xiv, 19, is on the other hand, a fasted itself. When Abaz, after his deliverance from Rezin and Pekah by Tiglath-pileser, wait to upon his master new master at Damascus, he saw there an altar which pleased him, and sent the pattern of it to Uriah at Jerusalem, with orders to have one made like it against the king's return. Uriah zealously executed the idolatrous command, and when Abaz returned, not only allowed him to offer sacrifices upon it, but basely complied with all his impious directions. The new altar was accordingly set in the court of the Temple, to the east of where the brazen altar used to stand; and when the daily sacrifices were performed here by the priests, and the people, were offered upon it; while the brazen altar, having been removed from its place and set to the north of the Syrian altar, was reserved as a private altar for the king to inquire by. It is likely, too, that Uriah's compliances did not end here, but that he was a consenting party to the other idolatrous and sacrilegious acts of Abaz (see 2 Kings xvi, 17, 18; xxiii, 5, 11, 12; 2 Chron. xxviii, 23-25).

Uriah or Urijah was apparently the high-priest at the time, but of his parentage we know nothing positive. He probably succeeded Azariah, who was high-priest in the reign of Uzziah (or else Amaziah III., otherwise called Jothan), and was succeeded by that Azariah who was high-priest in the reign of Hezekiah. Hence it is probable that he was son of the former and father of the latter, it being by no means uncommon among the Hebrews, as among the Greeks, for the grandchild to have the grandparent's name to commemorate him. The priests of the line of Eleazar have been descended from that Azariah who must have been high-priest in the reign of Asa. But he has no record in the sacerdotal genealogy (1 Chron. vi, 4-15), in which there is a great gap between Amariah in ver. 11, and Shabbal, the father of Hilkiah, in ver. 10. Josephus, however, says that he was son of Jothan and the father of Jeremiah (Ant. x, 8, 6). See High-priest.

3. Urijah the son of Shemaiah of Kirjath-jearim; he prophesied in the days of Jehoiakim concerning the land and the city, just as Jeremiah had done, and the king sought to put him to death; but he escaped and fled into Egypt. His retreat was soon discovered: Eliezer and his men brought him up out of Egypt, and Jehoiakim slew him with the sword, and cast his body forth among the graves of the common people (Jer. xxvi, 20-23). B.C. 608. The story of Shemaiah appears to be an attempt of the enemy of Jeremiah to give a false reason for putting him to death; and as a reply to the instance of Micah the Morashite, which Jeremiah's friends gave as a reason why his words should be listened to and his life spared. Such, at least, is the view adopted by Rashi.

4. One of the priests (being of the family of hakkon, A. V. Koz") who stood at Ezra's right hand when he read the law to the people ("Urijah," Neh. viii. 4). B.C. 438. He is probably the same with the father of Mere-moth, one of the priests who aided Nehemiah in rebuilding the walls of Jerusalem (Ezra viii, 38; Neh. iii, 4, 21).

Uri'as (Oipias), the Greek form of the name of the priest of Ezra's time (1 Esdr. ix, 48; comp. Neh. viii, 4), and of Uriel the husband of Bathsebha (Matt. i, 6).

U'ri'el (Heb. Uri'el, "fire [or light] of God; Sept. Urjalya"), the name of three Hebrews.


2. Chief of the Kohathites of the family of Korah in the reign of David, who assisted, among other things, in the building up the ark from the house of Obed-edom (1 Chron. xv, 5, 11), B.C. 1043.

3. Uriel of Gibeah was the father of Maachah, or Michaiah, the favorite wife of Rehoboam, and mother of Abijah (2 Chron. ix, 29). Some second century writer, following the Vulgate, says she is called "Maachah the daughter of Absalom," and Josephus (Ant. viii, 10, 1) explains this by saying that her mother was Tamar, Absalom's daughter. Rashi gives a long note to the effect that Michaiah was called Maachah after the name of her daughter-in-law, the mother of Asa, who was a woman of renown, and that
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her father's name was Uriel Abishalom. There is no indication, however, that Abasamol, like Solomon, had another name, although in the Targum of R. Joseph on Chronicles it is said that the father of Maachah was called Uriel, that the name of Abasamol might not be mentioned. See MAACHAH.

III. Uriel is also named in the Apocrypha (2 Esdr. iv. 1, 36; v. 20; x 28) as an angel or archangel; and in the book of Enoch he is described as "the angel of thunder and lightning" (ch. xx), and as being "placed over all the lights of heaven" (ibxv, 3).

Urii, in Slavonic mythology, was a deity among the Wends worshiped mainly by magicians as their protector.

Uriyah (2 Kings xvi. 10, 11, 15, 16; Jer. xxvi. 20, 21, 25; c. Neh. iii. 4, 21). See URIIAH.

URIM AND THUMMIM (Heb. Urim ee-Thummim, עירים ארומים), the Anglicized form of two Hebrew words used always together [except in Num. xxvii. 21; 1 Sam. xxviii. 6, where the former occurs alone; in Deut. xxxxx, 8, where they are in the reverse order] and with the article [except in Ezra ii. 63; Neh. vii. 63] with reference to some obscure mode of divination in connection with the sacerdotal regalia (Exod. xxvii. 30; Lev. viii. 30), but concerning which ancient and modern interpreters have greatly differed. The latest elucidation of the subject may be found in Strong's "Tenths in the Wilderness" (Providence, 1888), p. 69, 95.

I. ETHEOLOGICAL IMPORT. — These words are Hebrew plurals, not proper names, but appellatives of frequent occurrence in the singular. They are generally considered to be pluralis excellentiae, denoting by a metonymy the things or modes whereby the revelation was given and truth declared.

1. In "Uri," Hebrew scholars, with hardly an exception, have seen the plural of "aton" ( צ'י , light or fire). The Sept., however, appears to have had reasons which led its authors to another rendering than that of the or its cognates. They give יי דלושך (Exod. xxvii. 30; Ex. xiv. 10), and דלור (Num. xxvii. 21; Deut. xxx. 8, where the word in Num. xxvii. 21, paraphrases it by per succedentis in 1 Sam. xxviii. 6, and gives justicum in Exod. xiv. 10, as the rendering of דלושך. Luther gives דלום. The literal English equivalent would of course be "lights;" but the renderings in the Sept. and Vulg. indicate, at least, a traditional belief among the Jews that the plural form, as in Elohim and other like words, did not involve numerical plurality. Bellarmine, wishing to defend the Volg. translation, suggested the derivation of the Hebrew from לו, to teach (Buxtorf, Diss. de Ur. et Th.).

2. Thummim. Here also there is almost a consensus as to the derivation from תמון (Tôm, perfection, completeness); but the Sept., as before, uses the closer Greek equivalent γνωσθει γνωσθει once (Ex. ii. 63), and adheres elsewhere to γνωσθει; and the Vulg. giving perfecta there, in like manner gives veritas in all other passages. Aquila more accurately choosε γνωσθει. Luther, in his first edition, gave Vehlacht, but afterwards rested in Rechit.

What has been said as to the plural of Uri implies here also. Bellarmine (ut sup.) derives Thummim from תמון, to be true. By others it has been derived from כָּפָר, contr. כָּפָר = a twin, on the theory that the two groups of gems, six on each side the breastplate, were what constituted the Urin and Thummim (R. Azarias, in Buxtorf, loc. cit.). "Light and perfection" would probably be the best English equivalents. The as-
of scriptural data, that, in some cases of defection from the established religious order, we find the ephod connected not with the Urim, but with the Teraphim, which, in the days of Laban, if not earlier, had been conspicuous in the Arabian worship. Micah the prophet, one of his own sons, and then getting a Levite as his priest, makes for him an "ephod and teraphim" (Judg. xvi, 5; xviii, 14, 20). Throughout the history of the northern kingdom, their presence at Dan made it a sacred place (ver. 30), and apparently determined Jeroboam's choice of it (1 Kings xii, 20) as a sanctuary. When the prophet Hosea foretells the entire sweeping-away of the system which the ten tribes had cherished, the point of extreme destitution is that "they shall be many days... without an ephod, and without teraphim" (Hos. iii, 4), deprived of all counterfeit oracles, in order that they may in the end "return and seek the Lord." It seems natural to infer that the teraphim were, in these instances, the unauthorized substitutes for the Urim. The inference is strengthened by the fact that the Sept. uses here, instead of teraphim, the same word (δεισαφεῖα) which it usually gives for Urim. That the teraphim were thus used through the whole period of the kingdom may be inferred from their frequent occurrence in conjunction with other forms of divination. Thus we have in 1 Sam. xv, 23 "witchcraft" and "teraphim" (A. V. "idolatry"), in 2 Kings xxiii, 24 "familiar spirits," "wizards," and teraphim (A. V. "images"). The king of Babylon, it may be usefully consulted (Ezck. xxiv, 21). They speak vanity (Zech. x, 2). See Teraphim.

III. Theories of Interpreters.—When the Jewish exiles were met on their return from Babylon by a question which they had no data for answering, they agreed to preserve the settlement of the first day till there should rise up a "priest with Urim and Thummim" (Ezra ii, 63; Neh. vii, 65). The inquiry what those Urim and Thummim themselves were seems likely to wait as long for a final and satisfying answer. On every side we meet with confessions of ignorance—"Non constat" (Kimchi), "Vetitum est (Aben-Ezra), 'Difficile est inventum' (Augustine), varied only by wild and conflicting conjectures.

1. Among these may be noticed the notion that, as Moses is not directed to make the Urим and Thummim, they must have had a supernatural origin, specially connected with a certain being upon whom the high priest consecrated (Bachman, Hottinger in Buxtorf, Dies. de Ur. et Tha. in Ugelino, xi). It would be profitless to discuss so arbitrary an hypothesis.

2. A favorite view of Jewish and of some Christian writers has been that the Urим and Thummim were in historical times some twelve stones of various natures of the tribes of Israel were engraved, and the mode in which an oracle was given was by the illumination, simultaneous or successive, of the letters which were to make up the answer (Jalkut Sifre, Zohar in Ezck. i, 103; Maimonides, B. B. ben-Nachman, in Buxtorf, loc. cit.; Dru- sius, in Critt. Soc. in Ezck. xxviii; Chrysostom, Grotsius, et al.). Josephus (Ant. iii, 7, 5) adopts another form of the same story, and, apparently identifying the Urим and Thummim with the spondylos on the shoulders of the ephod, says that they were bright before a victory, or when the sacrifice was acceptable, dark when any disaster was impending. Epiphanius (De XI. Gen. 44) and the writer quoted by Suidas (s. v. Ἐπιφανεία) present the same thought in yet another form. A single diamond (διάμακ) placed in the centre of the breast-plate gratified peace when it was bright, war when it was red, death when it was dusky. It is conclusive against this view that there was no analogy, they make unauthorized additions to the miracles of Scripture; (2) that the former identify two things which in Ezck. xxviii are clearly distinguished; (3) that the latter makes no distinction between the Urим and the Thummim, such as the repeated article lends a

3. A theory involving fewer gratuitous assumptions is that in the middle of the ephod, or within its folds, there was a stone or plate of gold on which was engraved the sacred name of Jehovah, the Shem-hammaphorah (q. v.) of Jewish Cabalists; and that by virtue of this, fitting its image, one of his own sons, and then getting a Levite as his priest, makes for him an "ephod and teraphim" (Judg. xvi, 5; xviii, 14, 20). Throughout the history of the northern kingdom, their presence at Dan made it a sacred place (ver. 30), and apparently determined Jeroboam's choice of it (1 Kings xii, 20) as a sanctuary. When the prophet Hosea foretells the entire sweeping-away of the system which the ten tribes had cherished, the point of extreme destitution is that "they shall be many days... without an ephod, and without teraphim" (Hos. iii, 4), deprived of all counterfeit oracles, in order that they may in the end "return and seek the Lord." It seems natural to infer that the teraphim were, in these instances, the unauthorized substitutes for the Urim. The inference is strengthened by the fact that the Sept. uses here, instead of teraphim, the same word (δεισαφεῖα) which it usually gives for Urim. That the teraphim were thus used through the whole period of the kingdom may be inferred from their frequent occurrence in conjunction with other forms of divination. Thus we have in 1 Sam. xv, 23 "witchcraft" and "teraphim" (A. V. "idolatry"), in 2 Kings xxiii, 24 "familiar spirits," "wizards," and teraphim (A. V. "images"). The king of Babylon, it may be usefully consulted (Ezck. xxiv, 21). They speak vanity (Zech. x, 2). See Teraphim.

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URIM AND THUMMIM

6. The conjecture of Zullig (Comm. in Apoc. Exc. ii), though adopted by Winer (Italiz.,) can hardly be looked on as more satisfying. With him the Urim are bright, i.e. cut and polished, diamonds, in form like dice; the Thummim are perforated, e. being studded with stones, etc. class with inscriptions of some kind engraved on it. He supposes a handful of these to have been carried in the pouch of the high-priest's choshek, and when he wished for an oracle, to have been taken out by him and thrown on a table, or, more probably, on the ark of the covenant, according to the attributions of the pieces, according to the traditional rules known only to the high-priestly families, indicated the answer. He compares it with fortune-telling by cards or coffee-grounds. The whole scheme, it need hardly be said, is one of pure invention, at once arbitrary and offensive. It is at least questionable whether the Egyptians had access to diamonds, or knew the art of polishing or engraving them. See DIAMONI. A handful of diamond cubes, large enough to have words or monograms engraved on them, is a thing which has no parallel in Egyptian archaeology, nor, indeed, anywhere else.

7. The latest Jewish interpreter of eminence (Kaliisch, on Ezod, xxvii, 31), combining parts of the views (2) and (3), identifies the Urim and Thummim with the twelve tribal gems, looks on the name as one to be explained by a hendiadys (light and perfection = perfect illumination), and believes the high-priest, by concentrating on the attributes of the divine person represented, to have divested himself of all selfishness and prejudice, and so to have passed into a true prophetic state. In what he says on this point there is much that is both beautiful and true. Light, moon, it may be added, had taken the same view (ii, 407; vi, 278), and that given above in (3) converges to the same result. See Trancas.

8. Philo, the learned contemporary of Josephus, represents the Urim and Thummim as two images of the two virtues or powers — ἄγαθον τι καὶ ἀληθείαν. The full quotation is: Τὸ δὲ ἄγαθον (the pectoral, or breast-plate); τρεῖς γὰρ στήθος ἐπικράτει, εἰς τὸν πνεύμα ἄγαθον, ἀληθείαν, καὶ ἰδίως καὶ ἀληθείαν (De Vita Mosis, lib. iii, p. 152, t. 2, ed. Manggy). He also uses the following words (De Monearch., lib. ii, p. 824; Opp. ii, 220): 'Επι τοῦ λογίου δύον ὕψωσα καταστρέψεσθαι προσαγώρων τὸν τινὶ δείλιον τὸ καὶ ἀληθείαν. This statement of Philo has been thought by many recent interpreters to be supported by certain external evidence. It had been noticed by the old commentators that a remarkable resemblance existed between the Urim and Thummim of the Jewish high-priest and the custom recorded by Xenophon (Voy. It. xiv, 247) of the Egyptian archdruid, who was always a priest venerable for age, learning, and probity, and who opened judicial proceedings by suspending, by a gold chain hung round his neck (comp. Gen. xii, 42), an image made of a sapphire stone, which was called ἀληθεία, i.e., "truth," and with which Diodorus Siculus (i, 48, 25) says he touched (τρέπει) the party who had gained the cause. Certain traces of a similar custom among the Romans had also been adverted to—namely, that among the Vestal Virgins, at least she that was called Maxima, and who sat in judgment and tried causes as the Pontifex Maximus did, wore a similar antependium (Lipius, De Vestae et Vestales Symbola [Antv. 1603, ap. Plant.], cap. ult.). But these resemblances among the Egyptians were considered to have been derived by them from the Jews, in consequence of their correspondence with them after Solomon's marriage with Tharshah's daughter (Patrick, on Ezod. xxvii, 30). Subsequent discoveries, however, among the antiquities of Egypt lead to the conclusion that these resemblances belong to a much earlier period.

Sir G. Wilkinson says the figure of Truth which the Egyptian archdruid suspended from his neck was, in fact, a representation of the goddess who was worshipped under the dactyl, or double, character of Truth and Justice.
that the Urim and Thummim were "things well known to the patriarchs," as divinely appointed means of inquiring of the Lord (Gen. xxv, 22, 23), suited to an infantine state of religion; that the originals were preserved, or the real use at least, among the Abrahodians, and, at the reformation under Moses, were simply recognised; that the resemblances to them among the Egyptians were but imitations of this primeval mode of divine communication, as were the heathen auspices of similar means originally connected with the sacrifice of the first born.

In opposition to this view of a direct Egyptian origin of the objects in question, it has been forcibly urged (1) that the words Urim and Thummim do not, in fact, mean Truth and Justice; (2) that, with the exception of the single and undistinctive use of the term "judgment" (דעת) in connection with the κοινήν, or pontifical pectorale, there is no magisterial function of the high-priest in the cases of consultation, like that of the Egyptian archjudge; and (3) that, if such an image were intended, it is strange that no description is given to identify it, nor any prescription made as to its form or structure in the Mosaic account, as there is of all the other articles of the priestly regalia (see Keil, Commentary, ad loc.).

IV. Occasional Use.-The process of consulting the Lord by Urim and Thummim, and the forms in which the consultation was returned, are nowhere, so far as Scripture, and all we can say on the subject is from Rabbinical tradition. The rabbins say that the manner of inquiring was as follows: the priest put on his robes, and went (not into the sanctuary, where he could go but once a year), but into the sanctuary, or holy place, and stood before the curtain or veil that divided the sanctuary from the sanctuary. There he stood upright, facing towards the ark of the covenant, and behind him stood the person for whom he inquired, in a right line with the priest, facing the back of the latter, but outside the sanctuary. Then the high priest inquired of God concerning the matter required, in a low voice, like one praying half audibly, and, keeping his eyes upon the breastplate, he received by Urim and Thummim the answer to his question. Maimonides says it was not lawful to inquire by this mode for private individuals, but only for the king, or for him on whom the affairs of the congregation lay.

With respect to the mode in which the answer was returned, Prideaux, and some other Christian commentators, think that when the high-priest inquired of the Lord, standing in his robes before the vail, that an audible voice issued from the curtain of the Tabernacle, and said that the answer was given by certain letters engraved on the stones in the breastplate becoming peculiarly, prominently lustrious, in proper order, so as to be read by the high-priest into words. For instance, when David inquired of God whether he should go up to one of the cities of Judah (2 Sam. ii, 1), the answer was, "Go up," ויהיה, aleph; the letters ה, ה and the became in order prominently lustrious, and thus formed the word. These explanations evidently depend upon the Talmudic theories above written, to the form and nature of the objects themselves. See Divination.

V. Typical Significance.—The office of the high-priest and his dress, as well as the tabernacle and its furniture and service, were all typical of the Christian dispensation, or of the office and person of Christ; in whom, also, the Urim and Thummim, as well as the other types and types, Prefiguration, Manifestation, and Truth. He was the "true Light, that lighteth every man that cometh into the world" (John i, 9). "Being made perfect, he became the Author of salvation to all that obey him" (Heb. v, 9). He was "God manifest in the flesh" (1 Tim. iii, 16). He is "the Way, the Truth, and the Life" (John xiv, 6), and he "came to bear witness to the Truth" (xvii, 37). By Urim and Thummim a measure of the Holy Ghost was granted to the Jewish high-priest; Christ is a high-priest in whom are all the gifts of the Holy Ghost without measure (iii, 94). "He put on righteousness as a breastplate" (Isa. lx, 3), and by his merits and intercession as our continual High-priest, he has given to us "to put on the breastplate of faith and love" (1 Thess. v, 8). Some have seen the Urim and Thummim the object alluded to by John as "the white stone" (Φύλαξ λευκός) of the Christian mysteries (Rev. ii, 17). See Typography.

VI. Literature.—In addition to the works cited above, and those referred to by Winer (Reusswörterb. s. v.) and by Darling (Cyclopedia, Bibliograph. col. 231 sq.), there are monographs on this subject in Latin by Calov (Viteb. 1675), Wolf (Lips. 1740), Schröder (Marb. 1741), and Stieritz (Erl. 1743), and in German by Behrens (Berlin 1824) and Saulschütz (Königb. 1849). See High-priest.

Uritus, in Greek mythology, was a surname of Jupiter, who sends good winds to those at sea.

Uriya (or Oriasa) Version. Uriya, the vernacular dialect of Oriasa (q. v.), is a tolerably pure dialect of the Sanscrit, possessing some Persian and Arabic terms, borrowed through the medium of the Hindustani, with other elements of closely original composition. It is closely connected with Bengali, but greatly differing in pronunciation, for an effeminate style of articulation is prevalent in Bengal, while the inhabitants of Oriasa have a broad and almost rustic accent. The Oriya has also a written character peculiar to itself.

The first version of the Scriptures in this dialect was commenced by the Serampore missionaries in 1803, and an edition consisting of one thousand copies of the New Testament, was printed in 1811. The first edition of the Old Testament, also consisting of one thousand copies, was printed in 1819. The New Testament was soon exhausted, and a second edition of the four thousand copies, was issued in 1822, in the same year in which a mission by the General Baptist Society was established at Cuttack, the capital of Oriasa. In 1832 a second edition of the Old Testament, with the press, together with a separate edition of the Psalms. In 1838 the Rev. Messrs. Sutton and Noyes undertook a new version of the Scriptures in Oriya. Dr. Sutton commenced with the book of Genesis, and when the translation was completed he carried on both the printing and binding at Cuttack. An edition of the Old Testament, he completed for the Bible Society in 1844. In 1854 an edition of two thousand copies of the Gospel, issued from Dr. Suck's press, was also issued from the Cuttack press at the instance of the Bible Society. In the Report for 1863 we read that the New Testament has been revised, but the Old Testament has been reprinted as before. Whether Dr. Sutton completed his version or not we are unable to state. The only notice we find again concerning the Oriya version since 1863 is the statement made in the Annual Report of the British and Foreign Bible Society for the year 1873 that "the Rev. Dr. Buckley has completed the printing of a revised version of the Old Testament, at the society's expense. From the Report for the year 1879 we see that up to March 31, 1879, the British and Foreign Bible Society had disposed of 4000 Bibles and Old Testaments, 34, 000 copies of portions of the Old Testament, and 2000 copies of portions of the New Testament, or altogether of 40, 000 copies, in part or in whole, of the Oriya version. (B. T.)

Urpsperger, Johann August, a German theologian and Orientalist, was born Nov. 29, 1798, and during most of his public life was pastor and senior at Augsburg. He was possessed of great learning and penetration, and was a fearless and earnest thinker. He was also a foremost champion of evangelical truth against the attacks of the philosophical and rationalizing neologists of his country, and contributed several trenchant works to the literature of that controversy.
among them, Versuche einer genauen Bestimmung des Geheimnisses Gottes (1769–70, 4 pts.);—Kurfürstliches System der Dreietagsgesellschaft:—Traktat von dem gottlichen Ethos (1777) by one of the prominent leaders of the A.D. party of the clergy and the Roman people, and was recognised by the emperor. After a prolonged conflict, Ursinus was driven out of Italy, and went to Cologne. He returned to Italy in 1681, and renewed the agitation, but was finally banished by the Council of Aquila. He is not included in the lists of popes. See Herzog, Real-Encyklop., s. v.

Ursinus (Orosin), the name of a French family eminent from the 15th century, for its services in State and Church and historical literature. Two of them are appropriate here.

1. Jacques Jouvenel des, brother of the succeeding, was born in Paris, Oct. 14, 1410, and became successively rector of the Cathedral of Paris (1411) and archbishop of Rheims (Sept. 25, 1444); but in 1449 he resigned the latter position in favor of his brother, receiving the two dioceses of Poitiers and Fréjus. He died at Poitiers, March 12, 1457. He was occupied in several political and ecclesiastical negotiations of the time.

2. Jean Juvénal des, Jr., a prelate and historian, was born in Paris, Nov. 23, 1388, and, after studying at Orleans and Paris, became doctor in utroque iure, and enjoyed some minor offices; but was driven into exile with his parents in 1416. In 1425 he returned to Paris, and was again in favor under Charles VII, and was soon rose through lower ecclesiastical positions to the bishopric of Beauvais (1431). In 1444 he was transferred to the see of Lorraine, and in 1449 he became archbishop of Rheims, where he died, July 14, 1473. He was engaged in several diplomatic embassies, and wrote a number of ecclesiastical works, for which he saw Hoefler, Nouv. Biog. Générale, s. v.

Ursinus, Johann Heinrich, a Protestant theologian of Germany, was born at Spires, Jan. 26, 1608, and died at Ratisbon, May 14, 1667, where he had been superintendent since 1655. He is the author of Adnotatorum Sacrarum Libri Doceodici (Frankf. 1688–90, 2 vols.);—Compendium Histor. de Ecclesiast. Germanior., Origine et Progressu ad Adhesionem Domini usque ad Carolum Magnum (Nuremb. 1664);—Ecclesiast. sine de Socrate Conscio (Frankf. 1669);—Storia Conc. Conc. Juxta Diversa Tractandi Methodos Para- digmata (ibid. ed.). See Winer, Handb. der theolog. Literature, i, 307; ii, 84; Fürst, Bibl. Jud. iii, 462. (B. P.)

Ursinus (Beer), Zacharias, a German theologian of the 16th century, the friend and pupil of Melanchthon, the friend of Calvin and Peter Martyr, and one of the two authors of the Heidelberg Catechism, was born at Breslau, July 18, 1554. He accompanied Melanchthon to the religious colony of Worms in August, 1535; afterwards he went to Geneva; then to Paris, where he studied Hebrew under Jean Mercier. On his return he was called to the service of his native city, and became fourth professor of the Collegium Prius Ordinis in September, 1558; but the mildness of his views respecting the Jansenists excited the suspicion of the university, and in the following year he was deprived of his professorship and of all his rights as a citizen, and was banished from the city. He subsequently settled in the city of Liége, where he died, May 11, 1578. The name is also given to various persons, as Jean Mercier (Bibl. Jud. 1558), and Jean Juvénal des, Jr., a prelate and historian, was born in Paris, Nov. 23, 1388, and, after studying at Orleans and Paris, became doctor in utroque iure, and enjoyed some minor offices; but was driven into exile with his parents in 1416. In 1425 he returned to Paris, and was again in favor under Charles VII, and was soon rose through lower ecclesiastical positions to the bishopric of Beauvais (1431). In 1444 he was transferred to the see of Lorraine, and in 1449 he became archbishop of Rheims, where he died, July 14, 1473. He was engaged in several diplomatic embassies, and wrote a number of ecclesiastical works, for which he saw Hoefler, Nouv. Biog. Générale, s. v.

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Ursinus (Beer), Zacharias, a German theologian of the 16th century, the friend and pupil of Melanchthon, the friend of Calvin and Peter Martyr, and one of the two authors of the Heidelberg Catechism, was born at Breslau, July 18, 1554. He accompanied Melanchthon to the religious colony of Worms in August, 1535; afterwards he went to Geneva; then to Paris, where he studied Hebrew under Jean Mercier. On his return he was called to the service of his native city, and became fourth professor of the Collegium Prius Ordinis in September, 1558; but the mildness of his views respecting the Jansenists excited the suspicion of the university, and in the following year he was deprived of his professorship and of all his rights as a citizen, and was banished from the city. He subsequently settled in the city of Liége, where he died, May 11, 1578. The name is also given to various persons, as Jean Mercier (Bibl. Jud. 1558).
formed the principal element in the new constitution; an Anweisung auf etlicher Theologen Censur, and other works. When the Maulbronn Convention grew out of these discussions [see Maulbronn], Ursinus was one of the colleagues for the Palatinate, and demonstrated by his readiness and keenness that he was one of the ablest disputants of the time. The Württembergers having violated the agreement to refrain from publishing the proceedings, the Heidelbergers were obliged to respond; and the duty of correcting the pervasions which had gone out before the public devoted again on Ursinus. From this time onward he was involved in the controversy about the correct interpretation of Art. x. of the Augsburg Confession, in which the strict Lutherans insisted that Luther's writings, especially his polemical writings, should be considered the only guide, and endeavored to deprive all who did not hold their view of the legal standing assured to those who accepted the Confession as a statement of their faith. Weary of the endless dispute, Ursinus closed his share in the controversy in 1566, with the determination to write no more. He was worn out. His health was impaired, and he was obliged to seek relief from excessive labor by resigning the chair of dogmatics to Hieronymus Zanchius, Feb. 10, 1568. A few months later, however, a new conflict demanded his attention. George Withers, an Englishman, had defended in a dissertation at Heidelberg the thesis that the administration of ecclesiastical offices, with all its external ceremonies, was contrary to the ecclesiastical ministerium in connection with an organized presbytery; and Olevian had endorsed that opinion, while Erasmus opposed it. Each side gained adherents without being able to intimidate its opponents. Beza and Bullinger were called on for advice, and, eventually, Ursinus was required by the elector to state his views. He did this in 1569, in so candid and kindly a manner as to win approval even from those who did not accept his conclusions. The elector finally decreed the erection of presbyteries and the execution of discipline.

The accession of the elector Louis inaugurated a new order of things in the Palatinate, under which Lutheranism was able to regain its predominance. The Collegium Sopranitum was closed in September, 1577, and Ursinus was dismissed from his post. A professorship in Lausanne was at once offered him, but he declined it, and accepted, instead, a call to Neustadt, where the theology of the Reformed Church found a refuge in the Collegium Illustre Cassinirianum. He had previously published, in Latin and German, the confession of faith appended to the late elector's will (1577), and was soon afterwards commissioned, in connection with Zanchius, to draw up for the Frankfort Synod (September, 1578) a confession which should be accepted in the Reformed churches of all European countries. This office he declined on the grounds of ill-health and distrust of his ability. He began his lectures on Isaiah May 26, 1578, and subsequently participated in the conflict over the acceptance of the Formula Concordiae, having contributed the most powerful argument in opposition to that measure. He died March 6, 1588, at Neustadt. His literary remains were intrusted to Prof. Jungnitz, and he, with other friends of the departed scholar, collected and published many works which, until then, existed only in Mss., and gave the author's name to others which had previously been anonymously published. The Heidelberg Catechism, with notes, and Lectures on the Organum of Aristotle, etc., were published at Neustadt. Pareus, at a later day, issued a corrected edition of the Exposition of the Catechism (Brem. 1623, 2vo), and a complete edition of Ursinus's works was issued by Reuter, his pupil and immediate successor in the Sopranitum.

See Adam, Vit. German. Theologorum; Heppe, Gesch. d. deutsch. Protestantismus; id. Dogmatik d. deutsch. Protestantismus, i. 188-180; Schmidt, Olevianus u. Ursinus (Elberfeld, 1897); id. Leben d. Vater d. reformirten Kirche.

St. Ursula. (From a picture by St. Cattarina de' Vigni, in the Bologna Gallery.)
URSWIL

become his wife. She fell pierced with an arrow, which has become her peculiar attribute in artistic representations. The said soldiers immediately afterwards the massacre heavily hosts, equal in number to the murdered virgins, appeared and put the barbarians to flight. The delivered inhabitants of the city thereupon buried the fallen pilgrims, and erected to each one a stone bearing her name—the names having been obtained from Janes, a bishop, who was in the train of the pilgrims and who had formed a refuge in the town from the Christian companions. Soon afterwards Clementia, a pilgrim from Greece, having been urged in repeated dreams, erected a church among the graves in honor of Ursula and her eleven thousand companions. The sanctity of this place of burial is apparent from the fact that no other church in the city is so honored. In the bodies of baptized children, can be performed in its hallowed soil.

The origin of the Ursula legend is probably to be found in the ancient martyrlogies and saints' chronicles of a date earlier than the 12th century, the legend having been current in this form in Germany since that period, while a somewhat different version has prevailed in England. This renaissance that Maximus, the usurper in Gaul (385-388) and former commander in Britain, had required of king Dionotus of Cornwall a number of captives for his legions, and that the king at once forwarded sixty thousand virgins of common and eleven thousand of noble rank, among them his own daughter Ursula. They were driven by storms, "ad barbaras insulas appulles," and murdered by the Huns and Picts (?). The earliest mention of any similar event is found in the poetical martyrology of Oct. 21) of Wunnelbert of Prum, who died in 870 (see D'Acchery, Spicileg, ii, 54). The martyrology of the monk Ursula of St. Germain, written about 875, mentions two virgins of Cologne, "Martha et Paula, cum allis pluribus" (Acta SS. [Boll.] Jun, 7, 619), and various others of Cologne of scarcely more recent date mention eleven virgins and give their names. The massacre itself is with great unanimity attributed to the Huns, under the command of Attila. For a thorough discussion of the extent to which the legend involves credible truth we refer to Zöckler, in Hesperia Real-Encyklop., s. v. See Crombach, Ursula la Vindicata, etc. (Col. 1647, fol.), the most extensive work; id. Act. Sive Liber XII S. Ursulae Videlicet, (4to); also Vadian, Oratio de Xl Millibus Virginum (Vien. 1510); Usher in Antiq. Eccles. Brit. (Lond. 1687), p. 107 sq.; Baronius, Martyrology, Rom. ad Oct. 21; id Annali, ad an. 583, 584, 4 e 5; in Bollandists, (Antw., 1660, i, 501 sq.).

Ursulines, the name borne by the nuns and Theatines of a charitale order in the Church of Rome, which was founded Nov. 25, 1585, at Brescia by Angela Merici (q. v.), and became prominent among the benevolent orders instituted in the 16th century to impede the progress of the Protestant Reformation. Their original rule did not require ascetical retirement from the world nor the wearing of a peculiar dress. Even the obligation to chastity was rather recommended than imposed. But, after the papal confirmation of the order had been obtained (June 9, 1544), the rule became more strict. Formal congregations were organized, whose members, for the most part, lived together in convents. A girdle of leather to symbolize virginity was added to the garb. More extended measures to uniform and regulate the order were taken under the direction of cardinal Borromeo, who was from the first anxious to strengthen the order. Before the century the order had become established in France, and rapidly increased the number of its convents. The single congregation of Paris possessed over eighty such houses. In time this congregation devised a new rule which was approved by pope Paul V, and has become the model for the other French congregations of the Ursulines of the Congregation of St. Andre, Dijon, and Lyons (see Constitut. d. Religieuses de S. Urs. de la Congr. de Paris, 1648, and Reglement, 1673). It adds to the three solemn vows of Augustine a fourth, which requires the instruction of female youth. The garb consists of gray skirt, black robe, heathen girdle with iron buckle, black cloak without sleeves, a head-cloth with short white veil, and a large black thin veil over all. The French congregations originated the Ursuline order in Germany. In the time of its greatest extension the order comprised of about twenty loosely connected congregations, having, perhaps, 150 convents and 15,000 to 20,000 nuns, the maximum number of inmates being 60 nuns and 20 lay-sisters to a convent. The Ursulines are distinguished by a conscientious performance of the obligation to instruct the young. In Italy and Switzerland the congregated or non-regulated Ursulines compose the body of the order, and they observe a more ascetical rule than the regular nuns. They devote eight days annually to the spiritual exercises prescribed by Loyola, teach young girls daily, catechise adults on Sunday, visit the sick, dispense alms, and hold conferences every Friday. Their novitiate extends over three years. The different houses are almost everywhere under the direction of the diocesan bishops. See Les Chroniques de l'Ordre des Ursulines (Paris, 1676), vol. ii; Journal des Illust. Religieuses de l'Ordre de S. Urs. iv, 1840; Mayer, Ursuline Gorgi (Venecia, 1692); Helvot, Geschichte aller Kloster- u. Ritter-Orden, iv, 178 sq.; Crome, Gesch. d. Mönche-Ordens, ch. iv; Leben der Ursulinen n. S. Ursul, Real-Encyklop., s. v. The first Ursuline colony in America was founded by Marie Guyart at Quebec in 1663; and there are now convents of this order Ursuline of Trois Rivières, Canada; also at Trois Rivières and Chatham, in Canada; and in the United States at Morrisania, N. Y.; at Cleveland, Toledo, and Pay- ette, Idaho; at Springfield and Alton, Ill.; at Columbus, Savannah, and Augusta, Ga.; at New Orleans, San Antonio, Galveston, Louisville, and St. Louis. But they have ceased to exist in Italy, Switzerland, and Germany since 1871.


Uruk, in Chaldean mythology, was the name of a wicked demon, "enormous" and "multifol'd." See Lenormant, Chald. Magic, p. 3, 10.

Uru Sukhar, in Chaldean mythology, was a title of the god Bilgi, meaning "protector of the family." See Lenormant, Chald. Magic, p. 186.

Urwick, William, D.D., an Irish Congregational minister, was born at Shrewsbury, Dec. 8, 1791. He graduated at Hoxton College, and settled at Sligo; but he came into important discussions with the Roman Catholic divines, and by the brilliancy of his arguments and the overpowering force of his mind won for himself a place among the foremost defenders of the Gospel of Christ. In 1826 Dr. Urwick accepted the pastorate of York Street Chapel, Dublin, and during the long life of his public ministry was recognized as an able advocate of the religion of Christ. He was intimately associated with the Irish Evangelical Socie-
Epistola ad L. Capellum de Variis Text. Heb. Lectioomibus (1652) — Britannicarum Ecclesiæ Antiquitates (1659, fols.; enlarged ed. 1677) — and a multitude of works on the ecclesiastical and literary history of the day, and on some questions in theology. His library, for which he collected books and MSS. from all quarters, was, after his death, presented to the Dublin University, where it remains. He succeeded in obtaining six copies of the Samaritan Pentateuch and several MSS. of the Syriac version. On the death of Bishop Goudi, his friend and benefactor, Dr. Eringrton (1847, 16 vols., 8vo), with a life of the author.

Usher, John (1), an American Episcopalian minister, was born in 1689; graduated at Harvard College in 1719; studied theology; went to England for holy orders, and returned as missionary of the Society for Propagating the Gospel in Foreign Parts; and was appointed to the mission at Bristol, R.I. He died at Bristol, April 30, 1775. See Sprague, Annals of the Amer. Pulpit, v, 48-50.

Usher, John (2), son of the preceding, was born at Bristol, R.I., 1722; graduated at Harvard College in 1745; practiced law for many years; commenced reading scripture and writing of his findings in 1746; ordained by bishop Seabury in 1768, and rector of the parish until 1800. He died July, 1804. See Sprague, Annals of the Amer. Pulpit, p. 49.

Usus, in Phoenician mythology, was, according to tradition, handed down by Sanchoniathon as a brother of Hapyansiorus, who at first protected his body with hides of animals which he had killed; and when rains and winds came, and fire broke out through friction of the trees one with another, he risked himself upon a tree, whose branches he had cut off, out upon the treacherous sea. He dedicated two pillars to fire and wind, and sacrificed the blood of the animals he had slain.

Usque, Abraham, whose Christian name was Duarte Pinel, belonged to those unhappy Jewish exiles who were driven from the Spanish peninsula in 1492. He sought refuge at Ferrara, in Italy, where he established, under the name of Abraham Usque, a great printing establishment, in order to supply the Marranos with Hebrew books. He not only edited various Rabbinical works, but also published the celebrated Spanish translation of the Hebrew Scriptures entitled Biblia en Lengua Española, traducida Palabra por Palabra de la Verdadera Hebraico, por muy excelente letrados. Vistala y examinada por el Oficio de la Inquisicion, which he dedicated to Hercules II and to Maria de las Casas (Ferrara, 1533-1553). There is a great deal of dispute about this Bible, since two editions of it were simultaneously printed—the one edited by Duarte Pinel, at the expense of Gerónimo de Varías, and the other edited by Abra-

Usher, J. G. (or Uscher). James, an illustrious prelate, and a great luminary of the Irish Church, was born at Dublin, Jan. 4, 1580. He was educated at Trinity College, Dublin, being one of the first three scholars matriculated. In 1601 he was ordained; in 1609 he became chancellor of St. Patrick's, and soon after professor of divinity at the university; in 1619 he was made bishop of Meath; and in 1624 he became archbishop of Armagh and primate. During the troubles arising out of the war between Charles I and the Parliament, Usher had to leave Ireland, and was subjected to much hardship, his property being seized and his revenues distrained. He obtained the see of Carlisle in commendam, but from that but little encouragement accrued to him. He afterwards became preacher at Lincoln's Inn, and was one of the six divines allowed by Parliament to confer with Charles at Carisbrook. No man could be matched against him in debate, and during the Civil War he preached many bitter sermons against the Independents. In 1642 he removed to Oxford, but, the king's power declining, he retired to Cardiff. He was recognised as one of the greatest scholars of his time. Richelieu is said to have offered him a high position in France. He declined: a cloud hung over him throughout his latter years; he was spent in the family of lady Peterborough at Ringate, where he died, March 21, 1656. Usher was a laborious student, and amassed vast learning. His Annales Vet. et Novi Test. (1650-54, fol.) established his family as a scholar and a chronicler, and fixed the Biblical chronology. Pinel and Philip were his immediate predecessors in the family of Usque, which is adopted in the A. V. He wrote also De Gracia LXX. Versione Syntagma: —
those who did it to judicial condemnation (Prov. xxviii, 8).

The practice of mortgaging land, sometimes at exorbitant interest, grew up among the Jews during the Captivity, in direct violation of the law (Lev. xxv, 35, 38, 39; Deut. xxiii, 21). When the rate was 1 in 100 per month, corresponding to the Roman centes-

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im usura, or 12 per cent, per annum—a rate which Niebuhr considers to have been borrowed from abroad, and which is, or has been till quite lately, a very usual or even a minimum rate in the East (Niebuhr, Hist. of Rome, iii, 57, Engl. trans. Volney, Trav. ii, 534, note; Chardin, Voy. vi, 122); but under Turkish misrule it now often reaches 40 or 50 per cent. (Conder, Tent Work in Palest. ii, 268). Yet the law of the Koran, like the Jewish, forbids all usury (Lane, Mod. Egypt, i, 132; Sale, Koran, c. 80). The laws of Menu allow 18 and even 24 per cent, as an interest rate; but, as was the law in Egypt, accumulated interest was not to ex-
ceed twice the original sum lent (Laws of Menu, viii, 140, 141, 151, Jones [Sir W. J.], Works, iii, 295; comp. Diod. Sic. i, 9, 75). This Jewish practice was annulled by Nehemiah, and an oath exacted to insure its discon-

int.

ning (Neh. v. 3—13; comp. Selden, De Jur. Nat. vi, 17, Hoffmann, Lex. s.v. "Usura"). Our Saviour denounced all extortion, and promulgated a new law of love and forbearance: "Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again." (Luke vi, 34.)

The practice of usury was severely censured by the ancient Church and strictly forbidden to the clergy. One law prohibited a usurer from ordination. Many of the ancient canons condemned it in unexpressed terms.

One of the canons of Nice says, "Forasmuch as many clergymen fear not God, offer usurious interest, and getting the Holy Scriptures (which speak of the right-

eous man as one that hath not given his money upon usury), have let forth their money upon usury, and taken the usual monthly increase, it seemed good to this great and holy synod that if any one, after this de-

cease, shall be found to take usury, or demand the prin-
cipal with half the increase of the whole, or shall invent any such methods for filthy lucre's sake, he shall be de-

grated from his order, and have his name struck out of the roll of the Church." The same practice is censured by the Apostolical Canons; the Council of Elberfeld; the first Council of the Church of Arles; the Council of Carthage; the Council of Laodicea and of Trullo. Usury was of various kinds; sometimes it was called centes-

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im, the hundredth part of the principal being paid every month. This was allowed by the civil law, but it was generally condemned by the Church. Another form of usury was called secuplum; that is, the whole and half as much more. This was condemned by a law of Justinian and reprobated by the Church. Other forms of lower interest were allowed, such as half or third of the centesimal interest. See Bingham, Excl. Antiq. p. 200—201, 1014, etc.

Section 2. The administration of usury in the sense of receiving a reasonable rate of interest for the use of money employed in merchandise belongs to a different category, and is nowhere forbidden; nor is it more contrary to the law of love than the plying of merchandise itself for the sake of gain. Hence it is referred to in New

Test., Scripture as a perfectly understood and allowable practice (Matt. xxi, 27; Luke xix, 23)—a practice which the Jews of all ages, from the time of the Exile, when they began to be in a manner driven to commerce for their support, have felt themselves at liberty to carry on. That it may be, and often has been, carried on by the Jews in a way that conflicts with the great principles of equity, there can be no doubt; but this belongs to the abuse, not to the use, of the liberty in question, and is to be condemned on commercial as well as moral grounds. Applied to Christian times, the spirit of the old enactments regarding usury finds its fulfilment in the frank and timely ministration of pecuniary help from those who can give it to persons on whom misfortune and poverty have fallen, and, as regards commercial transactions, in the maintenance of upright and honorable dealings.

The maximum rate of interest for the loan of money was first prohibited in England during the reign of Edward the Confessor; but that law is considered to have become obsolete, as in 1126 usury was forbidden only to the clergy, and in 1185 it was decreed by the Council that "such of the clergy as were usurers and hunters after worldly gain, and for the plunder and suppression of the laity, ought to be degraded." In 1199, the last year of the reign of Richard I, the rate of inter-

est for money was restricted to 10 per cent, which contin-

ued to be the market rate until the reign of Henry VIII. In 1811, Philip IV fixed the interest that might be exacted in the fairs of Champagne at 20 per cent. James I of Arragon, in 1242, fixed it at 18 per cent. In 1490 the rate of interest in Placentia was 40 per cent. Charles V fixed the rate of interest in his dominions at 12 per cent. In 1546 the rate in England was fixed at 10 per cent.; in 1624 it was reduced to 8; in 1651 to 6; and in 1811 it was fixed in all the United States in 6. By 3 and 4 William IV, c. 98, bills not having more than three months to run were exempted from the operation of the laws against usury, and by 1 Victoria, c. 80, the exemption was extended to bills payable at twelve months. By 2 and 3 Victoria, c. 57, it was enacted that if in no cases of collection or guarantee for loan or forbearance of money above £10 shall not be affected by the usury laws. Five per cent. is still left as the legal rate of interest for money, unless it shall appear that any different rate was agreed upon between the parties. In most of the United States a certain rate of six per cent. is a free from law, and penalties are imposed for exacting a higher rate. See Loan.

U'ṭa (Oirā; Vulg. Uba), a corrupt Greek form (1 Esdr. v, 80) of the Heb. name (Ezra ii, 45) Aḥkūs (q. v.).

Utambadhen, in Hindu mythology, is the eldest

son of king Suuayambu, the progenitor of the entire generation of men. He was married to Sunadli, by whose son Druwunan, who lived 6000 years after his birth, was a saint endowed by Vishnu with wisdom, and ruled the kingdom of his father through a period of twenty-six thousand years, and was finally trans-

planted into the polar star.

Utenheim, Christofor von, bishop of Basle in the era of the Reformation, and an unconscious agent in preparing the way for that change in his diocese, was born about 1450 of an ancient and noble family; and in time became a representative of the views of Gerson (q. v.). He was made a canon at Strasbourg, and after-

wards provost; became rector of the newly founded University of Basle, master, doctor of canon law, and, it is said, general of the Order of Cluniacensians. In A.D. 1510 he was made administrator of the diocese of Basle, and in 1502 bishop. He introduced an economi-

cal administration, which enabled him to liquidate the debts of his diocese, and in time to promote the interests of learning, but which, to some extent, offended his clergy, and caused the Council of Basle to suspect him of entertaining ambitious designs. Under this he lost his re-

covering rights over the town which his predecessors had alienated for money. This dispute ended eventually in the refusal on the part of the town to pay the bishop's penury, which formed the last evidence of episcopal authority in secular matters. In spiritual and ec-

clesiastical matters, Utenheim was the first bishop to recog-

nize himself on the side of reform. In obedience to the direc-

tions of the Council of Basle, he framed synodal statutes, and convened a synod, Oct. 28, 1503, which he addressed in words of earnest exhortation and warning, to the end that a purer life among the clergy might restore
the Church to respect among the laity, and might introduce a purer morality among the people. The statutes he had prepared were then adopted; the clergy promised to conform to them, and pledged themselves to hold two synods annually, at which reports should be rendered concerning their own conduct and the moral and religious state of the people, and measures for further improvement should be devised. This endeavor was nevertheless fruitless, because opposition and disobedience from his clergy soon appeared in measure too great annually to control; but it led to the inception of a new plan for reforming the diocese, which has given this bishop a noteworthy place among the forerunners of the Reformation. In 1512 he called Capito (q. v.) to become preacher in the cathedral, and three years afterwards Geolampus, neither of them representatives of rigid Romanism, and both destined soon to become leaders in the tendency away from Rome. Erasmus was also valued by the bishop, and invited (June 13, 1517) to make Basle his home; and when Luther began his work, Utenheim rejoiced in his boldness, and read his writings with avidity. So late as 1519 Capito wrote to Luther, and the very upright bishop had promised a refuge to the Reformer in case of need, which bishop was certainly none other than Utenheim. It soon became apparent, however, that Luther's work was causing material damage to the bishop and bishopric of Basle, and the prelate thereupon promulgated a decree demanding his removal and received a coadjutor in his office. A public and notorious violation of the fast on Palm-Sunday furnished him with a desired occasion to issue a mandate forbidding the public mention of Luther and threatening punishment for all further transgressions of the law of fasting. Erasmus responded to that mandate in a circular letter addressed to the bishop, which may have restrained the latter from extreme measures, but which, nevertheless, caused his own expulsion from the town soon after Easter, 1522. It is certain that Utenheim always remained accessible to the evangelicals; but, on the other hand, he advised the Church of Zurich not to risk the second disputation set down for September, 1528, and joined the association of German bishops for giving effect to the Edict of Worms. He retained the friendship of Erasmus to the last, and permitted the latter to express his views respecting the Church very frankly. With age, ill-health, and anxiety, he retired in 1524 to Brunntut. In February, 1527, he asked to be released from his official duties, and died March 16 of that year. See Sudanas, Basilea Sacra, etc. (Brunntut, 1668); Oehl, Gesch. d. Stadt Basel, ch. iv; Erasmus, Vitaeos, Th. Moro, etc.; Scultetus, Annales ad Christianam Tempest. Lib. iv; Witschke, Wurmesen, Basler Chronik, p. 564; Letters of Herrn. Busch and Glareau to Zwingli (ed. Schuler and Schulthess), vii, i, 195-197; Banke, Deutsche Gesch. im Zeitalter d. Reformation, ii, 518; Herzog, Leben Dekolanpfoels (3, 9 sq.); Beiträge zur Gesch. Basels (1889), Anal. and Encyclopaedia, etc.; also Tonjola, Basilea und Liturgie. Diction. Appendix, p. 206.

Utgard, in Norse mythology, is the realm of Utgard, lying at the end of the world, and the land of giants and magicians. It became known from Thor's journey to Utgard.

U'ṭhāl (Oits?), the Greek form (1 Esdr. viii, 40) of the Heb. name (Ezra viii, 14) Uṭhāl (q. v.).

Utilitarianism, a term first applied to the doctrine of utility (q. v.) by John Stuart Mill, and adopted by very many since that time. The term utility was first employed to distinguish the doctrine by Jeremy Bentham. See Mill, Utilitarianism.

Utility, in ethico-philosophical terminology, is the doctrine that actions are right because they are useful or tend to promote happiness. It is thus defined by Mill (Utilitarianism, p. 9): "The creed which accepts as the foundation of morals utility, or the greatest happiness principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure and the absence of pain: by unhappiness, pain and the privation of pleasure." The fundamental objection to the doctrine is thus stated by Dr. Reid (Active Powers, essay v, ch. v.): "Agreeableness and utility are not moral conceptions, nor have they any regard with mankind; that a man does, merely because it is agreeable, is not virtue." See Fleming and Krauth, Vocab. of Philos. s. v.

Utno, Leonardo Da, an Italian Dominican, rector of a gymnasium at Bologna, chaplain to Eugene IV, and provincial of his order for Lombardy, flourished in A.D. 1444. His works consist of two series of sermons and two translations of Loci Communes Predicatores and De Legibus. See Mosheim, Church Hist. bk. iii., cent. x., pt. ii., ch. ii.

Utraquists, a name at first given to all those members of the Western Church in the 14th century who contended for the administration of the eucharist to the laity sub utraque specie, i.e. in both kinds. The name was applied especially to the Calixtines (q. v.) in the 13th century. See Fisher, Hist. of the Ref. p. 178 sq. See TAIBORUS.

Utrecht, Peace of. Utrecht is a city of the Netherlands, capital of the province of the same name, and noted for the treaties which were signed there to close the war of the Spanish Succession. The preliminary terms of the treaty between Great Britain and France were signed Oct. 8, 1711. A congress was opened at Utrecht Jan. 12, 1712. Arrangements between the two powers were completed in August of the same year. Agreement was also reached with Holland, Portugal, Prussia, and Savoy soon afterwards. Each of the contracting parties treated in its own name, and hence there were as many as nine different treaties signed April 11, 1713. Many changes were made in the possessions of the powers named, and Protestantism made substantial gain on the continent of Europe.

Utug, in Chaldean mythology, is the generic name of the inferior and malevolent spirits properly called demons. They are said to inhabit the desert and to cause diseases of the forehead. See Lenormant, Chaldean Magic, p. 88.

Uua, in Egyptian mythology, is the name of the bark or vessel in which the image of the deity Ra (the sun) was carried by the priests. See Lenormant, Chaldean Magic, p. 88.

Uwennon, COUNCIL OF (Concilium Uniosoricon), was held in 378, under Jaroslav, archbishop of Gnesen. Several statutes were drawn up for the reform, and for the discipline of the clergy, and a subsidy granted by the clergy towards the expenses of the war against the Turks. See Main, Concil. xi., 2048.

Uyenbogaert (Uytengobar, Wytengobaard), HANS, one of the most prominent and influential adherents of Arminius, after the death of that scholar a leader of the Remonstrants—an independent and earnest and yet a moderate and considerate man, ever standing a firm and upright character, and inces-
santly engaged in promoting peace among the parties of Protestantism—was regarded as the ablest and most distinguished preacher of his time among the Remonstrants. He was to avoid, as far as possible, the application of scholastic forms of reasoning and his discourses directly on the Scriptures. He was born at Utrecht in 1557, studied at Geneva under Beza, and became pastor in his native town in 1584. From this post he was dismissed in 1589, because of the moderate views he then respecting the already controverted doctrine of predestination. In 1590 he was called to the Hague, where he became chaplain to the court of the prince of Orange and tutor to his son, and acquired great reputation and influence. He united with Arminius in petitioning the States-General to convocate a synod at which the Anabaptists might defend and view against the charges continually urged against them by the Gomarists. An interview between Arminius and Gomarus was the only result of this effort, and the dispute was afterwards continued without any relaxation of its bitterness. Uytenbogaert carried himself with dignity throughout. He delivered an address before the States, in which he set before them the rights and duties they were bound to observe. He showed the inadmissibility of compulsory support of a symbol, demonstrated that the clergy itself had occasioned the troubles in the Church, and that its object was to enforce the principles of the synod of Dort. He deplored the abuse of spiritual powers. He demanded that the States should examine the questions in dispute themselves and bring them to a conclusion; that in the event of a synod being convened no decisions should be reached before the opposing party should have had opportunity to be heard; and, finally, that if fraternity between factions could not be attained, mutual toleration at least should be insured. After the death of Arminius, in 1609, Uytenbogaert was associated with Episcopius in the leadership of his party and in the Remonstrance through which they presented their doctrinal system to the view of the States of Holland and West Friesland (1610). He accompanied an embassy to Paris as its chaplain about this time, and in the following year participated with Episcopius and others in a colloquy with their opponents at the Hague in the vain hope of securing peace. In 1616, Henry Roseus entered legal complaint against him on account of a particular exposition given by him of the first points of the Remonstrance. In 1619 he presided over a Remonstrant synod at Walwyc, which fact intensified the hostility to which he was exposed. He thereupon retired to Antwerp until 1622, during which time sentence of banishment and confiscation of property was pronounced against him and against his son, Joost, in France. In 1626 he came back to Rotterdam and lived in secrecy, endeavoring to secure a revocation of his sentence and aiding with counsel and act in the measures of his party. His goods were restored to him in 1629, and in 1631 he was permitted to be present during public worship at the Hague. He was even allowed to preach a few times, but his enemies succeeded in compelling him to finally desist from exercising the functions of the ministry. He died Sept. 24, 1644. His writings are chiefly in the Dutch language. Among them are a Church History (Rotterdam, 1646); a treatise De Auctoritate Magistratus in Ecclesia (ibid. 1647); and a translation of the Confessio sive Declarationis Sententiae Pastorum. See Schröckh, Christl. Kirchengesch., seit d. Reform, (Leips. 1806), v. 226-276, and the literature there given; also Gieseler, Kirchengesch. (Bonn. 1852), iii, 21, 33; Herzog, Real-Encyklop. s. v. Uytechage, Conrad Cornelis, a Dutch scholar of the 17th century, is the author of several, of which the most important are: De Eruditione Antiquiorum (Amsterdam 1679); Quaestiones de Antiquioribus Rerum (Amsterdam 1694); De Sacra Scriptura S. Scripturarumque Robiniarum ab Xoou Punicis (ibid. 1680);—Artificium Investigand. pudd. Hebr. Hbr. Brevis, Precepta Comprehensionis Exemplique Illustratum et Compend. de Studio Routh, etc. (ibid. 1682)—Artificium Computerum, etc. (Rostock 1684); Derivatione Absolutis (ibid. ed.);—Explicatio R. Moses Matinomidae super Patrum, s. Seniorum Judaeorum. Sententiae complect, VIII Capita, ubi Pracerta Multa, cum in Theologia tum Philosophica doctrinam Explicantur (ibid. 1685). All these writings are now scarce. See Franks, Bibl. Jud. iii, 460; Steinmeier, Billedg. Handb. s. v. Muller, "Revue P. M. V. C. et Cat., ou Catalogue of Hebrew and Jewish Works (Amst. 1686), p. 327. (B. P.) Uz (Hebr. עַשׁ, "wooded," the name of three men, and also of a region. 1. (Sept. 09, v. r. 09, Vulg. Us or Huz.) First named of the four sons of Aram (Gen. x. 23), and grandson of Sem (1 Chron. i. 17, where the lineage is condensed). B. C. post 2500. 2. (Sept. 09, Vulg. Huz, A. V. "Huz.") The eldest of the eight sons of Nahor by Milcah (Gen. xxii. 21). B. C. cir. 2000. 3. (Sept. 09, Vulg. Huz). First named of the two sons of Dishan the Horite chieftain (Gen. xxxvi. 28; 1 Chron. i. 42). B. C. post 1950. 4. The Land of Uz was the country in which Job lived (Job i. 1; xxvii. 2, 11, 27; and xxviii. 2, 11, 27). As the geographical statements of the book of Genesis are undoubtedly ethnological, and in many instances also geographical, it may fairly be surmised that the coincidence of names in the above cases is not accidental, but points to a fusion of various branches of the Semitic race in a certain locality. This surmise is confirmed by the circumstance that other connecting-links may be discovered between the same branches. For instance, Nos. 1 and 2 have in common the names Aram (comp. Gen. x. 23; xxii. 21) and Masach as a geographical (design in connection with the former (1 Chron. xix. 6), and a personal name in connection with the latter (Gen. xxiii. 24). Nos. 2 and 4 have in common the names Buz and Buzite (ver. 21; Job xxxii. 22), Cheseb and Chadash (Gen. xxii. 22; Job i. 17, A. V. "Chaldeans"), Shuaah, a nephew of Nahor, and Shuheh (Gen. xxv. 2; Job ii. 11), and Kedem, as the country where abra- ham sojourned; together with his other children by Keturah, and also as the country where Job lived (Gen. xxvi. 6; Job i. 3). Nos. 3 and 4, again, have in common Eliphaz (Gen. xxxvi. 10; Job ii. 11), and Teman and Temanite (Gen. xxxvi. 11; Job ii. 11). The ethnolog- ical fact embodied in the above coincidences of names makes Job, as it appears in the light branches of the Ara- maic family, being both more ancient and occupying a more northerly position than the others, coalesced with branches of the later Abrahams, holding a somewhat central position in Mesopotamia and Palestine, and again with branches of the still later Edomites of the south, after they had become a distinct race from the Abra- hamids. This conclusion would receive confirmation if the geographical position of Uz, as described in the book of Job, harmonized with the probability of such an amalgamation. As far as we can gather, it lay either south or east-south of Palestine (Job i. 3) [see BENZ-KE- DEM], adjacent to the Sabaeans and the Chaldeans (Job i. 15, 17), consequently northward of the Southern Ar- abians, and westward of the Euphrates; and, lastly, ad- jacent to the Edomites of Mount Seir, who at one period occupied Uz, probably as conquerors (Lam. iv. 21), and whose troglodytis habits are probably described in Job xxv. 18, 19. The assimilation of the Edomites, which is to be deduced from the native lands of Job's friends, Eli- phaz the Temanite being an Idumean, Elihu the Buzite being probably a neighbor of the Chaldeans, for Buz and Chesed were brothers (Gen. xxii. 21, 22), and Biledah the Shuhite being one of the Bene-Keled, whether Zopher is to be regarded as a distinct branch in the tribe of Judah (Josh. xv. 41) may be regarded as.
problematical: if he were, the conclusion would be further established. From the above data we infer that the land of Uz corresponds to the Arabia Deserta of classical geography, at all events to so much of it as lies north of the 30th parallel of latitude. This district has in it the desert, Edom, and Moab; and is dotted over with towns which roam from the borders of Palestine to the Euphrates, and northward to the confines of Syria. See Job.

"The land of Uz" is mentioned only in two other passages of Scripture. Jeremiah in one passage (xxv, 20; Sept. Οξον.; Vulg. Aulis) groups it with Egypt, Philistia, Edom, and Moab; and is placed by some to the north, on the borders of Edom, or to afford that some of the Edomites in his days inhabited Uz (Lam. iv, 21; Oξον., Hase.). These various statements show that Uz was closely connected with Edom, and thus in general corroborate the above position. See IDEUMBA.

As to later opinions, Josephus says that Uz founded Trachonitis and Damascus (Ant. i, 6, 4). The former province lies in Bashan, and extends as far south as Bostra. It may have formed part of the land of Uz. Jerome appears to identify Uz with Damascus and Trachonitis, following Josephus (Quast. in Gen. x, 25; c. c. v, 3, 5). Bechtel makes "Uz" synonymous with the name of two of the places of the desert, confounding the Arabic Ghutah with the Heb. יָעֹשֶׁה, words which are altogether dissimilar; 2. The region of Aulis, named from Uz, the son of Nahor (Gen. xxii, 21); 3. Uz of Edom, the land of the patriarch Job (Op. v, 88). There seems to be no sufficient authority for this threefold division. The general opinion of Biblical geographers of the present day is that Uz" is the Hebrew equivalent of the term נאש (Na'ah)."
UZZAH

Isaiah (xxxii, 14), asserts that a palace was situated in the Tyropoion valley at the foot of the Temple mount, and that this was in all probability the palace of Shimea and the site of the Garden of Uzzah! See UZZAH.

Uz'zah (Heb. Uzzah', יְצֹא, strength, i. q. Uzza), which in a few passages stands instead of it; Sept. 'Oz' (and so Josephus) v. t. 'Azzā; Vulg. Ozia, the name of two Hebrews.

1. A Merarite Levite, son of Shimei (q.v. and father of Shimea (1 Chron. vi. 29 [Heb. 14]; A. V. “Uzza”). B.C. ante 1045. For a refutation of some arbitrary hypotheses of interpreters on this genealogy, see Keil ad loc.

2. One of the sons of Abinadab, in whose house at Kirjath-jearim the ark rested for twenty years. In 2 Sam. (vi, 9 in the A. V.; and in verses 6, 7, 8 in the Heb. also) he is invariably called “Uzzah”; but in 1 Chron. (xiii, 7, 9, 11) as invariably “Uzza.” The eldest son of Abinadab (1 Sam. vii, 1) seems to have been Eleazar, who was consecrated to look after the ark. Uzzah, probably, was the second, and Ahio (q.v.) the third. The latter two accompanied its removal when David first brought it to Jerusalem. (1 Chron. 15. 10-12.) Ahio apparently went before the cart—the new cart (1 Chron. xiii, 7)—on which the ark was placed, and Uzzah walked by its side. The procession, with all manner of music, advanced as far as a spot variously called “the threshing-floor” (ver. 9); “the threshing-floor of Caleb” (I Chron. vi, 41); “the threshing-floor of Na- chon” (2 Sam. vi, 6, Sept. “Nachor.”) At this point—perhaps slipping over the smooth rock—the oxen (Sept. “the calf”) stumbled (Sept. “overturned the ark”). Uzzah caught it to prevent its falling. He died immediately by the side of the ark. His death, by whatever means it was accomplished, was so sudden and awful that, in the sacred language of the Old Test., it is ascribed directly to the divine anger. “The anger of the Lord was kindled against Uzzah, and God smote him there.” “For his error,” בַּפּוּלָה יִכְנָה, adds the Hebrew text, “because he put his hand to the ark” (1 Chron. xiii, 10). Josephus (Ant, vii, 2, 4) makes the sin to be because he touched the ark not being a priest (see below). But the narrative seems to imply that there was a rough, hasty handling of the sacred censer. The event produced a deep sensation. David, with a mixture of awe and resentment, was afraid to carry the ark farther; and the place, apparently changing its ancient name [see UZZAZ, GARDEN OF], was henceforth called “Perez-Uzzaz.” The “hated,” “abhorred,” “detested” name of Uzzaz (2 Sam. vi, 8; 1 Chron. xiii, 11). See David.

Josephus distinctly says that Uzzaz was of a Levitical family (Ant, vi, 1, 4). It was because Abinadab, his father, was a Levite, no doubt, that the ark was taken into his house at Kirjath-jearim;—as it was afterwards taken into the house of Obed-edom, the Gittite, for the same reason. Nor can it be very well understood how, if Abinadab was not a Levite, his son Eleazar should have been consecrated to take charge of the ark (1 Sam. vii, 2). It is possible that Abinadab (Sept. ‘Aμανάδας, Josephus, Ἀμανάδας) was Connunander of Uzzaz, and so one of the chiefs of the Levites appointed by David to bring up the ark from the house of Obed-edom to Jerusalem. It is most reasonable to suppose that the person who had entertained the ark at Kirjath-jearim should have the honor of attending its coming-up in a pious and prosperous manner to Jerusalem; and Amminadab was a son of Uzzaz, and therefore of the family of Kohath, who were the persons appointed to bear the ark (vi, 18; Numb. iv, 15). But they were forbidden to touch the ark. It was only a priest of Aaron’s family, i.e. of the high-priest’s family, that was allowed to touch the ark (ver. 5, 15). The sin of Uzzaz, therefore, was not, as commonly represented, that of a layman or an unordained person presuming to encroach upon the office of the ministry, but, if an irregularity at all in this respect, the sin of those who, being ministers, dare to arrogate to themselves powers and prerogatives which belong only to higher officers.—Fairbairn. The whole proceeding was very disorderly, and contrary to the distinct and far from unmeaning regulations of the law, which prescribed that the ark should be carried on the shoulders of the Levites (Exod. xxv, 14), whereas here it was carried on the shoulders drawn by oxen. The ark ought to have been enveloped in its coverings, and thus wholly concealed before the Levites approached it; but it does not appear that any priest took part in the matter, and it would seem as if the ark was brought forth, exposed to the common gaze, in the same manner in which it had been brought back by the Philistines (1 Sam. vi, 18-19). It was the duty of Uzzaz, as a Levite, to have been acquainted with the proper course of proceeding; he was therefore the person justly accountable for the neglect, and the judgment upon him seems to have been the most effectual course of insuring attention to the proper course of proceeding, and of checking the growing disposition to treat the holy mysteries with undue familiarity. That it had this effect is expressly stated in 1 Chron. xv, 2, 13. See Ark.

Uz'zaz-sher'ah (Heb. Uzaz’ Sher’ah, עֶזֶזֶשֶׁרָה, ear [i. e. point] of Sherah; Sept. Ἱούδας, Vulg. Oesovera), a place in the vicinity of Bethhoron, founded or rebuilt by Sherah (q.v.), an Ephraimite (1 Chron. vii, 24). The name appears to indicate some salient feature of the surface or position. It has been thought to correspond with the present Beth Sala, which is shown in the maps of Van de Velde and Tobler as on the northern side of the Wady Suleiman, about three miles south-west of Beitur el-Tahta. It is mentioned by Robinson (in the lists in Appendix to vol. iii of Bibl. Res. [1st ed.], p. 120), and also by Tobler (Dritte Wanderung, p. 188). It is doubtful, however, if the boundary of Ephraim ever extended so far south, and hence perhaps we should prefer Beit Sherah, a village with two fountains in Wady Budrus, two and a half miles east of Beitur el-Fokha; or if both these identifications fail, possibly the modern village Saffa, in Wady Budrus, about one mile north-west of Beitur el-Tahta (Robinson, Bibl. Res. ii, 250).

Uz'zi (Heb. Ozzi, עֶזֶיזְיָ, strong [or my strength, or contr. for Uzziah]; Sept. Ozias, with occasional v. rr.; Vulg. Ozias or Azi, the name of six Hebrews.

1. First named of the six sons of Toi son of Iosech (1 Chron. vi, 5, 6, 51; Ezra vii, 4). B.C. cir. 1400. Josephus in one passage (Ant. v, 11, 6) gives his name and position correctly ("Ozias, Ozias"); but in another (Ant. viii, 1, 3) he calls either him or his son Joatham (Ἰωακίμος).

2. Second named of the five sons of Bela son of Benjamin, and, like the preceding one, chief warrior (1 Chron. vii, 7). B.C. post 1574.

3. A high-priest, son of Bukki and father of Zerahiah (1 Chron. vi, 5, 6, 51; Ezra vii, 4). B.C. cir. 1400. Josephus in one passage (Ant. v, 11, 6) gives his name and position correctly ("Ozias, Ozias"); but in another (Ant, viii, 1, 3) he calls either him or his son Joatham (Ἰωακίμος).

4. Son of Michri and father of Eleah among the ancestors of the Benjamite family in Jerusalem when the Exile (1 Chron. ix, 8). B.C. ante 536.

5. Son of Bani, chief of the Levites at Jerusalem after the Captivity (Neh. xi, 22). B.C. 586.

6. A priest, head of the "course" of Jedidiah in the time of the high-priest Joakim (Neh. xii, 19). B.C. cir. 600. He was probably the same with one of the priests who sang at the consecration of the new walls of Jerusalem (ver. 42).

Uzzi'ah (Heb. Ozziya', עֶזֶזֶיָּ, prob. for Uzziah [q. v.]; Sept. Ozias; Vulg. Ozias), one of David’s subordinate warriors, called an "Asherathite" (q. v.), probably as having come from Ashtarah beyond the Jordan. B.C. 1055. See David.
UZZI (Heb. Uzzizah, וצעי, strength of Jehovah [but in the prolonged form Uzzizya'ḥu, וצעי אח], except in 2 Kings xv, 18, 30; 1 Chron. vi, 24; Ezra x, 21; Neh. xi, 4; Hos. i, 1; Amos i, 1; Zech. xiv, 5; Sept. usually Οζαίας, but with many v. r.; Vulg. Osias or Azias), the name of five Hebrews. See also Uzzia.

2. Uzziah, son of Hilkiah, father of Shaul among Samuel's ancestors (1 Chron. vi, 24 [Heb. 19]). B.C. cir. 1515. He is apparently the same with Azariah (q. v.) the son of Joel and father of Zephaniah in the parallel list (ver. 36).


3. The tenth king of the separate kingdom of Judah, B.C. 808-756. Like No. 1 above, he is sometimes called Azariah (q. v.). By Josephus (Ant. ix, 10, 3 sq.), and in the New Test. (Matt. i, 8, 9), the name occurs in the same Greek form as in the Sept. (Οζαίας). The date of the beginning of Uzziah's reign (2 Kings xv, 1) in the twenty-seventh year of Jeroboam II is reconciled by Usher and others with the statement that Uzziah's father, Amaziah, whose whole reign was twenty-nine years only, came to the throne in the second year of Joash (xiv, 1); and by the supposition that Jeroboam's reign was reckoned from the consecration of the men of the tribe of Levi mentioned in Scripture, on his association with his father, Joash, during the Syrian war, B.C. 835. Keil, after Capellus and Grotius, more violently supposes that the number 12 is an error of the Hebrew copyists for 22, 32, or 23, so that instead of twenty-seven of Jeroboam we ought to read thirteen, fourteenth, etc.

After the murder of Amaziah, his son Uzziah was chosen by the people to occupy the vacant throne, at the age of sixteen; and for the greater part of his reign of fifty-two years he lived in the fear of God, and showed himself a wise, active, and pious ruler. He began his reign by a successful expedition against his father's enemies the Edomites, who had revolted from Judah in Jehoram's time, eighty years before, and penetrated as far as the head of the Gulf of Akaba, where he took the important place of Elath, fortified it, and probably established it as a mart for foreign commerce, which Jehoshaphat had failed to do. This success is recorded in 2 Kings (xiv, 22), but from 2 Chron. (xxvi, 1, etc.) we learn much more. Uzziah waged other victorious wars in the South, especially against the Meunim (q. v.), or people of Maan, and the Arabs of Gurbal. A fortified town named Maan still exists in Arabia Petraea, south of the Dead Sea. The situation of Gurbal (q. v.), to be found on the conjectural map of the region (see Elegant, Geol. i, 321.) Such enemies would hardly maintain a long resistance after the defeat of so formidable a tribe as the Edomites. Towards the west, Uzziah fought with equal success against the Philistines, levelled to the ground the walls of Gath, Jabineth, and Asdod, and founded new fortified cities in the Philistine territory. Nor was he less vigorous in defensive than offensive operations. He strengthened the walls of Jerusalem at their weakest points, furnished them with formidable engines of war, and equipped an army of 307,500 men with the best inventions of military art. He was also a great patron of agriculture, dug wells, built towers in the wilderness for the protection of the flocks, and cultivated rich vineyards and arable land on his own account. He never deserted the worship of the true God, and was much influenced by Zechariah, a prophet who is only mentioned in connexion with Zedekiah (2 Chron. xxxvi, 20); for, as he probably died before Uzziah, he is thought not to have been the same as the Zechariah of Isa. vii, 2. So the southern kingdom was raised to a condition of prosperity which it had not known since the death of Solomon; and as the power of Israel was gradually falling away in the last years of the kingdom, that of Judah extended itself over the Ammonites and Moabites, and other tribes beyond Jordan, from whom Uzziah exacted tribute. See 2 Chron. xxvi, 8, and Isa. xxi, 1-5, from which it would appear that the annual tribute of sheep (2 Kings iii, 4) was revived either during this reign or soon after.

The reign of Uzziah was prosperous from first to last. He began with the temple, which was less prolix than earlier structures, and was intended for the usual purposes, and not for the exhibition of novelty, a disease which, according to Gerlach (ad loc.), is often brought out by violent excitement. In 2 Kings xv, 5 we are merely told that "the Lord smote the king, so that he was a leper unto the day of his death, and dwelt in a several house," but his preservation of the priestly office is not specified. This calamity compelled Uzziah to reside outside the city, so that the kingdom was administered till his death by his son Jotham as regent. Uzziah was buried "with his fathers," yet apparently not actually in the royal sepulchres (2 Chron. xxvi, 25). During his reign an earthquake (q. v.) occurred, which, though not mentioned in the historical books, was apparently very serious in its consequences, for it is alluded to as a chronicological epoch by Amos (i, 1), and mentioned in Zech. xiv, 5 as a convulsion from which the people "fled." Josephus (Ant. ix, 10, 4) comments on Uzziah's sacrilegious attempt to offer incense, and this is likely, as it agrees with other chronological data. See AMOS.

The first six chapters of Isaiah's prophecies belong to this reign, and we are told (2 Chron. xxvi, 22) that a full account of it was written by that prophet. Some notices of the state of Judah at this time may also be obtained from the contemporary prophets Hosea and Amos, though both of these labored more particularly in Israel. We gather from their writings (Hos. iv, 15; vi, 11; Amos vi, 1), as well as from the early chapters of Isaiah, that though the condition of the southern kingdom was gloomy, yet there was no despair, and that of the northern, yet that it was by no means free from the vices which are apt to accompany wealth and prosperity. At the same time, Hosea conceives bright hopes of the blessings which were to arise from it; and though doubtless these hopes pointed to something far higher than the brilliancy of Uzziah's administration, and though the return of the Israelites to "David their king" can only be adequately explained of Christ's kingdom, yet the prophet, in contemplating the condition of Judah at this time, was plainly cheered by the thought that there God was really honored, and his worship visibly maintained, and that therefore with it was bound up every hope that his promises to his people would at last be fulfilled (Hos. i, 7; iii, 3). It is to be observed, with reference to the general character of Uzziah's reign, that the writer of the second book of Chronicles distinctly states that his lawsless attempt to burn incense was the only exception to the excellence of his administration (2 Chron. xxvii, 2). See JUDAH, KINGDOM OF.

4. Son of Zechariah and father of Athaiah, the last a descendant of Perez the son of Judah resident in Jerusalem after the Exile (Neh. xi, 4). B.C. ante 506.

5. A priest of the "sons" of Harim who returned with his Genitive wife married after the return from Babylon (Ezra x, 21). B.C. 458.

Uzziel [some Uzziel] (Heb. Uzziziel, וצעי אל, strength is God, or perhaps simply strength of God — Uzzizya'ḥu, וצעי אח, except in 2 Kings xv, 1; Sept. Οζαίας or Οζαίλα, with some v. r.; Vulg. Osias, Osias), the name of six Hebrews.

1. Third named of the five sons of Bela son of Benjamin, heads of valliant families (1 Chron. vii, 7). B.C. post 1874.

2. First named of the four sons of Kohath (Exod. vi, 18; 1 Chron. vi, 2); also father of four sons (Exod. vi, 22; 1 Chron. xxii, 12, 20; xxiv, 24), and uncle of Aaron (Lev. x, 4). B.C. ante 1658. His descendants...
were called after him (Num. iii, 19, 27; 1 Chron. xxvi, 23), Elizahian being their chief in Moses' time (Num. iii, 30), and Amminadab in David's (1 Chron. xv, 10).

3. Third named of the fourteen "sons" of Heman appointed by David as Levitical musicians (1 Chron. xxv, 4) was the same with Azarel (q. v.) the head of the eleventh band of orchestral performers (ver. 18).

4. Second named of the two sons of Jeduthun among the Levites, who, in the days of King Hezekiah, took an active part in cleansing and sanctifying the Temple after all the contaminations introduced by Ahaz (2 Chron. xxix, 14). B.C. 726.

5. Last named of the four "sons" of Iabhi, Simeonitis chiefstains who, after the successful expedition of the

tribe to the valley of Gedor, went at the head of five hundred men, in the days of Hezekiah, to Mount Seir, and smote the remnant of the Amalekites who had survived the previous slaughter of Saul and David, and took possession of their country, and dwelt there "unto this day" (1 Chron. iv, 42). B.C. 726.

6. A "son of Hashabiah, the goldsmiths," who repaired part of the walls of Jerusalem after the Captivity (Neh. iii, 8). B.C. 446.

Uzziel'ite (Heb. Uzzı'ēl, "bawm", with the art., a patronymic; Sept. Οσιαλίτης; Vulg. Osidetis or Osieiti- ter), the family designation (Num. iii, 27; 1 Chron. xxvi, 23) of the descendants of Uzziel (q. v.) the Levite. In David's time they numbered 112 adult males (xv, 10).

V.

Vакant See, the territory under the control of a bishop which has become vacant by the death or cessation of the episcopal head. In the ancient African Church it was one of the chief parts of the metropolitan province of ecclesia (q. v.), who was required to fill the vacancy within one year or give place to another. But by the 25th canon of the General Council of Chalcedon (q. v.) the metropolitan was required to fill the vacant see within three months, if possible, under pain of ecclesiastical censure. He was deposed upon the refusal to care for these sees during the vacancy, but the Council of Chalcedon provided that the revenues should be cared for by the acacronomus, or steward of the Church. See Bingham, Christ. Antiq. bk. ii, ch. xi; xv; xvi.

Vакантные Субботы, in liturgical phrase, are the four Sundays after Ember weeks (q. v.) which have no previous observance in the period of ordination on the previous night: the Sunday between Christmas and Jan. 1, because preoccupied with another office; and the fourth Sunday in Advent, because the pope gave himself to almsgiving, as on Vакантный Суббота, the day before Palm-Sunday.

Vакантиvъ (Grecized βασιλικος) is a name applied to wandering clergymen, in ancient times, who deserted their own churches and would fix on no other, but wandered about from place to place. Such persons, having neither letters dismission nor letters commendatory, and to be suspected either as deserters or as persons guilty of some misdemeanor who fled from ecclesiastical censure, were not allowed by the laws of the Church to be admitted either to ecclesiastical or lay communion. So strict were the laws of the ancient Church in reference to the inferior clergy that they might not, upon any account, remove from the Church to which they were first appointed without the consent of the bishop who ordained them. See Bingham, Christ. Antiq. bk. vi, ch. iv. See Vаканты.

Vacation, in clerical phrase, is the time from the death, resignation, or removal in any other way, of a bishop or other ecclesiastical officer, until the office is filled by another person; also the season of rest given to a minister during some part of the year.

VACATION OF A BENEFICE is the act of making vacant a rectory, vicarage, or other ecclesiastical benefice by the death, resignation, or deprivation of its legal holder.

VACATION OF A BISHOPRIC. See Vакантныe Секс.

Vaccaro, Andrea, an Italian painter who was born at Naples in 1598. He studied with Masimo Stanzioni, after whose death he was considered the ablest artist of the Neapolitan school, and was without a rival until the return of Luca Giordano from Rome with a new style. In the contest for the large altar-piece in the new church of Santa Maria dei Pianti, representing the Virgin liberating the city from pestilence, Vaccaro was successful. But Giordano soon carried all before him in art, and Vaccaro, attempting to compete with him in fresco, which he had not studied in his youth, lost his reputation. One of his best works is a Holy Family, at Naples. He died at Naples in 1670. See Spooner, Bibl. Hist. of the Fine Arts, s. v.

Vaccaro, Domenico Antonio, an Italian sculptor and architect, born at Naples in 1680. After receiving a good education he studied architecture, and attained considerable eminence. His principal works are, at Naples, the church called Di Monte Calvino, the Teatro Nuovo, the Church of San Michele Arcangelo, and other buildings; in other parts of Italy, the Tarsia Palace, at Portici; the Church of San Giovanni, at Capua, and others. See Spooner, Bibl. Hist. of the Fine Arts, s. v.

Vaccari (Lat. vacco, "a cow"), an old monastic term for a cowherd.

Vach (Sanskrit, speech), another name of Svarvasatii (q. v.), the wife, or female energy, of the Hindo god Brahma.

Vachaspati (Sanskrit, vach, "speech," and pati, "lord"), in Hindo mythology, is one of the usual names of Vrthaspati (q. v.), the director of the gods.

Vachery, a term frequently found in monastic inventories and domestic MSS, denoting a pen or enclosure for sheep.

Vacuna, in ancient Indian mythology, was a goddess of agriculture, who was worshipped after harvesting time, and was honored by rest.

Vade-mecum (Lat. vade, "go," and mecum, "with me"), a book of prayers which a person carries with him as a constant companion.

Vaeck, Alardus, a Lutheran theologian of the 17th century, is the author of Tractatus de Principio Prime Theologiae Jansenisticae:—De Judicis Controversiarum:—Contro Pontificis de Reduenda Unione Ecclesiastic. See Jöcher, Allgemeine Gelehrten-Lehren, s. v. (B. P.)

Vaga, Piriino del, an Italian artist, was born at a small village near Florence in 1500. His true name was Pietro Buonaccorsi, but he was called by the above name after Del Vaga, one of his instructors, who led him to Rome, and introduced him into the school of Raphael. At an early age he was employed to assist in the decorations of the Vatican (q. v.), executing a number of the finest frescos from the designs of Raphael. One of the earliest works of his own design and execution was the Creation of Eve, in the Church of San Marcello, which Lanzi pronounces a "most finished performance." He fled from Italy at the sacking of Rome by the Spaniards in 1527, and in 1528 arrived, in a state of distress, at Genoa, where he was employed by prince Doria in decorating his magnificent palace. It was here that he achieved his greatest distinction. He executed many works in Lucca, Pisa, Genoa, and elsewhere. Late in life he returned to Rome, where he was much employed.
by the pope, Paul III, who gave him an annuity of three hundred ducats. About 1548 he undertook the direction of the paintings for the Sala Regia [see VATICAN], but before the completion of this work he died, in 1547. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Vagantes (Clerici), or Vagi. This title was, in the language of the ancient canon law, applied to clerics who were not employed in and supported by a definite office in the Church. Such "scephantalos," wandering clerics were at times very numerous, especially in countries which were not fully converted to Christianity. It was not always possible to assign a definite parish to the missionary who was sent forth to labor among the heathen population. Such Vagantes were found also in Christian lands. Sometimes they were persons ordained in order to do missionary work whom persecution or fear had compelled to return; and often they were impostors who had fraudulently secured ordination at the hands of some careless prelate. This class of persons was always disposed to traffic with its ministerial functions, not only in the way of assisting regularly indoctored clerics in their work, for pay, but also, and much more frequently, by accepting service as chaplains in the retinue of nobles, and stooping to the performance of the most menial and degrading offices. Such clerics, though they issued in church, in occasional instances, as early as the 4th and 5th centuries. The Council of Chalcedon positively prohibited the ordinatio absoluta s. voca (can. 6, χωρίωνοι συνοίκοις), and the older canons enforced the principle "Ne quis vaga ordinetur." Complaints against the Vagantes became especially numerous in the Carolingian period, and were often renewed. See the Capitulaties of 789 and 794 by Charlemagne, and comp. Concil. Mogunt. An. 847, and C. Ticenense, An. 850, in Mansi, Concil. xiv. 906, 398; Agobard of Lyons, De Prietetio et Judaeo Sinodatis; and Gelas. of Freising (Gotthelf Aschelein, iv. 25, Gesch. des Reichsorders, Lib. de Corsarum Eccles. in Baluz, Miscell. v. 89 sq.); and Tractat. adv. Simoniacos, in Martene and Durand, Thes. Nov., neced. v. 1459 sq. Bishops in the Church of Rome are forbidden to confer superior orders on a cleric who has no definite titulus beneficio, on penalty of his coming personally responsible for his support (c. 4 et 16, x. De Proph. et Dign., iii, 5; Conc. Trid. SS. xxiii, c. 23, De Ref.). The Vagantes may now be considered as having ceased to exist in that Church. See Bingham, Orig. Ecc. li. 387 sqq.; Planeck, Gesch. d. christl. Geisteslebens, s. v. Bresl., 1904 sqq.; Neander, Christ Hist. vol. ii.; Du Cloque, Glossae Med. et Inf. Latinit., vi, 1892; Herzog, Real-Enzyklop. s. v. See VACANTIVIL.

Vagnocci, Francois, an Italian painter, was a native of Assisi, where he flourished in the first part of the 16th century. There are some of his works in the churches of that city, which Lanzi says are "executed in the spirit of the old masters," i. e. somewhat dry and hard. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Vagrants. See GYROVAGI.

Vagum Ministerium, a name applied to the minister who is ordained without any fixed congregation of which to take the oversight.

Vaiano (or Vajano), Orazio (sometimes written Vaiasi), an Italian painter, born at Florence about 1500. He resided a long time at Milan, where he executed many works for the churches and for individuals. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Vail. In the A. V. of the Holy Scriptures this orthography has been adopted and indistinguishably with "veil," both for the piece of female apparel and for the holy screen of the Tabernacle and Temple. In this art, we propose, for the sake of convenience, to consider the latter only, leaving the dress for the heading VEIL.

The word exclusively and invariably employed for the "veil" between the holy and most holy places is γυαλίον, ψάρδειον, a fem. gerundial form from γύαλεῖν, to debar: and hence signifying separation, or screen. The Sept. renders it by καραπάναμα, which is adopted in the New Test. (Matt. xxvii. 51; Mark xv, 38; Luke xxiii, 45; Heb. vi, 19, ix, 3; x, 20). Josephus employs (Ant. iii, 5, 5) the corresponding Greek verb καραβίνωμαι. The Heb. term occurs in Exod. xxv, 33, 38; xxxiii, 7, xxxvi, 6; xxxix, 2; xxix, 35; xxxvii, 27; xxxix, 34; xl, 3, 21, 22, 26; Lev. iv, 5, 17; xvi, 2, 12, 15; xxi, 23; xxiv, 2; Numb. iv, 5; xvii, 7; 1 Chron. iii, 14.

We learn from these passages (especially Exod. xxxvi, 31) that the screen in question was a heavy piece of cloth, covered with a white linen stuff and embroidered with woolen threads of "blue, purple, and scarlet," either in a triple strand or more probably in alternate bands, and further ornamented with figures of cherubim, embroidered apparently with the needle, on one or both sides, with gold thread. This was suspended by means of silver hooks and rods upon the top of the pillars placed for that purpose in the Tabernacle, and doubtless likewise in the Temple. In the Herodian structure, as we learn from the Talmudists, the vail was double, and of very great thickness, so as to hang vertically by its own weight, and thus closely close the apartment from view. It was this piece of tapestry that was rent by the earth-quake at Christ's crucifixion (Matt. xxvii. 51, and parallels) to signify, no doubt, that the way of access to God was then opened to all (see the monographs on the event in Volbeding, Index Programmatum, p. 65). This explanation corresponds well with the meaning of the key symbol of the vail, which he says represented our Lord's human flesh torn by the atonement (Heb. x, 20). See Braschius, De Velis Tabernaculi et Templi (Viembe. 1718). See TABERNACLE; TEMPLE.

Vall, Edward J., a Presbyterian minister, was born in 1811. He entered the New York University, and after finishing the course graduated in 1841. He soon after entered the Union Theological Seminary, and graduated in 1844. In 1845 he became a stated supply in the Church at Ossianay, N. Y., where he was ordained. After remaining a year at this place, he removed to Brooklyn, N. Y., where he was without charge until 1847, when he was called to supply the pulpit of the Church at Jamesville, N. Y. In 1848 he was called to the pastorate of the Church in Babylon, L. I. He remained in this charge until 1851, when he accepted a call to Uniontown, Cal., where he remained three years, and removed to San Francisco, and was without charge three years. In 1856 he returned to New York City, and supplied the pulpit four years, when he returned to San Francisco, and died Nov. 22, 1876. (W. P. S.)

Vall, Solomon T., a Methodist Episcopal minister, was born in 1814, in Saratoga County, N. Y. He was converted in 1845; received on trial by the Iowa Conference in 1849; and after serving at Anamosa and Big Woods missions, he was, in 1851, admitted into full connection, ordained deacon, and reappointed to Big Woods mission, where he died, July 28, 1892. Mr. Vall was intellectual, pious, and a young man of great promise. See Minutes of Annual Conferences, 1852, p. 127.

Vall, Joseph (1), a Congregational minister, was born at Litchfield, Conn., July 14, 1781. He graduated with honor at Dartmouth College in 1778; studied theology privately; was licensed to preach at Lebanon in May, 1779; and ordained pastor of the Church in Hadlyme, Conn., Feb. 9, 1780, in which relation he continued fifty-nine years. He died Nov. 21, 1839. He was a good scholar, an excellent preacher, and distinguished for conscientiousness and uttering devotedness. Besides frequent contributions to periodicals, he published a poem entitled Noah's Flood (1796)—another poem entitled An Address to a Deist:—and an Ordination Sermon (1814). See Sprague, Annals of the Amer. Pulpit, iv, 26, note.

Vall, Joseph (2), D.D., a minister of the Congregational Church, son of the preceding, was born
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at Hadlyme, Conn., July 28, 1790. He graduated from Yale College in 1811, and immediately began to teach. For a time he was principal of a Protestant school in Litchfield, Conn., and for the same period had charge of a high-school in Salisbury, Conn. Meanwhile he was studying theology. His first pastorate was in Brimfield, Conn., where he was ordained and installed Feb. 2, 1814. In 1824 he accepted a call to the Second Church in Palmer, Mass., where he was installed Oct. 15. About this time Amherst College was peculiarly involved, and it was necessary to appoint some one to collect funds in aid of it. Mr. Vaill was unanimously chosen. For a long time he had been a trustee of the institution. At this time (1841) he was again pastor at Brimfield, having resigned his charge in 1837, and was loath to accept the agency, but finally consented and removed to Somers, Conn., where he resided nine and a half years, and served the Church there as pastor. At the age of sixty-four he left Somers and settled as pastor of the Second Congregational Church in Palmer, Mass., and he remained in this pastorate until Oct. 13, 1867, nearly thirteen years. His published sermons, addresses, etc., were about ten in number. His manner in preaching was energetic, and he employed gesture and emphasis effectively. In Brimfield and Somers he was chairman of the school committee, and for some years he was a trustee of the Monson Academy. While in Portland, he belonged to corporations of Bangor Theological Seminary and of Gorham Academy. The last year of his life he was elected to the Massachusetts House of Representatives, and was named a member of the joint committee on the License Law, before which he read a paper on the subject. He died at Palmer, Feb. 21, 1869. See Cong. Quar. 1870, p. 1.

Vaill, William Fowler, a Congregational minister, the son of Rev. Joseph and the father of the Rev. Thomas Scott Vaill, was born at Hadlyme, Conn., June 7, 1782. He was prepared for college by his father, and, mainly by his own exertions, supported himself at Yale College, where he graduated in 1806. He studied theology with Rev. Asahel Hooker, was licensed to preach in 1808, and for twelve years was pastor at North Guilford, Conn. In 1820 he was appointed by the United Foreign Missionary Society superintendent of a mission among the Osage Indians, then occupying the Arkansas country, where, amid trials and hardship, hope and fear, he labored fourteen years, or until the abandonment of the mission on account of the removal of the Indians farther west. He returned to New England, where he preached in various places, until he accepted a commission from the Home Missionary Society of Connecticut as missionary to Illinois. He at once went to Wethersfield, III., where he was pastor seven years, and where for twenty-seven years he made his headquarters for constant and faithful missionary toil. He died with the harness on at Wethersfield, Feb. 24, 1855. Mr. Vaill loved his work intensely, and his ardent piety carried him forward in it in labors most exhausting. See Cong. Quar. 1865, p. 422.

Vaillant, Wallehant, a Flemish painter and engraver, who was born at Lisle in 1628, and died at Amsterdam in 1677, is the author of several prints of sacred subjects from various masters, for which see Spooner, Hist. Dict. of the Fine Arts, s. v.

Vainclary. See VAINITY.

Vairagis is a Hindu term denoting persons devoid of passion, and applied to all religious mendicants who profess to have separated themselves from the interests and emotions of the world. It is used in particular to designate the mendicant Vaisnavas (q. v.) of the Ramananda class.

Vaiseshika is the name of one of the two great divisions of the Nyaya school of Hindu philosophy, agreeing with the Nyaya itself in its analytical method of treating the subjects of human research, but differing from it in the arrangement of its topics, and in its doctrine of atomic individualities, or resekas, from which the name is derived. For a time it was the ruling sect in India, and the school of which the celebrated Fastu (an ascetic, or a strict vegetarian eater) is the reputed founder of the school, although nothing is known as to his history or date. It arranges the subject-matter of his works under six podartha, or topics, as follows: (1) substance, (2) quality, (3) action, (4) generality, (5) atomic individuality, and (6) resekas, or coherences of the sectors added to these a seventh, viz. non-existence. According to this system, understanding is the quality of soul, and the instruments of right notion (knowledge from the contact of sense with its object, and inference) are treated of under the head of buddhi, or understanding. See Bibliotheca Indica (Calcutta, 1807): Coleman's Mind, Matter, Eternity (London, 1837), vol. i; Müller [Max], in Zeitschrift der deutschen morgenl. Gesellschaft.

Vaishnavas is the name of one of the three great divisions of Hindu sects, designating the worshippers of Vishnu, from which the word is derived. The common link of all the sects comprised under this name is their belief in the supremacy of Vishnu over the gods Brahma and Siva. Their difference consists in the character which they assign to this supremacy, and to the god Vishnu himself, in their religious and other practices, and in their sectarian marks. The following are the principal sects of the Vaishnavas: 1. The Ramanujas, or Sri Vaishnavas, or Sri Sampradaya, who derive their origin from Ramanuja, a celebrated reformer, native of Perumbur, in the south of India. He was born about the middle of the 12th century, and is considered by his followers as an incarnation of Siva, the serpent of Vishnu. The peculiar thing about this sect is the preparation of the meals, in which the meal, during its preparation, or while they are eating, attract even the looks of a stranger, the operation is in his stead, and the viands burned in the ground. The marks by which they are distinguished from other sects are two perpendicular lines drawn with white earth from the root of the hair to the commencement of each eyebrow, and a transverse streak connecting them across the root of the nose; in the centre is a perpendicular line, made in the foreheads, besides other marks painted on the breast and arms.

2. The Ramanandas, or Ramanavas, who derive their name from Ramananda, a descendant by discipleship from Ramanuja, who probably lived about the close of the 14th century. They are by far the most numerous class of sectaries in Guzerat, India, especially in the district of Agora, where they constitute seven tenths of the acetic population. They belong chiefly to the poorer and inferior classes, with the exception of the Rajputs and military Brahmins. The most important difference between them and the Ramanajas consists in the fact that Ramanadas abolished the distinction of castes among the religious orders, and taught that one who quitted the ties of nature and religion shook off all personal distinction.

3. The Kabirs, founded by Kabir, the most celebrated of the twelve disciples of Ramananda, belonging to the middle of the 14th century. They believe in one God, the creator of the world, but in opposition to the Vedanta (q. v.), they assert that he has a body formed of the five elements of matter, and a mind endowed with the three gunas, or qualities: he is eternal and free from the defects of human nature, but in other respects differs from other men, and the man is his living resemblance, and after death becomes his equal and associate. They have no peculiar mode of dress, and the sectarian marks are not considered important, though worn by some.

4. The Vallabharachayas, or Rudra Sampradaya, founded by Vallabha, a pupil of Amjuna, Vallabha Saha, born in 1479. The principles of the sect, as laid down by Vallabha, are as follows: (1) To secure the firm support of Vallabhacharyas; (2) To exercise chiefly the
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worship of Krishna (incarnation of Vishnu); (3) To forsake the sense of Vaidik opinion, and be a suppliant to Krishna; (4) To sing praises with feelings of humility; (5) To believe that Vallabha is a Gopu, or mistress of Krishna; (6) To swell the heart with the name Krishna; (7) To forsake his commands not for a moment; (8) To put faith in his words and doings; (9) To adopt the society of the good, knowing them divine; and (10) To see not the faults, but speak the truth. They are very ignorant and superstitious.

5. The Madhacharayas, or Brähma Sampradāyas, founded by a Brahmin named Madhavacharya, who was born in 995. The distinguishing doctrine of this sect is the identification of Vishnu with the Supreme Soul as the pre-existent cause of the universe; and this primeval Vishnu they affirm to be endowed with real attributes, and, although indefinable, to be most excellent and independent. There is also a dependent principle, a living soul dependent on the Supreme. They deny the absorption of the human soul into the universal spirit, and the loss of independent existence after death.

6. The Vaishnavas of Bengal, founded by Chaitanya, who was born at Nadiya in 1485. The most important influence of this sect is the Bhakti, or love, the doctrine of bhakti, or faith, which they declare to be infinitely more efficacious than abstraction, than knowledge of the Divine nature, than the subjugation of the passions, or anything deemed most meritorious. The bhakti, or faith, comprehends five stages: quietism, as that of a child; devotion, which entire reverence takes upon himself; friendship for the Deity; tender affection for the Deity, of the same nature as love of parents for their children; and the highest degree of affection, such passionate attachment as the Gopis felt for their beloved Krishna.

Besides these, there are many other sects of less importance. Those enumerated above are divided into smaller sects or divisions. See Wilson, Sketch of the Religious Sects of the Hindus, in Works (Lond. 1882), vol. 1; Karandas Mulji, History of the Sect of the Mahājāgas (ibid. 1865).

VAISHYA is one of the Hindu castes said to have sprung from the thigh of Brahma. They are the productive capitalists, and their duties are to keep cattle, carry on trade, lend on interest, cultivate the soil, and turn their attention to every description of practical knowledge. See INDIAN CASTE.

VAISON, COUNCIL OF (Concilium Vasanense). Vaison is a village of France, in Vauchaire, fifteen miles north-east of Orange, on the Ouvèze. Two ecclesiastical councils were held here as follows:

1. Was held Nov. 15, 442, under the bishop Auspicius. Nectarius, bishop of Vienne, was present, and publicly maintained that the Father, Son, and Holy Spirit are but one nature, one power, one divinity and virtue. Ten canons were published.

2. Declares that it shall not be necessary to examine the Gallican bishops before receiving them to communion, but that it shall be enough to be assured that they are not excommunicated.

3. Declares that the offering of penitents dying suddenly without receiving the communion may never be less than forty days, and that no mention be made of their names at the altars. It permits them burial.

4. Orders that all descendants to receive the holy chalice at Easter from their own bishops.

5. Forbids all intimacy with the enemies of religion.

6. Orders for the protection of the captives of those who, out of charity, take charge of deserted children.

See Mansi, Consil. iii. 1456.

1. Was held Nov. 5, 529. Twelve bishops attended, among whom were St. Cessarius of Arles, who presided. Five canons were published.

2. Enjoins that parish priests shall receive into their houses young readers (being single), according to the excellent custom of Italy; that they may provide for them, and teach them to chant the Psalms, and make them read and study the Holy Scriptures.

3. Declares that a priest may preach in his own parish, but that when he is ill, the deacon shall receive the homilies of the fathers.

4. Orders the frequent repetition of the Kyrie Eleison at matins, mass, and vespers: and that the Sanctus be sung three times at mass even in Lect, and in masses for the dead.

5. Orders that the verse "As it was in the beginning," etc., shall be chanted after the Gloria Patri.

See Mansi, Consil. iv. 1679.


VAL, ANDRÉ DU, a French theologian, was born Jan. 18, 1564, at Pontoise. In 1594 he was made doctor of theology at the Sorbonne, and died Sept. 9, 1638, as general-superior of the Carmelites Order at Paris. He wrote, De Suprema Romani Pontificis in Ecclesiis Potestate Disputatio: — Eleemos Labelli de Ecclesiastica et Politica Potestate: — Commentarius in Primi- mae Secundae, Primae et Secundae, et Tertiae Partes Parisii Summam D. Thomae. See Jächer, Allgemeines Gelehr- ten-Lexikon, s. v.; Winer, Handbuch der theolog. Literatur, t. 1671. (B. P.)

VALADON, le Père Zacharie, a French Capuchin and missionary, was born about 1680. He labored in Asia Minor, but is especially noted for his devotion to the suffering people during the plague at Marseilles. He died in 1746. See Michaud, Biographie Universelle (Paris, 1843-66).

VALKENBERG, LODEWYK CASPAR, a Friesian philologist, born at Leeuwarden in 1715. He studied at Franeker and Leyden; became co-rector of the gymnasium of Campen; professor of Greek at Franeker (1741); removed to Leyden as professor of the Greek language and another subject; and there he died March 14, 1796. Among his works are: De Aristotelian Judeo: — Selecta et Scholior L. C. Valkenarii in Libros quodam N. T., published by Wassenbergh (Amst. 1815, 3 vols. 8vo).

VALDES (Ital. Valdeno), Alfonso and Juan de, were twin brothers from the town of Cuenca, in Castile, and born about A.D. 1500, who in their early years became attached to the Castilian court, and, at a later day, sustained a spirit of practical devotion towards the Reformers of the 16th century and their work.

1. ALFONSO accompanied the court, in 1520, to the coronation of the emperor Charles V at Aix-la-Chapelle, and thence to Worms. From the latter town he wrote letters to friends in Spain, in which he deprecated the Church which the pope had adopted towards Luther. He had just witnessed the burning of Luther's writings at Worms when he wrote. In 1524 Alfonso was an imperial secretary of state under the grand-chancellor Gattinara; and in 1527 he began an episco- pacy correspondence with Erasmus, the great humanist, whose writings had shortly before been committed to the flames in Spain, and in whose defence he had been a most ardent advocate, as against the fanatical mob of excited monks. In the same year (1527) occurred the storming of Rome and the capture of the pope by the imperial army under the constable Bourbon; and on this event Valdes composed a dialogue intended to set forth the sentiment of the court respecting the case. The emperor could not deny his responsibility for the catastrophe, and his secretary accordingly proceeded to show that the pope himself had brought about the de- stitution of his capital by warlike agitations and disorder of the sanctuary of his own will, and also by his re- fusal to be guided by the warning counsels of judicious friends or by the indications of Providence. This com- position excited considerable interest, and led the papal nuncio Castiglione to lodge a complaint against its au- thor with the emperor; but Valdes was safe under the protection of the chancellor, and suffered no harm.
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In 1530 Valdes was present with the court at the Diet of Augsburg. The breach of the Peace of Augsburg with regard to religion to him, among others, and found him inclined to promote harmony and friendliness above any of his associates. He met with Melanthon and discussed the religious situation, and was unwarred in the work of judicious mediation between the heads of the contending parties. After the public reading of the Confession of Faith, he declared that he was willing to accept it (see Campaggio, in Lämmer, Monum. Vat. p. 45); and afterwards he labored zealously to furnish it with the fullest information which the Protestants could supply in behalf of their cause. He has, nevertheless, been suspended on suspicion to the Reformation because he judged that the Confession was written in too harsh a tone, and yet more because he wrote the emperor's letter of congratulation to the Romish Switzers (Brussels, Oct. 1531) on the occasion of their victory at Cappel over the Zwinglians; but, on the other hand, the munific Alexander combs (ibid. Dec. 30, 1531) that certain persons at court are practically in sympathy with Luther and desirous that his cause should succeed, and that they laud Erasmus to the skies only because they are not allowed to speak their thoughts respecting Luther. Among these courtiers Valdes unquestionably the flair it would require, however, to obtain the imperial leave of court in 1531, though he remained in the imperial service as late as 1533. He never returned to Spain, possibly because he could not be there in safety. Francisco Enzinas (q. v.) wrote to Melanthon in 1545, "If the excellent Alonso Valdes had returned to Spain, even the emperor would have been unable to save him from the death which the monks, the satellites of the holy fathers, were preparing for him on account of his doctrina unaria in toctoribus." The time and place of his death are thus far wholly unknown.


2. JUAN (1) was physically and intellectually, strikingly like his twin brother Alonso; and, like him, he first came before the public with a dialogue, published anonymously and, at the same time, as his brother's production—probably in 1529. His piece was entitled A Dialogue between Mercury and Charon. It begins with the paradox of the Mercury's attempt to settle his quarrel with king Francis of France by a duel (see La Fuente, Hist. de España, xii, 497 sq.); but the narration is repeatedly interrupted by the introduction of newly deceased persons, who enter into the conversation, and through whom the whole obtains a political and religious character. The general corruption of the Church is censured. The ignorance and immorality of the clergy and the superstition of the people are plainly characterized, and the Scriptures and the grace of God are extolled above the adoration of relics and the Virgin Mary. The use of force as a means of converting the people was also satirized, and this as a chiefly political, and is a sort of Anti-Machiavel. The whole reveals the simplicity of a truly noble mind and the tact of a courtier. In 1531 Juan was at Rome, having come thither from Naples, and was engaged in the study of natural history. He planned a collection of characters of the Dominicans of the city of Leghorn (2d ed. Madrid, 1860), which is highly commended by writers on the literature of Spain. His chief interest, however, centred in religious reform. For it he labored incessantly with tongue and pen, and in its interest he became the centre of an association of Christians who endeavored to introduce the true religion into the kingdom of God without directly assailing the Church of the State.

In 1536 the emperor issued an edict at Naples which forbade association with persons infected with or suspected of the Languedoc heresy, under pain of death and the confiscation of property. After the emperor's departure, March 22, the viceroy forbade the preaching of Ochino (q. v.), though he was afterwards induced to permit its continuation to the end of Lent. But during this same Lenten period Valdes had a conversation with Giulia Gonzaga, the beautiful widow of the Duke of Mantua, who was much attached to the Duke, duke of Trastever, who had been powerfully awakened under the preaching of Ochino; and he had the courage to commit the substance of their conversation to paper, under the title Alphabeto Christiano (1st ed. in Italian [Venice, 1545]; 2d ed. Italian, English, and Spanish [London, 1860 sq.], consisting of only 150 copies for private distribution). In the vellum in which the law shows what we are to do, while the Gospel gives the Spirit by which to do it. He insists that the soul must choose between God and the world, and declares that persons whose outward life is entirely correct may need a reformation of the inward feelings and dispositions. Christian perfection consists in loving God supremely and our neighbor as ourselves. Monks and non-monks have only so much of Christian perfection as they have of faith and love to God. As the fire cannot refrain from giving forth heat, so faith cannot refrain from the performing of works of love. On the contrary, the fire is the full assurance of the forgiveness of sins and of salvation in Christ. The evil of sin requires a radical cure, applied at the seat of the disease, and cannot be overcome by any mere surface remedy. Giulia insists, however, upon rules by which to regulate the use of institutions of the Church, and Valdes responds that benefit may be derived from the adoration of the sacrament, from the reading of the Epistles and Gospels, and from the prayers in the mass; that masses ought to be heard except when they would interrupt works of charity; that the preaching of the Word should be humbly received. He expresses the discontents of the conversion of Santa Chiara, though she did not take the vows of the order nor exclude herself wholly from society.

It was perhaps in the same year (1536) that Valdes dedicated to the duke Gonzaga his version of the Psalms, after the Hebrew (a work never published and now lost), and in the following year The Epistle to the Romans and The First Epistle to the Corinthians (1st ed. Geneva, 1536 sq.; 2d ed. Madrid, 1860), which works reveal faithful research and sincere modesty in the author, and possess both scientific and practical value. Other works by Valdes have, almost without exception, been lost to posterity, the exception being Consideraciones Divinas, an Italian edition of which appeared in 1550 at Basle, and translations of which were made into Spanish, French, English, and Dutch during the 16th and 17th centuries.

Juan Valdes was a theologian of the first rank in ability, though largely self-trained, and though he never entered into orders. Sand, the editor of the Bibliotheca Antitradizionale (1567), speaks highly of his catalogue on the authority of a passage in a Unitarian publication of 1567, said to be cited from Valdes; but which certainly does not prove the charge of anti-trinitarianism; and very different sentiments are expressed by Valdes in the Alphabeto Christiano, p. 97, and in the Commentary on the First Epistle to the Corinthians, Considerazioni, No. 109, he confesses that the relation existing between the Father and the Son exceeds his comprehension. In his personal intercourse Valdes possessed extraordinary influence, especially among the nobles, with whom his rank brought him into contact. His manner of published, but his entire bearing full of charm. Assisted by Peter Martyr (Vermigl) of Florence, the Augustinian abbot of St. Peter ad Aram at Naples, and by Ochino and others,
he was able to beget such enthusiasm for the study of the Bible that a contemporary Neapolitan writer states that certain tenants were in the constant habit of discussing the Pauline epistles and their most difficult passages. Among his friends were also the poet Flaminio and the Reformer Pietro Carnesecchi (q. v.). Valdes died 1540. See Bohmer, Cenni Biografici sui Fratelli Giovanni e Attonio di Valdeso, 1891, in the appendix to his edition of the Considerazioni; and in, Herzog, Real-Encyklop., s. v.

Valdes, Don Juan (2) de Leal, a Spanish painter, descended from an ancient family of Austria, was born in Seville in 1515. He studied at the school of Antonio del Castillo, and afterwards removed to Seville, where he became one of the most distinguished painters of that city. He was one of the founders of the Academy there, and at the death of Murillo became its president, and was esteemed as the head of his profession. Among his numerous works may be mentioned, The Triumph of the Cross, at Seville:—The Martyrdom of St. Andrew:—and The History of the Prophet Elias, at Cordova. He died in 1691. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Valdes, Don Lucas de, a Spanish painter, son of the preceding, was born at Seville in 1611. He was in- stituted a brother of the Grande and painted history and portraits with considerable reputation. Some of his works remain in the churches and public edifices of his native city. He died in 1724. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Valdes, Don Sebastian Llanos de, a Spanish painter, flourished at Seville about 1600. He studied under Francisco de Herrera the elder; aided greatly in establishing the Academy of Seville, in the presidency of which he succeeded Juan de Valdes. Among his large historical works are a Mogulien, in the Church of the Recollets at Madrid:—and a picture of the Virgin surrounded by Saints and Angels (1669), in the Church of St. Thomas, Seville. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Valdo. See Waldoo.

Vale. See Valley.

Valencia, Council of (Concilium Valentinum). Valencia is a town of Dauphiny, France, on the Rhone, fifty-seven miles south of Lyons. Five ecclesiastical councils have been held there, as follows:

I. Was held July 12, 574. Thirty bishops attended, of whom the names of twenty-two have reached us. It is supported that they were a general council, at least collected from the chief part of Narbonesian Gaul. The object of this council was to remedy the disorders which had crept into the discipline of the Church. Four canons were published.

1. Forbids the ordination in future of men who have had two wives, or who have married widows, but it does not insist upon the deposition of those who have been already ordained.

2. Forbids a grant of penance too easily to young women who, after consecrating themselves to God, voluntarily embrace the married state.

3. Forbids absolution until death to those who, after baptism, fall back into idolatry, or who have received a second baptism.

4. Orders that all bishops, priests, and deacons falsely accusing themselves of any crimes in order to be deposeed, and of whom the impossibility and weight of their orders shall be, in fact, no deposeed, and considered as guilty of the crimes whereupon they charge themselves. See Mansi, Concil. ii. 904.

II. Was held about 590, in defence of the doctrines of grace and free-will, against the Semi-Pelagians. See Nicaeus, loc. cit., 1679.

III. Was held Jan. 8, 855, by order of the emperor Lothaire. Fourteen bishops, with the metropolitan, attended from the three provinces of Lyons, Vienne, and Arles. The object of the council was to investigate the conduct of the bishop of Valencia, who was accused of various crimes. Twenty-three canons were published.

The first six relate to the subjects of grace, free-will, and predetermination, and reject the four canons of Quiercy upon the latter subject.

7. Relates to the elections of bishops with the unanimous consent of the clergy and people of the see.

12. Forbids the ordination of excommunicated, the singular combat to which accused persons had recourse in those times in order to prove their innocence. Directs that he who has been outlawed be treated as a murderer, and excommunicated; and that the men killed shall be regarded as a suicide, and forbidden Christian burial.

14. Enjoins bishops not to give their clergy or people causes to complain against them on account of their visitations.

15. Recommends them to lead an exemplary life.

16. Orders them to preach and instruct the people both in town and country.

17. Bids them be careful to make their visitations without burdening any one.

18. Orders the re-establishment of schools for teaching religion, literature, and ecclesiastical studies.

20. Orders care in the preservation of the Church ornaments, etc., and forbids their being put to any but their proper use.

21. Forbids bishops to exact their visitation dues when they do not make their visitations.

See Mansi, Concil. viii. 183.

IV. Was held in 1100 to examine the charge brought by the legate against Nogarlandus, or Nogardus, bishop of Autun, whom they accused of having got possession of the see by simony, and of having squandered the property belonging to it. The pope's legates, John and Benedict, cited the bishop to appear at this council, in spite of the protest of the canons, who declared that the legates had no authority to take him beyond the province, and in spite of the opposition of the archbishop of Lyons, who complained of the legate having taken the judgment of the case out of his hands. The question accordingly came before the council, and was discussed, but the further consideration of it was reserved till the Council of Pistoias. In the meantime, the bishop was suspended from the exercise of all his functions. Hugo, abbot of Flavigny, accused likewise of simony, was declared to be innocent. See Mansi, Concil. x. 717.

V. Was held on the Saturday after the Feast of St. Andrew. The legates Peter, cardinal-bishop of Albano, and Hugo, cardinal-priest of St. Sabine, convoked this council, consisting of four archbishops and fifteen bishops from the provinces of Narbonne, Vienne in Dauphiny, Arles, and Aix. Twenty-three canons were published.

3. Forbids clerks in holy orders, cathedral canons, and other beneficed persons to exercise any secular office.

6, 7. And 8. Enjoins the punishment and public denouncement of antient and mortally penitent persons.

9, 10, and 11. Relate to the Inquisition.

12. Gives to bishops the correction of sorcerers and persons guilty of sacrilege, and, in the event of their refusing to amend, enjoins perpetual imprisonment, or whatever punishment the bishops may deem right.

13. Enacts penalties against those who lay aside the cross, which they have assumed upon their dress as a token of having renounced their heresy, or who escape from prison, or despise the sentence of excommunication.

The five next refer to excommunications.

27 and 28. Fulminate excommunications against the emperor Frederick and all his adherents.

See Mansi, Concil. ix. 676.

Valencia, Council of (Concilium Valentinum). Valencia is a town of Spain, capital of the province of the same name, situated on the Guadalaviar, 190 miles E.S.E. of Madrid. An ecclesiastical council was held here in 524, under king Theodic. Six bishops attended, and six canons were published.

1. Orders that, previous to the presentation of the oblation, and before the ceremonial of the sacrament, the Gospel shall be read after the Epistle, in order that the catechumens, penitents, and even the heathen may hear the words of Christ and the preaching of the bishop.

4. Exhorts bishops to visit their sick brethren in the epidemic, in order to assist them in retiring their sl
fairs, and to attend to their funerals. In case of a bishop dying suddenly without his will, the body was to be kept until a bishop could come to celebrate his obsequies.

3. Excommunicates vagabond clerks who desert their diocese.

4. Forbids to ordain a cleric belonging to another diocese, and any person whatever who will not promise to remain in the diocese.

See Manli, Concil. iv, 1617.

Valencia. Fray Matías de, a Spanish painter, was born at Valencia in 1696. His name was Lorenzo Chafrión. He studied at Rome, returned to Valencia, afterwards went to Granada, where, being reduced to distress, he took refuge in a convent. There are some of his cabinet pictures in the collections at Valencia, and a picture of the Last Supper in the refectory of his convent. He was drowned in 1749. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Valencia, Jacobo Pérez de, an anchorite, commonly called bishop of Christopoliastus, was born about 1420 at Valencia, in Spain, whence he derived his name. He became a hermit of the Order of St. Augustine, and in the answer of Questions Quaerit Animus (1519), the works were called quod amitiat arma humanitas. —Expositio Paulinum Davidis (Leyden, 1512, 1514, 1517). In his PROLEG. in Paulinum, tract. vi, he gives an amusing account of the origin of the vowel-words: "Post conversionem Constantini Magni videntes Rabbinos onem Gentiles cum tanta devotione ad Iudaei Christi conversi, per ecclesiis tanta furore prosperrarn et etiam quod infinita multitudine Judentiorum videnc manifestam veritatem per experimentiam et miracula, pariter convertebatur, et sic dieceebat questans et reditum et tributa Rabbinorum, hac iniquitate communis magnus multitudine congregatos fuisse apud Babyloniae Egypti, quot diecitur Cyper; ibique quanto majus caule potuerunt, conatos fuisse falsificare et perpetuare Scripturam a vero sensu et significatione. Inde confirmisse supra quinque vel septem puncta loco vocalium, quoque punctorum inventore fuisse Ravina et Ravasse duas doctores eorum. Addit isitos Rabbinos confirmisse libros Talmud." He died Aug. 1, 1491. See Jücher, Allg. meines Lebens—Lexikon, s. v. "Perez." Först, Bibl. Jud. iii, 466; Holy, De Bibliorum Testis Originalibus (Oxford, 1705), iii, iv, 442. (B. P.)

Valencia, in Roman mythology, according to Cicero, was the name of the second Mercurius. Some declared him to be the father of Trophonius.

Valencia, the Roman emperor, the brother and co-Augustus of Valentinian I, is important to Church history, as the political representative of Arianism in the East. He was nominated to the throne by Valentinian, March 28, 364, and assigned to the rule of the East. His first efforts were directed towards the securing of his rule against the pretensions of Procopius, whom the late emperor Julian had selected to become his successor. It is not certain that other than political motives were at work in this campaign, though Milman, basing his remark on a fragment by Eunapius, says, in Gibbon, Decline and Fall, iii, 25, "It may be suspected that the heathen and philosophic party espoused the cause of Procopius." (but comp. Ammian, Marcell. xxvi, 6-9). The next campaign of Valens was directed against the Goths, who had operated along the Danube in behalf of Procopius; but before entering on that undertaking, the emperor sought to conciliate the favor of Heaven by receiving Christian baptism; and as the rite was performed by Eudoxius, the Arian bishop of Constantinople, the event was considered a foretoken of the future course of the administration of Valens by identifying him with the Arian party and bringing him into direct conflict with the Catholic and semi-Arian sections of the Church and empire. The Gothic war was successfully completed, and was followed by a systematic persecution of the orthodox and semi-orthodox party throughout the East. A special edict was issued against monks, and military bands were sent to traverse the wilderness in which they dwelt to compel them to enter the service of the State and contribute to its support. Orthodox bishops everywhere were exiled, and historians speak of many who were drowned or otherwise put to death. The persecution was most severe where the emperor was himself present, and as the operations of the Persian king compelled his presence at Antioch, that province became the scene of the most thorough and extensive persecution. The most horrible incident of the persecution was the destruction of eighty presbyters who had been deputed to protest against the instalment of the Arian Demetrius as the bishop of Constantinople, instead of Evgavrius, the choice of the Catholics, and whom the prefect Methodius embarked in a vessel which he caused to be burned on the high seas. Curiously enough, the persecution resulted in the placing of Christian orthodoxy and heathen superstition under the same category of enemies to the emperor. The heathens had appealed to an oracle to obtain the name of the next emperor, when Valens discovered their action, and at once proceeded to enforce against them the edicts of the empire. His rigours were, however, brought to a close by the progress of events on the northern boundary of his State, where the migrating nations involved him in a war which became fatal to himself and the country. His army suffered an unexampled defeat near Adrianople (Aug. 9, 379), and he was slain. During his reign of fifteen years he had done all he could to intensify the hatred of religious parties within the empire, and he now achieved the unenviable distinction of being the first to show to foreign invaders the way into the heart of his country. The political history of his reign is, upon the whole, given with great thoroughness and fidelity by Ammianus Marcellinus and Zosimus, while the ecclesiastical may be gathered from the writings of Basil the Great and the two Gregories, Nyssae and Nazianzen. See also Tillemont, Histoire Empereurs, v, 38-39; Gibbon, ut sup.; Schlosser, Universales Histor. Leben, ii, 2, 370; the ancient histories of the Church, Socrates, Sozomen, etc.; Smith, Dict. of Gr. and Rom. Biog. s. v.; and Herzog, Real-Encyklop. s. v.

Valentia, in Roman mythology, was a goddess of health, similar to Hygeia, venerated by the city Oricum, in Umbria, as a protecting goddess.

Valentia, Gregorio de, a Spanish Jesuit, was born in 1581 at Medina del Campo, in Old Castile, and died at Rome, April 25, 1608. He is the author of De Rebus Fidelis hoc Tempo Controversia (Leyden, 1591; Paris, 1610, fol.). De Tributum Libri V (Ingolstadt, 1586); De Transubstantiat. Pania et Vini in Corpus et Nomen Christi (ibid. 1587); Disput. de Legittimo Usu Exechariae in Alterius orationem Specie (ibid. ed.). See Winger, Handb. der theol. Literatur, i, 341, 419, 430, 456, 853. (B. P.)

Valentin, Pierre, a French painter, was born at Coulommiers-en-Brie, near Paris, in 1600. He studied painting, and went to Rome at an early age, where he remained during the rest of his life. He painted the Martyrdom of St. Procopius and Martiniano (thought to be his best performance); —Decollation of St. John.—St. Peter Denying Christ; —Judith with the Head of Holofernes; —The Judgment of Solomon; and many others. He was an artist of great promise, but died in the flower of his life, in 1632. See Spooner, Biog. Hist. of the Fine Arts, s. v.
Valentine, Sr., a Roman bishop (or presbyter), was beheaded in the reign of the emperor Claudius, A.D. 270, and was early canonized. He is said to have been a man of admirable qualities, and noted for his love and charity. Feb. 14 is celebrated in his honor. The custom of choosing Valentine on that day is accounted for in various ways. By some it is said to have arisen from the fact that birds select their mates at that season; by others, from a practice prevalent at the ancient Roman festival of the Lupercalia, during the month of February, of placing the names of young women in a box from which they were drawn by young men as chance directed. A similar custom was followed throughout Europe on the eve of Feb. 14 until recently, the person chosen becoming Valentine to the one choosing for a year. See Chambers, Book of Days, i, 255. See VALENTINUS, ST.

Valentine, George M., a clergyman of the Church of England, of whose birth or early life no record remains, distinguished himself in the University of Cambridge, and graduated at Trinity College in 1829. He was ordained in the same year to the curacy of Portishead, near Bristol, where he gave himself wholly to pastoral labors for eight years. In 1837 he offered himself to the missionary committee, and in the following year sailed for Bombay, began the study of the native language, and taught a small English school. In 1839 he was married. He soon entered upon general missionary duties, and thus continued until his last sickness, which in a few weeks terminated in his death, July 23, 1846. See Christian Guardian, 1847, p. 483.

Valentine, Jesse M., a minister of the Methodist Episcopal Church, South. His early life is unknown. He was transferred from the Tennessee to the Florida Conference in 1850, and served faithfully about one year, when failing health necessitated his superannuation. He then studied medicine, and became quite successful in his practice. He entered the army of the Confederates some time in 1861, and was soon after taken sick, and died at Gainesville, Florida, in 1862. Mr. Valentine was a graduate of West Point, a fine scholar, characterized by strong, logical reasoning powers, and pure language as a preacher, and as a pulpit orator was surpassed by few. See Minutes of Annual Conferences of M. E. Church, South (1862), p. 410.

Valentinian I, Roman emperor, was the son of Comes Gratianus, and born in A.D. 321 at Cibele, in Pannonia. He succeeded Jovian on the throne in 361, and, having associated his brother Valens with himself in the empire, he assumed the government of the West. He protected the State against the incursions of the Germanic tribes, simplified and improved the internal administration of affairs, and promoted the advancement of science and general culture, thereby winning for himself an honorable place in the estimation of the world, despite the cruelties with which his life was stained. He died Nov. 17, 375. He had been reared amid Christian surroundings, and had drawn upon him the disfavor of the emperor Julian by his unflattering fidelity to his faith. On assuming the control of government he issued an edict of universal toleration in religious matters (see Cod. Theod. IX, xvi, 1, 9, ad A.D. 371), though he found it necessary to prohibit the offering of nocturnal sacrifices, as affording opportunity for political agitation, and also to forbid the sacrifice of magic; and the execution of the Edict of Tolerating contributed greatly towards the advancement of Christianity and the decline of paganism. The expression religio paganorum—the religion of peasants—occurs for the first time in a law of Valentinian of the year 368 (ibid. XVI, ii, 18). Valentinian was also tolerant towards the different parties in the Christian Church, though himself an adherent of the Nicene faith. See Ammian. Marcell. vi and xxx, 9; Smith, Dict. of Gr. and Rom. Biog. s. v.; also Herzog, Real-Encyklop. s. v.

Valentinian II, Roman emperor, was successor to his brother Gratian. The only noteworthy incident of his reign which requires mention in this place was the attempt of the heathen party, in the year 384, to recover the position it had lost. Symmachus, the prefectus urbis, demanded the restoration of the laws issued by Gratian against paganism, and insisted that the religio urbis should be kept distinct from the private religion of the emperor. He also asserted that, inasmuch as man has no knowledge of divine things, it would be best to rely on the authority of antiquity; that heathenism had made ancient Rome the mistress of the world; and that the famine of the year 383 must be regarded as a consequence of the renunciation of the ancient religion. The emperor was induced, however, chiefly through the efforts of Ambrose of Milan, to reject the demand. He was murdered by Arbogastes, May 15, 392. His mother, Justina, was a zealous adherent and defender of the Arian party. See Smith, Dict. of Gr. and Rom. Biog. s. v.; and Herzog, Real-Encyklop.

Valentinian III, Roman emperor, obtained notoriety by issuing the edict of A.D. 445, which contributed materially to the elevation of the papacy, for which see the articles Leo I and PAPACY. He also issued laws against the Manichaeans. His mother, Placidia, administered the government for him until the year 450, and afterwards he gave himself up wholly to sensual indulgences, and left the control of affairs in the hands of a eunuch. He was murdered in 455. See Smith, Dict. of Gr. and Rom. Biog. s. v.; and Herzog, Real-Encyklop. s. v.

Valentines, the followers of the Gnostic heretic Valentinus (q. v.).

Valentinus, St., the reputed apostle of Rhedia and bishop of Passau, is first mentioned, in an authentic manner, by Pez, in the biography of the younger St. Severin, § 35, in Scriptores Rer. Austriacar., i, 88. A presbyter, Lucullus, is there made to relate that a Valentine who was his abbot and teacher had ministered as bishop of Rhedia early in the 5th century, and had died on Jan. 6 of some unmentioned year. Lucullus was accustomed to observe that day in his honor. In one of the poems of Venantius Fortunatus (cir. 600) it is said that a number of churches of St. Valentine were then planted along the Inn. One hundred years later Corbinian visited the grave of the saint, near the Castle of Mais, in the Tyrolean Alps; and soon afterwards (in 730; see Aribo, in Vita Corbin., 15, in Meichelbeck, Hist., Frising. I, ii, 12) the Bavarian duke Thasilo caused Val-
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entius's bones to be removed to Passau. The diocese and Church of Passau have since claimed the saint as their earliest incumbent and representative. The Acts of Saints from which the Bollandists give a description of this saint are not older than the 11th century; while a sheet said to have been found with his relics when they were exhumed can scarcely date further back than the 12th century. See Acts SS. Bolland. ad d.7 Jan. i, 368; Raderi Bavaria Sancta, i, 32; Retberg, Kirchengesch. Deutschlands, i, 220 sq.; comp. ii, 133.

Other Valentinians, of Rome, Interamna, Africa, and Belgium, are mentioned in the Acts SS., under Feb. 13. See also among March 16, April 14 and 29, June 2, July 16, Sept. 29, etc.—Hertzog, Real-Encyklop., s.v. It is to one of these latter, doubtless, that the popular belief of St. Valentine's Day is to be assigned. See VALENTINE, Sr.

Valentinus, the Gnostic, and the Valentinians. The birthplace and descent of this most famous of Gnostics is not known. Epiphanius states that he had learned that Valentinus was an Egyptian, and had received a Hellenic training at Alexandria (Her. xxxi, 2, sqq.). This is confirmed by Justin with the Bollandists. Justin's statement of the facts is too bare to surmise. He came to Rome in the reign of Antoninus Pius, probably soon after A.D. 140, while Hyginus was bishop, and he remained until after Anicetus succeeded to the bishopric (Irenaeus, iii, 4, 3; comp. Eusebius, H. E. iv. 10 sq.). Epiphanius says (Her. xxxi, 7) that he was a man who had become an open enemy to the Church and the head of a heretical sect, with which statement should be compared that of Tertullian, in Proscrips., c. 30, that Valentinus and Marcion had in the beginning adhered to the orthodox belief. Tertullian retains them in full membership with the Roman Church as late as the bishopric of Eucherius (with which comp. Irenaeus, ut sup.). The further story (Adv. Val. c. 4) that Valentinus, conscious of his intellectual strength and oratorical power, had hoped to be made bishop of the Church, and had turned against the Church and the truth because a confessor was preferred to him, does not complicate the assumption that disappointed ambition determined him to become a heretic.

The Valentinian system is very obscure with regard to many of its details, but its general structure and material contents are quite comprehensible. It consists in a Pie of Sons, and in the process sets forth an idealistic view of the entire course of the creation and redemption of the world. The great first cause (βασιλεύς, πάνω, πρωταρχή, πρωτάντα) produced the Nous, or Monogenes, who became the principle of all subsequent emanations (αὐρυχρήστια και παλαιστια) and was equal and similar to the Father. The Nous also manifests the Bythos, who is otherwise incomprehensible, and is in comparison with the latter the revealed God, through whom the generation and formation of the sons are mediated. With the Bythos was associated a feminine principle (τετράγωνον) named Sige (silence), though some hold that Sige and Bythos are identical, and consider him, or exalted above all syzygies; and with the Nous was associated Truth (ἀλήθεια). These formed a productive quaternity which became the origin of all things. Nous and Aletheia produced Logos and Zoe, and another tablet said that the two were the fathers of the Platonian and the Pleroma. He expressed what existed seminally in the consciousness of Nous, and it thereby received life, and obtained concrete form, in the syzygy Anthropos (primeval man) and Ecclesia. The quaternity thus became an octave (Οκτάων), and this Oktas, which constitutes the centre of gnostic development, was reinforced by a group of ten sons emanated, according to Irenaeus, from Logos and Zoe, and another from twelve from Anthros and Ecclesia, or, according to Hippolytus, the ten from Nous and Aletheia and the twelve from Logos and Zoe. The derived sons were necessarily subject to limitations, as they could have no other recognition of the Bythos than that mediated by the Nous, and as they were subject to the law of syzygies; and this necessity caused them to experience a feeling of deficient and want, which ultimately found expression in Sophia, the last of the female sons. She vehemently desired to be united with the male Logos, but was prevented by Horos (the principle of limitation and differentiation in the Pleroma, and thereupon she laid aside the thought (ἰδιόγνωσις) previously entertained and the passion resulting from her attempt. This ιδιόγνωσις πώς τε ἐξήνων σώματ εἶχεν become an abortion (ἰερομακρία), under the name of (οἰκοδομή, built without the co-operation of the male syzygies. To guard against a recurrence of the unnatural event, the Father caused a new pair of sons, Christ and the Holy Ghost, to be brought forth by the Nous, who restored harmony to the Pleroma—Christ by teaching the sons that it must suffice them to know the nature of the syzygies and the idea of the unoriginate, and that the Great Father of all is infinite and incomprehensible save as he is manifested by the Nous (they thus obtained a clear understanding of their relation to the Father, and learned that the immediate desire to be united to the Logos was to extinguish the idea of the unoriginate); the Holy Spirit by imparting to them rest and contentment, in giving them similarity of form and disposition, and making each of them to be, at the same time, what all the others were. This constitutes the completion of the Pleroma. The representation of Hippolytus varies from this, in that the Father himself became the emanation of the abortion from the Sophia brought confusion, i.e. darkening of the intellect (ἀγωνία) and formlessness (ἀναμορφή), into the Pleroma. To remove this, Christ and the Holy Ghost were produced, while Horos, or Staurus, was brought forth to be the guard and protector of the Pleroma. To celebrate the restored harmony of the Pleroma, each of the sons contributes the most beautiful and precious it contains to produce the perfect beauty, Jesus the Soter. This forms the conclusion of the heavenly drama; but in the expelled abortion the condition for a real world-process has been given. Christ gives to this abortion the form of a lower or external Sophia (μορφωμένη κατ' αἰσθήματι as contrasted with the μορφωμένη κατὰ γνῶσιν, or Achamoth, a Sophia of nature, but not of knowledge. Contact with Christ has given her no permanent ability beyond a confused desire for light; she becomes the prey of sorrow, and infinite desire, all the materials of the new world, the form of light, a lack of clear, gnostic consciousness. In response to her prayers, the Soter Jesus is sent for her support (Paraclete), and by him she is delivered from her hurtful affections and endowed with gnostic qualities. She thereupon receives into herself the light of the angels who accompany the Soter, and brings forth pneumatical fruit in their image. A second process of alienation and reconciliation is completed at this point, and, as in the former instance, in such a way that the affections eliminated from the cosmic nature become the basis of a further development, while that cosmic nature itself becomes gnostic and gnostically delimited. These eliminated affections exist in the first instances as an incorporeal klesis (βλάβης), but were soon incorporated in two substances, the hylic and the psychic. Fear became specifically psychic, sorrow hylical, despair demoniacal; and the Achamoth thus becomes the mother of all things as late as the Pleroma. The real purpose of the cosmical principle, and in her is reflected the Ogdoad of the cosmic world, which is the prototype of the cosmical. Achamoth makes use of the Demiurgo, who is the father of the psychic, the former of the hylical, and the king of all, but whose merely psychic nature deprives him of the power of being the beginning of the things, of the cosmical purpose of the cosmical development. The De- miurge forms the entire visible world, and is called Hebdomus, from the seven heavens. He is the fiery God of Deut. iv, 24, because he, as the principle of cosmical life, at the same time represents the might of
transitoriness. He constitutes man out of psychological and hydric elements, but he is not aware that the psychical has implanted in it psychological germs which the Sophia designs for further development. Such development receives a decisive impulse through the intervention of the Demiurgus, who through his creative participation, gnosically enlightens wherever any degree of receptivity exists. The Demiurgus had promised his people, the Jews, a Messiah, and in due time causes him to be born (a psychical Messiah) from Mary, through whom he passes like water through a channel. The Messiah receives psychical endowments from the Sophia, but has in himself no hydric elements which are not capable of being saved. His psychical body is, however, so marvellously constructed that it may be seen and touched, and that it may suffer. At this point the Valentinians divided into two schools—the one of which included Heracleon and Plotomy, and is known as the Italitici, which held to the psychical body and seemed to make the psychical endowment dependent on the Messiah's baptism; while the Anatotic school, to which Aionious and Are烈士anes belonged, held to a psychical body formed by the descent of the Spirit (Le. the psychical body formed by Mary in the exaltation of the Demiurgus. The passion and crucifixion of our Lord likewise receive a symboical interpretation, though the heavenly Soter is not usually allowed to participate in them. The saving process consists in the exaltation of the psychical element in man, and in the end of all things is the separation of the psychical and the psychical from the hydric. Achamoth is thereby fully released from her pain, and she returns with the Soter, who becomes her husband, and with all perfect psychical natures who have been married to the angels of the Soter, to the Pleroma to the eternal marriage feast. The Demiurgus, with all righteouse psychical natures, is lifted up to the intermediate place near to, but not in, the Pleroma, and afterwards the concealed fires break forth and consume matter and themselves. The influence of Platonic ideas is unmistakable in the structure of this system. Compare e. g. the 

Valeriskos. kalathos, and with Plato's conception of matter as the μὴ ὅραμα. The καλάθος is conceived of as the negation of existence or being, and thus serves to show the monistic character of the system, though all gnosia involves the dualistic principle of connecting with the psychical, as related to the process of the world, a negation of itself, an element of finiteness, and of effecting the necessary reconciliation only through the development of the world-process. See Ireneus, particularly bk. i and ii; Hippolytus, Ad. herv. vi, 21 sq.; Tertullian, Ad. Valentinum; Clem. Alex. Strom., and other works; Origen, especially in Joannis xiii; Epiphanius, Harr. xxx, xxxii, xxxv; Theodoret, Harr. Bab. i, 7; see also Buddensieck, in Appendix to Introduct, ad Hist. Philos. Ebr.; Massuet, in Irenaeus, diss. 1; Rossel, Theol. Schriften (Berl. 1847), p. 201 sq.; Müller, Gesch. der Kosmologie; Meth. Quar. Rev. 1880, p. 367 sq.; and Herzog, Real-Encyklop. a. s. v. See Gnosticism.

Valerian (fully Publius Licinius Valerianus), Roman emperor from A.D. 253 to 260, was at first friendly towards Christians, but in 257 began a violent persecution of them, which continued to the end of his reign. It was intended to destroy the life of the Church, especially the bishops. They were at first forbidden to convey religious gatherings under pain of imprison- ment and similar punishments; afterwards were sentenced, together with their lay adherents, to the mines; and, finally, were condemned to execution, in company with their priests, deacons, while all such senators, knights, etc., as would not renounce the Christian religion were threatened with confiscation of property and loss of life. The most noted victims of this persecution were Sixtus I of Rome and Cyprian of Carthage. In the year 259 Valerian attempted an invasion of the Persian kingdom, but was taken prisoner by the Sassanide king Sapor, and held in captivity until he died, ten years later. His son and successor, Gallienus, issued an edict of toleration in 260, which inaugurated a period of forty years of comparative peace and rest for Christianism. See Cyprian, Ep. 88, 89; Eusebius, Hist. Ecle. vii, 10, 11; Neander, Church Hist. (tr. ad loc.); Smith, Dict. of Gr. and Rom. Biog. a. s. v.; Herzog, Real-Encyklop. a. s. v.

Valerian, St., was a bishop of Cemele, in the Maritime Alps, now in the archbishopric of Embrun. He belonged to the 5th century. He attended a synod at Riez in 439, signed the address of the Gallican bishops to Leo I in 451 (see Leonis M. Opp. i, 998, 1110 sq.), and took sides with the monastery of Lerins, in 454, in its dispute with the bishops of the neighborhood. The year of his death is not known. He left twenty-nine Sermons, or Homilies, and an Epitaph ad Monochos, which were published by Sirmondus (War. 1619) and Raynauld (Lagug. 1638). Raynauld's edition is given also in Migne, Patrologia, (Par. 1854), lii. Galland furnished an additional edition of Valerian, together with a Petrus Chrysologus, in the Bibl. Max. Intr. (1774), c. 10. See Cave, Script. Ecle. Hist. Lit. i, 427; Herzog, Real-Encyklop. a. s. v.

Valerian, Domenico and Giuseppe, two Italian painters, brothers, who flourished at Rome about 1370. They were pupils of Marco Ricci, and were jointly employed in decorating churches and other public buildings.

Another Giuseppe Valerian was a Jesuit, and painted under Clement VIII several religious pictures, the best of which are in the Chiesa del Gesù.

Valerio, Samuel, a Jewish physician who flourished in the island of Corfu in the 16th century, is the author of ה' ונהור, or a commentary on the book of Esther (Ven. 1588), in which he made use of the Talmud, of Jewish and Christian exegetical works, of the philosophical writings among Jews and Arabs; ה' ונהור, or a commentary on Daniel (Jesu, ed.). See Fürst, L. des Orient, 1845, col. 505, 606; Bibl. Jud. iii, 467; De Rossi, Dizionario Storico (Ger. transl.), p. 325. (R. P.)


Valerius, Augustinus. See Valerio Augustino.

Valerianus, A sect or community of ascetics said to have been founded by Valens of Bacatha Metropoeia, an episcopal city spoken of by Epiphanius and Nicetas as being in "Arabia beyond Jordan." They were said by Epiphanius to hold some Gnostic opinions, and by St. John of Damascus to be profligate Antinomians. They practiced self-mutilation, and enforced the practice on all their adherents. See Epiphanius, De Hæres., liviii; St. John of Damascus, De Hæres., lviii.

Valerio, Francesco, an Italian painter and engraver, flourished at Venice about 1612. Little is known of his paintings, but his most important work is a set of plates of hermits, engraved for a work entitled Illustris Anachoretarum Elogia, by Jacobus Cavasius, which was published at Venice in 1612. His plates are sometimes marked Franciscus Valerigius. See Spooner, Biog. Hist. of the Fine Arts, a. s. v.
VALESIUS, 701 VALLADOLID, COUNCIL OF

Valensio, Giovanni Luigi, an Italian painter and engraver, was born at Bologna in 1561. He studied in the school of the Caracci and executed several works for the churches of his native city, such as The Scourging of Christ, in the church of Santa Maria in Piazza, and After the Resurrection of Christ, at the Church of the Meudicanti; and St. Roch Curing the Sick of the Plague, in the Church of San Rocco. He went to Rome, where he enjoyed great reputation, and where he died in 1640. See Spooner, Biog. Hist, of the Fine Arts, s. v.

Valesius (properly De Valo), Hunyay, a French antiquary and critic, was born in Paris, Sept. 10, 1663; and educated in the Jesuit College at Verdun and at Paris. He formed a connection with Petavius and Sirmond which existed while they lived. In 1622 he went to Bourges for the study of jurisprudence, and on his return spent seven years in the practice of law; but subsequently gave himself wholly to learned studies, the earliest fruit of which was his edition, with critical notes, of the extant from Polybius, Dio, Sic., etc., made by order of the emperor Constantine Porphyrogenitus, entitled Excerpta Polyb.. Dio, Sic., Nicol. Dumi... App. Alexandr... (Pet. 1634–48). Then followed his edition of the works of Priscian, Anax. Ma... Binarianus Mar... (Ibid. 1688; 2d improved ed. by his brother Hadr... 1681). These works so advanced his reputation that he was received into the circle of the foremost scholars of his time, as D'Achery, Mabillon, cardinal Barberini, Leo Allatius, Grotius, and others. He was, however, debauched of his virtue, and thereupon写了 total blindness; but, as a reader having been provided, he was enabled to prosecute his studies of the ancient church writers, and he was instructed in 1650 by the French bishops to publish a new and critical edition of their works, for which he received an annual pension. On the 1st of July, 1668, he published a work in consequence, Ense... Historia Ecclesiastica: —De Vita Constantini Lib. IV; —Oratio Constantini ad Synod... and the treatises De Donatibus, De Anastas... Translatinge LX Interpretum, De Renovat... Tyrropylogi... (Pet. 1659, 1678). In 1660 Louis XIV appointed... historiographer with a salary of 1200 livres, and cardinal Mazarin also gave him tokens of favor. In 1664, at the ripe age of sixty-one years, he married Margaret Chesneau, a young girl, and became the father of seven children. He continued to employ his time in literary pursuits; and after a few years he died, May 5, 1677. His later works included editions of the works of S...men; treatises on Athanasius, Paul of Constantinople, the sixth canon of the Council of Nice (Par. 1688); an edition of Theodoret, one of Evagrius, with extracts from Philostorgius, and of Theodore Lector (ibid. 1673; Mouy, 1679; Amstel 1695). He was planning new editions of the Latin historians of the Church when death surprised him. In Burmann, H. Vales. Emd... Libr. Quoique et de Critie Libr. Duo, are given several smaller works of Valesius, some of which had not been previously published, and also H. Valesii Vita (Par. 1677, by his brother). In Paris (1694) were also published Palestinian. See Herzog, Real-Enzyklop. s. v.

Valette, Louis, a Protestant theologian, was born May 24, 1800, in Savoy. For a number of years he was chaplain to the ambassador at Naples. In 1851 he was called to the Lutheran Church of the Vicellies at Paris, where he also acted as chaplain to the duchess of Orleans. He was soon called to the presidency of the Lutheran Consistory at Paris, which position he occupied till his death, Oct. 29, 1872. (B. F.)

Valalla. See WALALLA.

Vall, in Norse mythology, was a son of Odin, who was destined to reappear in the new heavens which the All-Father should create after the fall of Walhalla. In all other respects the name remained vague, and only in a few male names in the popular tongue, has the form Valero, Agostino, an Italian prelate, was born at Lenigo, near Venice, April 8, 1580, of a patrician family, being nephew of cardinal Navagero, who directed him in his studies at Padua. He made such progress in them that he was appointed in 1550 professor of philosophy at Venice, and in 1562 he accompanied cardinal Navagero to the Council of Trent. In 1565 he succeeded Navagero as bishop of Verona, and in 1579 pope Gregory XIII sent him to Dalmatia to visit the churches there. In 1583 he was made cardinal, and in 1586 he was appointed abbot of Forli by pope Sixtus V. In 1590 he was a member of a conclave which was appointed pope Gregory XIV. After the death of Innocent IX, the cardinals contemplated the election of Valerius to the papal throne. Clement VIII, however, who was elected in his stead, appointed him examiner of the bishops and member of the Congregatio Rerum et Indicia. In 1600 Leo XI made him bishop of Palestro, but the pope died in 1605 and the republic of Venice caused his death, which took place May 21, 1606. His writings are numerous, and are enumerated in Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; also see Winer, Handbuch der theol. Literatur, ii, 61; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Valla, Lorenzo, a Roman priest and controversialist, was born at Naples in 1410. He obtained a priest in 1431, and taught rhetoric and philosophy at Pavia and Milan, where he had bitter controversies with the Aristotelian scholastics. In 1443 he left Rome and went to Naples, where he was patronized by Alfonso I, but for whose protection the inquisitors would have burned him. After a few years he returned to Rome, where he was restored as canon of St. John Lateran. He returned to Rome and remained there until his death, in 1465. He wrote many important works, among which are De Filio Cre... Et Eius Institutionis Divin... Eloquentia Linguae Latinae Lib. VI; —In Novum Testa... Ammianus Marcellinus, et Theodorli... —Elegi... Translacione de Isidro, Herodotus, Thucydides, et.; besides several controversial works and treatises on logic. His principal works were published at Basle in 1543.

Valladolid, a learned French ecclesiastic, was born about 1565, at St. Paul, near Montbrison, of an ancient family which took its name from the village where it had lived. Having finished his early education at Bilbon, in Auvergne, he went to Avignon to study theology, and entered the Order of the Jesuits (1586), where he remained until 1597. He thereupon wrote a long essay on his success in sermonizing led him to leave Avignon, and he preached for a time in Moulin, Dijon, and Lyons. Henry IV, hearing of his talents, called him to Paris as historiographer of his reign (1605); but the Jesuits secured the royal mission, and Valladolid, in disgust, left their order, and went first to Paris and then to Rome, where he obtained of Paul V letters which secured him from further persecution (July, 1608). He preached in Paris before the court with great acceptance, and in 1609 was appointed by cardinal Grevy his canon, and in 1611 he received the abbey of St. Armand. He again became involved in trouble, however, but in 1621 he was restored to his office. He died at Metz, Aug. 13, 1638. He wrote a number of secular and religious treatises, which are enumerated in Hoefer, Nouv. Biog. Générale, s. v.

Valladolid, COUNCIL of (Concilium apud Vallatim...um), or Vallatum (Olentum). Valladolid is a well-known town of Spain (anciently called Patria), capital of a province of the same name, situated on the left bank of the Pisuerga. An ecclesiastical council was held there in 1322 by cardinal William, bishop of Savina, and legate of pope John XXII. A preface and twenty-seven canons were published by his direction, and with the approbation of the pope.

1. Orders that provincial councils be held every two years, and diocesan synods annually.
2. Orders all curates to read four times a year, in the vulgar tongue, to their parishioners the acts and brief.
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the decalogue, the number of the sacraments, and the
certain uses of masses.
4. Orders that Sundays and festivals be kept holy.
10. Orders that bishops shall assign limits to parishes.
11. Exports curates to exercise hospitalities.
12. Exports curates to preach before churches before a vacancy, or to present infirmities.
13. Decrees to be excommunicated, peço facto, who eat or sell meat on any fast-day.
17. Forbid secular meetings within churches, fairs, etc., in church-yards, or for fortified churches as places of defence.
20. Grants to clerks three years for study, during which time the bishop shall receive the fruits of their benefices without
out residence.
22 and 24. Excommunicate those who seize men and sell the properties of the Saracen; the Saracen; also all wizards, enchanters,
and those who consult them.
See Mans. Clement. ch. 168.

Vallarsi, Dominico, an Italian antiquarian, was
born at Verona, Nov. 13, 1702, and studied
the humanities with the Jesuits with such success that at the
age of twelve he maintained a public thesis on philos-
ophy. He afterwards entered the order, and applied himself to the study of Hebrew, Greek, and ecclesiasti-
ical history. He finally went to Rome as reviser of the
ancient languages, and there became a noted authority on the antiquities of the Middle Ages, a subject on which he wrote several works. He also edited the Opera omnia Veronae (1715, 12 vols. fol.)
and those of Tyrannus Rufinus (ibid. 1745, 4to). He

Valle, Andrea della, an Italian architect of the
16th century, was born at Padua. His principal work was
the Carthusian monastery, two miles from Padua. This structure, from its beautiful design, has been at-
distributed to Palladio. He published an edition of the
unprinted works of Palladio, in which he inserted five
plates. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Valde, Geoffroy, a French daisie of the latter part of
the 16th century, was the son of the controller of the
public domain. He gave himself up to philosophical
speculations, which ended in rejecting all religious
belief. In consequence of an infidel work which he wrote,
titled La Béatitude des Chrétiens (24 ed. 1770, 8vo),
he was imprisoned, and, after trial, was hanged, and his

Valle (or Valde), Simon, a French engraver, is said to have been born at Paris about 1700. He
studied under P. Drevet, and executed several plates in a neat and tasteful style. Among them are the follow-
ing: The Transfiguration (Raphael)—St. John in the Desert (iii.)—The Flight into Egypt (Carlo Maratti)—
The Resurrection of Lazarus (Girolamo Mazzuino)—
The Finding of Moses (Francesco Romazelli) — and others. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Vallemont, Pierre le Lorraine, abbe de, a French
writer, was born at Pont-Audemer, Sept. 10, 1649, of a
Norman family. He entered the religious order; was
made doctor of theology; lived successively at Rouen,
where he became an encountered opposition; at Paris, where he superintended the education of a young
noblemen; at Versailles, as prior of St. James de Bres-
sure; and finally returned to his native place, where he
died, Dec. 30, 1721. It is not known for what reason he
took the surname of Vallemont. His writings, which are of a religious character, are enumerated

Valennais, Johannes, of Autun, France, who lived in
the 16th century, is the author of Grammatica He-
braica (Paris, s. a.).—Opus de Prosodia Hebraorum in IV Libros Divinam (ibid. 1545). The first book contains
Accents of Hebrew, the second, Grammat ies and Mosis,
Loci; the third, Rhetorica, Asse. Offic. etc.; the

Valensius, Theophilus, who lived in the 17th century,
was the author of Enchiridion Linguae Sanctae e

Vallet (or Vallet), Guillaume, a French engraver,
was born in Paris in 1636. After some study of his art
he went to Rome, where he resided many years. His
plates were executed with the greatest accuracy, and his prints possess considerable merit. He died in 1704. Among his prints the following deserve mention: The Nativity; The Holy Family; Melchisedek bringing Presents to Abra-
ham; The Last Supper—all after Veronese; The Holy
Family, after Guido, also after Albano:—and several others. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Vallette, William, a Methodist Episcopical minister,
studied medicine early in life; joined the Illinois
Conference in 1839; was transferred to Rock River
Conference in 1840; and in the following year was ordained
deacon. In 1840 hemorrhage of the lungs incapacitated
him for further ministerial labor, and caused his retire-
ment to Elgin as a superannuate, where he spent the
remainder of his days in the practice of medicine. He
died in 1871. See Minutes of Annual Conferences, 1872, p. 113.

Valley (also Vale), a hollow sweep of ground be-
tween two more or less parallel ridges of high land.
Vale is the poetical or provincial form. It is in the
natural situation where the center of the vale is usually
occupied by the stream which forms the drain of the high land on either side, and from this it commonly receives its name. Valley is distinguished from other terms more or less closely related—on the
one hand, from "glen," "ravine," "gorge," or "dell,"
which indicates a depression at one extremity; and
smaller than a valley; on the other hand, from "plain,"
which, though it may be used of a wide valley, is not
ordinarily or necessarily so. It is to be regretted that
with this quasi-precision of meaning the term should
not have been employed with more restriction in the
A. V. See Topographical Terms.

The structure of the greater part of the Holy Land
does not lend itself to the formation of valleys in our
sense of the word. The abrupt transitions of its crowded
rocky hills preclude the existence of any extended sweep
of valley; and where one such does occur, as at Hebron
or on the south-east of Gerizim, the irregular and un-
symmetrical positions of the enclosing hills rob it of the
character of a valley. The nearest approach is found
in the space between the mountains of Gerizim and
Ebal, which contains the town of Nablus, the ancient
Shechem. This, however, by a singular chance, is not
mentioned in the Bible. Another is the "valley of
Jezreel," the undulating hollow which intervenes be-
tween Gilboa (Jebel Fukas) and the so-called Little
Hermion (Jebel Duhu). See Palestine.

Valley is employed in the A. V. to render the follow-
ing Heb. and Gr. words. See Dale; Plain

1. ג越好 (ma'alah, to be raised, to be exalted, to be placed, to rise, to mount up, to fill up; the verb in the sense of "to rise" seems to be used of something rising above as a hill or mountain, and if we take the root of it in this sense, it is probably from the root היל (hil), "to be high, something elevated); appears to mean rather a plain than a valley, wider than the latter, though so far resembling it as to be enclosed by the sides, like the wide district between
Leban and Antilebanon, which is still called the Bekef. It
denotes a wide alluvial bottom, and its leviness is
plainly referred to in Isa. xi. 4. It is usually rendered
"valley" (Deut. viii. 7; xi. 1; xxxiv. 3; Josh. xi. 8;
17. xi. 7; 2 Chron. xxxiv. 22; Psal. civ. 8; Isa. xii. 18;
1xii. 14; Ezek. xxxvii. 1, 12; Zech. xii. 11); elsewhere
"plain" (Gen. xi. 2; Neb. vi. 2; Isa. xi. 4; Ezek. iii. 22,
19, 31); or "plain of Bashan" (Deut. iii. 10). This
Heb. term is applied to the following places:
(1) The Valley of Shinar (תנין), the rich
plain of Babylonia (Gen. xi. 2). See Shinar.
(2) The Valley of Jericho (תנין), the lower
end of the Ghôr, or plain, through which the Jordan
treated as integral parts of the books. A few MSS. of the Bible faithfully preserved the "Hebrew canon," but the great mass, according to the general custom of copyists to omit nothing, included everything which had held a place in the Old Latin. In the New Test. the only MS. discovered was the Apocryphal epistle to the Laodicceans. The text of the gospels was in the main Jerome’s revised edition; that of the remaining books his very incomplete revision of the old Latin. Thus the present Vulgate contains elements which belong to every period and form of the Latin text. The so-called Old Latin: Wisdom, Eccles. 1 and 2 Macce., Baruch. (2) Old Latin revised from the Sept.: Psalter. (3) Jerome’s free translation from the original text: Judith, Tobit. (4) Jerome’s translation from the original: Old Test. except Psalter. (5) Old Latin revised from Greek MSS.: Gospels. (6) Old Latin curiously revised: the remainder of the New Test.

2. Revision of Alcuin.—Meanwhile the text of the different parts of the Latin Bible was rapidly deteriorating. The simultaneous use of the Old and New versions necessarily led to great corruptions of both texts. Moreover, the judgement of scribes, and the confusion was further increased by the changes which were sometimes introduced by those who had some knowledge of Greek. From this cause scarcely any Anglo-Saxon Vulgate MS. of the 8th or 9th century, in all probability, is wholly free from corruptions. The most remarkable and trustworthy examples are noticed below; and in rare instances it is difficult to decide whether the text is not rather a revised Vetus than a corrupted Vulgata nora (e.g. Brit. Mus. Reg. i, E. vi; Add. 5463). As early as the 6th century, Cassiodorus attempted a partial revision of the text (Psalter, Prophets, Epistles) by a collation of old MSS. But private labor was unable to check the growing corruption, and in the 8th century this had arrived at such a height that it attracted the attention of Charlemagne. Charlemagne at once sought a remedy; and entrusted to Alcuin (c. A.D. 802) the task of revising the Latin text for public use. This Alcuin appears to have done simply by the use of MSS. of the Vulgate, and not by reference to the original texts (Ponson, Letter vii to Tirois, p. 145). The passages which are adduced by Hody to prove his familiarity with Hebrew are, in fact, only quotations from Jerome, and, if we add to this the fact that the text unerringly followed the least in one place where Jerome points out its inaccuracy (Gen. xxv, 8), the patronage of Charlemagne gave a wide currency to the revision of Alcuin, and several MSS. contain which claim to date immediately from his time. According to a very remarkable statement, Charlemagne was more than a patron of sacred criticism, and himself devoted the last year of his life to the correction of the gospels "with the help of Greeks and Syrians" (Van Ess, p. 159, quoting Theganus, Script. But. Franc. ii, 277).

However this may be, it is probable that Alcuin’s revision contributed much towards preserving a good Vulgate text. The best MSS. of his revision do not differ widely from the pure Hieronymian text, and his authority must have done much to check the spread of the interpolations which reappear afterwards, and which were so important an addition which was only introduced into the Old Latin versions. Examples of readings which seem to be due to him occur: Deut. i, 9, add. siduodinem; venissenum, for -etis; ver. 4, ascendimus, for ascendemus; ii, 24, in manu tua, in manus tuas; iv, 35, viduiti, for vivit; vi, 15, ipsi, add. aoli; xv, 9, oculos, om. oculos; xvi, 20, forte; add. remunentur; xvi, 15, om. et. But the new version was gradually deformed, though later attempts at correction were made by Lanfranc of Canterbury (A.D. 1089, Hody, p. 416), Card. Nicolaus (A.D. 1190), and the Cistercian abbé Stephenus (c. A.D. 1150). In the 18th century Correctoria were drawn up, especially in France, in which varieties of reading were discussed; and Roger Bacon complains loudly of the confusion which was introduced into the "common, that is, the Parisian, copy;" and quotes a false reading from Mark viii, 9, where the correctors had substituted confesseus for confessus (Hody, p. 419 sq.). Little more was done for the text of the Vulgate than the art of printing; and the name of Laurentius Valla (c. 1540) alone deserves mention, as of one who devoted the highest powers to the criticism of Holy Scripture, at a time when such studies were little esteemed.

V. History of the Printed Text.—I. Early Editions. It was a noble object of the Venerable Bede to have put the first book which issued from the press was the Bible; and the splendid pages of the Mazarin Vulgate (Mainz—Gutenberg and Fust) stand yet unsurpassed by the latest efforts of typography. This work is referred to about the year 1450, and presents the common text of the 16th century. Other editions followed in rapid succession (the first with a date, Mainz, 1462, Fust and Schoffer), but they offer nothing of critical interest. The first collection of various readings appears in a Paris edition of 1564, and others followed at Venice and Lyons in 1511, 1518; but cardinal Ximenes (1502-1517) was the first to revise the text, and his labors were joined by the Paulus cum quamplurimis exemplaribus venerande vestatis; sed his maxime, quae in publica Complutensia nostre universitatibus bibliotheca recreandur, quae supra octingentesimam abhine annorum litterarum Gothicis conscripta, ea sunt sinceritate ut nec apicis lapibus positae in editis deprehendit. (1) to which the credit is generally given; (2) to which the credit is generally given. The Complutensian text is said to be more correct than those which preceded it, but still it is very far from being pure. This was followed in 1528 (2d ed. 1532) by an edition of R. Stephens, who had gained the support of the emperor and of the conservative MSS. of high character and the earlier editions; but as yet the best materials were not open for use. About the same time various attempts were made to correct the Latin from the original texts (Erasmus, 1516; Pagninus, 1518-28; Card. Cajetan: Steuchius, 1529; Clarius, 1542), or even to make a new Latin version (Jo. Campensis, 1533). A more important edition of R. Stephens followed in 1540, in which he made use of twenty MSS. and introduced considerable alterations into his former text. In 1541 another edition was published by Jo. Benedictus at Paris, which was based on the collaboration of MSS. of various character, and which has been followed by the editions of the centuries which immediately followed. Vercellone speaks much more highly of the Biblia Ordinaria, with glosses, etc., published at Lyons, 1545, as giving readings in accordance with the oldest MSS., though the sources from which they are derived are not given (Vetus Lect. xci). The course of controversy in the 16th century exaggerated the importance of the differences in the text and interpretation of the Vulgate, and the confusion called for some remedy. An authorized edition became a necessity for the Romish Church, and, however gravely later theologians may have erred in explaining the policy or intentions of the Trinitarian fathers on this point, there can be no doubt that (setting aside all reference to the original texts) the principle of their decision—the preference, that is, of the oldest Latin text to any later Latin version—was substantially right.

2. The State of the Early Vulgate Versions. The first session of the Council of Trent was held on Dec. 13, 1545. After some preliminary arrangements, the Nicene Creed was formally promulgated as the foundation of the Christian faith on Feb. 4, 1546, and then the council proceeded to the question of the authority, text, and interpretation of Holy Scripture. It was desired to report upon the subject, which held private meetings from Feb. 20 to March 17. Considerable varieties of opinion existed as to the relative value of the original and Latin texts, and the final decree was intended to serve as a compromise. This was made on April 8, 1546, and consisted of two parts—the first of which cou-
tains the list of the canonical books, with the usual
anathema on those who refuse to receive it; while the
second, "On the Edition and Use of the Sacred Books," contains no anathema, so that its contents are not arti-
cles of faith. The wording of the decree itself contains
several marks of the controversy from which it arose, and
the liberal obloquies of later writers have added to it.
Affirming the authority of the "Old Vulgate," it contains no estimate of the
value of the original texts. The question decided is simply the relative merits of the current Latin versions
("si ex omnibus Latinis versionibus que circumfun-
tur...""); the reform of the liberal version must have
already been accomplished.
The object contemplated is the advantage (utilitas)
of the Church, and not anything essential to its con-
stitution. It was further enacted, as a check to the
license of printers, that "Holy Scripture, but especially
the old and common [Vulgate] edition [even without
excluding the original texts, should be printed as
correctly as possible." In spite, however, of the com-
parative caution of the decree, and the interpretation
which was affixed to it by the highest authorities, it was received with little favor, and the want of a stand-
ard text of the Vulgate practically left the question as
unsolved as before. The decree itself was not made be-
en little fitted to anticipate the difficulties of textual
criticism, but afterwards these were found to be so great
that for some time it seemed that no authorized edition
would appear. The theologians of Belgium did some-
ting to meet the want. In 1547 the first edition of
Henricus appeared at Louvain, which had very consider-
able influence upon later copies. It was based upon
the collation of Latin MSS. and the Stephanic edition
of 1540. In the Antwerp Polyglott of 1568-72 the Vul-
gate was borrowed from the Complutensian (Vercellone,
Var. Lect. cl); but in the Antwerp edition of the Vul-
gate of 1573-74 the text of Henricus was adopted, with
copious additions by readings by Lucas Brugensis. This
last was designed as the preparation and temporary sub-
stitute for the papal edition; indeed, it may be ques-
tioned whether it was not put forth as the "correct edi-
tion required by the Trinitarian decree" (comp. Lucas
Brug. ap. Vercellone, cii). But a papal board was al-
ready engaged, however desultorily, upon the work of
revision. The earliest trace of an attempt to realize
the recommendations of the council is found fifteen years after it was made. In 1561 Paulus Manutius
(son of Aldus Manutius) was invited to Rome to super-
intend the preparation of a new version of the Latin and
Greek texts (see Vercellone, Var. Lect. etc., i. prolix. xix., note), but it was currently reported that the
difficulties of publishing an authoritative edition
were insuperable. Nothing further was done to-
wards the revision of the Vulgate under Gregory XIII,
but preparations were made for an edition of the Sept.
This appeared in 1587, in the second year of the ponti-
ficate of Gregory, and was made at the special request of the chie-
ños of Jerusalen. After the publication of the
Sept., Sixtus immediately devoted himself to the pro-
duction of an edition of the Vulgate. He was himself
a scholar, and his erudition enabled him to face a
work from which others had shrank. He had felt," he says, "from his first accession to the papal throne
(1855), great grief, or even indignation (indignum fe-
rimente), that the Trinitarian decree was still unsatisfied;" and a board was appointed, under the presidency of ca-
rdinal Carafa, to arrange the materials and offer sugges-
tions for an edition. The sixteenth chapter of the text,
repeated in the corresponding suggestions of the board by
his absolute judgment; and when the work was print-
ed, he examined the sheets with the utmost care, and
corrected the errors with his own hand. The edition
appeared in 1590, with the famous titlek Ewemus
ille (dated March 1, 1589) prefixed, in which Sixtus
affirmed with characteristic decision the plenary author-
ity of the edition for all future time. "By the fulness
of apostolical power" (such are his words),"we decrees
and declare that this edition... approved by the au-
thority delivered to us by the Lord, is to be received
and held free from all errors, and have no objections
in public and private discussion, reading, preaching,
and explanation." He further forbade expressly the
publication of various readings in copies of the Vulgate,
and pronounced that all readings in other editions and
MSS. which vary from those of the revised text "are to
be regarded as erroneous, and have no authority whatever."
Such a declaration, he said, was "in keeping with our
quae hic nostrae editioni non consensuerint, nullam in
posterum fidem, nullamque auctoritatem habitura esse
decernimus". It was also enacted that the new revision
should be introduced into all missals and service-books,
and the greater excommunication was threatened against
all who in any way contravened the constitution. Had
the life of Sixtus been prolonged, there is no doubt
that his iron will would have enforced the changes
which he thus peremptorily proclaimed; but he died in
August, 1590, and those whom he had alarmed or of-
fended took immediate measures to hinder the execu-
tion of his will. Notwithstanding the temporary ap-
pearance of a new edition, the work could not be done,
but the reaction was not long delayed. On the acces-
sion of Gregory XIV, some went so far as to pro-
pose that the edition of Sixtus should be absolutely
prohibited, but Bellarmine suggested a middle course.
He proposed that the erroneous alternations of the text
and the橡胶 by which they had been made should be
"corrected with all possible speed, and the Bible reprinted under the name of Sixtus, with a prefa-
tory note to the effect that errors (aliaqua errata) had
crept into the former edition by the carelessness of the
printers. This pious fraud, or rather daring falsehood
—for it can be called by no other name—found favor
with those in power. A commission was appointed to
revise the Sixtine text, under the presidency of the
cardinal Colonna (Colonna). At first the commissioners
were not very active, and it seemed likely that a year
would elapse before the revision was completed (Ung-
ser, Rel. i. 410). The work was not delayed, and the publication of
"should be corrected with all possible speed, and the
Bible reprinted under the name of Sixtus, with a prefa-
tory note to the effect that errors (aliaqua errata) had
corrected with all possible speed, and the Bible
Revised (1592) was ready for the pope.
Clement instigated the final revision of the text
to Toletus, and the whole was printed by Aldus Manu-
tius (the grandson of his predecessor), the text of
1592 Clement VIII was raised to the pope.
Clement intrusted the final revision of the text
to Toletus, and the whole was printed by Aldus Manu-
tius (the grandson of his predecessor), the text of
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Clement instigated the final revision of the text
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1592 Clement VIII was raised to the pope.
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the Roman Vulgate by an apology no less needless than untrue. Another edition followed in 1593, and a third in 1598, with a triple list of errata, one for each of the three editions. Other editions were afterwards published (comp. Velarino, cit.), but with these corrections the history of the authorized text properly concludes.

The respective merits of the Sixtine and Clementine editions have often been debated. In point of mechanical accuracy, the Sixtine seems to be clearly superior (Van Ess, p. 425 sqq.), but the Vulgate has allowed himself to be misled in the estimate which he gives of the critical value of the Sixtine readings. The collection lately published by Vercellone place in the clearness the strange and uncritical mode in which Sixtus dealt with the evidence and results submitted to him. The recommendations of the Sixtine correctors are marked by singular wisdom and critical tact; and in almost every case where Sixtus departs from them he is in error. This will be evident from a collation of the readings, in a few chapters, as given by Vercellone. Thus in the first four chapters of Genesis the Sixtine correctors are right against Sixtus i, 2; 27; ii, 18, 20; iii, 1, 11, 12, 17, 21, 22; iv, 1, 5, 7, 8, 9, 15, 16, 19; and, on the other hand, Sixtus is right against the correctors in i, 15. The Gregorian correctors, therefore (whose results are given in the Clementine edition), in the main simply restored readings adopted by the Sixtine book and rejected by Sixtus. In the book of Deuteronomy the Clementine edition follows the Sixtine correctors where it differs from the Sixtine edition: i, 4, 19, 31; ii, 21; iv, 6, 22, 28, 30, 33, 39; v, 24; vi, 4, 5, 6, 9, 3; xi, 3; xii, 11, 15, 16, etc.; and every change (except, probably, vi, 4; xii, 11, 12) is right; while, on the other hand, in the same chapters there are apparently only two instances of variation without the authority of the Sixtine correctors (xi, 10, 32). But in point of fact the Clementine edition errs by excess of caution. Within the same limits it follows Sixtus against the correctors wrongly in ii, 33; iii, 10, 12, 13, 16, 19, 20; iv, 10, 11, 29, 42; vi, 8; x, 3; xi, 26; and in the whole book admits in the following passages arbitrary changes of Sixtus: iv, 10; v, 24; vi, 18; xii, 15, 32; xviii, 10, 11; xxix, 23. In the New Test., as the report of the Sixtine correctors has not yet been published, it is impossible to say how far the same law holds good. It is not only to do injustice to the interpretations of the two editions in continuous passages of the gospels and epistles will show that the Clementine, though not a pure text, is yet very far purer than the Sixtine, which often gives Old Latin readings, and sometimes appears to depend simply on patristic authority (1 c. pp. II.):

SIXTINE. vocab. JUD. surg et accep. aproprinquabit (4). de quo dictum est (tol. II.). arboris (Tert.). it. unt. toliant (It.). Galileae (It. am. etc.). ambulabas (V.). nobis homines (gat. II.). abside (5). judicio. ethicn. auth. et non Judicemini. (nolite condemnare me. caput. veniet. om. super. scribae corum. om. ragobant ut. In Domino J. et dominacionem. voc. dicimil. quod. Spiritu. mihi. virtute. in. deorum homin. pp. II.). in. mundanes. in gloriosam. in praeparatione. in catena laxa. 3. Lateris.—While the Clementine edition was still recent, some thoughts seem to have been entertained of revising it. Lucas Brugenius made important collections for this purpose; but the practical difficulties were found to be too great, and the study of various readings was reserved for scholars (Bellarmin ad Lucum). At length the controversy gave a sanction to the authorized text. Many, especially in Spain, pronounced it to have a value superior to the originals, and to be inspired in every detail (comp. Van Esch, p. 401, 402; Hody, III, ii, 18); but it is useless to dwell on the history of such extravagances, from which the Jesuits, at least, following their great champion Bellarmin, wisely kept aloof. It was a more serious matter that the universal acceptance of the papal text checked the critical study of the materials on which it was professedly based. At length, however, in 1706, Martinaux published a new and, in the main, better, text, chiefly from original MSS., in his edition of Jerome. Vallarsi added fresh collations in his revised issue of Martinaux's work; but in both cases the collations are imperfect, and it is impossible to determine with accuracy on what MS. authority the text which is given depends. Sabatier, though professing only to deal with the Old Latin, has added so many important materials for the criticism of Jerome's version, and gave at length the readings of Lucas Brugenius (J748). More than a century elapsed before anything more of importance was done for the text of the Latin version of the Old Test., when at length the fortunate discovery of the original revision of the Sixtine correctors directed the attention of Roman scholars to their authorized text. The first-fruits of their labors are given in the volume of Vercellone, already often quoted, which has thrown more light upon the history and criticism of the Vulg., than any previous work. There are some defects in the arrangement of the materials, and it is unfortunate that the editor has not added either the authorized or corrected text; but still the work is such that every student of the Latin text must be deeply interested in it.

The neglect of the Latin text of the Old Test., as a consequence of the general neglect of the criticism of the Hebrew text. In the New Test. far more has been done for the correction of the Vulg., though even here no critical edition has yet been published. Numerous collations of MSS., more or less perfect, have been made. In this, as in many other points, Bentley pointed out the true character of the text, and with others has fought. His own collation of Latin MSS. was extensive and important (comp. Ellis, Bellini Critica Scaura, xxxv sqq.). Griesebach added new collations, and arranged those which others had made. Lachmann printed the Latin text in his larger edition, having collated the Codex Palaetina for the purpose. Tischendorf has labored among Latin
MSS., only with less zeal than among Greek. Tregelles has given in his edition of the New Test. the text of Cod. Amiatinus from his own collation with the variations of the Clementine edition. But in all these cases the study of the Latin was merely ancillary to that of the Greek text. Probably, from the great antiquity and purity of the Cod. Amiatinus and Fuldaenus, there is comparatively little scope for criticism in the revision of Jerome's version; but it could not be an unprofitable work to examine more in detail than has yet been done the several phases through which it has passed, and the causes which led to its gradual corruption.

A full account of the editions of the Vulg. is given by Masch (Le Long), Bibliotheca Sacra (1772-90). The variations between the Sixtine and Clementine editions were collated by T. James, Bellum Populæ, e. Concordia Discurse (Lond. 1600), and more completely, with a collation of the Clementine editions, by H. de Bukentop, Lux de Luce, III, 315 sq. Vercellone, correcting earlier critics, reckons that the whole number of variations between the two revisions is about three thousand (Proleg. xlviii, nota).

VI. Principal MSS. of the Vulgate.---These may briefly be enumerated as follows: 1. Cod. Amiatinus, of the middle of the 6th century, the oldest and best extant; in the Laurentian Library at Florence; it contains the Old Test., except Baruch, and the New Test.: the latter has been edited from it by Tischendorf (Leips. 1850, 4to). See AMIATINE MANUSCRIPT.

2. Biblia Gothicæ Tolosanae Ecclesiae, of the 8th century, containing all the books except Baruch (Vercellone, Var. Lect. i, 84).

3. Cod. Cavernas, of the 8th century, if not earlier; contains the Old and New Test.; belongs to the monastery of La Cava, near Salerno; examined by Tischendorf.

4. Cod. Paulianus, of the 9th century, wants Baruch; at Rome (Vercellone, loc. cit.).

5. Cod. Sturianus, Cod. Vallicellusianus, of the 9th century; at Rome (Vercellone, I. c.).

6. Cod. Ottobonianus, of the 8th century, contains the Octateuch; in the Vatican (Vercellone, I. c.).

7. Biblia Carolina, of the 9th century; wants Baruch, and the two last leaves are by a later hand; in the cantonal library at Zurich.

8. Biblia Bambergensia, of the 9th century, wants the Apocalypse; it has Jerome's Epistle to Paulinus prefixed in large uncials, the rest of the MS. is masculine; in this MS. 1 John v, 7 appears (Kopp, Bilder u. Schriften der Vorzeit, i, 184). 9. Cod. Alenius, of the 9th century, containing the Old and New Test. (except Baruch); supposed to be that offered to Charlemagne at his coronation; formerly in the possession of the recluses at Montier de Grandval, now in the British Museum (Addit. 10, 546).

10. A MS. on very clean parchment, probably of the 12th century; formerly at Alderford, now at Erlangen (Niederer, Nachrichten der Kirchen-, Gelehren- und Bücher-Geschichte, x, 125).

11. A MS. of the 13th century, described in Eichhorn's Repertorium, xvii, 183 sq.

12. Cod. Fuldaenus, of the 6th century, contains the New Test., with the gospels in the form of a harmony; used by Lachmann in his edition of the Latin subj ected to his Greek New Test.; a specimen was published by Ranke (Marb. 1860, 4to).

13. Cod. Forojellensis; contains the four gospels; edited along with fragments of Mark's gospel from the Prague MS. (previously edited by Dobrowski, Fragmentum Praeven. Er. S. Marci, etc. [Prag. 1778, 4to]), and other remains of the same gospel from MSS. preserved at Venice, by Bi anchini, Append. ad Evangel. Quadrupl.

gospels in Greek, with an interlinear translation; edited in fac-simile by Rettig (Turin, 1856, 4to). There is another Greek text, which belongs beyond the limits of the gospels, of the 6th century, described by Tischendorf in the *Deutsche Zeitschrift für christl. Wissenschaft*, 1857, No. 7, and esteemed by him of great value for the text of the Vulgate (Tischendorf, *Proleg.* p. 249 sq.). See *Gall. (St.) Manuscript.*

Besides these, many codices exist both in British and Continental libraries. See *Manuscripts, Biblical.*

VII. Critical Value of the Latin Versions.—1. In the Old Test.—The Latin Version, in its various forms, contributes, as has already been seen, more or less important materials for the criticism of the original texts of the Old Testament, and is therefore to be esteemed as unparalleled in the Septem of the 16th and 17th centuries, to prove the corruption of the Hebrew or Latin text, are commonly of little importance so far as the text is concerned. It will be enough to notice those only which are quoted by Whittaker, the worthy antagonist of the *Disputation on Scripture* (*Ed. Park Soc.* p. 163 sq.).

Gen. 1, 50, om. all green herbs (in Vet. L.): III. 15, psae conteret caput tunum. There seems good reason to believe that the original reading was *psae* (comp. Vercellone, ad loc.; Den. iv. 6. 18. 188. 189).

III. 17, in opere tuo. דְּרָקִים וְְנְרָקִים for דְּרָקִים וְנְרָקִים.

iv. 16, nos. which is specially noticed in Jerome's *Quast. Hebr.*

vi. 6, adit. et praecavens in futuro. The words are a gloss, and not a part of the Vulgate text.

vii. 14, venisse septimo for septimo dixisse. So Sept. vii. 15, exspectat viat. et non evanescat. The non is wanting in the best manuscripts of the Vulgate, and has been introduced from the Sept.


theologians; 8; III. 6, 14. 59; vi. 5, 13; xvii. 16, 18; xxi. 9; xxiv. 22; xxv. 34; xxvii. 13; xxix. 12; xxxiii. 5, 28; xiv. 23, contain differences of interpretation; and in xxvii. 34, xli. 45, the Vulgate appears to have preserved important traditional renderings.

2. In the New Test.—The examples which have been given show the comparatively narrow limits within which the Vulgate can be used for the criticism of the Hebrew Text. Some versions were made at a time when the present revision was already established; and the freedom which Jerome allowed himself in rendering the sense of the original often leaves it doubtful whether in reality a various reading is represented by the peculiar form which he gives to a particular passage. In the Vulgate, as in the Septuagint, one adopts a different view. In this the critical evidence of the Latin is separable into two distinct elements, the evidence of the Old Latin and that of the Hieronymian revision. The latter, where it differs from the former, represents the received Greek text of the 4th century, and so far claims a respect (speaking roughly) as does the *Matt. xxv. 27; 7, 23; 23, prophetæ; y, 22, om. sicut; ix. 15, lugere; John iii. 8, Luke ii, 33, ἐπὶ τοὺς; iv. 12. But not rarely he leaves a false reading uncorrected (Matt. ix. 28, robis; x, 42, ἐξενομήσατο; Matt. xxv. 29; x, 21, ἐξεκοπήσατο; John iii. 10, 4; 1 Pet. iii. 22, ἐκοπήσατο; John iii. 8, 16; vi. 64. Even in graver variations he is not exempt from error. The famous pericope, John vii, 53, viii, 11, which had gained only a partial entrance into the Old Latin, is certainly established in the Vulgate. The additions in Matt. xxvii. 31, are generally or widely received by Latin copies, and Jerome left them undisturbed. The same may be said of Mark xvi. 9-20; but the "heavenly te-
timony" (1 John v, 7), which is found in the editions of the Vulgate, is, beyond all doubt, a later interpolation, due to an African gloss; and there is reason to believe that the interpolations in Acts viii, 37; ix, 5, were really erased by Jerome, though they maintained their place in the mass of Latin copies.

Jerome remarks that the interpolations in the gospels was far more complete than that of the remaining parts of the New Test. It is, indeed, impossible, except in the gospels, to determine any substantial difference in the Greek texts which are represented by the Old and Hieronymian versions. Elsewhere the differences are so small as not to be worth mentioning.

On the other hand, there are passages in which the Latin authorities combine in giving a false reading: Matt. vii, 15; viii, 10; viii, 28 (?), etc.; Luke iv, 17; xii, 23, 27, 31, etc.; Acts ii, 30, 51, 57, etc.; 1 Cor. i, 15, 22, 27, etc. On the contrary, his commentators show that he used copies differing widely from the recension which passed under his name, and even expressly condemned as faulty in text or rendering many passages which are undoubtedly part of the Vulgate. Thus in his commentary on the Galatians he condemns the additions, i, 3d, versalit non osculare; v, 21, homicidia; and the translations, i, 16, necesse, and ii, 10a, furtum suscipit (for non est possit iussus sibi); v, 9, nudicium fermentum totam massam consumptum (for modicum fermentum totam conspiscit); vi, 11, evacuatust (for cessavit); vi, 3, sejusam (seipse) sedulit (for mensam suam decipit). In the epistles, in which he gives the liberty of quoting, there are rewards of fifty readings that differ from the best Vulgate text, of which about ten are improvements (iv, 21; v, 23; vi, 3; 15, 16, etc.), as many more inferior readings (iv, 17, 26, 30, etc.), and the remainder differences of expression: malo for negam, recto pede incidunt for rectus pede incidit. Wherever such differences are found in his commentaries on the other epistles: ad Ephes. i, 6; iii, 14; iv, 19; v, 22, 31; ad Tit. iii, 15. From this it can be evident that the Vulgate text of the Acts and the epistles does not represent the critical opinion of Jerome, even in the restricted sense in which this is true of the text of the gospels. But still there are some readings which may with probability be referred to his revision: Acts xiii, 18, nones correus sustinuit for nutrit (alait) eos; Rom. xii, 11, Domino for tempor: Eph. iv, 19, illuminabit et Christus for coniungas Christum; Gal. ii, 5, nega ad horam cessionas for ad horam cessiones; 1 Tim. v, 19, add. nisi sub duabus aut tribus testibus.

3. The Vetus Latina.—The chief corruptions of the Old Latin consist in the introduction of glosses. These, like the corresponding additions in the Codex Bezae (D1), are sometimes indications of the venerable antiquity of the source from which it was derived, and seem to carry us back to the time when the evangelical tradition had not yet been wholly superseded by the written gospels. Such are the interpolations at Matt. iii, 15; xx, 28; Luke iii, 22 (comp. also i, 46; xii, 38); but more frequently they are derived from parallel passages, either by direct transcription of the manuscripts of an earlier evangelist or by the reproduction of the substance of these. These interpolations are frequent in the synoptic gospels: Matt. iii, 8; Mark xvi, 4; Luke i, 29; vi, 10; ix, 46, 50, 54; x, 2; and occur also in John vi, 56, etc. But in John the Old Latin more commonly errs by defect than by excess. Thus it omits clauses certainly or probably genuine: iii, 31; iv, 9; v, 36; vi, 23; viii, 58, etc. Sometimes, again, the renderings of the Greek text are free: Luke i, 29; ii, 15; vi, 21. Such variations, however, are rarely likely to mislead. Otherwise the Old Latin text of the gospels is of the highest value. The Greek text of early manuscripts combine with this one or two of the other ancient witnesses to support a reading which has been obliterated in the mass of authorities: Luke vi, 1; Mark v, 8; xvi, 9 sq.; and not unfrequently it preserves the true text which is lost in the Vulgate: Luke xiii, 19; xiv, 5; xv, 28.

But the places where the Old Latin and the Vulgate have separately preserved the true reading are rare, when compared with those in which they combine with other ancient witnesses against the great mass of authorities. Every chapter of the gospels will furnish instances of this agreement, which is often the more striking because it is the result of a single source. It is found in the Vulgate, while the later copies have been corrupted in the same way as the later Greek MSS.: Mark ii, 16; iii, 25 (?); viii, 15, etc.; Rom. vi, 8; xvi, 24, etc. In the first few chapters of Matthew, the following may be noticed: i, 18 (in which the vss. vii, 4, 5, 11, 40, 44; vi, 5, 13, 16, 17, 18, 19, 10, 14, 29; etc., are used); ii, 32 (vss. 1, etc., are used); no less to multiply examples which occur equally in every part of the New Test.; Luke ii, 14, 40; iv, 2, etc.; John i, 52; iv, 42, 51; v, 16; viii, 59; xiv, 17, etc.; Acts ii, 30, 51, 57, etc.; 1 Cor. i, 15, 22, 27, etc. On the other hand, there are passages in which the Latin authorities combine in giving a false reading: Matt. vii, 15; viii, 10; viii, 28 (?), etc.; Luke iv, 17; xii, 23, 27, 31, etc.; Acts ii, 19, etc.; 1 Tim. iii, 16, etc. But these are comparatively few, and commonly marked by the absence of all Eastern corroboration of evidence. It may be impossible to lay down definite laws for the separation of readings which are due to textual corruption or carelessness, or glosses; but in practice there is little difficulty in distinguishing the variations which are due to the idiocycuracy (so to speak) of the version from those which contain real traces of the original text.

8. The text of the Latin versions. The question of the text of the original Latin and the haste of Jerome's revision, it can scarcely be denied that the Vulgate is not only the most venerable, but also the most precious, monument of Latin Christianity. For ten centuries it preserved in Western Europe a text of Holy Scripture far purer than that of any other Church, and at the revival of Greek learning guided the way towards a revision of the late Greek text, in which the best Biblical critics have followed the steps of Bentley, with ever-deepening conviction of the supreme importance of the coincidence of the earliest Greek and Latin authorities.

4. Of the interpretative value of the Vulgate little need be said. There can be no doubt that in dealing with the New Test, at least, we are now in possession of means infinitely more varied and better suited to the right elucidation of the text than could have been enjoyed by the original African translators. It is a task of no small importance, no less to the Church, and at the revival of Greek learning guided the way towards a revision of the late Greek text, in which the best Biblical critics have followed the steps of Bentley, with ever-deepening conviction of the supreme importance of the coincidence of the earliest Greek and Latin authorities.

VIII. Linguistic Character and Influence of the Latin Versions.—I. The characteristics of Christian Latinity
Among the characteristics of the late stage of a language must be reckoned the excessive frequency of compounds, especially those formed with the prepositions. These are peculiarly abundant in the Latin version, but occasionally in cases it is difficult to determine whether they are not directly translated from the Septuagint version, or are derived forms: e.g. adjectio, advenir -niti, ad venera те, ререкши, пермудвей, пропорков, предузелатель, предуздатель, пропорков, предузелатель, предуздатель, пропорков, предузелатель, пропорков, предузелатель, пропорков, предузелатель, пропорков, предузелатель, пропорков, предузелатель, пропорков, предузелатель, пропорков, предузелатель, пропорков, предузелатель, пропорков, preduzelatel', descrip, Vulg.; v. 18, cecuti ceunlyti, Vulg.; v. 34, quod contradicteor, Velt.,
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ou contra Vulg.; ver. 49, in propria Patris mei, Vet. L., in his quin patriae mei est, Vulg. Some words he seems to have changed constantly, though not universally: e.g. cœnus to cœnus; accommodation (comitatus); diicto (dictatus); sacrumamentum (mysterium), etc. Many of the most remarkable forms are confined to books where they are peculiar: e.g. potius: fumigabundus, illuminitat, indiscipulatus, inseparabilis; esocrumamentum (exterrimentum), gaudimonium; ordinantia; honoribentia; horrivplatio, infrasecuritas.

2. Generally it may be said that the scriptural idioms of our common language have come to us mainly through the Latin; and in a wider view the Vulg. is the connecting-link between classical and modern languages. It contains elements which belong to the earlist stage of Latin, and exhibits (if often in a rude form) the flexibility of the popular dialect. On the other hand, it has furnished the source and the model for a large portion of current Latin derivatives. Even a cursory examination of the characteristic words which have been given will show how many of them, and how many corresponding forms, have passed into living languages. To follow out this question in detail would be out of place here; but it would furnish a chapter in the history of language, fruitful in results and hitherto unwritten. Within a more limited range the authority of the Latin versions is undeniable, though its extent is rarely realized. The vast power which they have had in determining the theological terms of Western Christendom can hardly be overrated. By far the greatest part of the current doctrinal terminology is based on the Vulg., and, as far as can be ascertained, was originated in the Latin version. Prostitution, justification, sanctification, salvation, mediator, regeneratio, revelation, visitation (met.), propitiation, first appear in the Old Vulg. Grace, redemption, election, reconciliation, satisfaction, inspiration, scriptures, were devoted there to a new and holy use. Sacramentum and communion are from the same source; and from the Greek, as from the Latin. It would be easy to extend the list by the addition of orders, papacy, congregation, priest. But it can be seen from the forms already brought forward that the Latin versions have left their mark both upon our language and upon our thoughts; and if the right method of controversy is based upon a clear historical perception of the force of words, it is evident that the study of the Vulg., however much neglected, can never be neglected with impunity. It was the version which alone they knew who handed down to the Reformers the rich storehouse of the Bible; the version which was the greatest of the Reformers, and from which they had drawn their earliest knowledge of divine truth.

In more important respects, likewise, the influence which the Latin versions of the Bible have exercised upon Western Christianity is scarcely less than that of the Sept. upon the Greek churches. But both the Greek and the Latin Vulgates have long been neglected. The revival of letters, bringing with it the study of the original texts of Holy Scripture, checked for a time the study of these two great bulwarks of the Greek and Latin churches. In England, in the reign of King Edward the Sixth, when the history of Christianity than to the history of Judaism—and, in spite of recent labors, their importance is even now hardly recognised. In the case of the Vulg., ecclesiastical controversies have still further impeded all efforts of liberal criticism. The Romanist (Catholic) and Protestant (Protestant) Churches, in their respective circles, have hardly given any serious attention to the Clementine edition. It has since undergone various alterations under the care of the Irish Roman Catholic hierarchy, and has been in some respects conformed to the A. V., even in passages which controversialists of a bygone age had stigmatized as heretical, according to the literal, chronological order of the verses from the text. The original translators, however, adhered so servilely to this as to employ such barbarous words and phrases as sordom (Mark xxv, 46), zealators (Acts xx, 20), premination (Eph. iii, 11), contritament (Eiv, 30), agnition (Philxm. 16), repriptation (Heb. ii, 17), with a view to the expression of the Latin in its indigenous style. In justice, it must be observed that no case of wilful perversion of Scripture has ever been brought home to the Rheinian translators" (Scrivener, Supplement to the Authorised Version). Mr. Scrivener adds that "the Rhe-
mih divines [who were evidently men of learning and ability] may occasionally do us good service by furnishing some happy phrase or form of expression which had else escaped the diligence of their more reputable predecessors" (ibid.).

The translators observe in their preface that they religiously keep the phrases word for word, "for fear of missing or restraining the sense of the Holy Ghost to the fantasia," in proof of which they refer to such phrases as St. 4 tima kai net, τέλος (John ii, 4) which they render "What to me and thee, woman?" explaining it in the note by the phrase "What hast thou to do with me?" But in some of the modern editions of the Rheims version this rule has been departed from and the text altered into "What is that to me or thee?" (Dublin ed. i, 742). The whole passage is thus rendered and commented on by Tittmann (Meletenutata Sacra): "Munum me fac, o mea, Leave that to my cares, good mother. It is not the language of reproof or refusal, but rather of consolation and promise. This appears from the words which follow, mine hour is not yet come." And me?"
The whole passage is thus rendered and commented on by Tittmann (Meletenutata Sacra): "Munum me fac, o mea, Leave that to my cares, good mother. It is not the language of reproof or refusal, but rather of consolation and promise. This appears from the words which follow, mine hour is not yet come."

But our Lord purposely delayed his assistance, that the greatness of the miracle might be better known to all. The appellation υἱός, which was employed by our Lord on other occasions also (John xix, 26, xx, 15), was very honorable among the Greeks, who were accustomed to call their queens by this title, and may be rendered "my beloved."

Prof. Moses Stuart (Commentary on the Apocalypse, i, 119) conceives that "in the translation of μεταϕορή by σατανάς (Matt. iii, 3), the same spirit which it was operating which led one part of the Church in modern times to translate μεταφορή by δεισυνεμεν. But the Latin phrase "agere penitentiem," which is also found in the old Italic, is evidently synonymous with μεταϕορή, "to repent." And agere penitentiem, says Campbell, "is not originally a mistranslation of the Greek υἱός, renders "me.""

Dr. Lingard (ut supr.) renders it "repent." We refer to one passage more, often objected to as proving that the Vulgate was altered to serve a purpose. In Heb. xx, 11, the Vulgate reads, as the translation of προσκύνησις ἐν τῷ ἐκτὸς τῆς βαβύλου αὐτοῦ: adoravit festigium virgine ejus, "worshipped the top of his hill."

If the present reading of the Hebrew נֵבַע (Gen. xlviii, 31) be correct, the Seventy, who read it נֵבַע, "a staff," or "a sceptre," must have been in error, and were followed by the Syriac. Tholuck (Commentary on Heb.) is of opinion that the Latin translators did not (as some suppose) overlook עלון, "upon," and he considers that this preposition with the accusative might easily lead to the acceptance in which it is taken by the Vulgate, which is also that adopted by Chrysostom and Theodoret, who explain the passage as if Jacob had foreseen Joseph's sovereignty, and gave a proof of his belief in it by the act of adoration in the direction of his sceptre. This is, in Tholuck's opinion, further confirmed by the generally spread reading adoravit (his), not adoravit (his own); and he doubts if any learned writer would have permitted himself so understand the passage in the Sept. as being the more significant. But should it be admitted, with Tholuck, that "the Protestant controversialists have very unjustly designated this passage of the Vulgate as one of the most palpable of its errors," it must be borne in mind that the learned fathers of the Greek and Latin Church, and Aquila follow the present reading; to which Jerome also gives a decided preference, observing (on Gen. xlviii, 31), "In this passage some vainly assert that Jacob adored the top of Joseph's sceptre; ... for in the Hebrew the reading is quite different. Israel adored at the head of it, "Parsavi Israel ad caput lacum."" See English Versions.

X. Literature.—The chief original works bearing on the Vulgate generally are, Simon, Histoire Critique du F. T. 1678–85; id. N.T. 1689–98; Hody, De Bibliorum Textibus Originalibus (Oxon. 1708); Martinian, Hieron. Orig. (Paris, 1698), with the prefaces and additions of Vallerius (Verona, 1734) and Maffei (Venice, 1767); Bianchinii (Bianchini, not Blanchini), Vindiciae Canon. S. S. Vulg. Lat. Edit. (Rome, 1740); Bukanpoo, Lux de Luce (Bruxellis, 1710); Sabatier, Bibl. S. Lat. Vers. Ant. (Remis, 1748); Van Ess, Pragmatika-krítische Gesch. des Vulg. (Thib., 1802); Verbrugge, Versch Lichtenbergs Vulg. Lat. Bibliorum (com. i, Rome, 1860; com. ii, pars prior, 1862).

In addition to these, there are the controversial works of Mariana, Bellarmine, Whitaker, Fulke, etc., and numerous essays by Calmet, D. Schulz, Fleck, Rieger, etc.; and in the New Text, the labors of Bentley, Santif, Griss, the Protestant controversialists, and others. Dorch have collected a great amount of critical materials. But it is not too much to say that the noble work of Vercellone has made an epoch in the study of the Vulgate, and the chief results which follow from the first instalment of his collations are here for the first time incorporated in his history. See: Gesch. des der Vulgata (Sulzb. 1820); Brunati, De Vulgata (Vian. 1825); Kaulen, Gesch. der Vulgata (Mentz, 1869); Rüscher, Ital. und Vulgata (Marb. 1869). See Latin Versions.

Vulgivâsca, in Roman mythology, is a surname of Venus, as the lowly, in contrast with Urania, the heavenly. She favored the longings and desires of men which were wrongfully designated by the name of love.

Vulgate is the rendering, in the A. V., of two Heb. words: 1. נֵבַע, only (in Lev. xi, 14; Sept. νεῖ dept.; Vulg. miluius; the parallel passage, Deut. xiv, 13, has in the corresponding position נֵבַע, which may be an erroneous transference: Sept. νεῖ dept.; Vulg. isom; A. V. "glede"); or נֵבַע, дняדכ only (Deut. xiv, 13; רבד; Vulg. niwebus; Isa. xxxiii, 34; λασσομ; miluius); and 2. נֵבַע, only in Job xxxviii, 7; γυν; cultur; Lev. xi, 14; רבד; vulg. A. V. "kite." Deut. xiv, 13, Sept. omitis; Vulg. miluius; A. V. "kite.")

I. There seems to be no doubt that the A. V. translation is incorrect, and that the original words refer to some of the smaller species of raptorial birds, as kites or buzzards. נֵבַע (dayâh) is evidently synonymous with Arab. ְזָדַח, the vernacular for the "kite" in North Africa, and without the epithet "red" for the black kite especially. Bochart (Hieroz. ii, 193) explains it Pulvur niger. The Samaritans and all other Eastern versions agree in rendering it "kite." נֵבַע (oydâh) is yet more certainly referred to this bird, and, in other passages, it is right to represent. Bochart (ibid. ii, 193) says it is the same bird which the Arabs call qâpa from its cry; but does not state what species this is, supposing it, apparently, to be the magpie, the Arab name for which, however, is el-agaaq.

There are the bed different species of birds comprised under the English term vulture: the griffon (Gypus fulvus, Sav.), Arab. mereb; Heb. נֵבַע, nasher; invariably rendered "eagle" in the A. V.; and the percnoptor, or Egyptian vulture (Neophron percnopterus, Sav.), Arab. rakâm; Heb. דֶּבֲרָד, râchâm; rendered "gier-eagle" in the A. V. The identity of the Hebrew and Arabic terms in these cases can scarcely be questioned. However degrading the substitution of the ignoble vulture for the "real eagle" at the sight applies to the passages, it must be borne in mind that the griffon is in all its movements and characteristics a majestic and royal bird.
animals. It is therefore never molested by the natives, and builds its nest on trees in their neighborhood, fantastically decorating it with as many rags of colored cloth as it can collect. See GLAUX.

II. There are three species of so-called vulture known to inhabit Palestine:

1. The Lammergeyer (Gypaetus barbatus, Cuv.), which is rare everywhere, and only found in desolate mountain regions, where it rears its young in the depth of winter among inaccessible precipices. It is looked upon by the Arabs as an eagle rather than a vulture; for, though properly neither a vulture nor an eagle, it is the largest bird of prey of the old continent, and is armed, like the eagle, with formidable claws. The head is wholly feathered; its courage is equal to its powers; and it has a strength of wing probably superior to all raptors, excepting the condor. It is consequently found, with little or no difference, from Norway to the Cape of Good Hope, and from the Pyrenees to Japan. This is perhaps the black species, which is often figured on Egyptian monuments as the bird of victory, hovering over the head of a national hero in battle, and sometimes with a banner in each talon. See OSTRICH.

2. The Griffon (Gyps fulvus, Sav.), mentioned above, remarkable for its power of vision and the great height at which it soars. Aristotle (Anim. Hist. vi. 5) notices the manner in which the griffon scents its prey from afar, and congregates in the wake of an army. The same singular instinct was remarked in the Russian war, when vast numbers of this vulture were collected in the Caesars, and remained till the end of the campaign in the neighborhood of the camp, although previously they had been scarcely known in the country. “Wheresoever the carcass is, there will the eagles be gathered together” (Matt. xxiv. 29). “Where the slain are, there is she” (Job xxxix. 30). Travellers have observed this bird universally distributed in all the mountainous and rocky districts of Palestine, and especially abundant in the south-east. Its favorite breeding-places are between Jerusalem and Jericho, and all round the Dead Sea.

the largest and most powerful which is seen on the wing in Palestine, and far surpassing the eagle in size and power. Its only rival in these respects is the bearded vulture, or Lammergeyer, a more uncommon bird everywhere, and which, since it is not, like the griffon, bailing on the head and neck, cannot be referred to as nisheher (see Mic. i. 16). Very different is the slowenly and cowardly Egyptian vulture (Neophron percnopterus), the familiar scavenger of all Oriental towns and villages, protected for its useful habits, but bathed and despised, till its name has become a term of reproach, like that of the dog or the swine. The species of vulture, properly so called, have the head naked or downy, the crop external, and very long wings; they all have an offensive smell, and we know of none that even the scavenger-ants will eat. When dead they lie on the ground untouched till the sun has dried them into mummies. Late Western commentators, anxious to distinguish eagles from vultures, have assumed that the first-mentioned never feed on carcases; and, judging the whole family of vultures by the group of carrion-eaters alone, have insinuated that the latter do not attack a living prey. In both cases they are in error; with some exceptions, eagles follow armies, though not so abundantly as vultures; and vultures attack living prey provided with small means of defence or of little weight; but their talons having no means of grasping with energy, or of seriously wounding with the claws, they devour their prey on the spot, while the eagle carries it aloft, and thence is more liable to be stung by a serpent not entirely disabled than the vulture, who crushes the head of all reptiles it preys upon. See EAGLE.

If we take the Heb. ayâd to refer to the red kite (Milvus regulus, Temm.), and doyâd to the black kite (Milvus ater, Temm.), we shall find the piercing sight of the former referred to by Job (xxviii. 7), and the gregarious habits of the latter by Isaiah (xxxiv. 15). Both species are inhabitants of Palestine, the red kite being found all over the country, as formerly in England, but nowhere in great numbers, generally soaring at a great height over the plains, according to Dr. Roth, and apparently leaving the country in winter. The black kite, which is so numerous everywhere as to be gregarious, may be seen at all times of the year hovering over the villages and the outskirts of towns, on the lookout for offal and garbage, which are its favorite food. Vultures, like it seldom, unless pressed by hunger, attacks living

3. The third species is the above Egyptian vulture (Neophron percnopterus, Sav.), often called Pharaoh's hen, observed in Palestine by Hasselquist and all subsequent travellers, and very numerous everywhere.

Two other species of very large size, the crested and cinereous vultures (Vultur indicus, Smith, and Vultur cinereus, L.) although inhabitants of the neighboring countries, and probably also of the south-east of Palestine, have not yet been noted in collections from that country.

Most of the above-named species are occasionally seen in the north of Europe. The voice varies in
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WAJEN (or WAASSEN, or WAENEN), HANS VAN DER (1), a Dutch theologian, was born at Amsterdam, Jan. 12, 1683. He began his studies at Utrecht, whence he proceeded successively to Heidelberg, Geneva, and Basle, and returned in 1662 to his native country, as doctor of divinity, to preach in Spremendam. In 1665 he was called to Leuwarden, and in 1672 to Middelburg, but in 1677 he was forced by the intrigues of William Momsa to retire from the latter place. The same year he was made professor of Hebrew in Franeker, to which office he added (in 1689) that of university preacher and state historian. He resided with the prince of Orange as councillor until his death, Nov. 4, 1701. He enjoyed the reputation of being one of the first controversialists of Holland, and wrote, Summa Theologiae Christianae, etc. — Eucharistia Theologia Christiana. — Die Antiquitate Liturgiae Judaicae, etc. — bibliis Veritatis et Ratione de Verbo Dei, Libro Ritu- tangulari Occeserit: — De hexa Dissertatio contra Clericum, etc. See Vriemoot, Acta Academiae Philosophorum; Jücher, Allgemeines Gelehrten-Lexikon, s. v.; Fürst, Bibl. Jud. iii, 490; Biographische Universelle, s. v. (B. P.)

WAJEN, HANS VAN DER (2), son of the preceding, was born Oct. 20, 1677, at Middelburg, and succeeded his father in his literary and clerical positions. He died Dec. 9, 1716, leaving no original works. See Biographische Universelle, s. v.

WAAS, or WAST, LAT. VEDASTUS, ST., a French ecclesiastic, was born, according to some, on the borders of Perigord and Limouisin, and, according to others, at Toul. After living a hermit life near the latter place, he was ordained as priest by its bishop and made catechist of Clovis, who had just embraced Christianity (496). That prince took him to Rheims and recommended him to Remi, who nominated him as bishop of Arras (about 499), and afterwards of Cambrai (about 510). He abolished the idolatrous customs of both sees, and built churches, etc. He died at Arras, Feb. 6, 540. See Hoefer, Nouv. Biog. Générale, s. v.

WABST, CHRISTLIER GOTTVALD, a Lutheran theologian of Germany, was born Oct. 14, 1684, at Dresden. He studied at Wittenberg, was appointed deacon at Oederan in 1726, pastor at Döbelin in 1738, superintendent at Rochlitz in 1735, where he died, June 25, 1748, having in 1737 been honored with the doctorate of divinity by the Wittenberg University. He wrote, Täglicher Denkansel in geistlichen Betrachtungen: — Disputatio de divina esse in nanum Mysticalum et Mysticalum Actu: — De Intellucro Humano contra Jo. Lockhm. See Neue Zeitungen von gelehrten Sachen: Jücher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

WÄCHLER, LUDWIG, a Protestant theologian of Germany, was born April 15, 1767, at Gotha. In 1790 he was rector at Herford, in 1794 professor of theology at Rinteln, in 1802 professor of history at Marburg, and died April 4, 1838, at Breslau, as member of consistory and professor of history. He wrote, Die Patriser Blüt, hochzeit (Leips. 1826) — Müncher's Leben u. nachgelassene Schriften (Frankfort, 1817) — Dissertatio Inauguralis de Pseudo-Philoide (Rinteln, 1788). See Fürst, Bibl. Jud. iii, 488; Winer, Handb. der theolog. Lit. i, 10, 161, 537, 892, 985. (B. P.)


WACHTER, JOHANN, a Protestant theologian of Germany, was born in 1768. In 1807 he was appointed evangelical member of consistory and superintendent at Vienna; in 1819 he became director of the Protestant Lutheran Seminary; and died April 26, 1827. In connection with K. Clemenmann, he published Allgem. prakt. Bibliothek für Prediger u. Schulschulen (Vienna, 1801—3, 2 vols.). His own Sermons were published after his death by some friends (ibid. 1828, 2 vols.). See Winer, Handb. der theolog. Literatur, ii, 37, 143. (B. P.)

WÄCHTLER, JAKOB, a Lutheran theologian of Germany, was born at Grimma, Sept. 17, 1688. He studied at Wittenberg, where, in 1666, he became adjunct to the philosophic faculty. In 1686 he was appointed arch-deacon at Oeschatz, and in 1679 superintendent at Gomern. For the same position he was called in 1687 to Bietzg, and in 1698 created doctor of divinity, and died Nov. 4, 1702. He wrote, Chiliasmus Vanitatis Demonstratio contra J. Spernum: — De Cathedra Confessioni contra Jer. Paschala, etc. See Pippin, Memoriae Theologorum; Ranft, Leben der churæsächsichen Gottesgelehrten; Jücher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

WACK, CASPER, a German Reformer minister, was born at Philadelphia in 1792. He began the study of theology under Dr. Weyberg in his eleventh year, and received calls to the age of eighteen to the ministry. He was ordained as deacon at Oeschatz, and in 1679 superintendent at Gomern. For the same position he was called in 1687 to Bietzg, and in 1698 created doctor of divinity, and died Nov. 4, 1702. He wrote, Chiliasmus Vanitatis Demonstratio contra J. Spernum: — De Cathedra Confessioni contra Jer. Paschala, etc. See Pippin, Memoriae Theologorum; Ranft, Leben der churæsächsichen Gottesgelehrten; Jücher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

WACK, CHARLES P., a (Dutch) Reformed minister, grandson of Casper Wack, graduated at the New Brunswick Theological Seminary in 1829. He was pastor at Caroline, N. Y., in 1831; Bellona from 1831 to 1835; Lebanon, N. J., from 1835 to 1840; Trenton (First Church) from 1841 to 1844; German Reformed Church, at the same place, from 1845 to 1852. He died in 1866. He left a large amount of MS. containing sketches of prominent ministers of the Reformed (Dutch) Church, which was used by Mr. Sprague in the preparation of

Wack, George, a minister of the German Reformed Church, was born in Bucks County, Pa., March 1, 1776. After having pursued a course of classical studies, he was taught theology by his father, then pastor in Rockaway, N. J. He was licensed and ordained in 1801. In 1802 he became pastor of churches in Montgomery and Bucks counties. In this charge he spent a long life. In 1846, in the seventyfifth year of his age, he was compelled by increasing infirmities to resign the active duties of the ministry. He died Feb. 17, 1856, after a ministry of fifty-nine years. He was a man of great simplicity of heart, which with age made him a patriarch in the Church. He was able to preach in German and English.

Wack, John J., an American minister of the German Reformed Church whose churches finally joined the Dutch communion, was born in Philadelphia, June 14, 1774, and studied theology with his brother, Casper Wack. He was pastor at Amwell, N. J., from 1798 to 1808; supplied Knowlton and Hardwick from 1798 to 1808; pastor at Canajoharie and Stone Arabia, N. Y., from 1799 to 1810; suspended an account of immorality and pro-

Wackernagel, Karl Eduard Philipp, a German Protestant hymnologist of great note, was born at Berlin, June 28, 1800, where also he studied natural sciences and philology. In 1820 he was promoted at Erlangen as doctor of philosophy, and in 1861 the University of Breslau conferred upon him the degree of doctor of divinity. He died June 29, 1877, at Dresden, where he had resided from 1860. Wackernagel was a member of different learned societies of Germany and Holland. Besides a number of works on mathematics and natural sciences, he published very important contributions to German hymnology, which made him an authority in that department. He wrote, Das deutsche Kirchenlied (Stuttgart, 1841); —Bibliographie zur Gesch. d. deutschen Kirchenliedes im 16. Jahrhundert (Frankfort-on-the-Main, 1855); —Lieder der niederrätsländischen Reformirten aus der Zeit der Verfolgung im 16. Jahrhundert (1867); —Das deutsche Kirchenlied von den ältesten Zeiten (Cottbus, 1869). Besides he published in his works the hymns of Paul Gerhard, Martin Luther, and Johann Herrman. See Zuchold, Bibl. Theol. ii, 1408; Theologi-

Waddel, James, D.D., a Presbyterian divine, celebrated for his eloquence, and immortalized by the pen of William Wirt as the "Blind Preacher," was born at Newry, in the North of Ireland, in July, 1739. He came with his parents at an early age to America, was educated at Dr. Finlay's Nottingham Academy, studied theology with the Rev. John Todd, was licensed to preach by the Presbytery of Hanover April 2, 1761, and was ordained and installed pastor of the churches at Lancaster and Northumberland, Pa., Oct. 7, 1762. In 1778 he took charge of the Tinkling Spring congregation, Va.; in 1788 he organized a congregation at Staunton, to whom he preached on alternate Sabbaths; in 1785 he removed to Louisa County, Va., to an estate which he purchased, and while there he lost his sight from cataract, but still continued to preach. It was during this period that Mr. Wirt was thrilled by his eloquence in the secluded little church in Orange County. In 1792 the degree of D.D. was conferred upon him by Dickinson College, Pa. He died in great distress, Sept. 17, 1816. The text of this letter is: Dr. Waddel's surpassing eloquence is numerous and unques-

Waddington, Edward, D.D., an English prelate, was bishop of Chichester from 1724 until his death, in 1731. He published some Sermons in 1718, 1721, and 1729.

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Waddell was distinguished as an instructor. He may be justly considered as the father of classical education in the upper country of South Carolina and Georgia. As a Christian, his character was unexceptionable. He was active and constant in the discharge of his ministerial duties, and he shrank from no labor which his ecclesi-

Waddesden (or Goddames), Adam, D.D., an English Franciscan of Norwich, was professor at Oxford. He died in 1584. His Commentary on the Sentences was published at Paris in 1512. See Mosheim, Hist. of the Church, bk. iii, cent. xiv, pt. ii, ch. ii.

Waddesdon, Luke, a Roman Catholic ecclesiast, was born at Waterford, Ireland, Oct. 15, 1568. He studied theology in Portugal; joined the Franciscan Order in 1605; became professor of divinity at the University of Salamanca; removed to Rome in 1618, where he founded in 1625 the College of St. Isidore for Irish Franciscans; took part with the Jansenists in the famous controversy of that name, but retracted his views upon the publication of the papal bull of condemnation; and was procurator of the Franciscans at Rome from 1630 to 1641; and vice-commissary from 1645 to 1648. He died at Rome Nov. 18, 1657. Among his works are, The History and Bibliography of the Franciscans in the Annales Ordinis Minorum: an edition of the Works of Duns Scotos: and Scriptores Ordinis Minorum.

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WADDE, Benjamin, D.D., a minister of the United Presbyterian Church, was born in Ohio County, Va., June 2, 1802. At twenty-one years of age he commenced making preparation for the ministry. He received his classical education at Wheeling Academy. After the solicitation of Rev. Dr. Samuel Findley, he went to Washington, D.C., to assist him in a grammar-school. In November, 1826, he entered the theological seminary at Pittsburgh, Pennsylvania; he graduated, and was licensed to preach at Washington April 26, 1828, and accepted a call to Jonathan Creek, Rush Creek, Thornville, and Zanesville, and the following May was ordained. He remained over this charge seven years, when he accepted a call to Oxford Creek, where his labors were greatly blessed. He remained there six years, during which time he was instrumental in founding Muskingum College. He was sent with Dr. Findley as missionary to Indiana, Illinois, Iowa, and Missouri. In 1838 he labored as a missionary at Chicago. In 1839 he took charge of a Church in Kenton, Ohio, which he remained until 1871, when he was invited by the friends of the Bible to become a common-schools to represent Hardin County in the Legislature of Ohio. He rendered satisfaction to his constituents, and maintained his character as a minister in his somewhat doubtful position. His name was a synonym of goodness. He died at Kenton in 1879. (W.P.S.)

Waddy, Samuel Douthland, D.D., an English Wesleyan Methodist minister, was born at Burton-on-Trent, Aug. 8, 1804. He was educated at the Wesleyan Academy, Woodhouse Grove, Yorkshire (1813 to 1819). In 1820 he was apprenticed to a linen-dyer in London—in an occupation uncongenial, and to a master unscrupulous. He and his fellow-apprentice—the late Samuel Warren, M.D., LL.D., author of "Memoirs of the Life of Dr. George Whitefield," and Samuel Warren, famous in Methodist history—had to sleep on the floor under the shop counter; and on account of his refusal to be implicitly in the dishonesty of his master, young Waddy was soon banished to sell goods in a damp, cold, underground department, where, no customers appearing, he commenced, by the aid of a flickering lamp, the study of medicine. His indomitable spirit was leading the way to eminence as a medical man, when his conversion (1822) gave him to the ministry (1825). His charges were Cambridge, Lynn (1826), Birmingham (1827), Gateshead (1829), Northampton (1831), Sheffield (1836), Hull (1840), Bath (1841), governorship of Wesley College, Sheffield—an institution which he had founded, and now saved—(1844-62), Chelsea (1862), Lambeth (1865), and Clifton, Bristol (1867). In 1842 he publicly opposed Sir James Graham's Factory Education Bill, and received the thanks of the Lords. During the years 1843 he had the honor of being rescued from the wreck of the "Queen," on her way to Dublin, a thrilling account of which he published in London, and reprinted in his Life. The following spring he was again sent to Ireland on a missionary deputation. In 1859 he was elected president of conference, and received his pension from Wesleyan University, Conn. For many years he was treasurer of the Children's Fund. In 1870 Dr. Waddy became supernumerary, and retired to Redland, Bristol. Like dean Swift, he "died at the top." The intellect, too active in life, lost its cunning, the memory its power. Finally, the great spirit passed away, Nov. 7, 1876.

"Seldom has a man been intrusted with an intellect at once so strong and so sprightly; seldom have the earnest student, the powerful preacher, and the effective administrator been so happily united in the same person. Waddy was a great and noble man, of strongly marked individuality, strict integrity, and high-toned honor, admirable alike in public and private life" (Minutes, 1877, p. 18). In a beautiful and masterly memorial, an inimitable piece of characterization, Rev. William Arthur thus speaks of Dr. Waddy as a preacher: "Those who best know and estimate his qualifications, best knew that the gravity, depth, and elevation, which took up the whole man when he appeared in the pulpit, were as spontaneous as the rest. He was not now the friend among friends, but the servant in the presence of his Master, whose greatness and whose goodness put him and all his fellow-servants to shame, and, at the same time, gave them cause for adoration, of which the deepest tone can never fully note the depth. He was now a messenger fraught with words of import, and bound to make their sense understood and their weight and urgency felt. Then did thought sit supreme in every chamber of the breast, and look out from the most meek, most modest, most fervent, most pungent honesty of every window of the countenance. Calm, strong, reverent, and original; acute, lofty, rich, and often deep, he unfolded his Master's message, and laid his Master's will upon the soul" (see Life, p. 342 sq.). "Dr. Waddy was the brightest and most vivid of men in society. No one that ever passed a free hour in social intercourse with him could believe that even Sydney Smith was a wittier man or uttered more, or more pungent or more brilliant, mots. Every sentence sparkled; every repartee flashed. Now graceful, now caustic, now irresistibly comic and grotesque, the play of his wit was incessant and inexhaustible" (Dr. J. H. Riggs). "Like the flashing of steel, it never gave an impression of less than the strength of steel" (Arthur). "His humor was always brilliant, never cruel; like the flame of a diamond, bright but not burning" (Simpson, in N. Y. Christian Advocate, Nov. 18, 1880).

Of Dr. Waddy's writings there were published, Exeter Hall Lecture on Sincerity (Lond. 1858):—Ex-presidential Charges (ibid. 1860)—a volume of Sermons, issued by his family:—and several Addresses, Letters, etc., preserved in his Life. See particularly a Letter to the London Times (Sept. 8, 1849) in defence of the action of the Conference, of George Whigam, G.C., in respect to the ACC, (pp. 290-291); and a Lecture on Popery (p. 364-405, Appendix). Waddy, like most of the British Wesleyan divines, could see no good in the Roman Catholic Church. He closes this able lecture with a highly rhetorical and unlimited denunciation of the hated Church, a denunciation repugnant alike to fact and charity. Dr. Waddy was the brother of Rev. Benjamin B. Waddy, and father of Samuel D. Waddy, Q.C., a prominent Liberal member of Parliament, and of Rev. John T. Waddy, of the British Conference. See Minutes of Conference (Lond. 1875), p. 17; Life of S. D. Waddy, D.D., by his youngest daughter (ibid. 1878, 12mo), a beautiful and admirably written biography; Stevenson, Hist. of City Road Chapel, p. 226.

Wade, Alpheus, a Methodist Episcopal minister, was born at Pawlet, Vt., June 14, 1801. He was converted when about nineteen, and licensed as a local preacher in 1821. In 1838 he joined the Troy Conference, and was appointed to the Luzerne Circuit. Subsequently he was sent to Tiadencias, to Otsego, to Wallingford, Shelton, and Monkton, Vt.; Northampton, N. Y. In 1847 he was supernumerated, and in 1852 was supernumerated. He died at Amsterdam, N. Y., July 26, 1868. See Minutes of Annual Conference, 1869, p. 117.

Wade, Deborah B. Lapham, an eminent Bap-
tastic missionary, wife of Rev. Dr. Jonathan Wade, was born in Nelson, N. Y., June 10, 1801. She sailed for Burmah, the field of Christian labor to which she and her husband had been designated by the Baptist Triennial Convention, June 22, 1828, and arrived at Calcutta Oct. 19, and Rangoon Dec. 5, of the same year. Soon after they reached their station, the first Burmese war broke out, and Mr. and Mrs. Wade took up their residence in Doorgapooore, about five miles from Calcutta. Here they gave themselves to the work of studying the Burmese language and fitting themselves for the missionary labor upon which they proposed to enter whenever the providence of God should prepare the way. In 1826, the war having ended, they returned to Burmah, and took up their residence at Amherst, in the month of November. Mrs. Wade devoted herself for a time to the care of the infant left by the first Mrs. Judson, and on its decrease she established and superintended a school for Burmese girls, and performed missionary labor among the Burman women. Amherst not proving to be so hopeful a place for missionary work, Mr. and Mrs. Wade removed to Maulmain, and in 1830 to Rangoon. Subsequently they went to Mergin. In all these different stations she devoted herself with that fidelity and perseverance to the work which she had undertak- en. We have read of but few persons who were more thoroughly consecrated to the service of their Master, and lived as if immediately in his divine presence. She returned to the United States in 1856 on account of ill-health of her husband. While she was absent, her presence was an inspiration, and she was the means of arousing the deepest interest in the cause of foreign missions. She spent a year and a half in her native land, and then returned to the sphere of her labor, once more to devote herself to the service of her Lord. What she accomplished during the next ten years cannot be told in a sketch so brief as this. The records of the final day, alone, will disclose it. The health of her hus- band again broke down, and she once more went back to her native land, reaching Boston July 31, 1848, and remaining in her home the remaining ten years; as useful, per- haps, at home as she had been on foreign shores in the great work to which she had consecrated all her faculties. On July 25, 1850, she again set sail for the East, and in due time stood once more on the soil of Burmah. Her missionary labors were carried on in Maulmain and Ta- toy with the same energy within a few months of the close of her life. Some time before the end of her toils was reached, she wrote to a friend, "We are old, very old, for India; and we live daily looking for the bright messenger to call us home. The dear and more and more lamented Judson once exclaimed, when near the heavenly shore, 'Oh, the love of Christ! What a beautiful study for etern- ity!' And for some time past I have had views, as never before, of the length and breadth, and height and depth, of the riches of the grace of God through Christ our Saviour; and often does my heart exclaim, 'What a beauti- ful, what a sublime study for eternity!'" The anticipated close of life came, and she entered the better world Oct. 5, 1868. She occupies a conspicuous place among the ablest and most devout female missionaries of modern times. See Baptist Missionary Magazine, xlix, 9994. (J. C. S.)

Wade, John, a Congregationalist minister, was born at Ipswich, Mass. He graduated from Harvard College in 1803; was ordained pastor of the church in Berwick, Me., in November, 1792; and died in 1793. See Sprague, Annals of the Amer. Pulpit, i, 189.

Wade, Jonathan, D.D., a distinguished Baptist missionary, was born in Otsego, N. Y., Dec. 10, 1798. He pursued his studies at Dartmouth College, and was ordained at Broadalbin, N. Y., Feb. 18, 1823; set apart as a missionary to Burmah the following May, and arrived at Rangoon in December of the same year. The war between Burmee and the English seriously deranged missionary operations. In 1827 the mission was removed to Maulmain, where Mr. Wade labored until, in 1831, he began missionary work in Arracan. His mis- sionary life, which was crowned with abundant success, covered a period of fifty years. Twice he visited his native land, in 1822 and 1847. Just before leaving the last time for the scene of his labors in the East, he said, "I have lived to see the baptism of fifteen thousand." He died at Rangoon, Burmah, June 10, 1872. See the N. Y. Examinor and Chronicle. (J. C. S.)

Wade, Joshua, an English Wesleyan minister, was born near Leeds in 1792. He was converted when fourteen years old; was sent in 1815 to Linkeard, his first charge; became a supernumerary at Banwell in 1844; removed to Kilhampton in 1845; and died at Tamariscote, near Plymouth, Oct. 24, 1874. Distingu- ished success marked his labors in some circuits. See Minutes of Wesleyan Conference, 1860.

Wadraikali (Pattugali, Bhatrigali, Pagodon), in Hindú mythology, is a powerful goddess, a daughter of Siva, born in his middle eye by the power of Vishnu. She conquered the giant Darida, who could not be slain by any man; and she even became dangerous to her own father, who hid himself in the sea when she re- turned from her combat with the great demon.

Wadsworth, Benjamin (1), D.D., an American Congregationalist minister, uncle of John W. (below), was born at Milton, Mass., in 1669. He graduated at Harvard College in 1690; was ordained in 1698, and preached at Andover, 1699-1702, and at Andover, Mass., until his death, which occurred March 16, 1787. He published numerous Sermons and theological works. See Sprague, Annals of the Amer. Pulpit, iv, 220.

Wadsworth, Benjamin (2), D.D., a Congregationalist minister, was born at Milton, Mass., July 17, 1730; graduated at Harvard College in 1758, and was ordained Dec. 31, 1758, at Davenport, Conn. He was president of Harvard College from 1725 until his death, which occurred Jan. 18, 1786. He published, Elegy on Washington (1800)— and several occasional Sermons. See Sprague, Annals of the Amer. Pulpit, ii, 31.

Wadsworth, George, an English Wesleyan preacher, was sent out by the conference in 1770. He was a plain, pious man, and for twenty-five years labor- ed in the vineyard. In 1797, being afflicted with the palsy, the conference, in the active vigor of his years, took him from his labors. He died June 12, 1797. See Atmore, Meth. Memorial, n. v.

Wadsworth, John W., a Congregationalist min- ister, was born at Milton, Mass., Aug. 6, 1708. He was the grandson of captain Samuel Wadsworth, who fell at Bloody Brook. He graduated at Harvard College in 1723; was ordained at Canterbury, Conn., in 1729; and resigned in 1741 on account of a charge of immoral con- duct brought against him. He retired to his native home, preached occasionally, and died there June 15, 1766. Tradition says that his death took place in the pulpit immediately after he had read a hymn contain- ing this verse:

"Hosanna, with a cheerful sound,
To God's upholding hand:
Ten thousand tongues raise a round,
And yest secure we stand;"

See Cong. Quar. 1859, p. 368.

Wadsworth, Lemuel, a Congregationalist min- ister, was born at Stoughton, Mass., in 1769. He gradu- ated from Brown University in 1788; was ordained pastor in Raby; now Brookline, N. H., Oct. 11, 1797; and died Nov. 25, 1817. See Sprague, Annals of the Amer. Pulpit, ii, 417.

Wadsworth, Samuel, a Congregational min- ister, brother of John W. (above), was born at Milton, Mass., July 23, 1779. In 1747 he was ordained over the Separate Church in Killingly (South), Conn., where he preached until his death, in 1762. He was "a man of an excellent gift in prayer, his conduct extraordinary..."
vily religious, and his conversation very heavenly." See Cong. Quar. 1861, p. 184.

Wadsworth, Thomas, an eminent Nonconformist divine, was born at St. Saviours, Southwark, England, in 1630, and educated in Christ's College, Cambridge. In 1652 he was appointed minister of Newington, in London. He spent his time and a great part of his fortune. He lectured occasionally in various city churches, and was finally chosen to the living of St. Lawrence Pountney, whence he was ejected at the Restoration. He afterwards practised privately at Newington, Theobalds, and Southwark, for which he received no compensation. He died Oct. 29, 1676. He published various pious treatises.

Wadsworth, William A., a Methodist Episcopal minister, was born at New Hartford, N. Y. He declined a flattery business offer when he entered the ministry; officiated some time as local preacher; studied theology in Boston University; and in 1855 joined the Oneida, now Wyoming, Conference; serving as pastor at Vernon Centre, Mount Upton, Norwich, Unadilla, and Cooperstown. He died March 9, 1875. Although Mr. Wadsworth was not a showy or brilliant speaker, yet his sound, instructive, practical sermons and discourses were highly valued by all. In time the daily life he was peculiarly affectionate, faithful, and exemplary. See Minutes of Annual Conferences, 1875, p. 60.

Waehrwolf, in Scandinavian mythology, is a spiritual being who still creates fear in many people's minds. Superstition teaches that Waehrwolf is a human being (man or woman) that is capable of changing itself into a wolf. This wolf is unusually large and savage, and is known mainly by his riding-belt, an indispensible article, as it serves him in changing from one form to another, and which he seeks to hide, as well as his protection. The sweat, daily life he was peculiarly affectionate, faithful, and exemplary. See Minutes of Annual Conferences, 1875, p. 60.

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Wasenaenoein, in the mythology of the Finns, is one of the supreme gods, who is said to be seen in the seven principal stars of the Great Bear constellation. He takes the souls of the departed up with him, and if it is possible for such a soul to strike the Great Bear, it becomes partaker of eternal happiness. He is related to Ilmarinen, god of air and water. The name of the father of both is Kave, and he is the only being sprung from himself. The sons discovered and made the arts and sciences—Ilmarinen, the art of working iron; Wasenaenoeinen invented the kandele (a fiddle-like instrument), and with it poetry and song, hunting, fishing, and war. Of Wasenope he was worshiped as the god generally. He was the spirit wherein all life proceeded, the master of favorable spells, the adversary and the conqueror of all personifications of evil, and the sovereign possessor of all science. He sent the celestial fire to man, and invented incantations. Persons of all classes needed to invoke his sweat, which dropped from his body was a balm for all diseases. He alone furnished efficacious assistance against the charms of the sorcerers, and an appeal to him was an effectual resource against the enchantments of demons.—Völmer, Works & Myk. a.v. Leborgnet, Claud. Hatt, P. D. 246.

Wasipesa is a ghost of the earth among the Finns, who at one time made a long journey with his playfellow, and afterwards rested himself upon rocks. From their sweat snakes are said to have sprung.

Was (or Waal), John Baptist de, a Flemish engraver of the 17th century, of whom little is known, is said to have executed some etchings, among which are

A set of prints representing the History of the Prodigal Son. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Wazen, Jan van der. See Wazen.

Wafer is the rendering, in the A. V., of מִלְחיֶשׁ (from מִלְחִי, to flatten), a pancake (Exod. xvi. 31), and of רָקִיק (from רָק, to make thin), a cake (xxix. 2, 23; Lev. ii. 4; vii. 12, viii. 26; Num. vi. 15, 19; 1 Chron. xxiii. 29). See B. We learn from the above passages that such thin cakes made of fine flour, usually without leaven, and anointed with oil, were used by the Hebrews in connection with their offerings. See SACRIFICE. The custom, to some extent, is still maintained by the Jews. See PASSOVER.

WAFER, in ecclesiastical terminology, is the bread used in the eucharist by the Romanists and Lutherans. In the ancient Church, so long as the people continued to make oblations of bread and wine, the elements for the use of the eucharist were taken out of them; and, consequently, so long was the common leavened bread in ordinary use employed for that purpose. The use of wafers and unleavened bread was not known in the Church until the 11th century. It has been conjectured that the change crept in from the people's leaving off their old habits and oblations made in connection with the eucharist. In time the bread itself was to provide the bread themselves. Under pretence of decency and respect, they changed it from leaven to unleaven, and from a loaf that might be broken, to a nice and delicate wafer, which was formed in the figure of a denarius, or penny, either to represent the peace for which our Saviour was betrayed, or because the people, instead of offering a loaf of bread as formerly, were ordered to offer a penny, which was to be expended upon something pertaining to the sacrifice of the altar. This alteration in the eucharistic bread occasioned great disputes between the Eastern and Western churches, which separated about it; the Western Church going so far to the extreme as almost to lose the nature of the sacramental element by introducing a thing that could hardly be called bread, instead of that which our Lord had appointed to be the representative of his body in the eucharist. The wafer now in use in the Roman Church is a small thin portion of unleavened bread, bearing upon it either the figure of Christ or the initials I. H. S. In the Church of England wafers have been used from the earliest times of Christianity, and are still not uncommonly used; but the rubric of the present Prayer-book maintains that the best and purest wheat bread that may be conveniently obtained will suffice.

Waftrudner, in Norse mythology, is a giant, an inhabitant of the country of the Jotes. Odin had a combat with him.

Wagenaar, Hans, a Dutch historian, who was born at Amsterdam, Oct. 31, 1709, was chiefly occupied in commerce and literature, and died March 1, 1775, he serves notice here for several ecclesiastical monographs, for which see Biog. Universelle, s. v.


Wagenseil, Johann Christoph, a Protestant theologian of Germany, was born Nov. 26, 1633, at Nuremberg. In 1667 he was appointed professor of history at Altdorf; in 1674 he occupied the chair of Oriental languages, and from 1697 that of ecclesiastical law, and died Oct. 9, 1705. He is known as the author
of Teda Iymea Satanas, sine Arcomi et Horribiles Judeorum adversus Christianum Deum et Christianum Religionem Liber (Aldiford, 1578), a work which contained anti-Christian literature of the Jews in a Latin translation and refutation. He also translated into Latin the Talmudic treatise Sotah (ibid. 1674), with very valuable notes. Besides, he wrote, Deuculatio Christiana ad Omnem Imperasse qui Judeos habent sub Jurisdictione sua (ibid. 1703–4; reprinted in Schudt's Jacobische Denkschrift, i, 389); — Disputatio Circularis de Judaeis (ibid. 1705); — Emendationes ad Furti Argomenta (ibid. 1698). See Fürst, Bibl. Jud. iii, 489; Winer, Handbuch der theolog. Lit. i, 300, 380, 524. (B. P.)

Wages (usually some form of ד"וע, sakdr, "to hire" [especially in the Hithpael, Hagg. i, 6, to earn wages]), chiefly ד"וע, sakdr [Gen. xxxi, 8; Exod. ii, 9; Ezek. xxix, 18, 19; elsewhere "hire," "reward," etc., and יד'וע, miskordeth [Gen. xxxiv, 15, 31, 41; "reward," Ruth ii, 12; also ד"וע, peitiloth [Lev. xix, 13; "reward," Psa. cxx, 20] work [as elsewhere mostly rendered]; μνέακ [John iv, 36, elsewhere "reward" or "hire"], ποιμάνων [Luke iii, 14; vi, 28; 2 Cor. xi, 8; "charges," 1 Cor. ix, 7; strictly rations], according to the custom of mankind, are a return made by a purchaser for something of value—specifically for work performed. Thus labor is recognized as property, and wages as the price paid or obtained in exchange for such property. In this relation there is obviously nothing improper or humiliating on the side either of the employer or the worker. They bring each a certain thing which the other wants, and, in the exchange which they in consequence make, both parties are alike served. In these few words lies the theory, and also the justification of all service. The entire commerce of life is barter. In hire, then, there is nothing improper or humiliating on either side. It is only the contrary in the modern century, a mean, sordid spirit—that is wrong. So long as a human being has anything to give which another human being wants, so long has he something of value in the great market of life; and whatever that something may be, provided it does not contribute to evil passions or evil deeds, he is a truly respectable capitalist, and a useful member of the social community. The scriptural usage in applying the term translated "wages" to sacred subjects—thus the Almighty himself says to Abraham (Gen. xv, 1), "I am thy exceeding great reward"—furnishes confirmation of this view, and suggests the observance of caution in the use of the words "hire" and "hiring," which have acquired an offensive meaning by no means originally inherent in themselves, or in the Hebrew words for which they stand (xxxix, 18, 32, 33). See HIRING.

The earliest mention of wages is of a recompense, not in money, but in kind, to Jacob from Laban (Gen. xxix, 15, 20; xxx, 28; xxxi, 7, 8, 41). This usage was only natural among a pastoral and changing population like that of the tent-dwellers of Syria. Burckhardt mentions a case in Syria resembling closely that of Jacob with Laban—a man who served eight years for his food, on condition of obtaining his master's daughter in marriage, and was afterwards compelled by his father-in-law to perform acts of service for him (Syria, p. 297). In Egypt, money payments by way of wages were in use, but the terms cannot now be ascertained (Exod. ii, 9). In ancient times the payment in kind of wages to masters or laborers, are mentioned (Hag. i, 6; Ezek. xxix, 18, 19; John iv, 36). The only mention of the rate of wages in Scripture is found in the parable of the householder and vineyard (Matt. xx, 2), where the laborer's wages are set at one denarius per day, probably about fifteen cents, a rate which agrees with Tobit vi, 14, where a drachma is mentioned as the rate per day, a sum which may be fairly taken as equivalent to the denarius, and to the usual pay of a soldier (ten asses per diem) in the latter days of the Roman republic (Tactitus, Ann. i, 17; Polybius, vi, 39). It was perhaps the traditional remembrance of this sum as a day's wages that suggested the mention of "drachmas wronged from the hard hands of peasants" (Shakespeare, Jul. Cos., iv, 3). In earlier times it is probable that the rate was lower, as until lately it was throughout India. In Scotland we know that in the last century a laborer's daily wages did not exceed sixpence (Smiles, Lives of Engineers, ii, 90). But it is likely that when laborers, and also soldiers, were supplied with provisions (Michaelis, Lives of Moses ed. Smith), p. 130, ii, 190, as is intimated by the word ποιμανόν, used in Luke iii, 14, and 1 Cor. ix, 7, and also by Polybius, vi, 39. The Mishna (Baba Metrisa, vi, 1) speaks of victuals being allowed, or not, according to the custom of the place, up to the value of a denarius, i.e. inclusive of the pay.

The law was very strict in requiring daily payment of wages (Lev. xix, 13; Deut. xxiv, 14, 15), and the Mishna applies the same rule to the use of animals (Baba Metrisa, ix, 12). The employer who refused to give his laborers sufficient victuals is censured (Josh xxiv, 11), and the iniquity with withholding wages is denounced (Jer. xxiii, 12; Mal. iii, 5; James iv, 4). See SERVANT.

Wagg, John D., a minister of the Methodist Episcopal Church, South, was born in Jefferson, N. C., July 8, 1835. He embraced religion in early life, and united with the Methodist Church (E. T.) Conference in 1858. In 1865 he was granted a superannuated relation, and died June 13, 1866. Mr. Wagg possessed more than ordinary preaching abilities, and for meekness and piety was worthy of imitation. See Minutes of Annual Conferences of the M. E. Church, South, 1866, p. 63.

Waggoner, Samuel, a Methodist Episcopal minister, was born in Stokes County, N. C., Oct. 24, 1788. He was ordained deacon in 1811, and was appointed to Salisbury Circuit. He was ordained deacon in 1813, elder in 1815, and died April 13, 1816. Mr. Waggoner was laborious, intellectual, and faithful. See Minutes of Annual Conferences, 1817, p. 291.

Wagk, Friedrich, a Roman Catholic theologian of Austria, was born in 1807 at Horn. In 1831 he was made a priest; in 1836, doctor of theology; in 1839, professor of exegesis at Götzen; and died Sept. 10, 1871, at Pöttsleinsdorf, near Vienna. He published, Der Priester und die Neuzeit (Götzen, 1850) — Der Religionsunterricht an der Volksschule (ibid. eod.) See Literarischer Handwörter, 1866, p. 156; 1871, p. 925. (B. P.)

Wagner, Daniel, a German Reformed minister, was born in the duchy of Nassau in 1750, and brought to this country by his parents when only two years of age. He studied the classics under Rev. John D. Graw, of New York city, and theology under Rev. William Hendel, of Lancaster, Pa. He was licensed by the German Cottus in 1771; preached at Kreutz Creek, Pa., 1771–74; York and other places, 1774–86; Tuliphekken, Heidelberg, Bern, Berg, Summerberg, 1786–88; York, 1793–1802; and Frederick, Md., 1802–10, where he died, in 1810. See Harbaugh, Lives of Fathers of the Germ. Ref. Church, ii, 229 sq.

Wagner, Friedrich, a Protestant minister of Germany, was born Jan. 21, 1698, at Caro, not far from Magdeburg. He studied theology and philosophy at Halle from 1712 to 1716. In the latter year he was appointed a teacher there, and entertained hopes of being sent as a missionary to East India; but in 1719 he was called to Berlin, where he remained two years, when he went to Nauen as pastor primarius. A few years later he went to Stargard as provost and pastor of St. Mary's, at the latter place he removed where he became one of the most important Hebrew literature at the gymnasium there. In the year 1756 he was called to Hamburg, where he died, July 6, 1760, having received two years previously the degree of doctor of divinity from the Jena University.
His writings are given in Döring, Die gelehrten Theol. gen. Deutlingens, iv, 612 sq. (B. P.)

Wagner, Henry, a German Reformed minister, was born in Berks County, Pa., April 3, 1802. He united with the Church at Aaronsburg, Pa., when about nineteen years of age; entered the Theological Seminary at Carlisle, Pa., in the spring of 1825, and remained about three years. He preached in the Paradise charge in 1828, and was ordained by the synod in the autumn of the same year; labored extensively in this charge for several years, preaching to eight or more congregations; became pastor of the Lebanon charge, composed of Lebanon, Hill Church, Jonestown, Annville, and Mount Muncie; in 1838 he was in the McDonalds charge, Fulton County, Pa., in 1851; preached at Mercersburg from 1853 to 1856; began his pastorate at Orwigsburg, Schuylkill Co., in the spring of 1856; resigned his pastoral charge, and relinquished the active duties of the ministry in 1865; and died at Lebanon, Pa., May 25, 1869. "As a theologian and as a preacher he stood high among his brethren. His sermons were always well prepared, and replete with sound doctrine and evangelical truth. As a pastor he was faithful and active: as a catechist he was thorough and earnest; as a father in the ministry he possessed the power to influence, and to affect the moral and religious condition of all the people. Raising up the Church were arduous and successful. His ministry has left a sweet savor, and will long be held in grateful remembrance." See Harbaugh, Fathers of the Germ. Ref. Church, iv, 224 sq.

Wagner, Johann Jakob, a German philosopher, was born at Ulm in 1775, and became professor at Würzburg. He died Nov. 28, 1841. His principal works are: Philosophie der Erziehungskunst (1802)—Von der Natur der Dinge (1805)—System der Idealphilosophie (1804)—Grundriss der Staatswissenschaft und Politik (1806)—Religion, Wissenschaft, Kunst u. Staat in ihrem gegenseitigen Verhältnisse (Leips., 1819)—Theologie (Bamberg and Würzburg, 1809)—Ideen zu einer allgemeinen Wissensch. des mensch. Lebens (Frankf., 1808)—Math. Philosophie (1811)—Organum der menschlichen Erkenntniss (1830)—Nachgelassene Schriften (1853). See Rubus, J. J. Wagner's Leben, Lehre, und Bedeutung, etc. (Nuremberg, 1862); Adam and Kcilie, J. J. Wagner's Lebensnachrichten und Briefe (1849).

Wagner, Jacob, a Swiss engraver, was born at Thun, on Lake Constance, in 1706. He first studied painting, at Venice, under Jacopo Amicino, who advised him to devote himself to engraving. He then went to Paris, where he studied under Lawrence Cara. He also visited London in 1733, where he resided some time, and engraved several plates. He afterwards returned to Venice, where he established himself as an engraver, and carried on a trade in prints. He died at Venice in 1780. Among his best works are the following: The Education of the Virgin, after Amicino:—The Infallible Sleep of Jesus, after the same:—The Holy Family, after Paul Veronese:—The Interview between Jesus and Rachel, after L. Giordano:—Rebecka, Receiving the Presents from Eleanora, after the same:—The Death of Abel, after Benedetto Luti:—Mary Magdalene in the House of the Pharisees, after the same:—The Virgin and Infant Christ, after Solimena:—The Assumption of the Virgin, after Piazzetta:—and St. John in the Desert, after Tanio. See Spooner, Diog. Hist. of the Fine Arts, s. v.

Wagner, Tobias, a noted German theologian, was born at Heidenheim, in Württemberg, Feb. 21, 1698. He pursued his studies at the convent of Maulbronn, and afterwards at the University of Tübingen, taking the degree of master of arts in 1618. He was made deacon at Tübingen; later he was a professor at Eisleban. His profound learning caused him to be invited to Tübingen, in charge of the magistracy; and in 1635 he was made professor of theology, in 1656 vice-chancellor, and chancellor in 1662. He died Aug. 12, 1680, leaving a large number of theological works, important in their day, for which see Bied. Universelle, s. v.

Wagenaar, Heinrich Balthasar, a Protestant theologian of Germany, was born Sept. 8, 1755. In 1777 he was appointed fourth preacher at St. Mary's, in Halle; in 1786 he was made deacon there; and in 1809, professor of theology and superintendent and pastor. He died Feb. 16, 1820. He wrote, among other works, Erkenntniss der 19. Jahrhunderts gewidmet (Halle, 1802—6, 2 vols.)—Homiletische Abhandlungen und Kritiken (ibid. 1783—85, 2 vols.)—Liturgisches Journal (ibid. 1801—9, 1812, 8 vols.)—Religionslehen in Beispielen (ibid. 1799, 1800, and often, 2 vols.)—Über die Phänomena vor der Zerstörung der Welt (ibid. 1817, 2 vols.). See Friedl. Handb. der Lit. i, 117; ii, 121; 1870, 261, 263, 383, 389, 398. (B. P.)

Waggon, in Norse mythology, was the god of war among the Danes, who often was mistaken for Frø or Odín, and was represented as similar to these, armed with helmet, shield, and sword.

Wagon (wagon), a word which is used for family transportation in the case of masses, Gen. xiv, 13, like the Greek ἄξυρα and the Latin pullatum, while those with seats (2 Kings ii, 12) were designated as ἄξυρα, chariots; and both eventually became simply the 2 Hebrew word for wagon, which were sometimes drawn by oxen (1 Sam. vi, 7; 2 Sam. vi, 6), especially those for transport, and sometimes by horses (as equipage) or perhaps asses, appear nevertheless to have been customarily employed not so much in the mountain districts (which were ill adapted through lack of carriage roads) as in the southern and maritime climes; whereas in modern times the inhabitants are in the habit of riding (on the backs of horses, donkeys, or mules), leaving burdens to be borne by camels; and carriages (with the exception of a few foreign coaches) are rarely seen in the East (Korte, Reisen, p. 484), even in Egypt (Mayr, Schickesle, ii, 40), where they were certainly very numerous (Herod. ii, 109). The Canaanites had very curiouswagons before the Hebrews (Josh. xi, 4; xvii, 16; Judg. iv, 3), like the Philistines (i, 19; Sam. xii, 5; comp. Jer. xvii, 3) and later the Syrians (2 Sam. ix, 18; 1 Kings xx, 1; xxi, 31; 2 Kings vi, 14 sqq.) and the immense numbers of their (900) in Judg. iv, 1; 2 Kings xii, 18, 30,000 in 1 Sam. xii, 5; comp. the 1200 Egyptian chariots in Chron. xii, 3) are confirmed by other ancient accounts ( Xenop. Anab. i, 7, 11; Diod. Sic. i, 54; comp. 2 Macc. xiii, 2). This gave the natives a great advantage at first (Josh. xvii, 16; but comp. Veget.

Geo.
Ancient Assyrian Wagon. (From the bas-relief of Kuyunjik in the British Museum.)

Milit., iii, 24), which David at once effectually overcame in a pitched battle (2 Sam. viii, 4); and Solomon established cavalry stations (בָּשָׁם הַרְכָּא, 1 Kings ix, 19, x, 26; comp. v, 6) as a defence (Ewald, Jer. Gesch. iii, 72 sq.). These foreign war vehicles are sometimes called chariots of iron (חֶבְדָּב הָאָרֶן, Josh. xvi, 16, 18; Judg. i, 19; iv, 3), meaning either constructed wholly out of or simply strengthened by iron, or rather perhaps scythe-armed ("currus falcati," Curtius, iv. 12, 6; xv, 3, 4; comp. iv, 9, 5; Livy, xxxvii, 41; Veget. Milit., iii, 24; ἱπποτα ὑπαναποφόρα, Xenoph. Anab. i, 7, 10; Diod. Sic. xvii, 58; Apian, Syr. xxiii; see Schicke- danz, De Curribus Falcatis [Serv. 1754]; comp. the בְּשָׁם הַרְכָּא of Nah. ii, 4). See Jahn, Archiol. ii, 439 sq.; Lydias, De Re Milit. (ed. Van Til, Dordr. 1698), p. 131 sq.; Wichmannhausen, De Curribus Belli (Viteb. 1722); Scheffer, De Re Vehiculati (Franco. 1671); Fabricy, Recherches sur l'Époque de l'Équitation (Par. 1764); Ginzrot, Die Wagen der Gr. und Röm. (Munich, 1813). See Chariot.

With some small exceptions, it may be said that wheel carriages are not now employed in Africa or Western Asia; but that they were anciently used in Egypt, and in what is now Asiatic Turkey, is attested not only by history, but by existing sculptures and paintings. It would seem that they were not in early times used in Palestine, as, when Jacob saw them, he knew they must have come from Egypt. Perhaps, however, he knew this by their peculiar shape. The covered wagons for conveying the materials of the tabernacle were probably constructed on Egyptian models. They were each drawn by two oxen (Numb. vii, 3, 8). Herodotus mentions a four-wheeled Egyptian vehicle (ὕπατα) used for sacred purposes (Herod. ii, 63). Two-wheeled wagons, or rather carts, are frequently represented on the Assyrian sculptures, especially for the conveyance of (female and infantile) prisoners away from a sacked city (Layard, Nineveh, ii, 301). The only wheel carriages in Western Asia with which we are acquainted are, first, a very rude cart, usually drawn by oxen, and employed in conveying agricultural produce in Armenia and Georgia; and then a vehicle called an arabad, used at Constantinople and some other towns towards the Mediterranean. It is a light covered cart without springs; and, being exclusively used by women, children, and aged or sick persons, would seem, both in its use, and, as nearly as we can discover, in its make, to be no bad representative of the "wagons" in the Bible. No wheel carriage is, however, now used in a journey. The Oriental wagon, or arabah, is a vehicle composed of two or three planks fixed on two (sometimes four) solid circular blocks of wood, from two to five feet in diameter, which serve as wheels. To the floor are sometimes attached wings, which splay outwards like the sides of a wheelbarrow. For the conveyance of passengers, mattresses or clothes are laid in the bottom, and the vehicle is drawn by buffaloes or oxen (Arundell, Asia Minor, ii, 191, 235, 238; Olearius, Trav. p. 309; Ker Porter, Trav. ii, 533). See CART.

Wagstaffe, John, an English author of the 17th century, was educated in Oriel College, Oxford, where he remained, and died in 1677. He published, Historical Reflections on the Bishop of Rome (1660) --- and Questions of Witchcraft Debated (1671). See Blias's Wood, 4th. Oxon. iii, 1118.

Wagstaffe, Thomas, a learned Nonjuring divine, was born in Warwickshire, England, Feb. 15, 1645. He was educated at the Charterhouse School under Mr. Wood: took the degree of bachelor of arts in 1664, and that of master in 1667; was ordained deacon June 6, 1669, and priest Nov. 12, same year; rector of Martinshorpe, in the county of Rutland, from 1669 to 1676; curate of Stow, in the county of Bucks, from 1676 to 1684; chan-
cellor of the cathedral church, Lichfield, in 1684; and rector of St. Margaret Pattens, London, in the same year. Deprived of his prebendaries at the Revolution for not taking the new oaths, he practiced physic for several years in London with good success. In 1693 he was consecrated bishop, and afterwards became suffragan of Ripon. He died (Oct. 22) in 1739. As his Sermons, he published several tracts in defence of Charles I.

Wahabees, a modern Mohammedan sect founded by sheik Wahhab, the son of Abd-el-Wahhab, for whom they were named. They preach no new doctrine, but have for their distinctive principle a desire to abolish the idolatrous practices which have connected the Mohammedans with the religion of Islam. They reject the worship of Mohammed as gross idolatry, and adhere strictly to the Koran; otherwise they observe all the rites and ceremonies of the Mohammedans—the number of the prayers, the guefuctions, the fast of the Ramadan (q. v.), and abstinence from wine and all spirituous liquors. Abd-el-Wahhab, during his whole life, sought to gain converts by peaceable means, but his successors followed the example of Wahhab in disseminating their principles by the sword, and political interests were united with religious reform. They originated in the small tribe of Nebadi, in Yemen; but their founder undertook an expedition into Syria and the regions bordering on the Euphrates, and having collected a number of tribes from the Arabian desert, who became converts to his views, he formed them into a distinct nation, under the control of Eben Send as their civil governor, and himself as their Imam, or spiritual ruler. This appears to have taken place about the middle of the last century; but no measures were taken against the Wahabees by the Porte until the year 1798, when they were attacked by the pasha of Bagdad, but without effect, which emboldened them to leave the desert; and in 1801—2 they met with signal success, took great booty from the neighboring Mohammedans, and captured Mecca itself, where they established their power in lieu of that of the grand sultan, in virtue of which he had hitherto been regarded as the head and protector of the faithful. The residence of Send was now fixed at Driech, where he had a palace, and lived in all the pomp and splendor of an Eastern sultan. In 1803—4 he made unsuccessful attacks on Bagdad and Bosseireh, but took Medina in 1804, and in 1805 Jidda, which had formerly baffled all his attempts to subdue it. The Porte was now obliged to pay a heavy tribute for permission to send an embassy from Damascus with the censers and caravans that annually supplied the needs of Mecca, and these caravans were no longer allowed to have weapons, flags, or music, or to enter the holy city on carpets, as formerly. In 1807 the Wahabees stood in the zenith of their power, since which time they have been repeatedly repulsed, especially in 1818, when their sheik Abdallah, the great-grandson of Sahib, the friend and protector of Abd-el-Wahhab, was compelled to surrender to Ibrahim Pasha, the son of Mehemet Ali, and was taken to Constantinople and executed. The sect still exists, and is paramount in Central Arabia, where the dominions of the sultan of the Wahabees embrace not only Nedjed proper, but the adjacent provinces, and include 316 towns or villages, with a population (in 1863) of 1,219,000. They are a great annoyance to the Turkish government, and a terror to the pilgrims who proceed from all parts of the East to visit the tomb of the Prophet. See Palgrave, Central and Eastern Arabia. (Lond. 1869); Histoire des Wahabees depuis leur Origine jusqu'à l'A.N. 1809 (Paris, 1810); Burckhardt, Notes on the Bedouins and Wahabees (Lond. 1830). See Mohammedanism.

Wahl, Christian Abraham, a Protestant theologian of Germany, was born at Dresden, Nov. 1, 1775. In 1808 he was called as pastor to Schneeburg. He was appointed in 1823 superintendent at Oschatz; in 1835, member of consistory in his native place; and died Nov. 30, 1855, at Köthenbroda. He wrote, Historische Einleitung in die sämmtlichen Bücher der Bibel (Leips. 1802):—Historisch-praktische Einleitung in die bibl. Schriften (ibid. 1820):—Quaestiones Theologico-dogmaticae Candidati Theol. esse Subjecta Proposita (ibid. 1813):—Bibl. Handbook in the New Testament (Lond. 1841):—Commentario de Particula et Propos, cit apud N. T. Scriptores Ursi et Postestis (ibid. 1827):—Claudius Novi Testamenti Philologico (ibid. 1822; 3d ed. 1848), which is the basis of Dr. E. Robinson's Greek Lexicon of the N. T., the best extant:—Catena Lectorum Ver. Test. Apocryphorum Philologico (ibid. 1858). See Förster, Bibl. Jud. iii, 490; Zuch- old, Bibl. Theol. ii, 1410 sq.; id. Theol. Universal-Lexikon, s. v.; Winer, Handbuch der theol. Lit. i, 128; ii, 501, 304. (B. P.)

Wahl, Samuel Friedrich Günther, a Protestant linguist of Germany, was born Feb. 2, 1760, at Alach, near Erfurt. In 1784 he was appointed rector at Buckeburg; in 1788, professor of Oriental languages at Halle; and died June 29, 1834. He published, Allgemeine Geschichte der orientalischen Sprachen u. Literatur (Leips. 1784):—Observationes Philologico-criticae superior Paulierr Odario 133 (ibid. 1784);—Magazin für alle, besonders mit Indischen Litteratur betrachtet (1784):—Orientalische Bibliothek (Leips. 1788—92, 3 vols.):—Elementarbuch für die arab. Sprache u. Literatur (Halle, 1789);—Beitrag zur Geschichte u. Statistik der Araber (ibid. 1789):—Uebersetzung, Einleitung u. Anmerk. zu Habakkuk (Hanov. 1790):—Arabische Anthologie (Leips. 1791);—Arabische und englische Vorderasien (ibid. 1798);—Uebersetzung des Korans (Halle, 1828, and often). See Förster, Bibl. Jud. iii, 490; Winer, Handbuch der theol. Lit. i, 210, 229, 277, 527; id. Theol. Universal-Lexikon, s. v. (B. P.)

Wailers, F. F., a German Reformed minister, was born at Pikir, kingdom of Hanover, Sept. 10, 1844; emigrated to America; was licensed by the Indiana Classis at Lafayette in the spring of 1867; began preaching at Crothersville, Ind., where he died, March 18, 1868, from suffocation, having fallen in an epileptic fit with his face in the water. See Harbaugh, Fathers of the Germ. Rev. Church, iv, 502.

Währner, Andreas Georg, a Protestant theologian of Germany, was born Feb. 24, 1858, at Rhida. He studied at the universities of Heidelberg, especially in Gottingen, from 1710 to 1716; and, as the result of his studies, he published during that time three dissertations: De Mare Araphitae:—De Regione Ophir:—De Feste Enocit. In 1718 he was called, as professor of the Gymnasium, to Göttingen. When, in 1735, that institution was changed into a university, he was called to the chair of literature there, and in 1755 he published his Hebrew Gram- mar, which is the more remarkable because being the first book which was published by that university. In the same city he studied the Talmud and the Rabbinical writings, his instructor being a learned Jew by the name of Ginzburger. In 1738 he was advanced to be ordinary professor of Oriental languages. He died Feb. 21, 1762. His most important work, which he published in two volumes, is his Antiquitatis Ebreorum de Israelitico Genus Origine, Partia, Rebus Sacris, etc. (Göt. 1748), a very learned and instructive work, which may still be used with great advantage by the student. For his other writings, see Förster, Bibl. Jud. iii, 488 sq.; Döring, Die gelehrten Theologen Deutschlands, iv, 609 sq. (B. P.)

Waidahayanta (or Waidahayanta), in Hindū mythology, is the palace of Indra, god of the sun, in India.

Wail (some form of מֵאilee or מֵאיל, דָּלָּאָל), is singular to observe the onomatopoeic forms of words used in most languages to express the sounds of grief, such as ဗီဗီ, ululare, houl, yell, etc.; all consisting essentially of the l sound). The Oriental forms of lamentation are much more expressive and vehement than with us. See Mourning.
WAINRIGHT

Wainwright, David, an English Congregational minister, was born at Leeds, Jan. 28, 1835. He was educated at Airedale College, and became the minister of the Wesleyan Free Church, Great Horton. He was ordained, April 6, 1860, pastor of the Congregational Church at Chorley, Lancashire, and died Sept. 28, 1862. Mr. Wainwright was a preacher of high religious character, and sought to communicate what he believed to be truth seemed to be the joy of his ministry. See (Lond.) Cong. Year-book, 1866, p. 271.

Wainwright, William, an English Congregational minister, was born in London, September, 1806. He was educated at Christ's Hospital, and while there became deeply impressed with religious things. He early engaged in Sabbath-school work and lay preaching, and in 1849 was ordained at Tarrant, Hampshire. Mr. Wainwright labored successively at Wheathampstead and Codicote, and was recognized by the Church as an earnest and zealous advocate of the religion of Jesus Christ. He died May 8, 1865. See (Lond.) Cong. Year-book, 1866, p. 298.

Wainscott. This term originally seems to have implied rough planks of oak timber, and subsequently to have been given to wooden panelling, to which they were converted for lining the inner walls of houses and churches. It was very extensively employed during the reigns of Queen Elizabeth and James I, and for a long period afterwards. The name has long ceased to be confined to oak panelling. It is also called ceding-work.

Wainwright, Jonathan Mayhew, D.D., a bishop of the Protestant Episcopal Church, was born in Liverpool, England, Feb. 24, 1792. His parents were on a visit to England when he was born, and they remained there until he was eleven years old. During this period he was educated at private schools in Liverpool and North Wales. When his parents returned to the United States, he was placed in Sandwich Academy, Mass., and in due time entered Harvard College, from which he graduated in 1812. For some time after his graduation he was proctor and teacher of rhetoric there, and meanwhile had resolved to enter upon the ministry. In 1816 he became a deacon, and not long after assumed charge of Christ Church, Hartford, Conn., where he was admitted to priest's orders; May 29, 1819, he was made rector of the parish; Nov. 25 he was called to be an assistant minister of Trinity Church, New York city, where he continued to serve until he was elected rector of Grace Church, in the same city, early in 1821. With this Church he spent thirteen years of his ministry. In 1834 he accepted the rectory of Trinity Church, Boston, but remained only three years, when he returned to New York as assistant minister of Trinity Church, the congregation of St. John's Chapel becoming his more immediate charge, and in this relation he continued until the close of his life. He became involved in a controversy with the Rev. Dr. Potts, of New York, in 1844, which grew out of an assertion which he made, that "there is no Church without a bishop." It was in the form of a letter published in the New York Commercial Advertiser, and was afterwards published in pamphlet form. His health having become impaired, he travelled extensively in Europe and the East in 1848–49 for recreation; and after his return he published large volumes on Egypt and the Holy Land. June 15, 1853, he was a representative of the Episcopal Church in America at the celebration in Westminster Abbey, at the close of the third jubilee year of the Society for the Propagation of the Gospel in Foreign Parts. On this occasion Oxford bestowed upon him the degree of D.C.L. Oct. 1, 1852, he was chosen provisional bishop of the Diocese of New York, and was consecrated Nov. 9 following. Among the various offices which he had previously filled, it may be mentioned that he was a deputy from the diocese of New York to the General Convention of 1832; was a member of the Diocesan Standing Committee from 1829 to 1833; was placed on that committee in 1844, and was continued there by four successive conventions; from 1828 to 1834 was secretary of the Board of Trustees of the General Theological Seminary; for many years a trustee of Trinity School; a trustee of the Society for the Promotion of Religious Knowledge; in 1828 he became a vice-president of the New York Bible and Prayer-book Society; a trustee of the Tract Society; and, from the beginning, one of the executive committee and a member of the Board of the General Sunday-school Union. Dr. Wainwright died in New York city, Sept. 21, 1854. Among his publications are numerous published discourses and several books, viz.: Itineraries and Places of Our Saviour (1850):—Two Orders of Family Prayer (1845, 1850)—The Land of Boulogne (1851). He also edited two volumes of Memoirs, one of bishop Havenscroft, of North Carolina, and one of bishop Heber. Dr. Wainwright was a lover of the fine arts, and his taste in these matters was excellent. His sermonic style was perspicuous, but there was little ornament and apparently little elaboration. His elocution evinced careful culture. He had a strong relish for social life, and attracted the refined by his urban manners. See Sprague, Annals of the Amer. Pulpit, v. 610.

Wairswert (or Vairswert), in Hindhi mythology, is the son of Siva, born from his breath to humble Brahma.

Vashwanara (or Vashvanara), in Hindhi mythology, is a surname of Agni (god of fire), and means the all-permeating fire.

Wait, Daniel Guildford, LL.D., an English divinity, was born in 1789, and educated at St. John's College, Cambridge. He was ordained for some time curate of Bucklebury, near Brattle, and in 1819 became rector of Blagdon, Somerset. He died in 1850. He published several works, in which he gives the results of his researches in the Hebrew and other Oriental languages and antiquities.

Wait, Lying in (विना, bhava). The natives of Western and Central Asia have in all ages been infamous for their plundering propensities. Their daring in watching caravans can only be equalled by their patient accuracy in an ambush. They will remain sometimes for days and even weeks, with a very scanty supply of provisions, waiting to surprise the unarmed caravan or the unwary traveller. Homer aptly describes such characters (Iliad, xviii):

"A place for ambush fit they found, and stood Crouched beside a silver flood, Two spires at distance link, and watchful seem, If sheep or oxen seek the winding stream. Beneath their foes the waters flow, And steers slow moving, and two shepherd swans. And ever, as the rains fell, they watched, Seeing their prey. Whose arms and whos' armor. In arms the glittering squadron raised round, Rush sudden ; hilles of slaughter heaped the ground; Whole rocks and islands lie bleeding. In all amidaft them, dead, the shepherd swans!"

It appears from various parts of Scripture that Palestine and the adjoining regions were much infested by persons who lived by violence, and took refuge in the many large caves and mountain fastnesses which the country afforded them. In the civil wars which arose out of the usurpation of Abimelech, we find that the men of Shechem adopted the Canaanitish, or, as we should call it in modern times, the Oriental custom of employing "lies in wait." The sacred historian relates, "The men of Shechem set liers in wait for him in the way that he went down to the fountain of Jezreel, and they seized all that came along that way by them: and it was told Abimelech" (Judg. ix. 25). The chapter from which we have quoted then proceeds to describe how Abimelech, by planting an ambush of "lies in wait," succeeded in surprising the city of Shechem, which he levelled to
The robbers lived with their families in caves, on the steep faces of the mountain precipices, guarded with sharp rocks, and apparently inaccessible to invaders. Herod caused large wooden chests to be made, and let down by an iron chain from an engine on the top of the mountains, till they came on a level with the mouth of each cave. The chests contained soldiers, well armed, and provided with long hooks. They slew with their darts and spears as many of the robbers as they could reach at the entrance of the caves, and pulled out others with their hooks, and cast them down headlong; and they set fire to the bushes, etc., about the caves, and smothered many more, so by these means the mountain robbers were extirpated (Josephus, Ant. xxiv, 15).

Dr. Thomson well describes such scenes (Land and Book, i, 467):

"The Arab robber lurks like a wolf among these sand-haes, and often springs suddenly upon the solitary traveller, robs him in a trice, and then plunges again into the wilderness of sand-hills and reedy downs, where pursuance is fruitless. Our friends are careful not to allow us to stagger about or lag behind, and yet it seems absurd to fear a surprise here—Khafif before, Acre in the rear, and travellers in sight on both sides. Robberies, however, do often occur, just where we now are. Strange country! and it has always been so. There are a hundred allusions to just such things in the history, the Psalms, and the prophecies of Israel. A whole class of imagery is based upon them. Thus, in Ps. x, 8-10: 'He sits in the lurking places of the villages, in the secret places doth he murder the innocent. He lieth in wait secretly as a lion in his den; he lieth in wait to catch the poor; he doth catch the poor when he draweth him into his net; he crocheth and hurleth himself, that the poor may fall by his strong ones.' And a thousand rascals, the living originals of this picture, are this day crouching and lying in wait all over the country to catch poor helpless travellers. You observe that all these people we meet or pass are armed; nor would they venture to go from Acre to Khafif without their musket, although the caupon of the country commands—"Go in peace, the way is safe.' Strange, most strange land! but it tallies most wonderfully with its ancient story."

In modern times, the Kurds are the most distinguished among Asiatic nations for their inordinate and determined spirit of plunder, and they faithfully preserve all the habits which the Old Testament ascribes to the "liars in wait" of ancient times. A writer in the Saturday Magazine thus describes them:

"With them plundering is a natural occupation, and every unhappy stranger whom chance or curiosity throws into their path is a fair prey for their rapacity. In their way they regard as their lawful prey. Should the unfortunate being happen to be poor and ragged, he is severely beaten for not having brought sufficient property to make him worth robbing. They are not only daring robbers, but skilful thieves; and their boldness is only equalled by their address. Sir John Malcolm, on his mission to the court of Persia, in 1816, had scarcely set his foot in their territory when he was attacked, in spite of his imposing appearance and his numerous attendants. Captain Keppel was closely watched for several miles, and narrowly escaped a similar visitation. Mr. Buckingham was less fortunate; a contribution of 2500 pistarees (about $185) was levied on the caravan by which he journeyed, before it was allowed to proceed."

These marauders not only best mountain passes and defiles, but frequently come into the neighborhood of cities for the purpose of kidnapping the unprotected and driving them off to be sold as slaves, or murdering and robbing those whom they suspect of carrying wealth about their persons. The Kurds usually place themselves in ambush near a well, in order to gain possession of the persons of young women who come to draw water; or near the groves planted round ponds, which are sometimes found in the vicinity of Oriental cities, and are favorite haunts of the merchants who come to enjoy the refreshment of pure air, coolness, and shade. See Ron."

Waitana (or Vaitana), in Hindostan, is a ceremony by which water is made holy.

Waita, Clarendon, a Congregational minister, was born in Hubbardston, Mass., Dec. 12, 1830. After graduating from Brown University in 1852, he devoted one year to business, and then spent three years in the Andover Theological Seminary. For six months he was a student at the University of Halle, Prussia, when he was suddenly called home by the death of his father. His first pastorate was that of the Church in Rutland, Mass., where he was installed Feb. 25, 1858, and remained eight years. He was very much interested in the freedmen in the South, and for six months was superintendent of them at Newbern, N. C. In that same year he was installed pastor of Crombie Street Church, Salem, Mass., where, in the midst of his work, he was stricken down. He visited Cuba in the winter of 1866-67, and returned strengthened. In the fall of 1867 he was asked to temporarily fill the chair of English literature and belles-lettres in Beloit College, and consented, but before arriving there was attacked with typhoid fever, of which, soon after his arrival, he died, Dec. 16, 1867. His sermons were carefully prepared, and were earnestly directed towards the salvation of the people. See Cong. Quar. 1868, p. 266.

Waita, John James, an English Congregational minister, was born at Gloucester, Feb. 23, 1808. Mr. Waita's thirst for knowledge in all departments led him to pursue his studies with such avidity as ultimately to impair his eyesight, of which faculty he was en-
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tiredly deprived at the age of eighteen. This severe affliction served, under the blessing of God, to develop the more rapidly his intellectual and moral character. For ten years he was engaged entirely in ministerial labor, and at the end of this period Mr. Waite commenced his important life-work, the reformation of the Psalmody. For several years he held the oversight of the Church at a Unitarian society; but so great was the growing appreciation of the value of his labors, and of the simplicity and general application of his system of teaching, that it became necessary for him to accede to the request of his ministerial brethren in London, and devote himself exclusively to that great work. Mr. Waite recognised the necessity for a purer taste and for a higher standard of music in the services of the sanctuary, and with the co-operation of the larger churches he was able to do much towards laying the foundation for a more extended knowledge of musical science. He died Oct. 25, 1866. See (London) Cong. Year-Book, 1869, p. 291.

Waite, Thomas, LL.D., an English clergyman, was born in 1775. He became curate of Wellington; was principal of the grammar-school at Lewisham Hill from 1815 to 1833; rector of High Halden in 1838; of Great Chart in 1835; and died in 1841. He published several Sermons, Explanatory and Critical, on the Thirty-nine Articles (1839).

Waite, William, a minister of the Congregational Church, was born at Idle, England, Jan. 6, 1825. His first religious impressions were received under the ministry of Rev. J. Stringer, of Idle, whose church he joined, and by whom, with the concurrence of the entire Church, he was sent to Airedale College, in January, 1847. He spent five years there in the acquisition of knowledge and in preparation for the work of the ministry. He left college at Christmas in 1851; settled at Bacup, Jan. 1; was ordained in May; and died in September, 1862. During a ministry of a little over one year the Church grew rapidly. His death was greatly regretted. "A most pious, devoted, la
day festival once universally held in England. In early times the day was considered as beginning and ending at sunset; and on the eve of the holyday worshippers repaired to the churches for worship, while the following day was spent in amusement. Each church, when the celebration was dedicated to the anniversary of that day the parish wake was kept. In many places there was a second wake on the birthday of the saint, sometimes called Patron or Saint's Day. On these occasions the floor was strewn with rushes and flowers, and the altar and pulpit were decked with boughs and leaves. Crowds resorted to the wakes from neighboring parishes; hawkers or merchants were attracted by the crowds; and ultimately the wakes became mere fairs or markets little under the influence of the Church, and disgraced by scenes of indulgence and riot. The scandal of these scenes became so great that in 1265 Edward I passed a statute forbidding fairs and markets to be held in country churchyards. In 1448 Henry VI ordained that all showing of goods and merchandise except necessary victuals should be discontinued on the great festivals of the Church. In 1536, Henry VIII, by an act of convocation, ordered the festival day of St. John the Baptist's Day to be discontinued, and that of the dedication of the church in all parishes to be the first Sunday in October. This gradually fell into desuetude, the Saint's Day being the more popular festival, and it still subsists in the form of a village wake. A lyle-wake is a watching all night of a dead body by the friends and neighbors of the deceased. In Ireland, upon the death of one in humble circumstances, the body, laid out and covered with a sheet except the face, and surrounded with lighted tapers, is seated by the friends and neighbors. After vociferous lamentations, food and whiskey are indulged in, commonly leading to noisy and even riotous demonstrations. The custom, no doubt, originated in superstitious fear either of passing the night alone with a dead body or of its being interfered with by evil spirits.

Wake, William, D.D., a distinguished English prelate, was born at Blandford, in Dorsetshire, in 1557. He was educated at Christ Church, Oxford, where he received the degree of master of arts in 1679, when he decided to take orders in the Church, although his father designed him for a commercial life. In 1682 he went to Paris as chaplain with viscount Preston, envoy-extraordinary to the court of France. On his return to England, in 1685, he was elected a minister to Gray's Inn. Subsequently after the Revolution he was appointed deputy-clerk of the closet to king William, and in June, 1689, was made canon of Christ Church, Oxford. In 1698 he obtained the rectory of St. James's, Westminster. In 1701 he was made dean of Exeter, in 1706 bishop of London. In the earlier years of his episcopacy he adhered to the Low-Church party, but afterwards became alienated from it, though not becoming a High-Churchman. In January, 1716, he was made archbishop of Canterbury, which office he held until his death, which occurred at Lambeth, Jan. 24, 1745.
in 1776, and was elected to a fellowship the same year. He was ordained in the Church of England in 1778, and appointed curate of Stockport, in Cheshire. In August of the same year he left Stockport and became curate of St. Peter’s at Liverpool, and in 1779 was chosen classical tutor of the Dissenting Academy at Warrington, in Lancashire, where he remained until 1783. He was one of the three non-Yorkean preachers at Nottingham, and in 1790 went to Hackney as tutor in a Dissenting academy, where he remained one year. The remainder of his life was spent in literary pursuits. He died Sept. 9, 1801. Among his most important works are, *An Inquiry into the Opinions of the Christian World respecting the First Century and the Personal Son of Christ—Four Marks of Antichrist, etc. (1778): —Internal Marks of the Evidence of the Christian Religion (1779): —Translation of the New Testament, with Notes (1791): —The Spirit of Christianity Compared with the Spirit of the Times in Great Britain (1798);* and *An Answer to the Age of Reason, by Thomas Paine (ed.).*

**Wakefield, Robert,** a learned English divine in the reign of Henry VIII, was born in the north of England. He was educated at the university and on the Continent; taught Greek, Hebrew, Chaldee, and Syriac in France and Germany; in 1519 left his Hebrew professorship at Louvain, returned to England, became chaplain to Dr. Pope; opened a public lecture in Greek at Cambridge in 1524, being made B.D. by Henry VIII, whom he favored after opposing in the affair of his divorce from Catherine; was professor of Hebrew at Oxford in 1538; canon of Welsey’s College in 1552; saved Hebrew and Greek MSS. at the dissolution of the lesser monasteries in 1536; and died in London, Oct. 8, 1537. He left some learned works in language and controversial.

**Wako-i-tatsu-taio-kami,** in Japanese mythology, is the god of flashes of lightning; a sublime god, resident in the main sanctuary at Kami, near Mijako, and who guards the gate of the Mikado. In this sanctuary are yearly held several festivals, of which one, Ohimatai, is especially remarkable, because the priests then appear in the most costly apparel, superposing even the splendor of the apparel of the choir of music. Besides festive processions, horse-races are a main feature of the occasion, in which only kami priests and court servants are permitted to participate.

**Wakeley, Joseph B., D.D.,** a Methodist Episcopalian minister, was born at Danbury, Conn., in 1809. He was converted when about sixteen, and in 1833 joined the New York Conference, which he served successively at Salisbury, Conn.; Lee and Lenox, Canaan, Stockport, Claverack, and Bloomville, N. Y.; Seventh Street, New York city; and in 1843 at Birmingham and Milford, Conn. In 1844 he was transferred to New Jersey, in 1852 to New York East Conference, and two years later returned to the New York Conference. From 1868 to 1869 Dr. Wakeley was presiding elder of Passaic District, and for the next four years held the same office on the Newburgh District. He died in New York city, April 27, 1875. Dr. Wakeley was a remarkable man in many respects. His cast of mind was practical. He was a model pastor and a prudent counselor. As an ecclesiastical antiquarian he had no equal in the Church. His writings were mainly historical and biographical memoirs of early Methodism, and embrace *Lost Chapters Recovered from the Early History of Methodism:—Anecdotes of the Wesleys:—Anecdotes of Whitefield:—Heroes of Methodism:—The Life and Sermons of Bonnot:—Sectarianism.* He contributed to many church magazines, 1876, p. 55; *Sprague, Amas of the Amer. Pulpit,* vol. vii; *Simpson, Cyclop. of Methodism,* etc.

**Wakemanites,** a small party of fanatics existing at New Haven, Conn., in 1855, who regarded Rhoda Wakeman as a divinely commissioned prophetess that had been raised from the dead, according to her own prediction. Their credulity was carried to an unusual extreme. The so-called prophetess claimed that a farmer named Justus Matthews was possessed by an evil spirit, and that it was necessary to put him to death in order to remove it. Her followers were ready to perform the deed, and even the man himself was willing to submit to be murdered as the only means of being rid of the evil spirit. Upon the commission of the crime the fanatic sect was soon extinguished.

**Waku-nawo-sonajo,** in Japanese mythology, is a festival in Dairi, held on the first rat-day of the second month, by the eating of fresh vegetables.

**Wala,** in Norse mythology, was a wise woman, an enchantress, endowed not with imaginary, but with real, supernatural powers, and able to fix the fate of men.

**Wala, abbot or Canon,** was the son of Bernard (natural brother of Charlemagne) by a Saxon woman, and seems to have been born about 765. He studied at the palatine school, and received the name of Arinæ (male) from his teacher, Alcuin, on account of his energy. Tudesque was his native tongue, but he well understood Latin and Greek. He was employed by his imperial brother as governor of distant provinces, and performed his duties, but was neglected on the accession of Louis the Pious (814); and two years after he assumed the clerical habit at Corbie, where his brother Adalhard was abbot. He was banished by the royal disfavor, but was recalled in 822, and in 826 became abbot. He died in October, in 855, of grief at several distant embassies and home disasters. See Hoefner, * Noue. Biog. Générale,* s. v.

**Walens, Anthony,** an eminent Dutch Protestant divine, was born at Ghent, Oct. 3, 1578. He officiated as pastor at several different places; declared in favor of the Counter-remonstrants, and was one of those who drew up the canons of the Synod of Dort. He afterwards became professor of divinity at Leyden, and died July 9, 1639. He wrote, *Compendium Ethicæ Aristotelicæ (1636),* and the greater part of the translation of the Flemish Bible. See Chalmers, *Biog. Dict.* s. v.; *Biog. Universelle,* s. v. "Wale."

**Walafrid Strabo.** See STABO.

**Walaschal;** in Norse mythology, was one of the palaces which Odin had in Asgard. It was covered entirely with silver, and in the main hall were thrones for all the higher deities, one, however, especially for Odin. It was also called Hlidskialf, and from it Odin could view the whole earth.

**Walburga,** St. See WALBURGIS.

**Walc, Christian Wilhelm Franz,** a theologian of Göttingen, was born Dec. 28, 1726, at Jenæ, where his father was professor of theology. He travelled with his elder brother, Johann, after completing his studies, and made the acquaintance of many of the foremost celebrities in the literary world of his time. On his return he was made extraordinary professor of philosophy at Jena, in 1750; and, on the death of his afterwards professor, in the same branch in ordinary at Göttingen. In 1754 he began to teach theology as extraordinary professor, and in 1757 received the theological chair in the Göttingen faculty. His lectures covered the entire field of theology; and, when supplemented with the numerous learned works he wrote and the administrative duties he performed in the government of the university and other institutions, demonstrated his great industry and capacity for work. He was made a member of various learned societies, and an honorary consistorial councillor of Great Britain. He was married in 1763, and died of apoplexy in 1784.

Walc was rather an industrious compiler than a creative genius. His importance lies in the department of Church history; his theology being deficient in orthodox line, but pervaded by the historical spirit. His
earliest work, written at the age of twenty-seven, was a History of the Lutheran Religion, intended to prove the correctness of that faith, and also to demonstrate that the existence and perfection of God may be seen in history as well as in physics and other fields of study. He displayed a constant disposition to make thorough and critical examination of all available sources; but in all his works evincing an utter inability to attain to that philosophical comprehension of his theme by which he could combine his materials into a homogeneous whole. In perspicacity and taste he was not the equal of Mosheim, and in power to excite and stimulate he was very much inferior to Semler. His chief merit lay in exhaustive patience and great conscientiousness, as displayed in the examination of sources and helps. Many of his works are consequently still indispensable as aids in their special fields.


Walch, Johann Georg, a Jena theologian, the father of Johann Ernst Immanuel and Christian Wilhelms (q. v.), was born in 1706 and entered the University of Leipzig in 1710, and became master in 1713. His earliest literary endeavors were philological. He edited the academical discourses of Cellarius, and a series of ancient Latin authors, including Ovid and Lactantius. In 1716 he wrote the valuable History of the Kandites. In the same year he established himself at Jena, where he became professor of oratory in 1719, and afterwards of poetry also, and where he was associated with Buddeus, who bestowed on him his only daughter in marriage. In 1723 he entered the arena of philosophical discussion with his Gedanken r. Philosophischen Natur. etc. In 1735 he was united with J. W. Wolf in his review of Buddeus' Bodenk. u. d. Wolf'sche Philosophie. In 1762 he published a Philosophisches Lexikon, which attained a fourth edition in 1775; and in 1772 an Einl. in d. Philosophie, and Observat. in Nov. Text. Libros, quarum i Pars ex Consort. Libros quae ex Histor. 1. J. W. Wolf. etc. In 1756, with J. W. Wolf in his review of Buddeus' Bodenk. u. d. Wolf'sche Philosophie. In 1762 he published a Philosophisches Lexikon, which attained a fourth edition in 1775; and in 1772 an Einl. in d. Philosophie, and Observat. in Nov. Text. Libros, quarum i Pars ex Consort. Libros quae ex Histor. 1. J. W. Wolf. etc. In 1756, with J. W. Wolf in his review of Buddeus' Bodenk. u. d. Wolf'sche Philosophie. In 1762 he published a Philosophisches Lexikon, which attained a fourth edition in 1775; and in 1772 an Einl. in d. Philosophie, and Observat. in Nov. Text. Libros, quarum i Pars ex Consort. Libros quae ex Histor. 1. J. W. Wolf. etc.
Wald, Wilhelm, a Protestant theologian of Germany, was born March 5, 1789, at Königstein, where he was also died, Jan. 8, 1879, as superintendent and doctor of theology. In 1826 he was appointed pastor of the Haberberger Church in his native place, where he labored for fifty-two years. His literary productions are some Sermons, which were printed by request. See Neue evangel. Kirchenzeitung, 1879, p. 739 sq. (B. P.)

Waldau, Georg Ersch, a Protestant theologian of Germany, was born March 25, 1745, at Nuremberg. He studied from 1763 to 1767 at Aldorf and Leipsic. After completing his studies, he returned to his native place, where he was appointed vicar of St. Clara's. In 1769 he was made professor of Church history, and occupied that position until his death, April 27, 1817. He wrote, Discurso sobre la origen de las leyes en la Iglesia, 1787, Una Versión Axiaresca en Interpretaciones Novi Testamenti (Aldort, 1770); besides, he published sermons, ascetical works, etc. See Döring, Die gelehrten Theologen Deutschlands, iv, 659 sq.; Winer, Handbuc der theol. Lit. (Index in vol. ii); Koch, Gesch. des deutschen Kirchleides, vi, 284 sq. (B. P.)

Waldegrave, Samuel, an Anglican prelate, son of the eighth earl of Waldegrave, was born in 1817. He received a careful religious training; graduated at Balliol College, Oxford, in 1839, taking double first-class honors; and was admitted into holy orders in 1842 at Oxford, and ordained to the curacy of St. Ebbe's in that city. In 1849 he was elected fellow of All-Souls', and in 1853 was appointed Bampton lecturer. In 1857 he was appointed canon of Salisbury Cathedral, and in 1860 was called to preside over the diocese of Carlisle, which office he held until his death, Oct. 1, 1889. Bishop Waldegrave was a humble and devoted excellent pastor, and an indefatigable worker. He published, among other works, The Way of Peace, or Tracing Scripture concerning Justification (London, 1848), in four sermons at Oxford: New Testament Millennium (1866); and Words of Eternal Life (1864), eighteen sermons.

Walden, Charles, proceeded as a Wesleyan Methodist missionary to Western Africa in December, 1840. It was only for a brief season that the infant Church at Cape Coast enjoyed the advantage of his earnest ministry of the Word, his pastoral affection, and his pious example. He died July 29, 1841. See Wesleyan Conference Minutes, 1842.

Waldenses, The, known also in ecclesiastical history as Valdenses, and sometimes as Vaudois. Two theories have been broached to account for the origin of the name—the one that it is derived from Peter Wald, the Lyonnesse reformer; and the other that it is derived from "vals," a valley, the Waldenses or Waldenses being inhabitants of the valleys of Piedmont. Waddington, in his History of the Church, has given the authorities for both these theories.

1. Doctrine. The doctrinal views of the Waldenses agree essentially with those of the Reformers of the 16th century. W. Carlow Martyn, in his History of the Indians, thus states their doctrinal tenets: (1787).

1. The Waldenses, or Vaudois, hold the Holy Scripture to be the sources of faith and religion, without regard to the authority of the fathers or to tradition; and though they principally use the New Test., yet, as USBer proves from Reiner and others, they regard the Old also as canonical Scripture. From their greater use of the New Test., their adversaries charged them, however, with despising the Old Test.

2. They hold the entire faith according to all the articles of the Apostles' Creed.

3. They reject all the external rites of the dominant Church; and that was what the Jesuits and the sacrament of the Lord's supper; and, as, for instance, temples, vestments, images, crosses, pilgrimages, the religious worship of the holy relics, and the vestment of the Roman sacraments; these they consider as inventions of Satan and of the flesh, full of superstition.

4. They reject the papal doctrine of purgatory, with masses or prayers for the dead, acknowledging only two terminations of the earthly state—heaven and hell.

5. They admit no indulgences nor confessions of sin, with any of their consequences, excepting mutual confessions of sin for instruction and consolation.

6. They hold the sacraments of baptism and of the eucharist to be only symbols, denying the real presence of Christ in the bread and wine, as we find in the authoritative book of the sect concerning antichrist, and as Eheataus de Bethania accuses them in his book Antiheataus.

7. They hold only three ecclesiastical orders—bishops, priests, and deacons; other systems they esteem mere human fagments; that monasticism, now in great vogue, is a puerile carcase, and vows the invention of men; and that the marriage of the clergy is lawful and necessary.

8. Finally, they denounce Rome as "the whore of Babylon," deny obedience to the papal domination, and vehemently repudiate the notions that the pope has any authority over other churches, and that he has the power either of the civil or the ecclesiastical sword.

II. History of their Persecutions. That Peter Waldo (q.v.) became intimately associated with the already existing Waldenses there is no doubt. Among the simple inhabitants of the Piedmont valleys, he found those who sympathized with him in his religious sentiments and practices. So general and wide-spread became the so-called heresy that Innocent III, one of the proudest and most bigoted of the Roman pontiffs, determined to crush it out—exterminate the whole pestilential race. The word "heretic" was the language of which he made use. The commission he gave to the authorities, who knew no law above that which went forth from St. Peter's, was to burn the chiefs of the Vaudois, to scatter the heretics themselves, confiscating their property, and consigning to perdition every soul who dared to oppose the haughty mandate of the pope. How these commands of his holiness were carried out history is a faithful witness. Joined with him in his relentless persecution of the Waldenses was Dominic, the father of the Inquisition, the prime article in whose creed came to be that it was a crime against God and the Church to keep faith with heretics. For many years, however, the inhabitants of the more secluded valleys and fastnesses escaped the storms of persecution, and it was not until towards the close of the 14th century that the vengeance of their relentless foes reached this class of the Waldenses, and multitudes perished, victims of the fierce storms of wrath which was poured out on their once peaceful homes. But with few intervals, all through the 16th and 17th centuries, Rome did not cease in her cruel endeavors to exterminate the hated rebels against her authority. Vast numbers of the sufferers from the papal policy of exterminating the Reformed Church, both in France and in the Old World, were included valleys of Piedmont, hoping, in places inaccessible to their enemies, to escape from their pitiless wrath. But the seasons of tranquillity were short; and when the tempest broke forth again, it seemed to be with tenfold fury. It was in vain that Protestant nations ap-
pealed to the dukes of Savoy to put a stop to the persecutions of the emissaries of the pope. They were appeals made to men who dared not face the ire of Rome.

In 1560 commenced one of those dreadful outbursts of the Church's rage against these humble, earnest Waldenses. We are told that, "the population of the valleys still remaining faithful to the religion of their forefathers, the sword was openly unsheathed and the scabbard thrown away. An armed force, commanded by a chief whose name was in terrible contrast with his character—the count de Trinité—poured into the prescribed territory. But a Spirit stronger than the sword upheld the Waldenses, and an arm more powerful than that which assailed them fought on their side. The villages where they were dispersed, children, the feeble and the aged, were sent for refuge to the heights of the mountains, to the rocks, and to the forests. Every man and boy who could handle a weapon planted himself against the invaders, and a successful guerrilla warfare was carried on by small brigades of peasants against the veteran troops that were let loose upon them. Greater exploits and instances of more enduring fortitude were never recounted than those which have immobilized the resistance offered by the Waldenses to their oppressors."

In 1655 the persecution raged again, and if all the protests of Christendom Europe had not implored their complete annihilation of the Waldenses would have been the result. The blood of John Milton was stirred by the story of the barbarous treatment to which they were subjected, and through his influence Cromwell issued one of those mandates which foreign powers had been compelled to respect. A few years of comparative rest were succeeded by another storm of persecution, which burst upon them under the administration of Victor Amadeus, the duke of Savoy, stirred up by France and Rome to make one more effort to extirpate the hated heretics; and the effort was well-nigh successful, for it is said that "during three years and a half the exercise of the ancient religion of the Waldenses had to all appearance ceased in Piedmont." But after the lapse of two or three years, in 1689 several hundreds of them, who had been driven into exile, returned, and the fortunes of the duke of Savoy having undergone a change, he now showed a better disposition toward them. Many of these who had been sufferers at his hands. The account of this campaign by their devoted pastor and leader, Henri Arnaud (q. v.), is one of the most thrilling passages of history in any age.

Such has been the history of the Waldenses all through these ages—subject to untold suffering from persecution; then enjoying, in the quiet valleys of Piedmont, comparative tranquility for a time; then assailed by their ever-repentless foe, the Roman Catholic Church, which has spared no pains, by fire and sword, and the horrors of the Inquisition, to put an end to the unfortunate victims of their violence. While Napoleon was emperor, in common with all his subjects, they were tolerated in the exercise of their religious rights; but when the house of Savoy was again in possession of their ancestral domains, the old persecuting spirit was revived, for, however just and inclined they might be to be tolerant, there was a power behind the throne whose authority was supreme—the power of the ancient foe of the dwellers in the valleys of Piedmont, the pope of Rome.

III. Present Condition.—At last came what, to the down-trodden Waldenses, must have been their "year of woe." As the 18th century waned, and when we know, after all, that what was long and sadly eventful history, full liberty to worship God according to the dictates of their own conscience was accorded to them by Charles Albert. Everywhere they could settle in Italy, and not be molested in the enjoyment of their religious faith. From Turin to Pistoia, not one of the ancient altars, that had wished to remove to Florence. Ten years, however, must elapse before they could take this step, but they were years of preparation to enter upon the evangelistic work which the Waldensian Church was to undertake in Italy. These were the times of the dominion of Victor Emmanuel embraced nearly all Southern Italy, except the Papal States, and now toleration of religion was allowed everywhere, and the time had come when the Waldensian Church could establish its headquarters in Florence. Thither, in May, 1860, the Vaudois Synod decided to remove its theological school, and the next autumn the two professors, Revel (so well known in America) and Geymonet, with eight pupils, took up their residence in the Palazzo Salvati, once the mansion of an archbishop of Florence, and so utilized every part of the spacious building that they secured for their work a coverage of numerous convenient classrooms, but also a chapel capable of holding three or four hundred hearers, rooms for their families, rooms for preparatory school-work, and a suitable place to set up the printing-press which they had brought from Turin. From the Salvati Palace, as a centre of operation, the Waldensian Church has sent forth the missionaries of the Cross in all directions. The college and preparatory schools are still among the valleys of Piedmont. Students who propose to engage in missionary labors as fast as they are educated at La Tour, the seat of the Waldensian college, are transferred to the theological school at Florence, for the future work. The press also has proved a most efficient helper in giving the pure Gospel to Italy. First of all, there was issued from it a stereotyped edition of Diodati's translation of the Bible in Italian in the 16th century. In 1862 there were sent out, under the direction of the Religious Tract Society, 53,397 copies of religious works, large and small. Among these were Il Primo del Papa, 3000; Differenza fra il Protestantismo e Romantismo, 2000; Il Corpo di Grazia, 10,000; and Feci ma non Bussi, 7000. The next year the number was considerably more than doubled, being not far from 120,000 copies, including Diatribhe di De Santis, 78,000; Va a Gesù, 3000; and De Santis, Lettere al Cardinal Patrizi, 3000. Among the books sent out in 1864 were Sermoni del Rev. C. H. Spurgeon (8 vols.), 3000 each. The total for the three years was nearly 224,000 copies. Standard English books translated into Italian and printed in the Italian press have from 10,000 to 20,000 copies of The Pilgrim's Progress were circulated in Italy. From the last available statistics, it appears that all the higher Waldensian seats of learning were in a prosperous condition. Four journals were published at Florence, one in French. There were 10 mission stations, with 80 preaching places, the larger of which received religious instruction. In the different churches are over 2000 converts. They have also their hospitals and schools. In Rome itself they have a place of worship and schools of various kinds. With the progress of religious freedom in all parts of Italy, and the toleration which is everywhere pledged to them by all classes, it cannot be doubted that, with the blessing of Heaven, a prosperous future is before the Waldensian Church.

IV. Literature.—References to the Waldenses are very numerous. All writers of ecclesiastical history dwell more or less upon the record of their sufferings. See Baird, The Waldenses, Albigenses, and Vaudois (Phila. 1844): L'israel des Alpes (Paris, 1851, 4 vols.); [Anonymous], Sketches of the Evangelical Christians of the Valleys of Piedmont (Phila. 1853): Wylie, The Awakening of Italy and the Crisis of Rome (a publication by the American Tract Society); Adam, The Glorious Recovery (New York, 1846), 8vo, from the original of Henri Arnaud; Beattie, The Waldensian or Protestant Valleys of Piedmont (illustr. by Bartlett and Brockdon, ibid. 1888, 4to); Histoire des Vaudois, ou des Habitants des Valles Occidentales de Piedmont, etc. (Paris, 1796, 2 vols., 8vo); Chavas, Les rhones du Temps des Frogs and Reformation, versione di G. F. Maratori (Torino, 1858, 8vo); Faber,
An Inquiry into the History and Theology of the Ancient Vallenses and Albigensians (Lond. 1838, 8vo); Gilly, Waldensian Researches, being a Second Visit to the Vaudois of Piedmont (ibid. 1831, 8vo); Lowther, Brief Observations on the Present State of the Waldenses (ibid. 1832, 8vo); Martin, Histoire des Vaudois de la Vallée du Piémont sur leurs Colonies, depuis leurs Jours (Paris, 1834, 8vo); Goll, Verkehr der böhmischen Brüders mit den Waldensern (Prague, 1877). (J. C. S.)

Waldensia, THOMAS, D.D., a learned English Carmelite, was born at Walden, in Essex, about 1587. His father's name was John Netter, but he chose to be called from the name he received at his baptism. He became the champion of the Church against the Reformers of the reign of Henry IV.; and in that of Henry V., whose favorite he was, he rose to be provincial of his order and a privy-councillor. Henry V. died in his arms; and he himself died while attending the youthful monarch, Henry VI. in France, in 1429.

Waldhausen, KONRAD VON, an Augustinian monk of the 14th century, who ranks as one of the precursors of John Huss (q. v.). He was a native of Austria, and labored from 1345 to 1360 in Vienna as a preacher. His fame and influence as a powerful preacher of repentance led to his being called to Leitmeritz, in Bohemia, by the Pope himself, and there he was excommunicated by Pope Clement VI., acting in his capacity as king of that country. He soon afterwards began to hold services in the Church of St. Gall at Prague, and subsequently in the public market-place of the city. His efforts were directed towards a moral and religious improvement of the people, but did not assail either the doctrines or the fundamental rules of discipline of the Church. But as his influence increased, and multitudes thronged to his meetings to listen to his bold denunciations of all forms of sin, some opposition began to manifest itself; and when he attacked the orders of mendicant friars and uncovered the hypocrisy and depraved character of the monks, he drew down upon himself the vengeance of those powerful enemies. Twenty-nine charges were laid against him before the archbishop of Prague, by Dominican and Franciscan monks, in 1364; but no complainant appeared at the trial consequently ordered, and Waldhausen succeeded in establishing a satisfactory defence. Effort was made the same year, by the archbishop of Austria, to recall Waldhausen to Vienna, but ineffectually. He died in Prague in 1369. See Palacky, Grach. d. Böhm. iii, 1, 161 sq.; 225 note; Jordan, Vördürser d. Hussitenkriege in Böhmen; Neander, Kirchengesch. vol vi.; Herzog, Real-Encykl., s. v.

Waldo, Daniel, a Congregational minister, was born in Waltham, Conn., Sept. 10, 1742, a graduate of Yale College in the class of 1788. For a time he served as a soldier in the Revolutionary army; he was taken prisoner, and imprisoned by the British in the Sugar House, New York, barely escaping with his life. He was ordained pastor of the Church in West Suffield, Conn., May 24, 1792, remaining there seventeen years (1792-1809), acting also, a part of the time, as a missionary in Pennsylvania and New York. After preaching in Cambridgeport, Mass., for about a year (1810-11), he performed missionary service in the destitute sections of Rhode Island until 1825, organizing a Congregational Church in East Greenwich and another at Stantonville. He preached for a time at Harvard, Mass., and for twelve years at Exeter, R. I. Afterwards he resided in Syracuse. At the advanced age of ninety-three he was elected chaplain to Congress, and died July 30, 1831, having reached the great age of a hundred and two years. See Memorials of R. I. Congregational Ministers. (J. C. S.)

Waldo, Horatio, a Presbyterian minister, was a native of Coventry, Conn. He graduated at Williams College in 1804; was a tutor in the college in 1806-7; settled as pastor of the Church in Griswold, Cofn., in 1810; resigned his pastoral charge in 1830; and re-
moved to Portage, N. Y., where he died in 1846, aged sixty-nine. See Sprague, Annals of the Amer. Pulpit, iv, 630.

Waldo, Nathan, a Congregational minister, received the honorary degree of A. M. from Dartmouth College in 1808; was ordained pastor of the church in Williamstown, Vt., in 1806; and died in 1832. See Sprague, Annals of the Amer. Pulpit, ii, 269.

Waldo (or Valdo), Peter, the founder or ally c. the Vaudois or Waldenses (q. v.), a body of Christians who separated themselves from the Church of Rome in the 12th century, was born at Vaux, in Dauphiny, on the banks of the Rhone. He acquired a large fortune by commercial pursuits in Lyons, France; and when he resolved to retire from business, not only devoted himself to the spirit of the Church, but also distributed his goods among them, and in all respects treated them as his children or brothers. The only translation of the Bible then in use was that made by Jerome, called the Latin Vulgate; but Waldo, who was a learned as well as a benevolent man, translated the four gospels into French, this being the first appearance of the Scriptures in any modern language. The possession of these books soon discovered to Waldo and his people that the Church was never designed to be dependent on a priesthood, even for the administration of the sacraments; and his instruction, boldly followed by action, bore the Church to that point of the crisis, when it was first persecuted by the archbishop of Lyons, and at length anathematized by the pope. No longer safe at Lyons, Waldo and his friends took refuge in the mountains of Dauphiny and Piedmont, and there formed those communities which grew in peace and flourished in rustic simplicity "pure as a flower amid the Alpine snows." From these mountains and valleys the simple doctrines of Christianity flowed out in multiplied rivulets all over Europe. Provence, Languedoc, Flanders, Germany, one after another tasted of the refreshing waters, until, in the course of ages, they swelled into a flood which swept over all lands. Waldo is understood to have travelled in Picardy, teaching his Reformation doctrines hundreds of years before Luther was born. He finally settled in Bohemia, where he died in 1179, the same year in which his tenets were denounced by an ecumenical council. The Waldensian Church was a light on the morrow. Waldo was the first to object to the corruptions of the Church, it held its open Bible and pure doctrines; and that same Church still survives, the basis of all reformation movements in Italy. (W. P. S.)

Waldron, Isaac, an English Wesleyan minister, began his itinerant labors among the Methodists of England in 1760, and died (according to Hill) in 1782. He was not eminently either for the poor, or for usefulness. His natural disposition was crooked. He died in obscurity. See Atmore, Meth. Memorial., s. v.

Waldrin, William, a Congregational minister, was the son of captain Richard Waldrin, of Portsmouth, N. H., and grandson of major Richard Waldrin, of Dover, who was murdered by the Indians in 1680, at the age of eighty years. Waldrin was born in New Hampshire, N. H., Nov. 4, 1897, and graduated from Harvard College in 1717. When the New Brick Church in Boston was founded, he became its minister, being ordained May 22, 1722. He died Sept. 11, 1727. See Sprague, Annals of the Amer. Pulpit, i, 316.

Waldschmidt, John, a German Reformed minister, was born in Bremen, Germany, in 1724, and came to America in 1752. He was pastor of the church at Cocalico, Weishielanden, Mode Creek, and Zeilentreich, Pa., from 1752 to 1786. He also supplied Tulphecken (1756-58) and Heidelberg (176-70). He died in 1786. See Corwin, Manual of the Ref. Church in America, s. v.

Wale. See Walrus.

Walenburg, Peter and Adrian, two brothers, born at Rotterdam in the 17th century, who abandoned
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their country and their religion and lived at Cologne. The first was a titular bishop in Myssia, and suffragan to Cologne; the other was the titular bishop to Adriano-ple, and suffragan to Mayence. Their works consist chiefly of controversial pieces against the Protestant, and anti-Roman. During the period of the title of *Franci Waledesburgiorum Opera* (1670, 2 vols. fol.).—Mosheim, *Hist. of the Church*, bk. iv, cent. xvii, ii, pt. 1, ch. i.

**Wales, Christianity in.** The ancient British Church having been founded at a very early period and entirely independent of the Church of Rome, the Roman and Anglo-Saxon churches were quite independent towards the Church of Britain, which were obliged to fall as a refuge in the mountainous districts of Wales, where they gradually diminished in numbers and finally became extinct. For centuries following ignorance and superstition overspread the entire principality, until the Reformation in the 16th century reached Wales through England. Gospel truth spread rapidly among the mountainers, and its benefits were noticeable among all classes. But in the time of the Stuarts the Welsh peasantry, who had once been characterized by a simple scriptural pie- racy, began to degenerate both in religion and morals. Ignorance and vice prevailed to a melancholy extent. Hand in hand with the marauding peasantry came the thieves, and in some districts the clergy and laity were at once ignorant and immoral. When John Wesley visited Wales, he declared the people to be "as little versed in the principles of Christianity as a Creek or Cherokee Indian." But he also declared the Welsh people of the Gospel, "very enthusiastically anxious to avail themselves of every opportunity of instruction."

The Church of England was fully organized, but seemed utterly incapable of accomplishing the work of elevating the masses above the low condition into which they had fallen. Rev. Griffith Jones, however, by establishing a system of education—now known as the Welsh circulating schools—began a moral revolution, which has accomplished great good. He was instrumental in establishing 3495 schools, in which 158,287 scholars were educated. For the further progress of the work, see Skeats, *Hist. of the Free Churches of England*, p. 892 sq. See Welsh Calvinistic Meth- odists.

**Wales, Eleazer**, a Presbyterian minister, was born in Massachusetts, and graduated at Yale College in the class of 1727. He was ordained and settled at Allentown, N. J., in 1730. He remained here but a short time, and accepted a call from the Presbyterian Church in Clermont, N. Y. In consequence of his inadequacy of support, he asked leave of the Philadelphia Presbytery to resign, which, on due consideration, was granted. He was called to Millstone, N. J., Sept. 19, 1735, and joined the East Jersey Presbytery, in the bounds of which it lay. He was one of the first members of the New Brunswick Presbytery, and the only New-Englander besides Treat who was excluded by the Protest. Whi- field and Brainerd both speak of him in their journals in favorable terms. He died in 1749.

**Wales, Elkanah**, an English clergyman of the Established Church, was born in 1588; was for fifty years minister of Pudsey, Yorkshire, whence he was ejected in 1662, and died in 1669. He published a sermon entitled *Monte Ebal Lecellid*, or *Redemption from the Curse*, with a Life of the Author.

**Wales, John**, a Congregationalist minister, was born at Brantree, graduated from Harvard College in 1728. He was ordained pastor of the Church in Raynham, Bristol Co., Mass., in 1781; and died in 1755, at the age of sixty years. See Sprague, *Annals of the Amer. Pulpit*, i, 710.

**Wales, Samuel, D.D., a Congregationalist minister, son of Rev. John Wales, of Raynham, Mass., was born in March, 1748. He graduated from Yale College in 1767; for a short time was a teacher in Dr. Wheelock's Indian School in Lebanon, Conn.; in 1768 was elected a tutor in Yale College, and remained in that position for one year; was ordained pastor, Dec. 19, 1770, of the Church in Milford, Conn. For a short time, in 1776, he served as chaplain in the Continental army. In September, 1781, he was appointed professor of divinity in Yale College, but was not inducted into office until June 12, 1782. Shortly after this he became the victim of an alarming malady—an affection of the nervous sys- tem. In May, 1786, he went to Europe for the benefit of his health, but returned after an absence of six months, without any marked improvement. His pro- fessorship ceased in 1788. His pulpit eloquence was of a high order, and he was one of the ablest preachers of his day. He died in New Haven, Conn., Feb. 18, 1794. See Sprague, *Annals of the Amer. Pulpit*, i, 710.

**Walladur**, in Norse mythology, was a surname of Odin, who was the father (master) of all the slain in battle, because the surviving in battle carried with him.

**Walford, William**, an English Dissenting minis- ter, was born at Bath, Jan. 9, 1773, and was a sometime tutor in Homerton College. He published, *The Book of Psalms, a New Translation, with Notes Explanatory and Critical* (Lond. 1837)—*Curva Romana*:—Notes on the *Epistle to the Romans*, with a Revised Translation (ibid. 1846). He died at Uxbridge, Jan. 22, 1850.

**Walzigo**, in Slavonic mythology, is a god, pro- tector of cattle and flocks, worshiped in the time of the first Slav tribes.

**Walhalla**, in Norse mythology, is the golden pal- ace in the kingdom of Odin where all heroes slain in battle assembled. Everything known by Northern he- roes as luck and blessedness was to be found in Wal- halla. Hermode and Braga received them in the Gla- sor forest, bearing gold leaves, which led the way to the pavilion. The gods, sitting at the table, were waiting the most ravishing, blooming maidens—the Walkthren—where also was spread for them a table of bacchanalian abundance. But there are also in store for them war, victory, and death; because Odin will em- ploy the heroes in order to resist Surtur's army and the inhabitants of Muspelheim on the day of the destruc- tion of the world.—Vollmer, *Wörterb. d. Mythol.* s. v. See Norse Mythology.

**Wali**, in Norse mythology, is the son of the evil Loke. After Loke had caused the death of Baldur, he was caught in the Faranger-trap by a lyre. Then Wali was changed into a wolf, and he tore to pieces his brother. But when those intestines Loke was bound. Another Wali is also called *Ali*.

**Walk** (prop. *Walka* or *Walkav*, *esparvar*). The He- brew verb not only signifies to advance with a steady step, but also to augment a moderate pace until it acquires rapidity. It is used in this sense by the evan- gelical prophet with the greatest propriety in the fol- lowing passage:—"Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. xl, 30, 81).

Walking for the sake of exercise is rarely practiced in the East; indeed, the indolent Orientals are quite unable to comprehend the conduct of Europeans in walk- ing for mere recreation, without any immediately purpose of business. They attribute this to a spirit of restles- ness which they believe to be a kind of curse inflicted upon Christian nations; and, in a dispute between Turks, it is not uncommon for one of the parties, as his worst execration, to wish that his opponent should be con- demned to "walk the hump of a Frank." Arabians are accused by the Greeks of this dislike of locomotion is carried to a still greater extent, and there is scarcely any epithet which would be more offensive to a Turkish or Persian lady than to be called "a walker." This appears also to have been the case with the Egyptian ladies, for there are but few instances of their being represented on the monuments.
Walking-sticks found at Thebes. 3 is of cherry-wood, in Mr. Salt's collection; 3 shows the peg at the side.


"When walking from home, Egyptian gentlemen frequently carried sticks, varying from three or four to about six feet in length, occasionally surmounted with a knob imitating a flower, or with the more usual peg projecting from one side, some of which have been found at Thebes. Many were of cherry-wood, only three feet three inches long; and those I have seen with the knots head generally about the same length. Others appear to have been much longer; the sculptures represent them at least six feet; and one brought to England by Mr. Madox was about five feet in length. Some were ornamented with color and gliding. On entering a house, they left their stick in the hall or at the door; and poor men were sometimes employed to hold the sticks of the guests who had come to a party on foot, being rewarded by the master of the house for their trouble with something considerable in money, with their dinner, or a piece of meat to carry to their family. The name of each person was frequently written on his stick in hieroglyphics, for which reason a hard wood was preferred, as the ascalis, which seems to have been more generally used than any other; and on one found at Athisis the owner had written, 'O my stick, the support of my leg,' etc.

Priests and other Persons of Rank Walking with Sticks. (From Thebes.)

Walk is often used in Scripture for conduct in life, or a man's general demeanor and deportment. Thus we are told that Enoch and Noah "walked with God;" that is, they maintained a course of action conforming to the will of their Creator, and acceptable in his sight; drawing near to him by public and private devotions; manifesting, by their piety, a constant sense of his presence; and by their purity of life a reverence for the moral laws which he had established for the guidance of his creatures. In many parts both of the Old and New Test. we find God promising to walk with his people; and his people, on the other hand, desiring the influence of God's Holy Spirit, that they may walk in his statutes. "To walk in darkness" (1 John i, 6, 7) is to be involved in unbelief, and misled by error; "to walk in the light" is to be well informed, holy, and happy; "to walk by faith" is to expect the things promised or threatened, and to maintain a course of conduct perfectly consistent with such a belief; "to walk after the flesh" is to gratify the carnal desires, to yield to the fleshly appetites, and be obedient to the lusts of the flesh; "to walk after the Spirit" is to pursue spiritual objects, to cultivate spiritual affections, to be spiritually minded, which is life and peace.

By a somewhat different figure, the pestilence is said to walk in darkness, spreading its ravages by night as well as by day. God is said to walk on the wings of the wind, and the heart of man to walk after detectable things.

Walker, Aldace, D.D., a Congregational minister, was born in Strafford, Vt., July 29, 1812. He was graduated for college at Kimball Union Academy, and graduated at Dartmouth College in 1837. From here he went to Brattleboro in 1838. He then entered Andover Theological Seminary, and, after remaining one year in study, graduated in 1840. He was ordained at West Rutland, Vt., Dec. 30, 1840, where he preached for twenty-two years, and was dismissed Aug. 26, 1862. He then became acting pastor at Wallingford, Vt., in 1862, until installed there, March 10, 1869, in which office he remained until his death. He was disabled from service and resigned in January, 1877, but his Church did not accept. He was a trustee of Middlebury College from 1855; corporate member of the American Board of Commissioners for Foreign Missions from 1873. He was register of the General Convention of Vermont from 1856 to 1870, and a member of Fairbank's Board of Education from its first appointment in 1856. He died of general debility, July 24, 1878. (W. F. S.)

Walker, Alexander Waddell, a minister in the Methodist Episcopal Church, South, was born in Charleston, S.C., Jan. 22, 1815. He received a good grammar-school education; spent much of his early manhood in marble-working, displaying both skill and taste; was converted in 1830, and was admitted into the South Carolina Conference in 1834, and for twenty-three years did efficient work on circuit, mission, and station, in the up-country and in the lowlands, in the missions of the swamps and rice-fields, and in the bracing air of the mountains, to the white man and to the black, to the politie and refined, and to the rude and unrefined. In 1857 Mr. Walker settled at Spartanburg as superintendent, and in 1861 enlisted in the Confederate army and served two years. He died in 1870. Mr. Walker was distinguished for purity and honesty of character, for sincerity, kindness, and generosity of heart, for modesty, constancy, courage, and conscientiousness. See Minutes of Annual Conferences of the M.E. Church, South, 1870, p. 419.

Walker, Augustus, a Congregational missionary, was born in Medway, Mass., Oct. 30, 1822. He was converted at the age of twelve; followed mercantile pursuits in Charleston, S.C., and Baltimore, Md.; prepared for college at Leicester Academy, and graduated at Yale in 1846. In 1852 he graduated at Andover Theological Seminary, was married and ordained, and in the following year sailed for Smyrna, Turkey—Diabekir, on the Tigris, being the field designated for him. Here he labored hard and successfully the remainder of his life, except from 1864 to 1865, when he visited his native land. He was welcomed with much joy by his friends and the natives upon his return to Diabekir. But his work was nearly done. His exhausted and overworked body was stricken with the cholera, and, in spite of all that could be done, he died, Sept. 20, 1866. Mr. Walker did a noble and enduring work on the banks of the Tigris, and his death was felt severely both in
Turkey and America. *He fell where the standard-bearer wishes to fall, at his post, doing manfully, earnestly, even beyond his strength, the work given him to do.* See Cong. Qurr. 1867, p. 202 sq.

**Walker, Benjamin M.,** a Methodist Episcopal minister, was born at Springfield, Mass., April 26, 1809; was converted in 1820; licensed to preach in 1831; and joined the New England Conference in 1834. On the division of the conference he became a member of the Providence Conference. His appointments were as follows: Barnstable, Mansfield, Franklin, Scitico, Tolland, Glastonbury, Wapping, North-west. He was installed in Doc. 2-st., Square Pond, Norwich Falls, Eastford, South Coventry, West Thompson, South Glastenbury, Wapping, Moosup, Staffordville, Tolland, Windsorville, and Quarryville, where he died, March 28, 1871. Mr. Walker was a man of great devotedness, faith, and zeal. See Minutes of Annual Conferences, 1872, p. 37.

**Walker, Charles, D.D.,** a Congregational minister, was born in Woodstock, Conn., Feb. 1, 1791, and died in Binghamton, N. Y., Nov. 28, 1870. At about the age of seventeen years he attended one term at the Academy at Thetford, his education being largely obtained by his own efforts. Subsequently he became a teacher, before he was committed with the Church, and in the year following turned his attention towards the ministry. In September he began to teach at Cherry Valley, N. Y., remaining one year, and then entering the Academy at Plainfield, N. H. In 1818 he entered the Theological Seminary at Andover, and, graduating in 1821, went immediately to New York city, to preach under the direction of the Seaman's and the Evangelical Missionary societies of that city. Going to Central New York, in the year after, he received ordination from the Otsego Presbytery, Feb. 27, at Norwich. After this he preached three months in Lebaon, N. H.; and then in Apr. 2, 1822, after having served there temporarily, was installed pastor of the Church in Rutland, Vt., and served there until 1833. He was trustee of Burr Seminary, Manchester, Vt.; a director of Vermont Domestic Missionary Society, and a warm temperance advocate. In consequence of bronchial trouble he was forced to abandon the pulpit for a time, and took charge of a seminary in Castleton, Vt., for one year (1834). During part of 1834 he supplied the Pine Street Church in Boston, and Jan. 1, 1835, was installed pastor of the Church in Brattleborough, Vt., in which position he remained until Feb. 11, 1846. In 1846 he accepted a call to the Seekonk, R. I., led Depart, Vt., and resigned in 1864. Though not a brilliant preacher, his style was singularly clear and chaste. He received the honorary degree of A.M. from the University of Vermont in 1823, and from Middlebury and Dartmouth colleges in 1825. The degree of D.D. was bestowed by the University of Vermont in 1847. He was elected one of the corporation of Middlebury College in 1837, and of the American Board of Foreign Missions in 1838. He died while on a visit to his daughter at Binghamton, N. Y. See Cong. Qurr. 1871, p. 537.

**Walker, Charles E.,** a minister in the Methodist Episcopal Church, South, was born in Charleston, S. C., Jan. 22, 1815; experienced religion in 1830; and entered the South Carolina Conference in 1834. In 1855 he was made superintendent; in 1856 was appointed agent for Wofford College; and died Jan. 18, 1857. Mr. Walker was a man of stern integrity, sound judgment, and high moral courage. See Minutes of Annual Conference of the M. E. Church, South, 1857, p. 176.

**Walker, Edward P.,** a Presbyterian minister, was born in Amesville, O., in 1834. He entered Marietta College, O., in 1852, where he graduated in 1856. He studied theology in Andover Seminary, and was licensed at Athens Presbytery in 1859. He died Dec. 27, 1861. See Wilson, Presb. Hist. Almanac, 1863, p. 510.

**Walker, Elkanah,** a Congregational minister, was born in Yarmouth, Me., Aug. 7, 1805. He received his preparatory education at Kimball Union Academy. He graduated at the Bangor Theological Seminary in 1837, and was ordained at Brewer, Me., Feb. 14, 1838. He was set out for a foreign mission of the American Board of Commissioners for Foreign Missions, and was four months in traversing the wilderness from Missouri. He was stationed at Tahimakain until 1848, when the Indian massacre and troubles necessitated his removal to Fort Colville. After 1849 he resided in the interior, often acting as pastor there, and at Hillsborough and other missions. In 1857 he was trustee of the Tusital Academy and Pacific University, and from 1847 was President of the Oregon Bible Society. He died at Forest Grove, Nov. 21, 1877. (W. F. S.)

**Walker, Eliphalet, a Presbyterian minister,** was born at Taunton, Mass., Feb. 18, 1780. He was fitted for college at the Academy in his native town, and was a graduate of Brown University in the class of 1803. After leaving college, he made a "public profession of his faith in Christ, and united with the Congregational Church in Dighton, Mass. He commenced soon after this the study of theology with Rev. Dr. Emmons, of Dunkirk, N. Y. He was ordained in 1807. At the same time, was installed pastor of the Presbyterian Congregations in Homer, N. Y., where he remained until his death. At one time there was a little restiveness on the part of a few persons in his Church, and the question of his dismissal was agitated. He interposed no objection, and consented to the calling of a council to consider the matter. It was said that "the moderator opened the session with a prayer of peculiar fervor and earnestness, especially praying for the movers of so responsible a step as severing the pastoral relation. The spirit of the prayer awakened new thoughts and feelings in the assembly. In close one of the chief agitators requested a delay of the proceedings, and moved, before the Church, a dismissal of the matter to be presented to the council, which motion was unanimously carried." At once a remarkable revival commenced, and many persons were hopelessly converted. During his ten and a half years' ministry in Homer the Church enjoyed three general revivals. At the time of his settlement the number of communicants was 99. He received into the membership of the Church 468. At the time of his death, after all losses by removals, deaths, etc., the number of members was 427. And yet, though the Church was thus far unproductive, the pastor, renounced all righteousness of his own as the ground of salvation, and trusted alone in the efficacious work of the Lord Jesus. He died June 4, 1839. See Walker Memorial, p. 55. (J. C. S.)

**Walker, Francis,** one of Wesley's helpers, was born at Tewkesbury, Gloucestershire. He was at the conference of 1753, labored in Wales and Cornwall. One of the great revivals in Cornwall was under his ministry (in 1744). He had his share in suffering persecution. Mr. Walker eventually married and settled in the city of Gloucester, where he died. See Atmore, Mott. Memorial, n. v.; Smith, Hist. of New Methodism, 1, 357, 370. Walker, George, (1), an eminent Puritan divine, was born at Hawshead, Lancashire, England, in 1681. He was educated at St. John's College, Cambridge; and went to London, where, in 1614, he became rector of St. John the Evangelist's, in Watling Street. Here he continued for nearly forty years, refusing every other preferment. He also became, at the same time, chaplain to Dr. Felton, Bishop of Ely. He was distinguished for his controversial powers and their exercise in several instances. In 1635 he preached a sermon in favor of the sacred observance of the Sabbath, for which he was prosecuted by archbishop Laud, fined, and imprisoned; but was released by order of the Parliament. He was chosen in 1648 one of the Assembly of Divines, and a witness
against Laud, in which he testified that he had endeavored to introduce popery. He died in 1651. See Chalmers, Bayo. Dict. s. v.

Walker, George (2), D.D., an Irish clergyman of the Church of England, was born of English parents in London, England. He was educated at the University of Glasgow, and took orders in the Church of England, after which he became rector of Donoughmore, near Londonderry, Ireland. When James II laid siege to that city in 1689, Walker raised a regiment, with which he gallantly defended Londonderry. After the king had abandoned his government, and succeeded in holding the city until James was obliged to raise the siege, July 30, 1689. He received the thanks of the House of Commons, and was nominated bishop of Derry by William III; but desiring to pass through another military campaign before entering upon the duties of the episcopal office, he was killed at the battle of the Boyne, July 1, 1690. He published A True Account of the Siege of Londonderry (1689), which was attacked and criticized, and the attack brought out a Vindication. A statue, mounted on a lofty pillar, had been erected to his memory in Londonderry.

Walker, George (3), a Dissenting minister, was born at Stowupland, England, in 1734. He became pastor of a body of Dissenters at Durham in 1757; of another, at Great Yarmouth, in 1761; and of another, at Nottingham, in 1774; was tutor in mathematics at Warrington from 1772 to 1776; and tutor in various branches at Manchester in 1776. He died in London in 1797. Among his published works are, Doctrine of the Sphere, etc. (1775);—Dissenter's Plea against the Test Laws (1790);—Sermons on Various Subjects (ed.);—Essays on Various Subjects, with a Life of the Author (1809, 2 vols.).


Walker, George W., a Methodist Episcopalian minister, was born in Frederic City, Md., Nov. 26, 1804, of Roman Catholic parents. When he was quite young his father, through curiosity, brought into his family a Bible, which was soon the means of converting them all. But George was led astray by gay companions, and soon forgot the Christian. Through the instrumentality of his pious sister he was brought back; and, after much struggling, he yielded to the ministerial call, and in 1826 entered the Ohio Conference. Soon after entering the ministry, he was sent to Michigan, than which there was then open no harder field for the itinerant. But no swollen river, dismal swamp, or dangerous fen could daunt the lion-hearted George Walker. In 1839 he took charge of the Lebanon District, O., where he remained four years. Thence he went to Cincinnati, where he spent three years. He next served a full term upon the Dayton District. His last appointment was to the Hildreth District, where he died, July 31, 1856. Mr. Walker was remarkable for his manliness, intelligence, and devotedness. As a preacher he was powerful, both in argument and declamation. See Minutes of Annual Conferences, 1866, p. 155.

Walker, James (1), D.D., the venerable primate of the Church of England, bishop of Edinburgh, and Scotch professor of divinity. No record remains of his birth or early life. He took a regular Scottish college course, graduated at the University of Cambridge, and in 1796, returning to his native country, devoted himself to literature as sub-editor of the third edition of the Encyclopaedia Britannica. In 1830 he was elected bishop of Edinburgh; also president, or primate, of the ministerial body to which he belonged. He died in 1841. Bishop Walker was highly instructive, amiable, and revered by all who knew him. See Christian Remembrancer, 1841, p. 319.

Walker, James (2), D.D., an American Unitarian clergyman, was born at Boston, Mass., then a part of Woburn, Aug. 16, 1794. He graduated at Harvard College in 1814, and studied theology at Cambridge; was pastor of the Unitarian Church in Charlestown from 1818 to 1839; editor of the Christian Examiner from 1821 to 1839; was Aford professor of intellectual and moral philosophy from 1821 to 1827; and president of Harvard College from 1838 to 1860. He died at Cambridge, Dec. 23, 1874. Among his published works are, Sermons Preached in the Chapel of Harvard College (1861);—Memoir of Josiah Quincy (1867). He was also editor of Stewart's Active and Moral Powers (1849), and Reid's Intellectual Powers (1850).

Walker, James McCulloch, a Presbyterian minister, was born near Charlotte, N. C., Nov. 1, 1829. He graduated with honor at Davidson College, N. C., in 1847; studied theology at the Erskine Associate Reformed Presbyterian Seminary, Due West, S. C.; was licensed by the First Presbytery of the Associate Reformed Synod of South Carolina in 1850; served two years as a missionary in Kentucky; was ordained pastor of Sardis Church, N. C., May 9, 1851; and subsequently preached in Lancasterville and Waxhaw churches, S. C., and Philadelphia Church, N. C. He died April 15, 1860. Mr. Walker possessed a vigorous intellect; was well versed in theology, science, and general literature; an excellent preacher; a ready writer, contributing largely to the religious press of the day. A Sermon on Temperance, and a tract entitled Grief not the Holy Spirit, have been published. See Wilson, Prob. Hist. Amænae, 1861, p. 110. (J. L. S.)

Walker, Jason, a Methodist Episcopal minister, was born in Pittsylvania County, Va., Feb. 17, 1810. He was converted when about seventeen years of age; successfully filled the offices of class-leader, exhorter, and local preacher, till in June, 1818, when he was received on trial in the travelling connexion. He labored as follows: Wethersfield, 1818; Barre, 1814; Bristol, Somerset, and Rhode Island, 1816; Mansfield, 1816; Warwick Circuit, 1818. He died at Smithfield, R. I., April 10, 1819. Humility, zeal, and patience were his character-istics. See Minutes of Annual Conferences, 1859, p. 328.

Walker, Jeremiah, a Baptist minister, was born in Bute County, N. C., about the year 1747. He is said to have been a lad of remarkable precocity, and was distingushed for the speed of his books and mental improvement. When comparatively young, he became a hopeful Christian, and in due time began to preach. His associations with his brethren, who, however, were good men, and in many respects well fitted to the spheres in which they were called to labor, did not help him much in his mental development. But, as his biographer tells us, "the inrinsible energies of his genius towered above every obstruction." For some time he preached in the neighborhood of his native place and in Pittsylvania County, Va. In 1769 he became the pastor of a newly formed Church in Amelia County. Here he continued a preacher of divine usefulness. In a few years, with the assistance which he had from others, especially a number of young preachers who had been trained by him, he established between thirty and forty churches south of James River. In these churches there were not a few persons of character and influence, who afterward became distinguished ministers of the Gospel. As a preacher, Mr. Walker was unequalled by few of any denomination. He suffered persecution, as did many of the Virginia Baptist ministers, and was thrown into prison. When released, he continued to preach with great success for some time. But he came under a cloud, overtaken by temptation; and although, after having passed through discipline, he was restored,
he never resumed the place he once occupied among the ministers of his denomination. His last illness was attended with great physical suffering. He died, as was believed, an humble Christian, accepted by his Lord in spite of all his failings. His death occurred Sept. 20, 1792. See Benedict, History of the Baptists, ii, 390. (J. C. S.)

Walker, Jesse, a noted pioneer of the Methodist Episcopal Church, whose name was identified for years with the progress of Methodism, was a native of North Carolina. The date of his birth is not ascertained, and there is no record of his early life. He was admitted as a travelling preacher in the Western Conference in 1802, travelled circuits in Tennessee and Kentucky about seven years, and in 1809 was appointed to pioneer the Church through Illinois. His appointment was a mission to the whole territory. The country between Kentucky and the interior of Illinois was then a wilderness, and difficult to travel. McKendree, afterwards bishop, but then presiding elder of the Cumberland District, set out with his pioneer itinerant to assist him on the way. They journeyed on horseback, sleeping in the woods on their saddle-blankets, and cooking their meals under the trees. "It was a time," says bishop Morris, who knew both of them, "of much rain; the channels were full to overflowing, and no less than seven times did their horses break through the rapid streams with their riders and baggage; but the travelers, by carrying their saddle-bags on their shoulders, kept their Bibles and part of their clothes above the water. This was truly a perilous business. In due time they reached their destination safely. McKendree remained a few weeks, visited the principal neighbors, aided in forming a plan of appointments for the mission, and the new settlers received them with much favor." Walker, though left alone in the territory, was not discouraged, and, as the result of his first year's experiment in Illinois, two hundred and eighteen Church members were reported in the pages of the Minutes. His next field of labor was Missouri, and he continued to operate thenceforward alternately in the two territories until 1812, when, as presiding elder, he took charge of all the Methodist interests of both. The old Western Conference having been divided, in 1812, into the Ohio and Tennessee Conferences, the Illinois and Missourian work pertained to the latter. He had charge of districts in the two territories until 1819, when he was appointed conference missionary, that he might range about and form new fields of labor among the destitute—a work to which he was peculiarly adapted, both by nature and grace, and which he continued to be employed for many years." In 1820 this veteran pioneer formed the purpose of planting Methodism in St. Louis, where previously Methodist preachers "had found no rest for the soles of their feet, the early inhabitants from Spain and France being utterly opposed to our Protestant principles, and especially to Methodism." Some idea of his success in this bold undertaking may be obtained from the fact that, as the result of the first year's experiment, he reported to the conference a chapel erected and paid for, a flourishing school, and seventy Church members in St. Louis. The next year (Oct. 24, 1820) the Missouri Conference held its session in that city, when "an excellent and venerable brother, William Beauchamp, was appointed" his successor. Walker was continued conference missionary, and in 1823 began to turn his special attention to the Indian tribes up the Mississippi. In this self-denying work he was most successful in guiding the faithful in establishing new missions until 1834, when his health had become so infirm that he was obliged to take a superannuated relation." He retired to his farm in Cook County, Ill., where he died in great peace, Oct. 5, 1855. See Minutes of Annual Conferences, ii, 487; Sprague, Annals of Methodism, vii, 390; Stevens, Hist. of the M. E. Church, iv, 354. (J. L. S.)

Walker, John (1), D.D., a minister of Exeter, England, is said to have been born in Devonshire near the close of the 17th century. He is best known by his work entitled An Attempt towards Recovering an Account of the Numbers and Sufferings of the Clergy who were Sequestered in the Rebellion. He died in 1720.

Walker, John (2), a Church of England divine, was born in Cheshire in 1719. He was brought up to business; and after marrying and settling as a draper, he experienced religious convictions by the preaching of the Methodists, among which body he first exercised his gifts as a preacher. He next went through a regular academic course at Northampton in preparation for the ministry, after which he settled as minister at Long Buckley, Northamptonshire. About 1760 he removed to Framingham, and a few years later to Walpole, Suffolk, where he continued until his decease, Aug. 31, 1805. Mr. Walker was a man of eminent piety, humility, candor, and benevolence. He possessed a clear understanding, a sound judgment, and was well versed in theology. See Theological Magazine, 1805, p. 437.

Walker, John (3), an Irish clergyman, was born in 1787, and was educated at Trinity College, Dublin, of which he was for some time a fellow, but was expelled about 1800, and originated a sect called the Church of God. He died Oct. 25, 1833. He edited several small works. See (Loud.) Gentleman's Magazine, 1833, ii, 540.

Walker, John (4), an English clergyman, was born in 1776. He was educated at Oxford, where he became fellow of New College; and was vicar of Home-church, Essex, from 1819 until his death, which occurred April 5, 1831. Among his published works are, Curta Oxoniensis, a section of Church articles from the Gentleman's Magazine (1806, 3 vols.). He was also one of the original proprietors of the Oxford Herald, and for several years an assistant editor.

Walker, John (5), a minister of the Associate Church, was born in Washington County, Pa., in 1787. He was educated at Jefferson College, in his native county, studied theology with Dr. Anderson, and was licensed in 1809. He first settled in Centre County, Pa., where he remained three years preaching to various congregations, and then removed to Harrison County, O., where he continued to labor until his death, in 1845. See Sprague, Annals of the Amer. Pulpit (Associate), p. 35 sq.

Walker, John (6), a Methodist Episcopal minister, was born in Hampshire County, Va., Feb. 28, 1797. He removed with his parents to Ohio in 1814; was converted soon after; joined the Ohio Conference in 1821; and served with great zeal and usefulness on the following circuits: Knox and Huron in 1822, West Wheeling in 1823, Burlington in 1824, and in 1825 Salt Creek Circuit, where he died of pulmonary consumption. See Minutes of Annual Conferences, 1827, p. 540.

Walker, John (7), a Methodist Episcopal minister, was born in Burlington County, N. J. He was converted at Mount Holly in his nineteenth year, received on trial in the Philadelphia Conference in 1802, and was pointed to the Trenton Circuit, and subsequently to the following places: Flanders, Salem, Chester, Bristol, Philadelphia, Lancaster, Smyrna, Dauphin, Gloucester, Burlington, New Mills, Freehold, Bargaintown, Camden, and Swedesborough. In 1835 he took a supernumerary relation, and spent the remainder of his life in Clarion County, Pa., where he died April 5, 1849, in the eighty-fifth year of his age. He was a most successful preacher in winning souls. As a man, he was universally beloved: as a Christian, his piety was deep and genuine. See Minutes of Annual Conferences, iv, 330.

Walker, Joseph (1), an English Congregational minister, was born in 1802. Mr. Walker was for many years a teacher in the public schools. He graduated
Walker, Joseph (2), an English Wesleyan minister, was converted at the age of thirteen under the ministry of John Wesley. In 1811 he was accepted as a local preacher, and in 1814 as a class leader. On occasion of the death of his father, he was temporarily laid aside at Dover from 1834 to 1836. He became a superintendatry at Luton, Bedfordshire, in 1845, and died April 14, 1857, in the sixty-ninth year of his age. His entire course was one of great usefulness. See Wesleyan Minutes, 1857.

Walker, Joseph H., a Methodist Episcopal minister, was born at Milford, Conn., in 1825. In 1834 he was converted at the age of twenty; began preaching in 1869; supplied the Lisbon charge in 1870; and in 1871 joined the Maine Conference, and was appointed to Maple Circuit, where he labored two years, and then returned to Wilton, where he died of consumption, Aug. 26, 1875. He was educated at the Connecticut Quarterly School, and at Connecticut College, New London, where he graduated in 1856; and was licensed to preach in 1858, and became a noted tutor; he was for a time one of the preachers before the court of Charles I at Oxford. In May, 1848, he was ejected from his fellowship, and traveled on the Continent, residing mostly at Rome. After the Restoration he was reinstated in his fellowship, and made another visit to Rome as traveling tutor to some young gentlemen. In 1857 he was chosen master of his college, and was also assistant to Abraham Woodhead, who kept a popish seminary. He soon began to give indications of a decided leaning towards the Roman Catholic religion. He went to London in 1868, and on his return to college he announced himself a Roman Catholic. He had mass in his private lodgings, and in 1867, under letters patent from King James, began the publication of books against the Reformed religion. He had some apartments in the college arranged for his use as a chapel, and the income of a fellowship set apart for the maintenance of a priest. For these acts, which were violations of law, he was imprisoned in the Tower, but afterwards released in 1690. He died Jan. 21, 1699. Among his published works are Apology and Defence of the Roman Catholic Religion, 1519; A History of the Church Government (1662);—An Historical Narrative of the Life and Death of Christ (1685) —and many others.

Walker, Peter J., a minister in the Methodist Episcopal Church, South, was born in Williamson County, Tenn., 1808; attended public school in 1814; was licensed to preach in 1851, and joined the Alabama Conference in 1858. He died in 1860. See Minutes of Annual Conferences of the M. E. Church, South, 1860, p. 283.

Walker, Robert (1) (commonly called the Wonderful Robert Walker), a minister of the English Church, was born at Seathwaite, England, in 1709. By his own industry he qualified himself for holy orders, was ordained, and was made a member of Seathwaite College, at the salary of five pounds per annum. This, however, was afterwards increased, so that by rigid economy he was able to maintain his family, and at his death in 1802 leave two thousand pounds. See his Life by Wordsworth.

Walker, Robert (2), a talented minister of the Church of Scotland, was born in the Canongate, Edinburgh, in 1716. He was educated at the University of Edinburgh, and was licensed in 1737. He was ordained minister to Straiton in 1738, and remained there nine years, when he was transferred to the second charge of South Leith. In 1754 he was again removed to one of the collegiate charges of the High Church, Edinburgh,
where he continued until his death, April 4, 1783. He published two volumes of *Sermons*. See *Memoir prefixed to his Sermons*.

WALKER, Robert (3), an English Methodist preacher, was born at Great Gatemead, in the township of Wensleydale, Yorkshire, in 1729. He was converted in his youth and joined the New Connexion. His work as a local preacher gave promise of a life of usefulness in the Church, and he entered the ministry in 1863. He travelled in Barnsley, Stockton, Liverpool, Birmingham, and Alnwick; and at the end of ten years showed a steady growth of his work, and in 1874 he became a supernumary. Hoping for recovery, he took a voyage, but his useful life was cut short; he died at sea, Dec. 21, 1874. See Baggaly, *Digest of the Methodist New Connexion*.

Walker, Samuel, a Church of England divine, was born at Exeter, Dec. 16, 1714: entered Exeter College, Oxford, in 1732, and took his A. B. degree in 1736; and in 1737, was ordained to the curacy of Doddiscombleigh. In the following year he travelled in France, and added music to his acquisitions; and in 1839 returned and resumed his ministry as curate of Lanlivery in Cornwall. Subsequently he removed to thecuracy of Southgate, where his pastoral spirit underwent a radical change for the better. He died July 19, 1786. Mr. Walker was attractive and commanding in person, expressive in features, frank and courteous in conversation. His tracts are considered of great value, especially *The Christian; a Course of Practical Sermons* (1755). Best in the best of his language. His posthumous works are, *Fifty-Two Sermons on the Catechism* (1768);—*Practical Christianity*;—*The Commen of Grace*;—*The Christian Mirror*;—*The Refiner*, or God's Method of Purifying his People;—*The Christian Armor;*—*Discourses on Scripture*. See *Christian Observer, Feb. 1877*, p. 160; *Christian Remembrancer*, 1836, p. 709; *Church of England Magazine*, i. 468; Sidney, *Life, Ministry, and Remains of Samuel Walker* (1885).

Walker, Saunders, a Baptist minister, was born March 17, 1740, in Prince William County, Va. He was a brother of Rev. Jeremiah Walker. Although he had not the intellectual ability of this brother, unlike him he passed through life with no stain left upon his character. He is spoken of as a remarkable instance of the transforming influence of the grace of God. "Before his conversion he was a turbulent, unmanageable temper, and was much addicted to the vices naturally attendant on such a disposition. But the Divine Spirit came upon him at heart, but not at home; so that he was ever after distinguished for the meekness and gravity of his deportment. The meek Saunders Walker was a proverbial expression among all who knew him." In the twenty-seventh year of his age he began to preach the Gospel, and continued in the office of the ministry for thirty-eight years. For some time he had charge of a Church in Bute County, N. C. In 1782 he removed to Georgia, where he remained during the rest of his life. For a time he and Rev. Daniel Marshall were the only ordained ministers in the upper part of the state. It was a period of great political excitement, and party spirit was then rife. Walker was well called to meditate in cases of political animosities, and to reconcile those who had become alienated. The gentleness of his character, and his freedom from the bitterness which turns friends into enemies, eminently fitted him to be a peacemaker, and he had the blessing which our Lord promises to them who are peacemakers. After a life of great usefulness in the cause of his Master, nearly forty years of which were spent in the active duties of the ministry, he died in 1805. See Benedict, *History of the Baptists*, ii. 329. (J. C. S.)

Walker, Simeon R., a minister in the Methodist Episcopal Church, South, was born in MacNairy County, Tenn., Jan. 3, 1864. He professed religion at the age of fifteen, and was received into the Memphis Conference in 1854. In 1858 he was transferred to the Wachita Conference and appointed to the Hampton Circuit, where he died, June 23, 1859. Mr. Walker was a pious man, full of zeal and love for the Church. He died in the full assurance of the last things. See *Minutes of the Annual Conferences of the M. E. Church, South*, 1859, p. 192.

Walker, Thomas (1), a minister of the Society of Friends, was born in Leeds, England, in 1794. He did not enjoy many educational advantages, yet he was instrumental in doing much good. His life was characterised by the exalted spirituality and cheerful, humble willingness to do what he could in the service of the Saviour. He died at Leeds, June 24, 1851. See *Annual Monitor, 1852*, p. 91.

Walker, Thomas (2), an English Wesleyan minister, was received into the Church in early life, into the ministry in 1824, and died April 3, 1828. He was active in his labors. See * Wesleyan Minutes*, 1830, p. 556.

Walker, Thomas (3), an English Wesleyan minister, was converted in his fifteenth year, entered the ministry in 1824, retired in 1847, and settled in York, where he died, July 7, 1848, in the fiftieth year of his age. "His qualifications for the work of the ministry, and the uprightness, integrity, and kindness manifested in his character, made his labors to be esteemed in proportion as they were known." See * Wesleyan Minutes*, 1848.

Walker, W. S. C., a Methodist Episcopal minister, was born in Warren County, Tenn., June 27, 1830, and received the best training in early life. He was converted at the age of twenty-four; joined the Southern Illinois Conference in 1865; and served successively at New Haven, Carmi, Grayville, Marion, and MacLeansborough, where he died, Jan. 12, 1873. Mr. Walker was a man of remarkable energy and faithfulness. See *Minutes of Annual Conferences*, 1873, p. 136.

Walker, William (1), a learned English divine, was born in Lincolnshire in 1823. Among other works, he published a *Treatise on English Particles*, and *Idiomologia Anglo-Latina*. He died in 1884.

Walker, William (2), a Baptist minister, was born in Dighton, Mass., Sept. 19, 1817. When a young man he resided in New Bedford, where he learned the trade of a shipwright. While thus engaged, he became a hopeful Christian, and his attention was soon turned to the interests of religion. He was a student for a few years at the Academy in Middleborough, and was a graduate of Brown University in the class of 1843. He pursued theological studies at the Newton Institution for six months, and then went to the West, where he found everywhere an open field for ministerial labor. For a year and a half he preached at Dixon, III. While attending a meeting of a Baptist association at Peoria, Ill., he was attacked by a fatal disease, and lived only nine days, dying Oct. 26, 1846. See *The Walker Memorial*, p. 91. (J. C. S.)

Walker, William H., a preacher of the United Methodist Free Church, was born at Liverpool, May 21, 1815. He was converted and called to the gospel ministry in 1839. In 1855 he separated from the Wesleyans and joined the Association. After careful preparation, he entered the ministry in 1840, and began a mission at Hamburg, where he labored for seven years, both English and Americans joining his Church. He returned to England in 1847. In 1856 his health gave way, and for twenty-one years he acted as chaplain to the Salford Cemetery. He served his generation faithfully, and died of apoplexy, Aug. 25, 1878. See * Minutes of the 23rd Annual Assembly*.

WALKINSHAW, Hugh, a minister of the Reformed Presbyterian Church, was born in the County of Antrim, Ireland, June 15, 1803. He removed with his father's family, in 1815, to Belmont County, O., and was
WALKYRIES

afterwards educated in Franklin College, where he graduated in 1827. He studied theology under Dr. Black of Pittsburgh, and Dr. Wylie, of Philadelphia. He was licensed to preach in 1832, and in the spring of 1835 was settled as pastor of the congregations of Brookland, North Washington, Union Creek, etc., Pa. In 1841 the charge was divided, and he remained as pastor at Brookland and North Washington, where he continued to labor until his death, which occurred April 19, 1849. See Sprague, Annals of the Amer. Pulpit, ix, 83 sq.

WALKYRIES (Anglo-Saxon, Wålignyrges, from val, the battle-field, and kjora, to choose), in Norse mythology, are two beautiful young maidens in the service of Odin, as his cup-bearers, called Hrist and Miel—the former name signifying a black cloud, the latter a watery, floating vapor. In general, they are imagined as hovering over battles, or even participating in the conflict, marking with the point of the lance the heroes who shall fall, and whom they shall conduct to Walhalla. They somewhat resemble the Hours or Destinies, but never attain that lofty and unapproachable dignity which characterizes those deities. The Walkyries, though superhuman, are not goddesses. They fall in love with men, and then confer their favors in battle as they are prompted by their own passions. For this Odin expels them from Walhalla, dooms them to marriage, or drives them into a trance, where they lie sleeping until the warrior whose understanding how to break the spell.

WALL (prop. מִבְצָר, as a defence, or מִבָּיְד, as a barrier; sometimes מִבָּיְד, perhaps from its rocky character; also various forms from the root מִבָּיְד, to enclose; occasionally מִבָּיְד, from its strength; מִבָּיְד, from its exterior position; מִבָּיְד, from being dug, etc.; Gr. κώμα). The walls of ancient cities and of houses were generally built of earth, or of bricks of clay mixed with reeds or straw and hardened in the sun. When any breach took place in such a mass of earth, either by heavy rains or by some defect in the foundation, the consequence were serious (Gen. xliv. 6; Ps. lxxvi. 5; Isa. xxx. 13). It is not surprising that walls which were often made in such a rude and perishable manner could be easily destroyed by fire (Amos i. 7, 10, 14). The extensive mounds on the plains of Mesopotamia and Assyria, marking the sites of ancient cities, show that the walls were principally constructed of earth or clay. The thickness of the wall surrounding the palace of Khorsabad is fixed by Botta at 4 feet 9 inches; a very close approximation to the width of the wall of Nineveh, upon which three chariots could be driven abreast. The wall of Babylon was 87 feet broad, and six chariots could be driven together upon it. Not unfrequently stone walls, with towers and a fosse, surrounded fortified cities (Isa. ii. 15; ix. 10; xxvi. 1; Neh. iv. 8; Zeph. i. 16). See FORTIFICATION.

Houses abutting on the city wall frequently had windows which communicated with the exterior (Josh. ii. 15; 1 Sam. xix. 12; Acts ix. 24, 25; 2 Cor. xi. 38; see Hackett, Illustr. of Script. p. 67 sq.). See WINDOW. In Scripture language a wall is the symbol of resistance or separation. See FENCE. The Lord tells the prophet Jeremiah (i. 18; xv. 20) that he will make him as a wall of brass, to withstand the house of Israel. Paul says (Eph. ii. 14) that Christ, by his death, broke down the partition-wall that separated us from God, or rather the wall that separated Jew and Gentile; so that these two people, when converted, may make but one. See PARTITION.

Only a few other points need here be noticed in addition to what has been said elsewhere on wall construction, whether in brick, stone, or wood. See BRICK; HANDICRAFT; MORTAR. 1. The practice was common, in Palestine, of carrying foundations down to the solid rock (Luke vi. 48), as in the case of the Temple, and in the present day with structures intended to be permanent (Josephus, Ant. xxv, 11, 5; Robinson, ii, 388; Col. Ch. Chron. [1687.], p. 439). The pains taken by the ancient builders to make good the foundations of their work may still be seen, both in the existing substructions and in the number of old stones used in more modern constructions. Some of these stones—ancient, but of uncertain date—are from 30 feet to 50 feet 10 inches long; 8 feet to 6 feet 6 inches broad, and 5 feet to 7 feet 6 inches deep (Robinson, i, 283, 282, 286; iii, 329). As is the case in numberless instances of Syrian buildings, either old or built of old materials, the edges and sometimes the faces of these stones are "bevelled" in flat grooves. This is common-

Specimens of Ancient Walls.
WALL ARCADING

likely supposed to indicate work at least as old as the Ro-
man period (ibid. i, 261, 286; ii, 75, 76, 278, 335; iii, 59,
58, 84, 229, 461, 498, 511; Ferguson, Handb. of Arch. p. 288).
On the contrary side, see Col. Ch. Chron. (1858), p. 350.

But the great size of these stones is far exceeded by some
of those at Barlebek, three of which are each about 63
feet long; and one, still lying in the quarry, measures
68 feet 4 inches in length, 17 feet 2 inches broad, and
14 feet 7 inches thick. Its weight can scarcely be
less than 600 tons (Robinson, iii, 506, 512; Volney, Trav.

2. A feature of some parts of Solomon's buildings, as
described by Josephus, corresponds remarkably to the
method adopted at Nineveh of encrusting or veneering
a wall of brick or stone with slabs of a more costly ma-
terial, as marble or alabaster (Josephus, Ant. viii, 5, 6; 2
Ferguson, Handb. of Arch., p. 292; 293).

3. Another use of the walls in Palestine is to support
mountain roads, or terraces formed on the sides of hills
for purposes of cultivation (Robinson, ii, 498; iii, 14, 45).
Hence the "path of the vineyards" (Numb. xxii, 24) is
illustrated by Robinson as a pathway through vine-
yards, with the rocks of each side (Robinson, p. 80; 81;
Stanley, Sin. and Pal. p. 102, 420; Lindsay, Trav. p. 299;

Wall Arcading, a series of niches added as an
ornament in the interior walls of aisles. At Leu-
charis, Scotland, and at All-Saints', Stamford, it adorns
the exterior of the Church. At Battle, Merton, Roch-
ester, and Brecon there is a very lofty series of ar-
cading.

Wall, Andrew J., a Methodist Episcopal minis-
ter, was a native of Indiana; joined the Missouri Con-
fERENCE in 1850, and served on the Unionville, Lancaster,
and Ashley circuits. After being located for some time,
he was again admitted in 1859, and appointed to Lin-
neas Circuit. In 1860 he was superannuated; after
which he moved to Laporte, Mich., and finally settled
near Fairfield, Ia., where he died in 1865. Mr. Wall
was a man of clear intellect, average ability, and pos-
sessed an exemplary spirit of humility. See Minutes
of Annual Conferences, 1865, p. 7.

Wall, George, an English Methodist preacher,
and one of the original promoters of the New Con-
nection, was born in the Peak of Derbyshire in 1774, and
was received among the Methodists at the age of
twenty. Removing to the village of Arnold, Notting-
ham, he joined the New Connection, and was accepted
in this ministry in 1799, and his seventeen appoint-
ments embraced the leading circuits in the Connection,
in which his integrity, piety, and devotion secured for
him acceptance and great usefulness. He was three
times president of conference—in 1809, 1815, and 1832.
In 1838 declining health obliged him to become a super-
numerary, but his forty years' labors comforted him in
his retirement. He enjoyed unclouded peace in his last
hours, and died at Lightcliffe, near Halifax, March 4,
1852. See Minutes of the New Connection Conference.

Wall, John D.D., an English divine, was born in
1588; became prebendary of Oxford in 1632; and died
1666. He published a number of Sermons and other
productions.

Wall, Thomas, an English Wesleyan missionary,
was sent out to St. Mary's, Western Africa, in 1837, ar-
iving there Nov. 26. He was studious, diligent, affection-
ate, and faithful to all his duties. His promising life
was cut short by a paroxysm of fever, and he died
Aug. 24, 1838, exactly a year after the death of the la-
mented young Henry Wilkinson, who preceded him on
the station. See Minutes of the British Conference,
1839.

Wall, William, D.D., an English divine, was born
in 1646. He was for fifty-two years (1675-1729) vicar of
Shoreham, Kent, where he died in 1728. He pub-
lished numerous works, among which are, Infant Bap-
tism Asserted and Vindicated (1764)—History of Infant
Baptism, in Two Parts (1705) — and Critical Notes on
the Old Testament (1734).

Wallace, Benjamin John, D.D., an eminent
Presbyterian divine, was born at Erie, Pa., June 10,
1818. He made a profession of religion when in his
twelfth year; received an appointment of a catechist to
the West Point Military Academy, N.Y., in 1827;
graduated at the Princeton (N. J.) Theological Semi-
yary in 1832; was licensed by the Donegal Presbytery
the same year; ordained by the Muhlenburg Presbytery
as a deacon, 1833; became pastor of the Church at York
in 1837; was elected professor of languages in Newark College, Del.,
in 1846, where he was faithful as an instructor: choseneditor of the Presbyterian Quarterly Review in 1852,
and for ten years he sustained it with great ability.
This was the most important labor of his life. Much
of the interest of the Review was created by his own ar-
ticles. In all his reviews of books and editorials there
were an earnestness, a vivacity, and a freshness that made
them readable, and some were marked by great ele-
quence and power. He wrote all the book-notices dur-
ing the ten years of his editorial labors, and wrote some
articles on various subjects. He published two single
Sermons, and was a contributor to the Bibliotheca Sueva,
e.g. He died July 25, 1862. See Wilson, Prov. Hist.
Almanac, 1863, p. 911; Allibone, Dict. of Brit. and Amer.
(J. L. S.)

Wallace, Cranmore, a clergyman of the Prote-
estant Episcopal Church, was born in Ackworth, N.H.,
Feb. 27, 1802. Mr. W. was educated at Dartmouth
College, graduating in 1824, and engaged for a short
time in teaching at Boston and other towns in Massa-
chusetts. As early as 1826 he removed to South Caro-
olina, where for the first ten years of his residence he
was the principal of the Cheraw Academy. Here he
began the study of theology; became principal of the
South Carolina Male School, Charleston; was ordained
deacon in 1836, and priest a year thereafter. His early
clerical labors were spent as a missionary in the upper
d part of the state, after which he became rector of St.
David's Church, Cheraw. Subsequently he was in
charge of the parishes of St. James, James's Island;
St. John's, Berkeley; and in 1848 he accepted an in-
vitation to St. Stephen's Chapel, in Charleston. He
was also rector of the Church Home, and was for many years
secretary of the Hesston Convention, a member of the
standing committee of the diocese.

Wallace, George W., a minister of the Baptist
denomination, was born at Berkeley, Mass., Feb. 19,
1814. At the age of sixteen he professed his faith in
Christ, and united with the Free Baptist Church in
Pawtucket, R. I. In 1836 he was licensed to preach by
the Rhode Island Quarterly Meeting. For several years,
such was the state of his health that he was able to
preach only occasionally. During this time he im-
proved himself by study, and thus prepared himself
for more extensive usefulness. He was ordained at
Rehoboth, Mass., Aug. 23, 1848. The churches of
which he was pastor were at Hebronville, Rehoboth, and
Farmerville, Mass.; Georgaville and Apponagus, R. I.; East
Killingly, Conn.; and in one or two other places. His
ministry in Apponagus is marked by a popularity
marked success. When his age and failing health com-
pelled him to retire from his pastoral work, he returned
to his native village, where he spent the remainder of
his life, with the exception of the last few months.
He died in Providence, R. I., Sept. 11, 1880. See obituary
notice in the Providence Journal. (J. C. S.)

Wallace, Henry C., a Methodist Episcopal minis-
ter, was born in Winchester, Ill., Nov. 5, 1828. Is
WALLACE was converted in his nineteenth year, and in 1858 joined the Illinois Conference and was appointed to Butlerville. The next year he was discontinued. In 1859 he was again received and filled the following charges: Petersburgh and Athens, Sangamon, Springfield Circuit, Petersburgh, Pawnee, Girard, Whitehall, Whitehall Circuit, Topeka, and Sangamon Circuit, where he died, Sept. 29, 1876. Mr. Wallace was a man of great faith, holiness, and exemplary life. See Minutes of Annual Conferences, 1876, p. 243.

Wallace, James, embarked in November, 1845, as a Wesleyan missionary for the island of Ceylon, which he reached in safety. In June, 1846, he was driven out to sea while on his way from Jaffna to Batticaloa, and for six days suffered great privations and dangers in a small craft in the Bay of Bengal. When the effects of this exposure he never appears to have recovered. He died at Colombo, April 21, 1847, deeply regretted by those who had witnessed his zeal for the conversion of India. See Minutes of Wesleyan Conferences, 1847.

Wallace, John (1), a Methodist Episcopal minister, was born in North Carolina in 1768. He spent the early part of his life in ignorance and wickedness; was converted at the age of twenty-six; received license as a local preacher two years later; labored with acceptance in that capacity about twenty-four years; and in 1818 joined the Missouri Conference, and worked in that state until his death, March 25, 1847. He was united with the Ohio Conference and served on Blue River Circuit until his death, Aug. 27, 1822. Mr. Wallace was not a brilliant speaker, yet substantial and powerful. The law and the promises were his great themes. See Minutes of Annual Conferences, 1824, p. 424.

Wallace, John (2), a Presbyterian minister, was born near Gap, Lancaster Co., Pa., Oct. 1, 1791. He was self-educated, but out of regard to his classical and theological attainments was licensed by New Castle Presbytery, and ordained by the same in 1832 as pastor of the Pequa Church in Lancaster County, which was his only charge. Here he labored faithfully and successfully for nearly thirty years. He died Oct. 29, 1866. He was an eminently good and faithful man. See Wilson, Presb. Hist. Almanac, 1867, p. 214.

Wallace, Jonathan, M.D., a Universalist minister, was of Scotch descent, born at Peterborough, N. H., March 26, 1794. He removed with his father to Berlin, Vt., in 1797. He was educated in school and grammar-school, and taught school for several years; studied medicine in his young manhood, and for some time followed the medical profession; and finally embraced Universalism, and in 1815 began preaching. His first fields of labor were Richmond, Williston, and Jericho, Vt. He was married in 1820. In the winter of 1822-23 he moved to Potsdam, N. Y., where for several years he stood almost alone as a preacher of Universalism, his circuit embracing Canton, Madrid, Pierrepont, Hopkinton, Malone, Bangor, and Potsdam, in which latter place he was pastor over twenty years. In 1837 he began in Potsdam the publication of a semi-monthly Universalist paper, which, not paying expenses, was soon dropped. He was afterwards associate editor of The Evangelical Magazine and Gospel Advocate at Utica, N. Y. He went to Boston in 1828 to be treated for epilepsy; preached there about a year; spent his latter years in Potsdam, and died April 6, 1873. Mr. Wallace was a close, original thinker, and very tenacious of his opinions. He left many manuscripts, including a volume of original hymns for public worship. He devoted much of his time preparing young men for the ministry. See Universalist Register, 1874, p. 125.

Wallace, Marcus Gediah, a Presbyterian minister, was born June 19, 1819, in Cabarrus County, N. C. He received his preparatory education at Mount Carmel Academy, Tipton County, Tenn., under the tuition of the Rev. James Holmes, D.D., and graduated at the College of New Jersey in 1849. He made a profession of religion in the church he was educated in, and united with the Church of his parents, the Poplar Tent Church. Immediately after his college graduation, he entered Princeton Theological Seminary, where he spent three years, regularly graduating in 1852. He was licensed as the New Brunswick Presbytery April 29, 1852. He began his ministry as pastor of a church in the last and longest field of labor, and became supply of Maribook and Greenwood (now Hope) churches, in Ouachita Presbytery, Ark. Here he labored assiduously and faithfully for more than eighteen years, until his death, June 21, 1878. He had no fear of death, but during his sickness often expressed a wish to live longer so that he might do something more for the Master. But his work was done, and well done. He was an honest, earnest, and faithful preacher of the Gospel, a firm and devoted friend, true in all the relations of life. (W. P. S.)

Wallace, Robert (1), D.D., a Scotch divine, was born in Perthshire in 1697; was educated at the University of Edinburgh; became minister of Moffat in 1723; also of Greyfriars' Church, Edinburgh, in 1738; and died in 1771. He published, A Dissertation on the Numbers of ManKind in Ancient and Modern Times (1753)—Characteristics of the Present Political State of Great Britain (1758)—and Various Prospects of ManKind, Nature, and Providence (1761).

Wallace, Robert (2), a minister of the Reformed Presbyterian Church, was born in the parish of Loughgilly, County of Armagh, Ireland, in December, 1772. He was educated at the University of Glasgow, from which he graduated in 1810. The next spring he removed to America with his family, consisting of a wife and four children. He studied theology under Dr. Wylie, of Philadelphia, and was licensed in 1814. In the autumn of the same year he received a call from two societies, one in Kentucky and the other near Chillicothe, Ohio, and was ordained and installed as pastor of the former. He continued in this relation until 1820, when he resigned the charge in Kentucky and retained the one near Chillicothe. He was instrumental in organizing several societies within convenient distance of his home. In 1822 he received a call from the three societies which had established a field at Salt Creek. Here he continued to labor as pastor of these societies and as missionary to the adjoining neighborhoods during the remainder of his life. He died July 19, 1849. See Sprague, Annals of the Aner. Pulpit, ix, p. 66 sq.

Wallace, William, a Presbyterian minister, was born in Chester County, Pa., March 17, 1877. He graduated at Jefferson College, Pa.; studied theology privately; was licensed by Steubenville Presbytery in 1821, and immediately entered upon the work of a domestic missionary, going through the new settlements of Eastern Ohio, and gathering up and forming nuclei from which have arisen some prominent congregations. In 1822 he was called to the charge of the two congregations of Nottingham and Freeport, O., in which relation he continued for eighteen years. He died Dec. 18, 1841. Mr. Wallace had the reputation of being a man of ardent piety and practical worth. He was faithful and successful as a pastor, and plain and instructive as a preacher. See Wilson, Presb. Hist. Almanac, 1867, p. 214.

Wallachian Version. See Roumanian Version.

Wallauer, George, a German Reformed minis-
ter, arrived in America, from Europe, in the winter of 1717. He was pastor of the congregation at Baltimore from 1772 until near May, 1776, when it is said that he left Baltimore. Some one has related that during the American Revolution Mr. Wallbridge joined the British army. See Harbaugh, Fathers of the Germ. Ref. Church, ii, 399.

Wallbridge, Edwin Angell, an English Congregational missionary, was born April 10, 1818, and died April 27, 1876. Mr. Wallbridge was for a time connected with the British and Foreign School Society, and in connection with Mr. Townsend in school work at Jamaica. In 1841 he was invited by the London Missionary Society to commence their mission station at Georgetown, Demerara, and here he labored without interruption till 1874. He was deeply interested in the mission work, and was wonderfully blessed in heralding the Gospel of Christ. See (London) Cong. Year-book, 1877, p. 420.

Waller, Alvin F., a Methodist itinerant minister and early missionary to Oregon, was born at Abingdon, Luzerne Co., Pa., May 8, 1808. He was the youngest of seven children, his mother dying when he was but five months old. Receiving early religious instruction in the family of a man of piety, he was converted and joined the Methodist Episcopal Church in 1829, from which time to the end of his busy life he was a devoted Christian. In 1832 he was employed as junior preacher on the Lewiston Circuit, Genesee Conference. In 1835 he was married to Miss Elepha White, and the same year entered the Lyman Seminary under the presidency of Rev. Dr. Luckey, where by diligent application and steady piety he made more permanent the faith which governed his life. He connected himself with the Genesee Conference in 1833, remaining until 1839, when he joined the Oregon Mission, under the superintendency of Rev. Jason Lee. After a tedious journey around Cape Horn, he reached Oregon with his family in 1840, and, with scarcely a day's relaxation, worked for his Master up to the time of his death, which occurred in Salem, Oregon, Dec. 26, 1872. Mr. Waller helped to found the Oregon Institute, from which has grown the Willamette University. To his efforts above all others the latter institution owes its existence. He was also the principal agent in establishing the Pacific Christian Advocate. In fact, he was thoroughly identified with all the best interests of Oregon. At his death flags were placed at half-mast over the buildings, and the commonwealth was shrouded in mourning. See Minutes of Annual Conferences, 1873, p. 132; Simpson, Cyclop. of Methodism, s. v.

Waller, Edmund, a Baptist minister, was born in Spottsylvania County, Va., Jan. 1, 1775. His father and uncle were Baptist ministers, and distinguished for their zeal for the truth during the times of persecution in Virginia. His hopeful conversion occurred when he was but thirteen years of age. He delayed making a profession of his faith in Christ until he was twenty-three years of age, uniting in 1798, with the Baptist Church at Bryan's Station, Fayette Co., Ky. In 1802 he was called to preach, and entered the ministry July 11, 1805. Following the practice of Baptist ministers in the section of the country in which he lived, he had the pastoral care of two or three churches at the same time. He preached during the last years of his life for two churches—one at Mount Pleasant, and the other at Glenn's Creek—dividing his time between them. His ministry was a successful one. He is believed to have baptized fifteen hundred persons, most, if not all, of whom connected themselves with churches under his pastoral care. He died in 1843. See Baptist Memorial, ii, 267. (J. C. S.)

Waller, John Lightfoot, L.L.D., a Baptist minister, was born in Woodford County, Ky., Nov. 23, 1809. His early education was limited, yet he studied privately so diligently as to qualify himself for teaching school for several years, until, in 1835, he accepted the editorship of the Baptist Banner, a small semi-monthly sheet published at Shelbyville, Ky., in which occupation he continued to be engaged with great success until 1841. In 1840 he was ordained to the Christian ministry, and, after relinquishing his editorial position, became general agent of the General Association of Kentucky Baptists, preaching in the meantime whenever he found an opportunity, sometimes as often as six times a week. In 1843 he succeeded his father, Rev. Edmund Waller, as pastor of Glenn's Creek Church. In 1849 he was elected a member of the convention called "to readopt, amend, or abolish the Constitution of the State." In 1850 he resumed the editorial management of the Banner and Pioneer (now styled the Western Recorder), and in April, 1852, the Bible Revision Association having been organized at Memphis, Tenn., he was elected president of the association, and held that office until his death. He died Oct. 10, 1854. See Sprague, Annals of the Amer. Pulpit, vi, 887.

Waller, Ralph, an English Methodist preacher, was born in 1811, and was converted in his youth in the Methodist Society. During the division of 1855 he joined the New Connexion, and after residing near Stockport, and in 1856 entered their ministry. During twelve years he travelled in nine circuits with marked success. In 1844 he obtained entire sanctification by faith, and his ministry was ever after more earnest. His voice failed him in 1846, and he became a superannuated minister at Sheffield, where he died in his triumph, Nov. 17, 1848. See Minutes of the Conference.

Wallet, a bag for carrying the necessaries for a journey, which anciently always formed a part of the dress of the Christian pilgrim. See Scipio.

Wallin, Benjamin, an English Baptist minister, was born in London in 1711. He received a good education; and although it was the earliest wish of his friends that he should enter the ministry, he so distrustful of his qualifications for the work that, for a long time, he resisted their importunities. "When I consider," said he, "the design of such a care to be employed more or less in preaching the Gospel, the very thought strikes me with terror. It is a work of an awful nature." His scruples were, however, in time overcome, and he consented to be set apart to the Christian ministry, and was ordained as the successor of his father, Rev. Edward Wallin, as pastor of the Baptist Church, Maze Pond, London. This position he filled for more than forty years, his death occurring in February, 1803. Mr. Wallin was the author of the hymn, "Hail, mighty Jesus, how divine is thy victorious armor!" See Belcher, Historical Sketches of Hymns, p. 292. (J. C. S.)

Wallin, Johan Olof, a Swedish theologian, was born Oct. 15, 1779, at Stora Tuna, in Dalecarlia. He studied at Upsala, and on first coming before the public, in 1803, as a poet, he received the great prize of the Swedish Academy, which was also awarded to him in the following years by the same academy, of which he became a member in 1809. He now betook himself to spiritual poetry, and became the most prominent representative of this kind of poetry in Sweden. In the same year he was appointed pastor at Solna, and in 1812 was called to Stockholm, and advanced, in 1816, as pastor primus, thus becoming entitled to a seat and vote in the national diet. In 1837 he was made bishop of Upsala, and died June 30, 1839. He published sermons under the title Religions-Tal vid dådet, utgifna af Johan Olof Wallin, 1802—1809, and was translated into German. His poetry he published under the title Witterhetts-arbeten (1842, 2 vols.), of which his sermons are translated into German. He was the author of the Swedish hymn-book, which he completed in 1819, is mostly his work. See Zuchold, Bibl. Theol. ii, 142; Theol. Lærde, iii, 127; Lexikon, s. v.; Winer, Handbuch der theol. Lit., ii, 167, 295. (B.P.)
WALLIS, George, an English Congregational minister, was born at Andover, in May, 1816, and died Sept. 5, 1874. He was educated at the University of Edinburgh, and preached successively at Leytonstone, Bambury, Hungerford, Stonehouse, and Bradford. Mr. Wallis was endowed with talents of no ordinary character, which he cultivated diligently, and became a great power for good to the Church. See (London) Cong. Year-book, 1875, p. 572.

Walls, Hugh, a Congregational minister, was a graduate of Dartmouth College in 1791. He was ordained pastor of the Church in Bath, Me., Dec. 9, 1795; was dismissed July 15, 1800; and died in 1848. See Sprague, Annals of the Amer. Pulpit, ii, 879.

Walls, John (1), D.D., F.R.S., an eminent English divine and mathematician, was born at Ashford, Kent, Nov. 29, 1616, and was educated at Emmanuel College, Cambridge, where he graduated about 1638. He took orders in the Church of England in 1640, and was chaplain to Sir Richard Darley and to lady Vere. Being an expert in discovering the keys to MSS. written in cipher, he was employed in this capacity by the Long Parliament. He afterwards obtained the living of St. Gabriel, London, but exchanged it for St. Martin's in 1648; became Savilian professor of geometry at Oxford in 1649; keeper of the archives there in 1658; and was confirmed in these offices at the Restoration in 1660. He was a member of the Royal Society in 1662. He had a controversy with Hobbes, who pretended to have discovered the quadrature of the circle, which lasted from 1655 till 1663. He died at Oxford, Oct. 28, 1703. Besides publishing numerous scientific and mathematical works, he was one of the revisors of the Book of Common Prayer (1661); edited the posthumous works of Jeremiah Horrox (1678); maintained theological controversies with the Arians, Baptists, and Sabbatarians; published Theological Discourses (1692); and left the MSS. of a number of sermons, which were published for the first time in 1791. See his Memoir, by Rev. C. E. de Coelologon, printed with the Sermons.

Walls, John (2), an English clergyman, was born in Cumberland in 1714. He wrote, Letters to a Pupil on Entering into Holy Orders: Missellany in Prose and Verse (1748); and Natural History and Antiquities of Northumberland (1789). He died at Norton in 1798.

Walls, William James, an English Methodist preacher, was born in London in 1840. His father was an exciseman, his mother a Quakeress, who brought him up religiously. At fourteen he had more friends than companions; at fifteen he gave his heart to God, and devoted himself to his service. At nineteen he removed to Bromsgrove, and joined the Primitive Methodists, who wished to secure him for their ministry; but his New-Connection friends had the first claim on him, and he returned to his family in 1844, but after traveling in five circuits his voice failed him, and the rupture of a blood-vessel suddenly closed his useful life, at Stockton, April 30, 1870. See Minutes of the Conference.

Walloons, a branch of the French Reformed Church, which still exists in the Netherlands. It differs from the Dutch Reformed Church chiefly in retaining the use of the French language in divine service, and of the Geneva Catechism instead of the Heidelberg. The congregations of this body, though once numerous, are now reduced to a very few; and the ministers in most cases Dutchmen by birth. The Walloon sects were largely represented among the early Dutch settlers in North America, particularly in New York and New Jersey.

Wall-painting. The large spaces which are sometimes left without any ornamentation in our churches, and which, when whitewashed, appear so cold and unattractively, were originally covered with color, either in the shape of floral or geometrical patterns, or of figures or emblems. The painted glass when treated in conjunction with the wall, as may be seen at St. Chapelle, has a beautiful effect. The bands of color on the wall were, no doubt, in continuation of the transom, or the sill, or a continuation of a band carried round the arches, and taking the place of a drip-stone and string. There are fresh examples discovered every day, but they are seldom in such a state as to admit of preservation.

Walls, E.H., a Methodist Episcopal minister, who served the church many years as class-leader, steward, exhorter, and local preacher; joined the Southern Illinois Conference in 1848, when somewhat advanced in years; travelled some years; took the superannuated relation; and a few years later died, Aug. 13, 1862. Mr. Walls was a pious, earnest, successful minister. See Minutes of Annual Conferences, 1862, p. 211.

Walls, F.R., a Methodist Episcopal minister, who served the church many years as class-leader, steward, exhorter, and local preacher; joined the Southern Illinois Conference in 1848, when somewhat advanced in years; travelled some years; took the superannuated relation; and a few years later died, Aug. 13, 1862. Mr. Walls was a pious, earnest, successful minister. See Minutes of Annual Conferences, 1862, p. 211.

Walmesley, Charles, D.D., F.R.S., an English Benedictine monk and Roman Catholic bishop, was born in 1721. He was senior bishop and vicar-apostolic of the Western district, and doctor of theology of the Sorbonne. He was the last survivor of those eminent mathematicians who were active in bringing about a change in the chronological style, or calendar, of England, which was accomplished in 1752. He wrote a number of mathematical and theological works, which are at present unimportant. He died at Bath in 1797.

Walmesley, John, an English Wesleyan minister, was converted in early life, called to the ministry in
Walsh, Nicholas, a member of the Society of Friends, was born Oct. 13, 1742, at Fair Hill, near Philadelphia, Pa. He acquired a good elementary education at a Friends' school in Philadelphia, and on leaving the institution entered the study of law; but before attaining to his majority was admitted to practice in the courts. In order to extend his knowledge of the law, he went to England in the fall of 1763, and was a student for some time in the Temple. Having secured the degree of Bachelor of Laws, he returned to America, and in Philadelphia resumed the practice of his profession. For seven years he devoted himself with untiring industry and success to his work as a lawyer, at the end of which time, having had a remarkable religious experience, he felt it to be his duty to abandon his profession and devote himself to religious work, as a member of the Society of Friends. He was a frequent visitor to quarterly and yearly meetings of Friends in different parts of the country; and his gifts made him an acceptable preacher wherever and whenever he felt moved to address the assembled people. Some of these public discourses he published, both for their sake and the advantage of those who heard and read them, and produced a profound impression on those who listened to them. He visited most of the Friends' meetings in England in the years 1783 to 1855, and ten years after made a similar tour through Ireland. Everywhere he was welcomed, and made a good impression. His death occurred Sept. 29, 1813. See A Biographical Sketch of Friends (Philadelphia, 1871), p. 381. (J. C. S.)

Walpurgis, or Walpurga, Sr., was the sister of Willibald, the first bishop of the diocese of Eichstätt after it had been founded by Boniface. She was of English birth, and went as a missionary to Germany at the solicitation of Boniface. After a period of labor in Thuringia, she became abbess of the convent at Heidenheim in Eichstätt, where Wunnebald, another brother, exercised supervision. Tradition states that Walpurgis exercised control over monasteries also, after Wunnebald's death. She herself died in 776 or 778, and several days are still observed in her honor; e.g. Aug. 4, in memory of her departure from England; Feb. 25, in commemoration of her ordination; May 1, in honor of her canonization. It is customary in certain sections of Germany to adorn the doors of houses with birch twigs on the last named of these days, as a protection against witches; and, in explanation of this custom, tradition relates that Walpurga was in the habit of accompanying the apostles James and Philip in their missionary journeys thereby incurring the suspicion of maintaining unchaste relations with them. To remove that suspicion, she planted a dry twig in the ground, which immediately produced leaves. The night of Walpurgis, May 1, has long been regarded as the chosen time when witches conduct their ceremonial practices. To bosh them, it was customary to bind wisps of straw to long poles and burn them—a custom which became known under the name of Walpurgis-fire. The bones of this saint, especially of the breast, are said to exude an oil which is a specific against scrofula. A domestic animal killed which is distributed in the Convent of St. Walpurgis at Eichstätt. See Bollandus et Codr. Henschieni, Acta SS, Februarius 25 (Antwerp, 1658), iii, 511-512; Herzog, Real-Encyclop. s. v.

Walsh, Henry, a Presbyterian minister, was born near Dublin, Ireland, Aug. 5, 1824. He came to the United States in 1849; was educated at Waltham University, Ga.; taught for several years; studied theology in the Princeton Theological Seminary; was licensed by Raritan Presbytery in 1852; was pastor of the churches of Carmel and Macedonia, N.C., one year; and then of Edinboro Church (North Mississippi Presbytery), Miss., until his death, Feb. 14, 1861. See Wilson, Pref. Hist. Almanac, 1862, p. 121.

Walsh, John, an English Wesleyan minister, was born at Ormskirk, Lancashire, in 1795. It was intended by his parents that he should become a Roman Catholic priest, and his education was in reference thereto. Removing to Liverpool, he was led to Christ under the ministry of Joseph Entwisle. He was received into the ministry in 1814; labored two years on the Lancaster Circuit; was sent to Newfoundland; preached at Carbonear, Blackhead, St. John's, and Harbor-Grace; returned to England in 1825; was appointed to several important circuits; became a superintendent in 1851; and died Dec. 19, 1857. Although somewhat stiff in manner, he was a powerful preacher and a laborious minister. See Minutes of Wesleyan Conferences, 1858; Wilson, Newfoundland and its Missionsaries, p. 238.

Walsh, Peter, a learned and liberal Irish Catholic, was born at Moortown, County Kildare, in the early part of the 17th century. He was probably educated at Louvain, where he became professor of divinity. He was also a Franciscan friar. On his return to Ireland, he became doctor of the University of the Bomiège. In the restoration of Charles II, persuaded many of them to sign a renunciation against the temporal supremacy of the pope and in favor of the king. For this course he was so persecuted by the opposition that he had to take refuge in England (in 1670). He went to London, where he was an enemy of the Anabaptists and Quakers for life, and remained true to his early faith, notwithstanding the persecutions he suffered. He died in September, 1687. Mr. Walsh wrote several pamphlets of a controversial character, and a History, which was not important.

Walsh, Thomas, one of the remarkable men in early Methodism, was born in Limerick, Ireland, in 1730. He went to school until he was nineteen years of age, when he commenced teaching on his own account. His parents were Romanists, and he was educated in the faith of their Church. His temper was constitutionally serious, bordering on melancholy, and he had deep religious solicitudes from his childhood. Devotion to the requirements of his Church brought him no relief. In his eighteenth year he became convinced of the errors of the Church, formally abjured its creed, and united with the Established Church. His religious anxiety was now deepened. He heard Swin- dells and other wandering dissenters pity his predicament, and said, "We believe our assemblies to be divinely assured," to use his own words, "that God, for Christ's sake, had forgiven all his sins." He joined the Methodist Society in New Market, and in 1750 he commenced to preach. Persecutions awaited him, not only from Romanists and Churchmen, but even more severely from the Presby- terians of the North (see Morgan, Life, ch. iii). No man contributed more than Walsh to the spread of Methodism in Ireland. "He went like a flame of fire through Leinster and Connaught, preaching twice or thrice a day, usually in the open air. The guileless peasants flocked to his sermons in their rude but beautiful dress. They wept, smote their breasts, invoked the Virgin with sobbing voices, and declared themselves ready to follow him as a savior over the world" (Stevens). His name became famous throughout the country. The priests became alarmed; they instigated mobs, circulated slanderers; but in vain. The people still ran after him and wept aloud under his word, as he proclaimed it in mountains, meadows, highways, market-places, prisons, and ships. In 1758 Walsh called him to London, where he had frequent discussions with the Jews, and preached to the Irish in Moorfields and Short's Gardens. "Such a skilled disputant did not arise from the Jewish synagogue, if ever, to argue with a man who knew the language as is rarely to be met with" (Morgan). "I do not remember ever to have known a preacher," says Wesley, "who, in so few years as he remained upon earth, was the instrument of converting so many peo-
It was while in London he commenced the study of Greek and Hebrew. In these studies he progressed with incredible swiftness. "No Catholic saint ever pored more assiduously and devoutly over his breviary than did this remarkable man over the original Scriptures during the rest of his life" (Stevens, ut supra, i, 291). His memory was a concordance. "The best Hebrew I ever knew," exclaims the enthusiastic and generous-hearted Wesley over this "blessed man," as he was wont to call him (Short History of the Methodists, p. 71) "he knew so thoroughly acquainted with the Bible that if he was questioned concerning any Hebrew word in the Old, or any Greek word in the New, Test., he would tell, after a little pause, not only how often the one or the other occurred in the Bible, but also where it meant in every place. His name was Thomas Walsh. Such a master of Biblical knowledge I never saw before, and never expect to see again" (Wesley, Sermons, ser. xci).

Young men from the University of Cambridge, when in London, chose Walsh to initiate them into the Hebrew tongue. But young Walsh was burning the candle at both ends. The manner of his preaching, his excessive study, habitual self-absorption, and excessive labor and fatigue broke him down, and his nervous sensibilities, at last, suffered great tortures. Wesley, a sagacious man, and who wrote excellent sanitary rules for his ministers, never saw him administered to. Indeed, he seems to have had a sentiment of reverence, if not of awe. Walsh was seized with sickness at Bristol, in February, 1758, sailed for Cork as soon as his strength would permit, and was removed by his friends to Dublin, where, after suffering extreme mental anguish on account of a temporary eclipse of faith—occasioned, no doubt, by nervous disorganization—he died with words of rapture on his lips, April 8, 1759.

The Church has produced few such men as Thomas Walsh. With the devotion of a Kempis—strongly tinged, too, with his asceticism—and the sainthood of place, he has added the name of Walsh to the memory of Origen. "His life," says Southey, "might, indeed, almost convict a Catholic that saints are to be found in other communions as well as the Church of Rome." Socrates was not more lost in contemplation on a Potidean battlefield than was Walsh in introspection and prayer as he walked through the streets of great cities. In his devotions he was sometimes so rapt and absorbed in the visions of God that in these profound and solemn frames of mind he remained for hours still and motionless as a statue. Such were his learning; his talents in the pulpit (where he often seemed clothed with the Lord and made a saint), his saintly dignity and moral grandeur of his character, that contemporary allusions to him are touched with reverence and wonder (see Stevens, i, 338). "His portrait might almost be taken as fac-similes of the current pictures of Jonathan Edwards, whom he resembled much in other respects" (ibid. i, 339, note). Charles Wesley wrote several hymns in memory of Thomas Walsh, commencing "God of unfathomable grace:" "Glory, and thanks, and love:" and "Tis finished, tis past." Nine Sermons by Walsh were published, with a preface by Morgan (1764, 2mo). See Morgan, Life of Walsh (Loudon, 1762, 12mo; N. Y., 1843; republished in Jackson's Early Methodist Preachers, 3d ed. vol. iii); Horne, Appendix to Walsh's Life (in Jackson's Preachers, i, 278 sq.). Jackson, Life of Charles Wesley (N. Y. 1842, 8vo), xxii, 551 sq.; Tylerman, Life of John Wesley, ii, 206, 209, 661; Smith, Hist. of West. Methodists, 2 vols., 1851, 327 sq.; Myles, Chron. Hist. of Methodism, ann. 1750, p. 69; Crowther, Portraiture of Methodism (Loudon, 1814), p. 856 sq.; Atmore, Meth. Memorials (ibid. 1801), p. 438-443; Southey, Life of Wesley, ch. xxiii; Wesley, Hymns (3d ed. 14 vols.), vii, 54, xii, 448 (see Index); Telford, Memoir of Thomas Walsh.

Walsh, Tracy R., a minister of the Methodist Episcopal Church, South, was licensed to preach in 1827, and admitted into the South Carolina Conference in 1830. Several years later he located and assumed charge of the Marion Academy. For thirteen years he was the impress of his steril character was stamped upon the youth committed to his training. During these years he did an amount of pupil and parochial work seldom exceeded by a regular pastor. In 1849 he entered the Conference and continued to travel until elected president of Carolina Female College in 1852. In 1860 he again entered the itineracy, and on Oct. 20, 1867, died. See Minutes of Annual Conferences of the M. E. Church, South, 1867, p. 111.

Walsh, William McKendree, a Methodist Episcopal minister, was born in Hanover County, Va., Feb. 19, 1814; was converted in 1829; and in 1835 entered the ministry in the Virginia Conference. During the following year he was transferred to the North Carolina Conference, within which he labored for thirty years. In 1867 he was admitted into the Baltimore Conference; was supernumerated in 1870; became effective again in 1871, and was appointed to Green Ridge Circuit, and two years later to Hedgesville Circuit, where he died on Oct. 10, 1875. Few men have shown equal fortitude and devotedness. See Minutes of Annual Conferences, 1876, p. 20.

Walsingham, Sir Francis, an eminent English statesman, was born at Chiselhurst, in Kent, in 1538. He was ambassador to the court of France from 1570 to 1577, during which time the Massacre of St. Bartholomew occurred. Here he learned much of the part which Mary Queen of Scots played in the intrigue of that dreadful plot, and acquired a deep and abiding hatred towards her. He went as ambassador to Scotland in 1583, and in 1586 became one of the commission for the trial of Mary Queen of Scots. He afterwards became chamberel of the Queen of Lancaister, and remained such until his death on April 6, 1590.

Walsingham, Thomas, an English Benedictine monk of St. Albans, was precentor at that place in 1440, and historiographer royal to Henry IV about the same time. He wrote two histories of England, and continued the Polycharmon of Ranulph Higden, from 1342 to 1417.

Walter of Galloway, originally clerk to Roland, the high-commissary of Scotland, was bishop of Galloway in 1299. He gave the church of Sembert to the abbey of Dryburgh, and died in 1255. See Keith, Scottish Bishops, p. 272.

Walter of Glasow, originally chaplain of king William, was elected bishop of Glasgow in 1207, and consecrated Nov. 2, 1208. He was sent to treat about peace with king John of England, and went to a general council at Rome in 1215. He died in 1225. See Keith, Scottish Bishops, p. 257.

Walter or St. Victor was a pupil of Hugo of St. Victor, subprior of that monastery to the death of Richard, in 1173, and thenceforward prior. He died in 1180. He is known to posterity through a yet unpublished work, lengthy extracts from which are found in Buleus, Hist. Universit. Paris. ii, 406 sq., 562 sq., 602 sq., 629 sq. It bears the title De Dominio Dummatis etiam in Concilia Hareses, qua Sophistis Abelardus, Lombardus, Petrus Victorius et Gilbertus Forratus Libris Sententiarum sive tertii ed. of Buleus, Libri Sententiarum sive tertii. Walter was a stranger to the profound learning of his master Hugo of St. Victor, but he shared their aversion to the trilling subtleties of scholasticism. To scholasticism he opposes the principle that dialectics can bring into view only formal, but not material, truth. The truthfulness of premises assumed lies altogether beyond its field of research. He was nevertheless so much the slave of authority that he violently opposed every attempt at a...
philosophical investigation of doctrine as a dangerous heresy. His work is filled with abusive epithets and denunciations. He accused Peter Lombard of Nihi-
lism, and Abelard of errors with respect to the Trinity. Vires historian, among them Neaest bei, have errone-
ously identified Walter of St. Victor with Walter of Mauritiania (i.e. of Mortagne in Flanders). The latter
 taught rhetoric at Paris, was the tutor of John of Salis-
bury (q.v.), became bishop of Laon in 1155, and died in
1174. He left few writings, among which is a polem-
ic work on the subject of the subject he addressed to
Abelard. See Herzog, Real-Encyclop. s. v.

Walter, Ann, a Bible Christian minister, was con-
verted in 1820. In 1825 she entered the itinerant
work. She bore a long and painful affliction with ex-
perimental patience, and died triumphantly in the faith
in 1855.

Walter, Ernst Johann Konrad, a German di-
vine who died as doctor of philosophy and pastor at
Neukloster, near Wismar, Sept. 25, 1800, was born Aug.
9, 1741, at Claiber. He wrote, Versuch eines schriftfä-
ndigen Beweises, dass Joseph der wahre Vater Christi sei
(Berlin, 1791)—Neue Vorstellungen von den Strafen der
Vermuteten in der Ewigkeit nach Gründen der Schrift
(Rostock, an Early, 1757). See Winer, Handbuch der
Theol. Lit. i, 478, 555. (B. P.)

Walter, Ferdinand, a Roman Catholic canonist of
Germany, was born Nov. 30, 1794, at Wetzlar; and
studied law at Heidelberg, where he was promoted in
1818 as doctor utriversus juris. Here he also commenced
his lectures, when in 1819 he was called to Bonn as
professor of Roman and canon law, where he died, Dec.
12, 1873. He published Lehrbuch des Kirchenrechts
(Bonn, 1822; 14th ed. 1871, ed. Gerlach). This is his
main work, which was translated into French, Spanish,
and Italian. Besides, he published, Corpus Juris Ger-
nomiei (1824, 2 vols.); Geschichtle des römischen Rechtes
(1834, 3 vols.; 2d ed. 1845; 3d ed. 1880; also
translated into French and Italian);—Deutsche Rechts-
geschichte (1828, 2 vols.; 2d ed. 1885);—Das alte Weste
(1859);—Fontes Juris Ecclesiastici (1862);—Naturrecht
und Politik (1863; 2d ed. 1871);—Das alte Erfre und
die Reichsstadt Köln (1886);—Erinnerungen aus meinem
Leben (1886). See Theol. Universaal-Lexicon, s. v.;
Zuchold, Bibl. Theol. ii, 1414; Literarischer Hand-
weiser für das kathol. Deutschland, 1880, p. 8 sq. (B. P.)

Walter, Henry, a Church of England divine, was
born at Louth, Lincolnshire, Jan. 28, 1785. He received a careful religious training, and was edu-
cated at Jesus College, Cambridge, taking his degree
of A.B. in 1806. In 1858, being left without a
curate, he preached in his schoolroom and still kept up
his pastoral work. He died in January, 1859. Mr.
Walter attained great proficiency as a chemist, astron-
omer, and naturalist. His insinuacy was sought and
cherished by the clergy for miles around. His publi-
cations were all stamped by his characteristic accuracy
of research. They are his History of England, finished
in 1839 (7 vols.);—his collated edition of the Primer of
Edward VI.—Biographical Notice of Tynwald the
Martyr, and his Letters to Bishop Marsh, of Peterbor-
ough. He is the author of the Authorized Version of the
Bible, as well as many of lesser note. See Christian

Walter, Hubert, archbishop of Canterbury, was
born at West Dereham, in Norfolk, where he afterwards
founded a Premonstratensian monastery. He was edu-
cated in the house of his uncle, Ranulph de Glanville,
to whom he was chaplain. In 1186 he was dean of York. Oct. 22, 1189, he was con-
secdated lord bishop of Salisbury, and in 1190 sailed for
the Holy Land. He was enthroned archbishop of Can-
terbury May 30, 1193. Towards the close of 1198, Hubert
was summoned to Normandy. The two sovereigns—
the king of France and the king of England—had se-
lected him to mediate between them, and to effect, if
possible, a reconciliation. He did not succeed, but this
instance shows the high estimation in which he was
held as an honest and skilful diplomatist. Hubert died
April 6, 1199. See Hook, Lives of the Archbishops of
Canterbury, ii, 594. (B. F.)

Walter, Johann Gottlob, a Protestant theo-
lologian of Germany, was born April 5, 1704, and died Nov.
16, 1782, as superintendent at Neustadt—an der—Orla.
He is the author of Prima Gloria Clerogamiae Ressitute
Lutheri Vindicata (Neustadt, 1767). See Winer, Hand-
buch der theol. Lit., i, 751. (B. F.)

Walter, Michael. See Walter, Michel.

Walter, Nathaniel, a Congregational minister,
son of John, was born in the town of Walter, of Roxbury,
died in 1781, and ordained from Harvard College in 1729. He was ordained pastor of the Second Church in Roxbury, July 10, 1734;
died March 11, 1776. See Sprague, Annals of the Amer.
Pulpit, i, 220.

Walter, Nehemiah, a Congregational minister,
was born in Ireland, in December, 1683, of English par-
ents. As early as 1679, his father, Thomas Walter, set-
tled in Boston, Mass. Nehemiah's preliminary educa-
tion was received in his native country. In 1684 he
graduated from Harvard College, and shortly after went
to Nova Scotia, and resided with a French family to
learn the language. Returning to Massachusetts, he
resumed his studies at Cambridge, and was appointed a
fellow of that college. Oct. 17, 1688, he was ordained as
colleague with the famous Apostle of the Indians, John
Eliot, who was then settled in Roxbury, Mass. Eliot
died two years after. About 1717, in consequence of
excessive application to study, health failed, and he was
incapable of performing the duties of his office. He
gradually recovered his health, and resumed his minis-
try. For twenty-eight years he was without a col-
league; but Oct. 19, 1718, his son, Rev. Thomas Walter,
was chosen to that position. After five years the son
died, and the father again assumed the entire pastoral
charge. He died Sept. 17, 1750. A volume of his
Sermons was published after his death, in 1775. See
Sprague, Annals of the Amer. Pulpit, i, 217.

Walter, Thomas, a Congregational minister, son
of Rev. Nehemiah Walter, was born Dec. 13, 1686. He
graduated from Harvard College in 1718; was ordained
as colleague to his father in Roxbury, Mass., Oct. 19,
1718. About 1738 his writings were translated into
Music Explained (1721)—an Essay upon Falsibility,
etc. (1724). He died Jan. 10, 1724. See Sprague,

Walter, William D.D., a Protestant Episcopal
clergyman, was born in Roxbury, Mass., Oct. 7, 1737.
He graduated at Harvard College in 1756; went to
England for holy orders in 1764; and July 22 of the
same year was installed rector of Trinity Church, Bos-
ton, the third Episcopal Church of that city. He re-
signed this charge March 17, 1776, and went to Nova
Scotia, where he remained several years, and preached
during a considerable portion of the time at Shelburne.
In 1791 he returned to Boston, and purchased and
maintained a house, which formed his church, during
the remainder of his life. In 1792 he was installed
rector of Christ Church, Boston. He died Dec. 5, 1800.

Walter, William Bicker, a poet and Unitarian
preacher, a descendant of Nehemiah Walter, was born
in Boston, Mass., in 1796. He graduated at Bowdoin
College in 1813, and studied theology at Cambridge;
his knowledge of the Bible was sometimes preached, but
did not obtain a license. He died at Charleston, S. C., in 1822. He was the author of
Sucks: a Poem (Boston, 1821);—and Poems (ibid. 1821).
See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Walters, Christian, a Methodist Episcopal
minister, was born in Dauphin County, Pa., March 16, 1827.
He was ordained in 1851; had served several years as colporteur for the Bible Society;
and in 1856 entered the Philadelphia Conference. After serving Safe Harbor Circuit two years; St. Paul's, Lancaster, two years; Tamaqua two years; Port Carbon two years; and Second Street, Philadelphia, one year, he took the superintendency relation, travelled some time for the imposing of the orders. He was then called to Hartwick, where he died, July 12, 1869. Mr. Walters was remarkable for his gentlemanliness, zeal, and perseverance. See Minutes of Annual Conferences, 1870, p. 47.

WALTERS, John, a Wesleyan Methodist missionary, was a native of South Wales. He was converted in 1826, at St. Asaph, at the age of nineteen, and appointed to the island of Jamaica. On the death of William Wood (q. v.), May 24, 1835, he was sent from Spanish Town to St. Ann's Bay, to supply the place of the deceased, although he stated to the committee he had an invincible aversion to the place, owing to an impression he could not get rid of, that in a few weeks he himself would die there. With thin and pallid features the slender and delicate Walters startles the mourning people with the words, "Dear Christian friends, I am come this morning to preach Mr. Wood's funeral sermon and I shall at the same time preach my own also. On the above day I travelled the longest day's stage I ever made, and in that stage he passes away. Regard for the poor and sick, and fervent zeal for God, were traits in the character of the young and holy Walters. See Minutes of Wesleyan Conferences (1836); Bleby, Romance without Fiction, or Sketches from the Portfolio of an Old Missionary (Lond. and N. Y. 16mo), sk. xxiii, p. 459 sqq.

WALTERS, Thomas, a Methodist Episcopal minister, was born at Hanley, England, July 18, 1824, of devoted Wesleyan parents, who gave him a careful training, and brought him to Christ at the age of fifteen. He received license to preach at the age of nineteen, and continued on circuit work until 1848, when he sailed to the United States, and settled in Belleville, N. J., where his preaching soon attracted attention, and he received a call to supply Sandyston Circuit. In 1849 he united with the New Jersey Conference, and was appointed to Vernon Circuit. Subsequently he labored at Newton, Rockaway, Barryville, Milford, Home and Greenwood, Asbury, Flemington; Second Church, Rahway; Belvidere; St. Paul's, Staten Island; Belleville, Boonton, Dover; Eighth Avenue, Newark; Prospect Street, Paterson; and First Church, Hackensack. He died July 7, 1879. Mr. Walters was industrious practical, a diligent student, and a thorough expository and scriptural; had a very tenacious memory, a clear, full, rich voice; was cultured in music, and in oratory. See Minutes of Annual Spring Conference, 1880, p. 36.

WALTHER (WALTHERS OR GALTHERS), a German Lutheran divine, was born at Allendorf, in Thuringia, in the latter part of the 16th century. He studied divinity at Jena, and gave special attention to classical and Oriental languages. He became professor of Greek and Hebrew at Jena, and afterwards was appointed superintendent of the Lutheran Church in the duchy of Saxo-Gotha and in the duchy of Brunswick-Wolfenbittl. He died Nov. 16, 1640. He was the author of several theological and linguistic works. See Zemmerus, Vita Professorum Jenaen. WALTHER, Christian (1), a German theologian, was born about the beginning of the 16th century. He studied divinity, took orders, and lived for some time in a convent. Afterwards he joined the Protestants and settled at Wittenberg, where he was much esteemed by the theologians for his learning. He was employed by the celebrated printer Hans Lufft as proof-reader for thirty-four years; was also sub-editor of the Wittenberg edition of Luther's works; and was the author also of some pamphlets and other works. He died about 1572. See Zettel, Theatrum Vitae Eruditorum, p. 542.

WALTHER, Christian (2), D.D., a German divine, was born at Norkitten, near Königberg, in 1655. He was educated at Königsberg, Leipzig, and Jena, receiving the degree of A.M. at the latter place in 1677. He then returned to his native country, where he held several ecclesiastical offices. In 1701 he became a member of the Academy of Sciences at Berlin, and was appointed professor of divinity in the University of Königsberg; in 1704 was made inspector of the synagogues of the Jews in the same city. During some time he was rector magnificus of the University of Königsberg, and died there in 1717. Among his works are, Tractatus de Vita Diversi Sacerdotii Vetus Testamenti, quem Stando Fieri Oportebat: —De Dubius Tabula Lapidis: — De Quatuor Panarum Generibus opud Hebrews: — Disputationes VIII de Pluralitate Personarum in Deivm, ex Genesis, cap. i. 26.

WALTERH, Christoph Theodoulu, a German missionary, was born at Schillburg, in Brandenburg, in 1699, and studied divinity at Halle. On the invitation of Frederick IV, King of Denmark, he arranged to go as a missionary to the Danish possessions in East India. He went to Copenhagen in company with Henry Plüschow and Bartholomew Ziegengal in 1705, and they arrived at Tranquebar, India, July 9, 1706. Walter then learned Portuguese and Vedda, Indian dialects, and worked altogether as a missionary, preaching to the inhabitants with great success. He founded the missionary establishment of Majubaram. On account of failing health, he returned to Europe in 1740; but, before reaching Denmark, he died at Dresden, April 27, 1741. He was the author of several works pertaining to his missionary labors, and for the benefit of the heathen nation to which he preached. See Schütz, Commentariz de Vita et Agone Christiani Theodouli Walerlhe (Halle, 1743).

WALTHER, Heinrich Andreas, a German Protestant clergyman, was born at Königsberg, in Hesse, in 1686. He became minister at Worms in 1729, and at St. Catherine's, Frankfort-on-the-Main. In 1741 he was honored with the rank of senior of the Protestant clergy at Frankfort, and with the degree of doctor of theology by the faculty of Gießen. He died in 1748. Among his principal works are the following: Disputatio ex Antiquitate Orientali de Zobia: — Exseritio des prelatus Licei concilii sanctissimi patrum et patris ecclesiae in his ejusdem praeceptis, in qua ... gen. ein von einem Jesuiten herausgegebenes Büchlein, genannt Licht in der Finsterniss: — Exequiae Epistolae Judae: — Erste Gründe der Weisheit und Tugend: — und Erläuterter Kateschismus.

WALTHER, Johann, a German divine, was one of Luther's intimate friends. As a composer of tunes, he was able to rival the greatest. He was a reformer in improving Church psalmody. In 1524 he published, with Luther's assistance, the first Lutheran Choral Book, containing some of his own tunes. He filled the office of precentor at Torgau, and was afterwards director of the choir to prince John Frederick, and to prince Maurice of Saxony. In 1530 he removed to Wittenberg, received the degree of A.M., and was appointed a lecturer in the university. In 1547 he removed to Dresden, where he probably died, in 1564. He is the author of a fine German hymn, Herzlich tust mich erfreuen (Eng. trans. in Lyra Germ., ii, 298: "Now fain my joyous heart would sing"). See Bach, Geschichte des deutschen Kirchengedichts, i, 247, 285 sq.; 455 sq.; ii, 471; viii, 655. (B. P.)

WALTHER, John L., a Methodist Episcopal minister, was born in Kulmbach, Bavaria, Sept. 10, 1818. He emigrated to America in 1840; was powerfully converted at watch-night services in St. Louis, Mo., at the close of 1848; served the Church growing as exhorter and local preacher in Missouri; was appointed chaplain of the Forty-third Regiment of Illinois Volunteers in 1861, which he served faithfully and successfully until 1861, when he was appointed chaplain of the Forty-third Regiment of Illinois Volunteers. As chaplain he was persistent in all his duties, and highly honored by officers and soldiers. He was shot in the chest April 6,
WALDTHOE, 874

WALDTHOE, 874

1862, on the battle-field of Shiloh, while caring for the wounded, and expired almost without a struggle. Mr. Walther was the third chaplain of the Union army dying in the service of his nation; and was first in excellence among German preachers in the Illinois Conference. See Minutes of Annual Conferences, 1862, p. 294.

Walther, Michel (1), a Lutheran theologian of Germany, was born at Nuremberg, April 6, 1859. He studied, at first, medicine at Wittenberg; but afterwards he betook himself to the study of theology at Giessen and Jena. In the latter place he was appointed adjunct to the chair of theology at the University. For seven years he acted as court-preacher to the duchess of Brunswick and Luneburg, occupying at the same time a professorship at Helmstatt. After the death of the duchess, in 1826, he was appointed court-preacher and general superintendent at East Friesland; in 1842 he was called to Zelle, where he died, Feb. 9, 1862. He wrote, Harmonia Biblica:—Postilla Mosaiica, Prohegetic, Hiero-paulitca, Evangelistica:—Comen, in Epist. ad Ebroes:—Introitus ad Psalterii Sacramentum:—Spicilegium Controversiarum de Nominais Jehovah, Elohim:—De Aput et Phae:—Tractatus de Unione Christi, etc. See Freher, Theutonic and Celestial; Hoffmann, Lexicon Universale: Acta Eruditorum Latina: Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Walther, Michel (2), a Lutheran theologian of Germany, son of the preceding, was born March 8, 1838, at Aurich, in Friesland. When sixteen years of age he entered the University of Wittenberg, where he was appointed, in 1859, professor of theology. He died Jan. 21, 1862, having written, De Fide Nicaeae:—De Fide Infan tum Baptizatorum:—De Catechizatiove Veterum:—De Novo Legislatore Christo contra Socinianos et Arminianos:—De Satisfactione Christi:—De Dissensibus Ordinis Orti nostri et Christi Homina:—De Dubius Tabula Lapideae ex Exod. 25, 18, et ez 31, 15:—De Ingresso Sacrdttis Summis in Sanctum Sanctorum ex Levit. xvi:—De Jochiamentia ex Job. xxxvii, 7, non Probabilis:—De Deo Acestorde ex Zeb. 16. 15:—De Viro Nomine Ze mach, sive German ex Zuch. xli, 12:—De Sena Verborum jnscolionem Marc. vii, 72:—De coausis fiantes ex 2 Petr. 4, 4:—De Articulli SS. Trinitatis Antiquitate, Veritate et Necessitate, etc. See Bumemann, De Doctis Westphal: Nara Literaria Germania: Pipping, Memoria Theologorum; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Walther, Rudolph, a Reformed theologian of Germany, was born at Zurich, Nov. 9, 1819. He studied at different places, visited England, and, after his studies, he was placed as a teacher at Mühlewein. Here he attracted the attention of the landgrave, Philip of Hesse, who took him in 1841 to Ratisbon, where he acted as clerical secretary. Here he made the acquaintance of Melancthon, Bucer, Sturm, Cruciger, and others. After his return, he was appointed pastor at Schwanmendingen, and in 1854 pastor of St. Peter's at Zurich. He died Nov. 25, 1856. He wrote, Apologia Zesigiti:—Commentarii in Libros Historicos Novi Testamenti:—Epistolae Pauli, Petri, Jacobi, Johannis, et Judae:—Hom ilites in Evangelia Dominicalia:—Homilie in Totum Novum Testamentum:—Homilie in Exod. XXXII:—Homila in IX XI Libros Mose:—Homilie XXXII de Incorruptu, Nativitate, et Vita Filii Dei, etc. See Verheiden, Elogia Prestandtorum aliquot Theologorum; Adam, Vita Eruditorum; Teissinoer, Eloge des Savana; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Walton, Brian, D.D., a learned English prelate, was born at Seamer, in the district of Cleveland, in Yorkshire, in 1596; he was educated at Pembroke College, Cambridge, where he took the degree of A.M. in 1628. He first went to Suffolk as master of a school, and for some time served as curate; he then went to London, where he acted as curate of All-hallows', Bread Street. In 1628 he became rector of St. Martin's Orgar, in London, and of Sandon, in Essex. Some time afterwards he became prebendary of St. Paul's, London, and chaplain to the king. In 1638 he commenced as doctor of divinity at Cambridge. About this time he became involved in the troubles between the king and Parliament, in which he remained hostile to the cause of the Parliamentaries, and was deprived of his preferments and compelled to fly from London. He took refuge in Oxford, and in 1645 was incorporated doctor of divinity. There he formed the plan of his famous Polyglot Bible, and commenced the collection of materials; but it was not completed till some years after his return to London, which occurred after the death of the king. The work appeared in six volumes, large folio. It was published by subscription, and is thought to be the first book printed in England on that plan. The first volume appeared in September, 1664; the second in July, 1665; the third in July, 1656; and the last in May, 1667. It is so esteemed for its excellence that copies of the Lepton Heptagloton of Dr. Edmund Castell (published in 1669, in 2 vols. fol.) is a lexicon of the seven Oriental languages used in Walton's Polyglot, and has grammars of those languages prefixed. The Polyglot cannot be considered complete without it. The Prologomena to the Polyglot, which are highly valued, and have several times been reprinted separately (Zurich, 1753; Leips. 1777, etc.), are a monument to the author's learning, and contain sixteen dissertations on the languages, editions, and translations of the Bible, the various readings, critical condition, Jewish and other revisions of the text, the Slavonic transcription, etc. Some copies of the Polyglot are ruled with red lines by hand, and are therefore more valuable. Walton published, besides his London Polyglot, The Considerator Considered (1659), a reply to the Considerations of Dr. Owen:—and an Introductio ad Lexiconum Linguarum Orientalium (1655). In 1660, after the Restoration, he was appointed chaplain to the king; and in 1661 bishop of Chester. He enjoyed the honor of the office but a short time, for he died Nov. 29, 1661. See Todd, Life and Writings of the Right Rev. Brian Walton, D.D., Lord Bishop of Chester (London, 1821). See POLYGLOT BIBLES.

Walton, James, a minister in the Methodist Episcopal Church, South, was born near Chester, S. C., Aug. 16, 1799. He removed to Knox County, Tenn., in early life, where he received a careful religious culture, and was trained in the art of agriculture; embraced religion at the early age of eight years; removed to Mississipp in 1832; purchased a farm in the county in 1835; was elected to the county in the State Senate; was licensed to preach in 1838; and in 1842 was admitted into the Mississipp Conference, where he labored with great zeal and devotedness until his death, Jan. 18, 1861. Mr. Walton was deeply pious, had a strong, well-balanced mind, and was an example of prudence and holiness. See Minutes of Annual Conferences of the M. E. Church, South, 1861, p. 318.

Walton, Jonathan, D.D., an English clergyman of the Episcopal Church, was born in 1774; became rector of Birdbrook, in Essex, and rural dean; and died in 1846. He was the author of Lectures on Repentance:—The Principles of Christianity (1833);—and several sermons. See Allibone, Dictionary of British and American Authors, s. v.

Walton, Robert Hall, a Presbyterian divine, was born in Hartford, Conn., in 1833. He entered Delaware College, and graduated in 1854, and commenced his theological studies in Union Seminary in 1857. He was ordained in 1855, and labored in the Broadway Church, N. Y., as a supply, and later in the church at Augusta, Georgia, and supplied the Church at Cassville until his death, April 2, 1876. (W. P. S.)

Walton, William, D.D., a professor and clergyman of the Protestant Episcopal Church, died in New York, Sept. 21, 1869, aged fifty-nine years. He was the eldest son of rear-admiral Walton of the British navy; and at the time of his death he was professor of He-

WALTON, William C., a Presbyterian minister, was born in Hanover County, Va., Nov. 4, 1783. He was educated at Hampden Sidney College; licensed to preach Oct. 22, 1814; ordained April 25, 1818; and on May 6 following was installed pastor of the Presbyterian Church in Hopewell. In 1828 he accepted a call to the Third Presbyterian Church in Baltimore; in 1856 returned to Virginia; in July, 1827, was installed pastor of the Second Presbyterian Church in Alexandria, Va.; in October, 1832, of the Free Church in Hartford, Conn., where he continued to labor until his death, Feb. 18, 1884. He was a most zealous and devoted minister, full of love for souls and the glory of God. See Danforth, Life of W. C. Walton (1837, 2dmo); Christ. Quar. Spectator, x, 193; Sprague, Annals of the Amer. Pulpit, iii, 565.

WALTZ, Henry C., a Methodist Episcopal minister, was born in Wayne County, Ind., June 5, 1843. He spent his boyhood on a farm; entered Indiana Asbury University in 1860; was converted in 1862; graduated in 1866; spent twenty-two months in travelling over Europe and the Orient; lectured the following year on the sights, scenes, customs, and habits of the people of the Old World; joined the North Indiana Conference in 1869; and served the Church at Wabash and Fort Wayne. In 1871 he joined the Colorado Conference, where he served faithfully until 1875, when his failing health obliged him to take a supernumerary relation. He next removed to Quincy, Ill., where he died, May 11, 1877. As a writer, Mr. Waltz was clear, lucid, instructive, and interesting; as a preacher, above the average, faithful, practical, logical; as a pastor, devoted; as a father, affectionate. See Minutes of Annual Conferences, 1877, p. 82.

WAMA (or VAMA), in Hindū mythology, was the wife of king Asawena, who sprang from the holy family of Ikswaka. She gave birth, by her husband, to Parwa, who became so renowned for his piety that he was made one of the twenty-three elders of Buddha.

WAMACK, DRURY, a minister in the Methodist Episcopal Church, South, was born in Rutherford County, N. C., Oct. 12, 1806. He professed religion after reaching his majority, and entered the Tennessee Conference. In 1854 he went to Texas, and entered the North-west Texas Conference. He died in 1878 or 1879. See Minutes of Annual Conferences of the M. E. Church, South, 1879, p. 77.

Wambaugh, ABRAHAM B., a Methodist Episcopal minister, was born in Huntington County, N. J., Oct. 23, 1841. He was admitted to the age of thirteen; joined the Ohio Conference in 1858, and served at Jamestown, Bellefontaine, East Liberty, Jamestown a second term, Columbus, and Circleville. In 1844, because of failing health, he located, studied law, and for six years pursued that profession, though all the time punished by a guilty conscience. In 1862 he was readmitted into the Conference, in which he labored earnestly until his death, Aug. 14, 1873. Mr. Wambaugh was a minister of large ability, reserved among strangers, amiable among acquaintances, always very dignified. See Minutes of Annual Conferences, 1875, p. 146.

WAMEN. See VAMA.

WAN, in Norse mythology, is one of the infernal streams in the kingdom of HELL.

WANADIS, in Norse mythology, is a surname of Freia, the goddess of the Wanes, she having sprung from that nation.

WANAGAREN (or Vanagaren or Banafsheren), in Hindū mythology, is the son of the giant-king Bali, and reigned in Maralipuram. Because Krishna's son Anurudd enthicted his daughter and was captured. Krishna carried on a war with him, and captured his kingdom, notwithstanding Siva's defence, and cut off the giant's thousand hands, all but two, with which he is obliged to pay homage. It would seem as if this myth were designed to express the removal of the Siva-worship by Vishnu.

WANAHEDAM, in Norse mythology, is the country of the Wanes, and is thought to be in the extreme north of Europe, but is difficult to locate exactly either its history or geography.

WANDALLIN, Johan (1), a Protestant theologian of Denmark, was born Jan. 26, 1624, at Viborg, in Jutland. At the age of fourteen he was acquainted with the Hebrew, Chaldee, Syrian, Arabic, and Rabbinical languages. He studied at Copenhagen, Leyden, Utrecht, and other universities. In 1651 he returned to Copenhagen; was appointed lecturer in Hebrew,希伯来语, and the languages, and in 1655 professor of theology. He died as bishop of Seeland in 1675.

He wrote, Comment. in Hag. (1649); Comment, in Librum Esrae; Exercit. in Historiam Sacram Antiquas; De Statu Animarum Post Mortem, etc. See Witta, Mosis Theo iorum; Vinding, A cademia Hremsia. Barthelein, De Scripturis Danii; Jocher, Algemeines Gelehrten-Lexikon, s. v. (B. P.)

WANDALLIN, Johan (2), son of the preceding, was born at Copenhagen, Jan. 14, 1656, where he also became professor of Oriental languages in 1683. He died March 20, 1737. He wrote, Discor. Dialetics de dogmatique de Prophétie et Prophetie (Hafnia, 1676);—Discussion Spei Speciosae de Conversione Judaeorum (ibid. 1792). See Rausch, De Utilitate Peregrinationis Danice; Jocher, Allgemeines Gelehrten-Lexikon, s. v.; Fürst, Bibl. Jud. iii, 493. (B. P.)

WANDALLIN, Peter, a Protestant theologian and linguist of Germany who died in 1559, is the author of Catalogus 900 Vocabularum Daniciorum Coputationem ex Lingua Hebr. Ducentium (Hafnia, 1651). He also wrote Paraphrasia Germ. in 7 Psalmos Panentielis, in Epist. ad Galatas, Philippenes, Hebrews, et Typ Johannis Epistolae. He wrote likewise in the Danish language. See Moller, Cembria Litterata; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

WANDBERT, a saint of German extraction, was born A.D. 813, and became a monk in the monastery of Prum. He was a learned theologian and Latin scholar, whose attainments not only won for him the position of master in the school of his convent, but also gave him literary celebrity. He earned for him the notice of the emperor Louis the Pious. Wandebert was a devoted educator and scholar, and also a busy writer. He left numerous works at his death, both in prose and verse, only two of which are still extant. The first, entitled Vizi et Mires, probably a sermon, was published at Mayence in 1499, and afterwards incorporated by Surius and Mabillon in their respective Acta. It originated in the desire to perpetuate the fame of St. Goar, whose cell on the Rhine was given to the monastery of Prum by kings Pepin and Charlemagne, and is valuable for its account of the days of Ossipringen times. The second work, a Martyrology, is no less important. It was written in verse, and completed about A.D. 850. A preface in prose was prefixed, which describes the different meters employed by him, but otherwise not in general use in his age; and upon this follow six lyrics whose burden is the invocation of the saint to address to the reader, a dedication to the emperor Lothaire, a statement of the plan of the work, and a survey of the different parts of the year. The martyrology itself begins with Jan. 1, and describes in brief the life, character, and death of one or more saints for each day in the calendar year. The entire work is made by a Hymnus in Omnes Sanctos in Sapphic verse; and two other hymns on the seasons and pastoral occupations, etc., in heroic verse. These poems cannot be regarded as successful essays in poetry so much as they must be considered noteworthy productions of the learned culture of that time. The martyrology, unaccompanied by the minor

Wandering Beggars, Clergy, and Monks. See VAGANTIVI.

Wandering in the Wilderness. See EXODII; WILDNESS OF THE WANDERING.

Wandering Jew. See JEW, THE WANDERING.

Wandsworth, a large village of England, county of Surrey, on the Wandle, near its mouth in the Thames, five miles south-west of St. Paul's, and now included in the city of London; noted as being the seat of the first Presbyterian church and the first presbytery. In 1572 the first presbytery was organized secretly. The members were Mr. Duncan, the first presbyter of Wandsworth; Mr. Smith of Mitcham; Mr. Crane, of Roehampton; Messrs. Wilcox, Standon, Jackson, Bonham, Saintlode, and Edmonds; and afterwards Messrs. Travers, Clarke, Barber, Gardner, Crook, Egerton, and a number of very influential laymen. Eleven elders were chosen, and their duties described in a letter entitled The Teachers of Wandsworth. See PRESBYTERIAN CHURCHES.

Wanes, in Norse mythology, is a people the location of whose country, Wanaheim, is not definitely given; sometimes being thought to be on the Don (Tanais), sometimes on Cape North. This people is remarkable only as being implicated in a long and frightful struggle with the giants, the Aesir, which seems to lead to the destruction of both, until finally peace was made and hostages exchanged, whereby the Aesir released Niord and Freia, and the Wanes Hâner and Mimmer. Both parties also split into a cask, from whose contents the Aesir then created the white man Quasar. The Wanes appear to have been an experienced people, because their hostages introduced the worship of deities among the Aesir. They seem, however, to have been inexperienced in state management, as the Aesir made Hâner their king, while the wise Mimmer was made his adviser; from this is explained the fact of the partial submission of the Wanes to the conquering Aesir.

Wangneræck, Heinrich, a German Jesuit, was born in 1595, and died Nov. 11, 1664. He wrote, Notes in Confessionem S. Augustini.—De Creatione Animae Rationalis:—Antitheses Catholico de Fide et Bonis Operibus, ArEtica IV, VI, XX, Confessionis Augustanae Oppositiones:—Judicium Theologicum super Quæstione: an Pari, quærum Dei Desiderant Protestantæs, sit secundum illicæ? et alia. See Witte, Dictionary Biographique; Alemagbe, Biblioth. Scriptorum Societatis Jesu; Jocher, Allgemeine Gelehrten-Lexikon, s. v. (B. P.)

Wanker, Ferdinand Germain, a Catholic divine of Germany, was born Oct. 1, 1708, at Freiburg, in the Breisgau, where he also studied, and where, on account of his excellent examination, he was promoted as doctor of divinity. In 1782 he received holy orders at Constanz, in 1783 was made subregens at the seminary in Freiburg, and in 1788 was appointed professor of ethics. For a great many years he occupied this chair, and was almost always the president or a member of the college of Freiburg, which he died, Jan. 19, 1824. He is the author of Christliche Sittlichkeit (ULM, 1794; 3d ed. Vienna, 1810). He also wrote, Uber Versunf and Offenbarn in Hinsicht auf die moralischen Bedürfnisse der Menckheit (ibid. 1804; new ed. Freiburg, 1819):—Vorlesungen über Religion nach Versammlung und Offenbarung (Mayence, 1826). His works were edited by Friedrich Weick (Sulzbach, 1830 sq. 4 vols.). See Werner, Gesch. der katholischen Theologie, p. 264; Hug, Rede auf Ferd. Wankr, Dr. v. Prof. der Theologie; Theologisches Universal- Lexikon, s. v.; Winer, Handbuch der theolog. Lit., 286, 316; ii, 924, 825. (B. P.)

Wanley, Nathaniel, an English clergyman and author, was born at Leicesster in 1639, and educated at Trinity College, Oxford. He became minister at Beeby, Leicestershire, and subsequently vicar of Trinity Church, Coventry. He died in 1680. Mr. Wanley was the author of Vot, Or, The Great Duty of Reflection upon a Man's Own Ways (London, 1688):—The Wonders of the Little World: or, A General History of Man (1678):—The History of Man: or, The Wonders of Human Nature in Relation to the Virtues, Vices, and Defects of Both Sexes (1704). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Wannelemans, Johann Michael, an Oriental scholar and traveller in Abyssinia and Egypt, was born in Thuringia in 1665. He was living at Erfurt in 1668, when he was sent by Ernest, duke of Saxo-Gotha, with instructions to conciliate, if possible, the good-will of the Abyssinians, and open up the way for teachers of the Reformed religion. He lingered in Egypt, and, on his return, not being able to account for the money intrusted to him, revolted to the Roman Catholic Church in 1677. He then went to Paris, whence he was sent by Colbert, in 1672, to Egypt, to purchase rare manuscripts for the king's library. In 1678 he became vicar of a church near Fontainebleau, and subsequently vicar of Bouron, where he died in 1679. He was the author of Historia Eclecsiae Alexandriae:—Relation du Désert d'Egypte.—Newell Relation en Forme de Journal de son Voyage Fait en Egypte (1677). See Mosheim, Hist. of the Church, bk. iv, cent. xvii, ii, pt. 1, ch. ii.

Waple, Edward, an English clergyman of the 17th century, became prebendary of Bath and Wells in 1677; archdeacon of Taunton in 1682; prebendary of Winchester in 1691; and died in 1712. He was the author of Book of the Resolution Paraphrased (1693):— and Seventy Sermons (1714-20, 3 vols.; a second edition with Life, 1729). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Wapperts, Gustave, a Flemish painter, was born at Antwerp in 1800. He studied there, and afterwards at Paris, where he attended the studio of David at the academy school. In 1850 he produced the Devotions of the Burgomasters of Leyden, which established his reputation as an original historical painter. He was secretary of Leopold I, who made him a baron; and was director of the Academy of Antwerp until about 1855, when he removed to Paris, and died there Dec. 6, 1874. Among his best works are, Christ at the Sepulchre;—Charles I Taking Leave of his Children;—Charles IX on the Night of St. Bartholomew;—and Execution of Anne Boleyn.

War (prop. מלח, πολέμος, but represented in the Heb. by many subsidiary terms), Hebrew. We may define war as an attempt to decide a contest between princes, states, or large bodies of people, by resorting to excessive acts of violence, and compelling claims to be conceded by force. 1. Early History of Warfare.—This we treat, however, only in its relation to the Hebrews. 2. Patriarchal.—It is probable that the first wars originated in nomad life, and were occasioned by the disputes which arose between wandering tribes for the possession of land, pasture, or flocks and herds. Tribes which lived by hunting were naturally more warlike than those which led a pastoral life; and the latter, again, were more devoted to war than agricultural races. There was almost a natural source of hostility between these races: the hunters were enraged against the shepherds because they appropriated animals by domestication, and the shepherds
equally hated the agriculturists because they appropriated land by tillage, and thus limited the range of pasturage. Hunting also indisposed those who lived by the chase to pursue more toilsome and less exciting occupations; chosen herds, too, thus supported themselves without to throw all the burden of manual labor on their wives, their children, and afterwards on persons whom they reduced to slavery. There is a universal tradition in Western Asia, that Nimrod, mentioned in Scripture as "a mighty hunter before the Lord," was the first who established his power on the ground of obtaining slaves, and that he was also the first who introduced the practice of compelling conquered nations to rescue themselves by the payment of tribute as a ransom. So early as the days of Abraham, we find that wars were undertaken to express purpose and secure slaves and tribute. Chedorlaomer forced several neighboring princes, including the king of Sodom, to pay him tribute for twelve years; and when they ceased to submit to this exaction, he invaded their territories for the purpose of reducing the inhabitants to slavery. He succeeded, and carried away a host of captives, among whom were Lot and his family; but the prisoners were rescued by Abraham.

2. Among the Early Nations, Neighbors to the Israelites.—From the existing monuments of Egypt and Assyria, we learn that war was, among the ancient nations, confined to the Doric race, and not on the Turko-Mongolian. Egypt early possessed a considerable standing army, which was probably kept up by conscription. "Wherever," says Rossellini, "the armies are represented on the great monuments of Egypt, they are composed of troops of infantry, armed with the bow or lance, and of ranks of war-chariots, drawn by two horses. The few figures upon horses almost all belong to foreigners." Chariots also appear in Homer, as the principal strength of the Egyptian army (Iliad, iv, 883). Champaign also says of the war-chariots: "This was the cavalry of the age; cavalry, properly speaking, did not exist then in Egypt." Hence, when Pharaoh proposed the fugitive Hebrew, he "took six hundred chosen chariots," evidently the royal guard; and also all the chariots of Egypt, i.e., the remainder of his disposable mounted forces; as the infantry could not well take part in the pursuit. "And the Egyptians followed them and overtook them, where they were hemmed in by the sea, all the chariot-horses of Pharaoh and his riders and his host" (Exod. xiv, 6, 7, 9, 23, 25, 26, 28). The Assyrian monuments exhumed by Botta and Layard exhibit the military force of the Assyrians as composed of infantry, armed with the bow and the lance; also of war-chariots and regular cavalry (Iliad, ii, 834). Botta gives the list of the chariots, which are depicted on the walls of Khorsabad are low, with two small wheels, with one or two persons standing in each, besides the driver; the horses are full of mettle, some of them splendidly caparisoned (Nah. iii, 3). See CHARIOT.

11. Military Tactics among the Hebrews.—(In this section we follow Kitto's Cyclopaedia.) The Hebrew nation, so long as it continued in Egyptian bondage, might be regarded as unacquainted with military affairs, since a jealous government would scarcely permit so numerous and dense a population as the pastoral families of Israel which retained their seat in Canaan, certainly were to be in possession of the means of resistance to authority; but, placed as this portion of the people was, with the wanderers of the wilderness to the south and the mountain robbers of Edom to the east, some kind of defence must have been provided to protect their bondage to make their natal nation, as Egypt, itself from foreign inroads. Probably the laboring population, scattered as bondmen through the Delta, were alone destitute of weapons; while the shepherds had the same kind of defensive arms which are still in use and allowed to all classes in Eastern countries, whatever be the social position. This social position appears to be countenanced by the fact that, when suddenly permitted to depart, the whole organization required for the movement of such a multitude was clearly in force; yet not a word is said about physical means to resist the pursuing Egyptians, although that a subordinate period, they were not wanting to invade Palestine, but that special causes prevented them from being immediately resorted to. The Israelites were, therefore, partly armed; they, doubtless, had their bows and arrows, clubs, and darts, wicker or ox-hide shields, and helmets (saepe) of skins or of woven rushes.

From their familiar knowledge of the Egyptian institution, the Israelites, doubtless, copied their military organization, as soon as they were free from bondage, and became inured to a warlike life during their forty years' wandering in the desert, but with the unmistakable difference, that while Egypt reckoned her hundreds thousands of regulars, either drawn from the provinces or nomes by a kind of conscription, such as is to be seen on the monuments, or from a military caste of hereditary soldiers, the Hebrew people, having preserved the patriarchal institution of nomads, were embodied by families and tribes, as is plainly proved by the order of march which was preserved during their pilgrimage to the Land of Promise. That order likewise reveals a military circumstance which seems to attest that the distribution of the greatest and most warlike masses was in such a way that the order of march did not favor towards their immediate enemies—but always to the front and right, as if even then the most serious opposition might be expected from the east and north-east—possibly from a remembrance of past invasions of the giant races and of the first conquerors, furnished with cavalry and chariots, having come from those directions.

At the time of the departure of Israel, horses were not yet abundant in Egypt, for the pursuing army had only six hundred chariots; and the shepherds people were even prohibited from breeding or possessing them. The Hebrews were enjoined to trust, under divine protection, to the enemies of the heathen, their own country being chiefly within the basin of high mountains, and the march thither over a district of Arabia where, to this day, horses are not in use. We may infer that the inspired lawgiver rejected horses because they were already known to be less fit for defence at war than for distant expeditions of conquest, in which it was not intended that the chosen people should engage.

Where such exact order and instruction existed, it may not be doubted that in military affairs, upon which, in the first years of emancipation, so much of future power and strength depended, the proper means of defense were appropriate were taken, and that, with the Egyptian model universally known, similar institutions or others equally efficient were adopted by the Israelites. Great tribal ensigns they had, and thence we may infer the existence of others for subordinate divisions. Like the Egyptians, they could model in columns and form well-ordered ranks in deep fronts of battle; and they acted upon the best suggestions of human ingenuity united with physical daring, except when expressly ordered to trust to divine interposition. The force of circumstances caused in time modifications of importance to be made, where doctrine had interfered with what was felt to hinge on political necessities; but even then they were long and urgently wanted before they took place, although the people in religion were constantly disregarding the most important points, and forsaking that God who, they all knew and believed, had taken them out of bondage; to make them natal nation, as Egypt, itself from foreign inroads. Although, from the time the tribes of Reuben and Manasseh received their allotment east of the Jordan, the possession of horses became in some measure necessary to defend their frontiers, still the people persisted for ages in abstaining from them, and even in the time of David it would not occur to them to copy the practice, but when the policy of Solomon had made extensive
conquests, the injunction was set aside, because horses became all-important. From the Captivity till after the destruction of Jerusalem, the remnant of the Eastern peoples, like our enemies, could not advance except in war, and even in war the horse was less important. It was imbibed into the like of the Persian cavalry, won great battles, and even captured Parthian kings. When both the kingdoms of Judah and Israel were again confined to the mountains, they reduced their cavalry to a small body; because, it may be, the narrative, the Want was, by the Parthian. It was as it still is, unfavorable to breeding horses. Another instance of unwillingness to violate ancient institutions is found in the Hebrews abstaining from active war on the Sabbath until the time of the Maccabees. There are, however, indications in their military transactions, from the time Assyrian and Persian conquerors pressed upon the Israelitic states, and still more after the Captivity, how the influence of Asiatic military ideas, according to which the masses do not act with ordered unity, but trust to the more adventurous in the van to decide the fate of battle. Later still, under the Maccabees, the systematization of Macedonian importation can be observed, even though in Asia the Greek method of training, founded on mathematical principles, had never been fully complied with, or had been modified by the existence of new circumstances and the new reconstruction. For example, the use of great bodies of light cavalry, showering millions of arrows upon their enemies, and lighting elephants introduced by the Ptolemies. But all these practices became again modified in Western Asia when Roman dominion had superseded the Greek kingdoms. Even the Jews, as is evident from Josephus, modelled their military force on the Imperial plan; their infantry became armed and was manoeuvred in accordance with that system which everywhere gave victory by means of the firmness and mobility which it imparted. The masses were composed of conscripts, of class equivalents, of a system of centurias and decurias, or subdivisions into hundreds, fifties, and tens—similar to modern battalions, companies, and squadts; and the commanders were of like grades and numbers. Thus the people of Israel and the nations around them cannot be accurately considered, in a military view, without taking into account the successive changes here noticed; for they had the same influence which military innovations had in Europe between the era of Charlemagne and the emperor Charles V, including the use of cannon—that invention for a long time making no greater alteration in the constitution of armies than the perfection of war machines produced upon the military institutions of antiquity.

The army of Israel was chiefly composed of infantry, as before remarked, formed into a trained body of spearmen, and, in greater numbers, of slingers and archers, with horses and chariots in small proportion, excepting during the periods when the kingdom extended over the desert to the Red Sea. The irregulars were drawn from the families and tribes, particularly Ephraim and Benjamin; but the heavy-armed derived their chief strength from Judah, and were, it appears, collected by a kind of conscription—by tribes, like the earlier Roman armies—not through the instigation of superior officers, but by genealogists of each tribe under the superintendence of the princes. Of those returned on the rolls, a proportion greater or less was selected, according to the exigency of the time; and the whole male population might be called out on extraordinary occasions. When kings had rendered the system of government by consent incommode, there was an officer denominated שֹׁטֶר, a sort of muster-master, who had returns of the effective force or number of soldiers ready for service, but who was subordinate to the פֶּרֶשׂ, pē'ér, or scribe, a kind of secretary of state. These officers, or the skotērins, struck out or excused from service: (1) those who had built a house without having yet inhabited it; (2) those who had planted an olive or vineyard and had not tasted the fruit, which gave leave of absence for five years; (3) those who were betrothed, or had been married four months, or had fathered a child, which may mean the constitutionally delicate, rather than the cowardly, as that quality is seldom owned without personal inconvenience, and where it is no longer a shame the rule would destroy every levy.

The levies were drilled to march in ranks (1 Chron. xxi. 28), in columns by fives (2 Chron. xxiv. 19; Ezek. xxiii. 18); hence it may be inferred that they borrowed from the Egyptian system a decimal formation—two fifties in each division making a solid square, equal in rank and file: for twice ten in rank and five in file being told off by right-hand and left-hand files, a command to the left-hand files to face about and march six or eight paces to the rear, then to front and take one step to the right, would make the hundred a solid square, with only the additional distance between the right-hand or unmoved files necessary to use the shield and spear without hindrance; while the depth being again reduced to five files, they could face to the right or left and march firmly in column, passing every kind of ground without breaking or lengthening their order. The pentastichous system, or arrangement of five men in depth, was effected by the simple evolution just mentioned, to its own condensation to double number, and at the same time afforded the necessary space between the files of spearmen, or light infantry, or archers, for handling their weapons without obstacle—always a primary object in every ancient system of training. Between the fifth and sixth rank there was thus space made for the ensign-bearer, who, as he then stood precisely between the companies of fifty each, had probably some additional work to handle his ensign, being stationed between the four middlemost men in the square—having five men in file and five in rank before, behind, and on each side. There he was the regulator of their order, coming to the front in advancing, and to the rear in retreat; and this may explain why στρυγός, a file, and the Hebrew דֶּפֶל and דָּאָב, an ensign, are in many cases regarded as synonymous. Although neither the Egyptian depth of formation, if we may judge from their pictured monuments, nor the Greek phalanx, nor the Roman legion, was constructed upon decimal principles, yet the former was no doubt so in its origin, since it was the direct forerunner of the Israelites; and the Egyptian system, which afterwards succeeded, shows that it was not the original, since even in the phalanx, where the files formed, broke, and doubled by fours, eight, sixteens, and thirty-twos, there remained names of sections which indicated the first-mentioned division. Such a system would surely denote the formation of fifty, while in reality it consisted of sixty-four; and the decay and decurio, though derived from a decimal order, signified an entire file or a compact line in the phalanx, without reference to number.

With centuries thus arranged in masses, both movable and solid, a front of battle could be formed in simple decimal progression to a thousand, ten thousand, and to an army at all times formidable by its depth, and by the facility it afforded for the light troops, chariots of war, and cavalry to rally behind and to issue from their lines; for the heads of the horsemen, and the time of the kings were appointed by the crown, and had a seat in the councils of war; but the commander of the host, חַשּׁיָּה כַּפּוֹת, sār al ha-tebb, such as Josiah, Abner, Beniah, etc., was either the judge, or, under the
judge or king, the supreme head of the army, and one of the highest officers in the State. He as well as the king had an armor-bearer, whose duty was not only to bear the shield when fighting, but above all, to be at the chief's side in the hour of battle (Judg. ix. 54; 1 Sam. xiv. 6; xxxi. 4, 5). Besides the royal guards there was, as early, at least, as the time of David, a select troop of heroes, who appear to have had an institution very similar in principle to our modern orders of horse guards, and may have had the distinctive marks already pointed out as used by the Romans; for it seems they strewed their hair with gold dust. See Armor.

In military operations, such as marches in quest of, or in the presence of, an enemy, and in order of battle, the forces were formed into three divisions, each commanded by a chief, captain or commander of a corps, or third part (שֵׁלִישׁ, Shelish), as was also the case with other armies of the East; these constituted the centre and right and left wing, and during a march formed the van, centre, and rear. The great camp in the wilderness was composed of four of these triple bodies disposed in a quadrangle, each front having a great central standard for its leading tribe, and another tribal one in each wing.

The war-cry of the Hebrews was not intimated by the ensign-bearers, as in the West, but by a Levite; for priest had likewise charge of the trumpets and the sounding of signals; and one of them, called the anointed for war, who is said to have had the charge of animating the army to action by an oration, may have been appointed to utter the cry of battle (Deut. xv. 2). It was a mere shout (1 Sam. xvii. 20), or, as in later ages, Hallelujah!—so called the motif or central banners of the four great sides of the square of Judah, Reuben, Ephraim, and Dan were more likely the battle-songs which each of the fronts of the mighty army had sung at their coming out of Egypt, which are to do battle (Num. x. 34, 35, 36; Deut. v. 4). These verses may have been sung even before the two books wherein they are now found were written, and indeed the sense of the text indicates a past tense. It was to these, we think, Jehoshaphat addressed himself when about to engage the Moabites: he ordered "the singers before the Lord" to chant the response (2 Chron. x. 21), "Praise the Lord, for his mercy endureth forever." With regard to the pass-word, the sign of mutual recognition occurs in Judg. vii. 18, when, after the men had blown their trumpets and shown light, they cried, "The sword of the Lord and of Gideon."—a repetition of the very words overheard by that chief while watching the hostile army.

Before an engagement the Hebrew soldiers were spared fatigue as much as possible, and food was distributed to them; their arms were enjoined to be in the best order, and they formed a line, as before described, of solid squares of hundreds, each square being ten deep, and as many in breadth, with sufficient intervals between the files to allow of facility in the movements, the management of the arms, and the passage to the front or rear of slingers and archers. These last occupied posts according to circumstances, on the flanks or in advance, but the business of battle was to bind the squares of spear-men; the slingers were always stationed in the rear, until they were ordered forward to cover the front, impede a hostile approach, or commence an engagement, somewhat in the manner of modern skirmishers. Meantime the king, or his representative, appeared clad in the sacred ornaments (תַּנָּרָן, tanaran, hadad kidosh, in our version rendered "the beauty of holiness," Psa. cx. 3; 2 Chron. xx. 21), and proceeded to make the final dispositions for battle, in the middle of his chosen brave, and attended by priests, who, by the repetition of the very words overheard while the trumpets waited to sound the signal. It was now, with the enemy at hand, we may suppose, that the slingers would be ordered to pass forward between the intervals of the line, and, opening their order, would let fly their stone or leaden missiles against them, by fire. The dual approach of the two lines of fronts, they would be hemmed in and recalled to the rear, or ordered to take an appropriate position. Then was the time when the trumpet-bearing priests received command to sound the charge, and when the shout of battle burst forth from the ranks. The signal being given, the heavy infantry would press forward under cover of their shields, with the רֶמֶשׁ, remesh, protruded directly upon the front of the enemy; the rear ranks might then, when so armed, cast their darts, and when behind them all, shoot high, so as to pitch their arrows over the lines before them into the dense masses of the enemy beyond. If the opposing forces broke through the line, we may imagine a body of charioteers in reserve rushing from their post and charging among in the disjointed ranks of the enemy before they could reconstruct their order; or, wheeling round a flank, fall upon the rear; or being encountered by a similar manoeuvre, and perhaps repulsed, or rescued by Hebrew cavalry. The king, meanwhile, surrounded by his princes, posted close to the rear of his line of battle, and, in the middle of showered missiles, would watch the enemy and strive to remedy every disorder. Thus it was that "the heavy infantry were weighed down with the burden of the battle" (2 Chron. xvii. 38; xxxv. 29), and that such an enormous waste of human life took place; for two hostile lines of masses, at least ten in depth, advancing under the confidence of breastplate and shield, when once engaged hand to hand, had difficulties of no ordinary nature to treat; because the hindermost ranks, not being exposed personally to the first slaughter, would not, and the foremost could not, fall back; neither could the commanders disengage the line without a certainty of being routed. The fate of the day was therefore no longer within the control of the chief, and nothing but obtuse valor was left to determine the battle, as with the stubborn character of the Jews, battles fought among themselves were particularly sanguinary; such, for example, as that in which Jeroboam, king of Israel, was defeated by Abijah of Judah (xiii. 3—17), wherein, if there be no error of copyists, there was a greater slaughter than in ten such battles as that of Lepea, although on that occasion three hundred and fifty thousand combatants were engaged for three successive days, provided with all the implements of modern destruction in full activity. Under such circumstances defeat led to irretrievable confusion, and, where either party possessed superiority in cavalry, the result would be a complete victory; but where the infantry alone had principally to pursue a broken enemy, that force, loaded with shields and preserving order, could overtake very few who chose to abandon their defensive armor, unless they were hemmed in by the locality. Sometimes a part of the army was posted in ambush, but this manoeuvre was but commonly practiced against the garrisons of cities (Josh. viii. 12; Judg. xx. 33). In the case of Abraham (Gen. xiv. 15), when he led a small body of his own people, suddenly collected, and, falling upon the guard of the captives, released them, and recovered the booty, he was a surreptitiously not an ambush; nor is it necessary to suppose that he fell in with the main army of the enemy. At a later period there is no doubt the Hebrews formed their armies, in imitation of the Romans, into more than one line of masses, and modelled their military institutions as near as possible upon those of the Romans.

Such were the instruments and the institutions of war which the Hebrew people, as well as the nations which surrounded them, appear to have adopted; but in the conquest of the Promised Land, as regards their enemies, the laws of war prescribed to them, for purposes of war, were more stringent, and the respect to the persons of the enemy was more than in other cases. All the nations of antiquity were cruel to the vanquished, perhaps the Romans most
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line one or more "mounts" or "banks" (TA\u00f6\u00f6). Saal-

schütz [Archäol. ii, 504] understands this term of the

scaling-ladder, comparing the cognate sustlām [Gen.

xxvi, 12], and giving the verb shokhād, which accom-

panies sustlād, the sense of a "turried" advancing of

the ladder." In the invention of the city (2 Sam. vii, 15;

2 Kings xix, 32; Isa. xxxvii, 33), which was gradually

increased in height until it was about half as high as

the city wall. On this mound or bank towers (TA\u00f6\u00f6).

Some doubt exists as to the meaning of this term. The

sent of "turrets" assigned to it by Gesenius [Thesaur.

p. 530] has been objected to on the ground that the word

always refers to the inner wall in connection with the

expression "round about" the city. Hence the sense of

"circumvallation" has been assigned to it by Michaelis,

Kell [Archäol. ii, 303], and others. It is difficult,

however, in this case, to see any distinction between

the terms doyēt and mātesār. The expression

"round about" may refer to the custom of building up

banks at different points: the use of the singular in a

collective sense forms a greater difficulty] were erected

(2 Kings xxv, 1; Jer. iii, 4; Ezek. iv, 2; xvii, 17; xxi,

22, xxvi, 8), whence the alingers and archers might

attack with effect. Battering-rams (TA\u00f6\u00f6, Ezek. iv, 2;

xxi, 22) were brought up to the walls by means of the

bank, and scaling-ladders might also be placed on it.

Underground galleries, though probably existent as early

as Layan (Nurseh, ii, 371), is not noticed in the Bib-

le: the reference to it in the Sept. and Vulg., in Jer. ii,

58, is not warranted by the original text. Sometimes,

however, the walls were attacked near the foundation,

either by individual warriors who protected themselves

from arrows by means of shields (Ezek. xxvi, 5), or by

the further use of such a machine as the helotrope, re-

ferred to in 1 Macc. xxi, 43. This is described by Ammi-

nus Marcellinus (xxiii, 4, 10) as a combination of the

testudo and the battering-ram, by means of which the

besiegers broke through the lower part of the wall, and

thus "lopped into the city;" not from above, as the words

prima facie imply, but from below. Burning the gates

was another mode of obtaining ingress (Judg. ix, 52).

The water-supply would naturally be cut off, if it

were possible (Judith vii, 7). The besieged, meanwhile,

strengthened and repaired their fortifications (Isa. xxii,

10), and repelled the enemy from the wall by means

(2 Sam. ii, 24), by throwing over beams and heavy

stones (Judg. ix, 63; 2 Sam. ii, 21; Josephus, War, v,

3, 8, 6, 8), by pouring boiled oil (ibid. iii, 7, 28), or,

lastly, by erecting fixed engines for the propul-

sion of stones and arrows (2 Chron. xxv, 15). See Ex-

cine. Ex. 2. The engines made for this purpose were

by employing the besiegers' works (1 Macc. vii, 31; War,

vii, 11, 4), and driving them away from the neighborhood.

The foregoing operations receive a large amount of illu-

stration from the representations of such scenes on the

Asyrian slabs. We there see the "banks" in the form of an

inclined plane, with the battering-ram hauled up on it

assaulting the walls; movable towers of considerable

elevation brought up, whence the warriors discharge their

arrows into the city; the walls undermined, or attempts

made to destroy them by picking to pieces the stones;

the defenders engaged in archery, and averting the force

of the battering-ram by chains and ropes; the scaling-ladders

at length brought up, and the conflict become hand-to-hand

(Layan, Ninete, ii, 866-874). See Battiein-ram; Leyer.

The treatment of the conquered was extremely severe

in ancient times. The leaders of the host were put to

death (Josh. x, 26; Judg. vii, 25), with the occasional

indignity of decapitation after death (1 Sam. xvii, 51;

2 Macc. xx, 30; Josephus, War, i, 17, 2). The bodies

of the soldiers killed in action were plundered (1 Sam.

xxxvii, 7); the dead being afterwards butchered and

killed in some savage manner (Judg. ix, 45; 2 Sam. xii,

31; 2 Chron. xxxv, 12), mutilated (Judg. i, 6; 1 Sam.

xi,
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2), or carried into captivity (Num. xxxi, 26; Deut. xx, 14). Women and children were occasionally put to death with the greatest barbarity (2 Kings viii, 12; xv, 16; Isa. xiii, 16, 18; Hos. x, 14; xiii, 16; Amos i, 13; Nah. iii, 8; Zech. vii, 10). In addition to these measures, the towns were destroyed (Judg. ix, 45; 2 Kings iii, 25; 1 Macc. v, 28, 51; x, 84), the idols and shrines were carried off (Isa. xi, 1, 2), or destroyed (1 Macc. v, 68; x, 84); the fruit-trees were cut down, and the fields spoiled by overspreading them with stones (2 Kings iii, 12, 25); and the hoes were lamed (2 Sam. viii, 4; Josh. xi, 6, 9). If the war was carried on simply for the purpose of plunder or supremacy, these extreme measures would hardly be carried into execution; the conqueror would restrict himself to rifling the treasuries (1 Kings xiv, 20; 2 Kings xiv, 14; xxiv, 19), or levying contributions from the nation (Deut. xvi, 11). The Mosaic law, however, mitigated to a certain extent the severity of the ancient usages towards the vanquished. With the exception of the Canaanites, who were delivered over to the ban of extermination by the express command of God, it was forbidden to the Israelites to take wives and daughters out of their captive territories; the women and children were to be kept alive (Deut. xx, 13, 14). In a similar spirit of humanity the Jews were prohibited from felling fruit-trees for the purpose of making siege-works (ver. 19). The law further restricted the power of the conqueror over females, and secured to them humane treatment (xxi, 10-14). The majority of the savage acts recorded as having been practiced by the Jews were either in retaliation for some gross provocation, as instanced in the cases of Adoni-bezek (Judg. i, 6, 7), and of David's treatment of the Ammonites (2 Sam. x, 2-4; xii, 31; 1 Chron. xx, 9); or else they were done by lawless usurpers, as in Menahem's treatment of the women of Tiphsah (2 Kings xv, 16; comp. Judg. ix, 45). The Jewish kings generally appear to have obtained credit for clemency (1 Kings xx, 31; comp. 2 Kings vi, 20-23; Is. i, 29).

The conquerors celebrated their success by the erection of monumental stones (1 Sam. vii, 12; 2 Sam. viii, 13, where, instead of "gat him a name," we should read "set up a memorial"), by hanging up trophies in their public buildings (1 Sam. xxxi, 9; xxxii, 10; 2 Kings xi, 10), and by triumphal songs and dances, in which the whole nation joined (1 Chron. xxv, 27-31; 2 Sam. xviii, 8-12; 2 Sam. xxii; Judith xvi, 2-17; 1 Macc. iv, 24). The death of a hero was commemorated by a dirge (2 Sam. i, 17-27; 2 Chron. xxxvi, 25), or by a national mourning (2 Macc. iii, 31). The fallen warriors were duly buried (1 Kings xi, 15), their arms being deposited in the grave beside them (Ezek. xxv, 27), while the enemies' corpses were exposed to the beasts of prey (1 Sam. xvii, 44; Jer. xxx, 33). The Israelites were directed to undergo the purification imposed on those who had touched a corpse, before they entered the presence of the camp or the sanctuary (Num. xxxii, 18).

IV. Moral Principles Involved.—We may distinguish two kinds of war among the Hebrews. Some were of obligation, being expressly commanded by the Lord; others were free and voluntary. The first were such as those against the Ammonites, against the Philistia, the interlopers, and wicked Canaanites, nations devoted to extermination. The others were to avenge injuries, insults, or offences against the nation. Such was that against the city of Gibeath, and against the tribe of Benjamin; and such was that of David against the Ammonites, whose king had insulted his ambassadors as they were to maintain and defend their allies, as that of Joshua against the kings of the Canaanites, to protect Gideon. In fact, the laws of Moses suppose that Israel might make war, and oppose enemies. As to details, the laws of war among the Hebrews, as we have seen, prescribed severities in the treatment of the conquered such as we should not now approve. Probably in practice limitations were put upon the abstract rights of conquerors among the Jews just as among Christian nations. This is not invalidated by severities such as those of Gideon towards the kings who had enslaved Israel (Judith vii, 25; viii, 20-21); or of David cutting off and carrying away the head of the Philistine champion (1 Sam. xvii, 54; nor by such exceptional dealings as those with the Midianites, who had made themselves almost as obnoxious to punishment as the devoted Canaanites (Num. xxxi)). The same may be said of the fearful threatening in Psa. cxxxvii, 8, 9; but, as a matter of practice, contrast the cruelty of putting out eyes by the Philistines, the Ammonites, and the Chaldeans (Judg. xvi, 21; 1 Sam. xi, 2; 2 Kings xvii, 7). The treatment of the men of Succoth and Penuel by Gideon, of the Ephraimites by the men of Shechem, and of the men of Jabesh-gilead by the assembled Israelites (Judg. viii, 4-7; xii, 1-6; xxi, 8-12), are unmistakably punishments of extraordinary severity on account of aggravated acts of treason against Jehovah. The treatment of ten thousand Edomites by Amaziah is a parallel on the part of one whose princi- pal motive to homicide might be hatred (2 Kings xxv, 12). On the other hand, it should be borne in mind that these were not usages of Judaism as such, nor peculiar to the Hebrews; but manifestations of the common spirit of the age and region, which the Mosaic law did all it could, as we have seen, to soften and lessen. Nor should we be too stringent in the rules of modern humanity which is the offset of Christianity. See MOSAIISM.

It has been questioned whether wars are, under any circumstances, justifiable from Jewish example. While it is certain that the practice of offensive wars cannot be defended by reference to sacred history, it is equally clear, if wars must be, that they can only be consistent with the light of that dispensation which breathes forgiveness and forbearance on the clear and obvious ground of necessity and self-defence. When the principles of the Bible shall have illuminated the minds of all nations, when the lessons from the pages of history shall be read, and all men will give glory to God in the highest, and on earth peace and good-will will universally prevail (Psa. xlv, 9; lxvi, 3; Isa. ii, 4; Ezek. xxxix, 9; Luke ii, 14). See PEACE.

WAR, CHIEF VIEWS OF. I. History of Opinion.

The question whether war is allowable to Christians divides itself into two, which are intimately related to each other: (a) Is it right for a Christian government to carry on war? and (b) is a Christian subject obliged to serve as a soldier? Christianity always breathes the spirit of peace among individuals and nations, and likewise the spirit of freedom and personal respect, yet never by command does it do away with either slavery or war, nor does it forbid civil government using the sword. The objections of early Christians to serve in war were based principally upon the text "Whoever sheddest blood,..." etc. But there was also the additional reason that the early Christians did not feel obligated to serve a government that constantly persecuted them, and they also dreaded the idolatry connected with the service of war. Tertullian forbids serving as a common soldier, although such were not so imperatively required to engage in idolatry as those in charge of temples. It is not sufficient for Tertullian to know that the Roman ensigns bore images and pictures of idols (see Tertull. De Idololatria, c. xix; De Corona Militis, c. xi; Apol. c. xii; Ad Scapulam, c. iv). Notwithstanding these objections, a great many Christians served as soldiers. The conversion of Constantine and the exchange of the idol standards for the banner of the Cross laid every
WAR

Christian under obligations to serve as a soldier; the interests of the Church and State having now become common.

The legislature speaks of himself as holding no conscientious scruples concerning Christians serving as soldiers (Ep. 138, ad Marcellum, xii). The opinions of the early Christians do not entirely disapprove military service except in reference to the clergy. The opinion of Origen is now limited to the clergy (Cont. Calumni, vii, 37, 74). In the Roman Church the clergy assume the same attitude that the earlier Christians held, namely, that the services of the sanctuary forbid the shedding of blood; yet they hold that the more closely Church and State are united, the more justifiable is war. Referring, also, to the Obi Test. and to the Church fathers, they make the following distinctions: (1) prohibition of war in itself is in sin; (2) the clergy are not personally to handle the sword, although they may incite others to do so. This was the doctrine of the Middle Ages, and has continued, to a great extent, the doctrine of the Roman Church to-day (Richter, iv, § 94, note 12).

Yet the oft-repeated threats and rebukes in early Christian documents (Apost. Con. Ixxxii, c. 4, 25, qu. 8; Conc. Toledo, iv, c. 45, ann. 633; Conc. Melitense, c. 37, ann. 840; c. x, c. 25, x, 5, 39) indicate that the warlike inclinations of many of the clergy transgressed one of the above rules. Athanasius already lamented that bishops engaged in war. There were three causes that produced this spirit: (a) zealotism, which was anxious to exterminate heretics; (b) self-defence in case of necessity; (c) the feudal system (see Ziegler, Βυζαντινή Εκκλησία [Wittenberg, 1672]). In the time of Chrysostom the monks travelled large companies from place to place to wield imperial authority to exterminate heathenism; and that which had a rough unsystematic commencement became very systematically systematized in after-ages. During the crusades bishops became renowned as military men (Raumer, Hohenstaufen, ch. 1); and these holy wars were carried on by the Church to such an extent that it became part, so to speak, of the Church itself, in the form of the different orders of knights. This warlike spirit became so common among the clergy that whenever anything was to be gained, they were ever ready for war. The question as to whether individuals are obligated to serve as soldiers depends largely upon the government of the country in which they live. So far as the Evangelical Church is concerned in the question whether war is allowable to Christians, we have sufficient proof that the Reformers believed it to be right for Christians to bear arms. The谆谆imus of Confession refers to this subject in art. 16 (" Docet quod Christianis licet jure bellare."). Only a few small sects are opposed to Christians engaging in war. The evangelical doctrine has generally been on the affirmative side of the question (see Reinhard, Moral, § 244, 302; Ammon, Handb. d. christl. Sittenlehre, § 181, Harless, Christl. Ethik, p. 250). Schleiermacher (Die christl. Sittt., p. 273) contends that every individual is bound to obedience when a call to war is made; so also Hegel, "The agitation of war purifies a nation" (Rechtphilos., § 924). The Evangelical Church has no bias against clergy serving in war.—Hertzog, Real-Encyklop., viii, 81 sq.

II. DOGматIC VIEW.—These modern opinions in defence of warfare, however, have evidently grown out of a desire to conciliate the civil power, and are clearly opposed to the ancient Christian doctrine and to the whole Church council, as also in the New Test. (Matt. v, 39; Rom. xii, 17-21, etc.). The appeal to a few passages is futile against this (e.g. Luke xxi, 26; comp. Matt. xxvi, 52; Rom. xii, 4 refers only to magisterial or municipal justice). The lame effort to avoid the force especially of Christ's command made in St. Paul's specific precept, as also, as in the New Test. (Matt. v, 39; Rom. xii, 17-21, etc.). The appeal to a few passages is futile against this (e.g. Luke xxii, 26; comp. Matt. xxi, 52; Rom. xii, 4 refers only to magisterial or municipal justice). The lame effort to avoid the force especially of Christ's command made in St. Paul's specific precept, as also, as in the New Test.

III. SCHEMES FOR THE ABOLITION OF WAR.—The invention of gunpowder and recent improvements in artillery, while they have greatly shortened the periods of warfare, have immensely increased its destructiveness. Hence victory now usually depends rather upon numbers, equipment, and strategic skill than upon personal bravery. At the present time, artillerist have frequently been resorted to, in settlement of national disputes, instead of the sword. Still the history of the present century and the "armed neutrality" of the nations, especially of Europe at the present time, do not favor the hope that war will be abolished in such cases. On this continent likewise, within the existing generation, we have had fearful evidence of the liability to this dernier ressort. The methods by which philanthropists and statesmen have proposed to supercede the necessity of a recourse to arms in modern times are chiefly two, aside from the usual efforts of diplomatic correspondence and the intervention of arbitrament.

1. Peace Congresses.—These are conventions of representatives from allied or interested nations, to which have been referred, or which have voluntarily assumed, the determination to avoid all disputes between particular states. An account of them may be found at length in a recent work (Amos, Political and Legal Remedies for War [N. Y. 1880]), from which it does not appear that this method has been particularly successful in preventing the occurrence of war. It is to be hoped, however, that such a method may be adopted after a law extend and are more generally recognized, this means of averting collisions between contiguous as well as remote nations may become more efficacious.

2. Peace Societies.—These are purely voluntary associations, which labor in moral and social lines to promote peace. They are, of course, among the most ancient human institutions on earth, especially in civilized lands, and thus aim primarily and gradually to extinguish the spirit of an-
WARDLAW

War (or Woer), in Norse mythology, is the goddess of comeliness and fidelity, and the avenger of conjugal unfaithfulness.

Wara. See Vara.

Waranda, in Norse mythology, is one of the three Destinies, who sit at the well of Urdr and control the fate and destiny of the world.

Warburton, William, D.D., an eminent English preacher, was born at Newark-upon-Trent, Dec. 24, 1698. His father was attorney and town-clerk, and young William was designed for the law. He received the usual grammar-school education at Oakham and his own native village, and in 1715 was placed in the office of an attorney at East Markham, in Nottinghamshire, where he remained, until April, 1719. He then commenced the practice of the law; but his literary tastes prevented his success in that profession, and he abandoned it for the ministry. He was ordained deacon by Dawes, archdeacon of York, in 1723; ordained priest by Gibson, bishop of London, in 1726, and appointed vicar of Groveley, Notts. He became rector of Brantbroughton, Lincolnshire, in 1728; preacher to the society of Lincoln's Inn in 1746; prebendary of Gloucester in 1758; king's chaplain in ordinary in 1754; prebendary of Durham in 1755; dean of Bristol in 1757; bishop of Gloucester in 1760; and died there June 7, 1779. In 1789-40 he published a series of letters, in The Works of the Learned, in defence of the orthodoxy of Pope's Essay on Man, which gained him the life-long friendship of the poet; and on the death of Pope, in 1844, it was found that he had bequeathed to Warburton half of his library, and the profits arising from the publication of all his works, no matter who should publish them. But the most important service rendered him by Pope was the introduction to the house of Ralph Allen, Esq. of Prior Park, near Bath. This led to his marriage, in 1745, with Allen's niece, Miss Gertrude Tucker, whose right, on the death of Allen, in 1764, he became proprietor of Prior Park. Among his other literary writings are, Miscellaneous Tracts in Prose and Verse (1728); — An Inquiry into the Causes of Prodigies and Miracles (1727); — Alliances between Church and State (1730); — Divine Legislation of Moses (1738-41); this is his greatest work; — an edition of Shakespeare (1747); — Julian (1750); — An Essay on the Work of Pope's Works (1752); — and The Doctrine of Grace (1762). Warburton's Works were published by his friend bishop Hurd, in 7 vols. 4to, in 1788, and a subsequent edition with a Memoir in 1794. In 1809 appeared a volume of Letters, and in 1841 another volume, entitled Literary Remains of Bishop Warburton. (See Biogr. of Warburton (1860).)

Warburonian Lectures, a lecture founded by bishop Warburton (q. v.), to provide the truth of revealed religion in general, and the Christian in particular, from the completion of the prophecies in the Old and New Testa, which relate to the Christian Church, especially the apostasy of papal Rome. Courses of lectures on this foundation have been delivered by Halfax, Hurd, Bagot, Athorp, and many others.

WARDLAW

John Smith, D.D., an English Congregational missionary, was born at Glasgow, July 29, 1813. He early dedicated himself to the Lord, and commenced preparation for his great work. Mr. Wardlaw had every advantage for mental and spiritual culture. He graduated with honor at Glasgow University and Theological College, and at once decided to give his life to missionary work. He was ordained as a missionary July 14, 1841, and sailed for India under the auspices of the London Missionary Society, arriving at Madras in September, 1841. He at once took an efficient part in carrying out the objects of the mission—teaching, preaching, nursing, and superintending the printing-press. He translated the Scriptures into the Telugu language, and was able to send thousands of copies of the New Testament into the mission fields. In 1855 Dr. Wardlaw visited Vizagapatam, and in 1859 also visited Calcutta and the missions on the coast. He died Oct. 13, 1872. "Dr. Wardlaw was a laborious and faithful student, exact, thorough, with great analytical power, and the ability to express with clearness his conclusions. He was a man of broad sympathies, unselfish in friendship, with a character transparent and spotless, and with an 'exhaustless patience and charity.'" (See Lond.) Congr. Year-book, 1878, p. 565.

Wardlaw, Ralph, D.D., an eminent Scotch Congregational divine was born in Dalkeith, Dec. 22, 1778. Though bred in the principles of the Secession Church, he resolved to join himself to the Congregational party; and was in 1808 ordained and installed pastor of the chapel in Albion Street, Glasgow, but subsequently removed to a larger church in George Street. In 1811 he was appointed professor of theology in the Seminary of the Congregational Church of Scotland, which position he occupied, in connection with his pastorate, until his death, Dec. 17, 1838. He acquired a high reputation as a theologian. His life was a very laborious and earnest one. Besides discharging faithfully and ably the duties of the pulpit and the professor's chair, he was a voluminous author; often involved in theological controversy, and a prominent actor in the public religious, and philanthropic movements of the day. His intellect was acute, his understanding sound, and his style remarkable for its perspicacity, vigor, and grace. The most important works of Dr. Wardlaw were, Discourses on the Socinian Controversy; — Lectures on the Scriptures (2 vols.); — Essays on Assurance of Faith, and on the Extent of the Atonement and Universal Pardon; — Discourses on the Sabbath; — Christian Ethics; — Discourses on the Natural and Extent of the Atonement of Christ; — The Life of Jesus, and the Last of Jacob; — Congregationalist Publications; — On Ministers in Religious Establishments. His life and correspondence were published by Dr. Alexander in 1856. See Albion, Dict. of Brit. and Amer. Authors, s. v. (W. P. S.)

Wardlaw, Thomas Delacevy, D.D., a Presbyterian minister, was born at Warrenton, County Down, Ireland, Nov. 1, 1826, where he received his preparatory education. He graduated from Edinburgh College in 1844; and soon after went to Quebec, Canada, at the same time to the United States in 1846, when he entered Princeton Theological Seminary, from which he graduated in 1849. Immediately on leaving the seminary, he began to preach in a stated supply at Port Carbon, Pa.; but subsequently, having accepted a call, was ordained and installed pastor. After two years' service, he was released to take charge of the Church at Paris, Ky., where he was installed; after a service of six years he was called to Clarksville, Tenn., where he continued nine years. After this he removed to Shelbyville, where he continued to labor until his death, Aug. 28, 1879. He became principal of a Young Ladies' Seminary in that place, at the same time supplying the neighboring churches of Petersburg and Bethlelum. He was a man of superior scholarship and extensive literary culture. See Necrological Rep. Princeton Semi. Alum. (W. P. S.)
WARE

WARE, Henry, Sr., D.D., a Unitarian clergyman, was born at Sherburne, Mass., April 1, 1764. He graduated at Harvard College in 1785, and studied theology under Rev. Timothy Hilliard for a year and a half following. He became pastor of the First Congregational Church at Hingham in 1787, and labored there until 1805, when he was chosen Hollis professor of divinity at Harvard College. This election was the occasion of a sharp controversy between the Unitarians and the Trinitarian Congregationalists, which resulted in the separation of the two parties as distinct bodies of Christians. He held his chair in the college until 1816, when, on the organization of the Harvard Divinity School, he became professor of systematic theology and the evidences of Christianity, which office he held until 1846, when he was compelled to resign on account of the loss of his sight. He died at Cambridge, June 12, 1845. Dr. Ware published, Letters to Unitarians and Calvinists (Camb. 1809), in reply to Dr. Wood's Letters to Unitarians:—Answer to Dr. Wood's Reply (1822):—Postscript to the Answer to Dr. Wood's Reply (1823):—An Inquiry into the Foundation, Evidences, and Truths of Religion (1842, 2 vols.):—and numerous Sermons. See Sprague, Annals of the Amer. Pulpit, viii, 199.

WARE, Henry, Jr., D.D., a Unitarian clergyman, eldest son of the preceding, was born at Hingham, Mass., April 21, 1794. He was educated at Phillips Academy, Andover, and at Harvard College, from which he graduated in 1812. During the next two years he taught in the academy at Exeter, N. H., spending much of his leisure time in the study of theology. During the latter part of this period he conducted the public services of a Unitarian society in Exeter by performing the devotional part of the service and reading a printed sermon. In 1814 he returned to Cambridge to study theology as a resident graduate of the university, and was appointed editor of the college, which office he held one year. He was called to the pastorate of the Second Church in Boston, and ordained and installed Jan. 1, 1817. In this relation he remained until the autumn of 1830. In 1819 he became editor of the Christian Disciple, and remained in that office until 1822. On account of declining health Mr. Ware desired to resign his charge in 1821; but his church and congregation, not willing to lose his services, chose as colleague pastor Mr. Ralph Waldo Emerson, upon whom should devolve the burden of the active pastoral labor. In October, 1830, Mr. Ware removed to Cambridge to enter upon the duties of professor of pulpit pastoral care, to which he had lately been elected. In 1842, on account of feeble health, he resigned his professorship and removed to Framingham, where he died, Sept. 22, 1843. Among his published works are the following: Discourses on the Office and Character of Jesus Christ (1825);—Sermons on Sountis Sins (1827):—On the Formation of the Christian Character (1831):—The Life of the Saviour (1832):—several single Sermons, Essays, and Poems:—and Memoirs of Oberlin, Noah Worcester, Dr. Joseph Priestley, Nathan Parker, and others. See his Select Writings, by Rev. Chandler Robbins (Bost. 1841, 2 vols.); Memorial of Rev. Henry Ware, Jr., D.D. (Ibid. 1846, 2 vols.); Sprague, Annals of the Amer. Pulpit, viii, 472 sq.

Warham, William, D.D., LL.D., an eminent English preacher was born at Okeley, in Hampshire, about 1450. He was educated at Winchester School and at New College, Oxford, of which he became a fellow in 1475. He remained at Oxford until 1488, having in the meantime passed his orders, and is believed, was collated to some living in the Church. Shortly after this, he is found practising as an advocate in the Court of Arches, and acting as principal or moderator of the Civil Law School of the parish of St. Edward's, Oxford. In 1493 he was sent by Henry VII as a joint envoy to the court of Burgundy to complain of the pretender Perkin Warbeck. He was master of the rolls from 1494 to 1502; joint envoy to Maximilian of Burgundy in 1501-2; became keeper of the great seal Aug. 11, 1502; lord chancellor, Jan. 1, 1508; bishop of London in 1508; archbishop of Canterbury, March 9, 1504; and chancellor of Oxford, but resigned the great seal to Wolsey, Dec. 22, 1515. During his latter years he drew some discredit upon himself by his connection with the affair of the Maid of Kent, to whose pretensions he lent some support. He died at St. Stephen's, near Canterbury, Aug. 23, 1532.

WARNER, Aaron, D.D., a Congregational minister, was born at Northampton, Mass., Oct. 29, 1794. After graduating from Williams College in 1815, he entered Andover Theological Seminary, from which he graduated four years afterwards. He was city missionary in Charleston, S. C., from 1819 to 1822, and part of the time was acting pastor of the Circular Church in that city. In 1822 he was ordained to the ministry, was pastor of the First Church in New Bedford, Mass., April 30, 1833; of the Second Church in Medford, which he served until 1832. From February, 1833, to November, 1843, he was professor of sacred rhetoric in the Gilmanton Theological Seminary. In January of the following year he was elected professor of rhetoric and classical languages in American literature in Amherst College, retaining this position until 1853; after which, and until his death, May 14, 1876, he resided in Amherst without charge. Dr. Warner was a corporate member of the American Board of Commissioners for Foreign Missions from 1838. See Cong. Quarterly, 1877, p. 427.

Wernham, Ferdinand, LL.D., an English clergyman and voluminous writer, was born in 1708. He studied some time at Jesus College, Cambridge, but is not recorded among its graduates; became vicar of Rode, Wiltshire, in 1730; rector of St. Michael Queenhithe, London, in 1746; and, in addition, rector of Barnes, in Surrey, in 1758. He died of gout about 1767. Among his published works are the following: System of Divinity and Morality (Lond. 1750):—Rational Defence of the English Reformation (1752):—An Illustration of the Book of Common Prayer and Administration of the Sacraments (1754):—Ecclesiastical History of England from the Beginning of the Christian Era to the Year 1558 (5 vols.);—Memoirs of the Life of Sir Thomas More (1756):—The History of Ireland (1758):—and History of the Rebellion and Civil War in Ireland from 1641 to 1660 (1767).

Water (בר, בדוע), universally one of the chief necessities of life. No one can read far in the Sacred Scriptures without being reminded of the vast importance of water to the Hebrews in Palestine, and, indeed, in every country to which their history introduces us; but more particularly in the deserts in which they wandered on leaving Egypt, as well as those into which they before or afterwards sent their flocks for pasture.

Supply.—In our temperate climate, surrounded as we are by lakes and streams, and with a rainfall very abundant, we can scarcely conceive the value of water in Palestine and other regions of the East. During summer and autumn, when the small streams are dried up from want of rain, the inhabitants are entirely dependent upon the water derived from wells, or preserved in cisterns and basins, which are continually filled by artesian action. See CISTERN. Hence the water of running streams and fountains, as opposed to that of stagnant cisterns, pools, or marshes, is called living water (Gen. xxvi. 19; Zech. xiv. 8; John iv. 10, 11; vili. 38; Rev. vii. 17). See POOL. Water is commonly drawn out of the wells or cisterns by females, and carried, upon the shoulder or head, in large leather or earthen vessels (Gen. xxiv. 45). See WELL.
WATER

In the hot countries of the East, the assuaging of thirst is one of the most delightful sensations that can be felt (Psa. cxiii, 6; Prov. xxx, 25); and every attention which humanity and hospitality can suggest is paid to furnish travellers with water; and public reservoirs or pools are opened in several parts of Egypt and Arabia (Mat. x, 42). See Fountain. Water was sometimes paid for, and is now occasionally in the East (Numb. xx, 17, 19; Lam. v, 4). See DRAWER OF WATER.

II. Peculiar Usages.—Among the desert peoples the use of water is so familiar as to be taken for granted. Thus, when the Hebrews were in the wilderness, they were supplied with water from the pillar of cloud and fire (Exod. xiv, 27). In the time of David, water was used in the daily life of the people. Water was used for purification purposes, and was also used in the sacrificial service. See Watering-Pot.

Many waters, on account of their noise, number, disorder, and the confusion of the waves, are the symbols of peoples, multitudes, nations, and tongues (Rev. xvii, 15; Jer. xlvi, 2); waters signifying an army or multitude (Isa. xiv, 18).

As in Scripture bread is put for all sorts of food or solid nourishment, so water is used for all sorts of drink. The Moabites and Ammonites are reproached for not meeting the Israelites with bread and water; that is, with proper refreshments (Deut. xxiii, 3). Nabul says, insulting David's messengers, "Shall I then take my bread and my water, and my flesh that I have killed for my sheeers, and give it unto men whom I know not whence they be?" (1 Sam. xxv, 11).

WATER OF BAPTISM. The scholastics adopted the mystical interpretation of the water, but carried their discussions and inquiries concerning the fluids to be used at the performance of the rite of baptism to a ridiculous extent. Various opinions obtained concerning the question whether beer, broth, fish-sauce, mead or honey-water, 1ye or rose-water, might be used instead of pure water. They carried their absurdities so far as to start the question "Quid facendum, si puer uniretur (secorizaret) in fontem?" A distinction was also made between "aquae artificiales, naturalis, et usualis." See Hagenbach, Hist. of Doctrines, ii, 54. See Baptism; Holy Water.

WATER, HOLY. See Baptism; Holy Water.

WATER OF JEALOUSY (Numb. v, 11-31). "waters of bitterness," sometimes with נְפֶשׁ הָשָׁפָה added, as causing a curse; Sept. ἵππον τοῦ λιθοβολοῦ; Philo, ii, 510, πένθος λιθοβολοῦ. This was probably not the "water of separation" for purification, mixed with the ashes of the red heifer, for, as its ceremonial property was to defile the pure and to purify the unclean (Numb. xix, 21) who touched it, it could hardly be used in a rite the object of which was to establish the innocence of the upright or discover the guilt of the sinner without the symbolism jarring. Perhaps water from the lower of the two basins is intended. The washing consisted in the husband's bringing the woman before the priest, and the essential part of it is unquestionably the oath, to which the "water" was subsidiary, symbolical, and ministerial. With her he was to bring the tenth part of an ephah of barley-meal as an offering. Perhaps the whole is to be regarded from a judicial point of view, and this "offering" in the light of a court-case. Yet being an offering to "bring iniquity to remembrance" (V, 15), it is ceremonially rated as a "sin-offering:" hence no oil is to be mixed with the meal before bringing it, nor any frankincense to be placed upon it when burned, which same rule was applied to "sin-offerings" generally (Lev. v, 11). With meat-offerings, on the contrary, the mixture of oil and the imposition of frankincense were prescribed (ii, 1; 2, 7; 14, 15). God himself was suddenly asked to judge, and his presence recognized by throwing a handful of the barley-meal on the blazing altar in the course of the rite. In the first instance, however, the priest "set her before the Lord" with the offering in her hand. The Mishna (Sotah) prescribes that she be clothed
WATER OF JEALOUSY

in black with a rope ginlle around her waist; and from the
direction that the priest "shall uncover her head" (Numb. v. 18) it would seem she came in veiled, prob-
ably also in black. As she stood holding the offering,
so the priest stood holding an earthen vessel of holy
water mixed with the dust from the floor of the sanct-
uary, and, declaring her free from all evil consequences
if sincere, solemnly developed in her the notion of Je-
vah to be "a curse and an oath among her people," if
guilty, further describing the exact consequences
ascribed to the operation of the water in the "members"
which she had "yielded as servants to uncleanness"
(ver. 21, 22, 31; comp. Rom. vi. 19; and Theodoret,
Quart. x. in Numb.). The words רַגֶּשׁ, lēmēsh, rendered in the A. V. by the word "rot," rather indi-
cate, according to Rosen, "a purgative, a purge, which
make lean." Michaelis thought ovarian dropsey was
intended by the symptoms. Josephus says, τού τις σκέ-
lous ἰεποσσόντος αὐτή, καὶ τὴν εὐλαβίν ἱερον κατα-
λαμβάνων (Ant. iii. 11, 6). The priest then "wrote
these curses in a book, and blotted them out with the
bitter water," and, having thrown, probably at this
stage of the proceedings, the handful of meal on the
altar, caused the woman to drink of the water that had
been drugged, she, moreover, answering to the words of
his imprecation, "Amen, Amen." Josephus adds, if the
suspicion was unfounded, she obtained conception; if true,
she died infamously. This accords with the sacred
text, if she be "clean, then shall she be free and shall
continue in the courts of the Lord," and she could not
be "forsaken." (Num. v. 29), which seem to mean that
when restored to her husband's affection she should
be blessed with fruitfulness; or that, if conception
had taken place before her appearance, it would have
its proper issue in child-bearing, which, if she had
been unfaithful, would be intercepted by the operation
of the curse. In Josephus' version conception was said
not to forward his suspicions of his own injury,
unless there were symptoms of apparent concep-
tion and a risk of a child by another being presented
to him as his own. This is somewhat supported by
the rendering in the A. V. of the words אֶלֶף מָעָר
(vers. 13) by "neither she be taken with the manner," the italicized words being added as explana-
tory, without any to correspond in the original, and
perhaps causes us to consider the version rather as
"a custom of women" (Gen. xvii. 11: xxxi. 35.), i.e. the
menstrual flux, suggesting, in the case of a woman not
past the age of child-bearing, that conception had
taken place. If this be the sense of the original, the
suspicions of the husband would be so far based upon
a fact. If this be the case, it is possible that the man
may have been an extension of the sense of those immediately preced-
ing, רַגֶּשׁ, lēmēsh, when the connected tenor would be,
"and there be no witness against her, and she be not
taken," i.e. taken in the fact; comp. John viii. 4, ἀφύ-
γη γνώς καθελθήση εὐνομοῦ ἑκατονθρῶμι. In the case
of pregnancy the woman's natural apprehensions
regarding her own gestation would operate very strongly
in making her shrink from the perilous course. The
psychical effects of such a ceremonial on the nervous
system of one so circumstanced might easily go far to
imperil her life even without the precise symptoms as-
scribed to the water. Meanwhile the rule would oper-
ate beneficially for the woman if innocent, who would be,
during this interval, under the protection of the cer-
emony that the husband had himself appealed, and so
far secure against any violent consequence of his
jealousy, which had thus found a vent recognized by
law. Further, by thus interposing a period of proba-
tion the fierceness of the conjugal jealousy might cool.
On comparing this argument with the further restric-
tions that in the treatise Sotah tending to limit the
application of this rite, there seems grave reason to
doubt whether recourse was ever had to it in fact. See
ADULTERY. The custom of writing on a parchement
words calabhistical or medical relating to a particular case,
and then washing them off, and giving the patient the
water of this ablation to drink, has descended among
Oriental supersitions to the present day, and a sick
Arab would probably think this the most natural way
of "taking" a prescription. See, on the general sub-
ject, Grodeck, De Vet. Hebr. Purgo. Castitatis, in
Ulpian, Theor. The custom of such an ordeal was
probably traditional in Moses' time, and by fencing it
round with the wholesome awe inspired by the solemn-
ity of the prescribed ritual, the lawgiver would de-
prise it to a great extent of its barbarous tendency,
and would probably restrain the husband from some
of the consequences of the law which otherwise might
be driven by a sudden fit of jealousy, so powerful in
the Oriental mind. On the whole, it is to be taken,
like the permission to divorce by a written instrument,
rather as the mitigation of a custom ordinarily harsh,
and as a barrier placed in the way of uncalculating vin-
dictiveness. Viewing the regulations concerning ma-
rimony as a whole, we shall find the same principle
animating them in all their parts—that of providing a
legal channel for the course of natural feelings where
irrepressible, but at the same time of surrounding their
outlet with institutions apt to mitigate their intensity,
and so assisting the gradual formation of a social feel-
ner in the bosom of the nation. The precept was given
"because of the hardness of their hearts," but with the
design and the tendency of soothing them. (See some
remarks in Spencer, De Leg. Hebr.) See JEALOUSY;
ORDIAL.

WATER OF SEPARATION. See Purification.

Waterbury, Jared Bell, D.D., a Presbyterian
minister, was born in the city of New York, Aug. 11,
1799. He was converted at the age of seventeen, and
immediately connected with the First Presbyterian Church,
becoming at once an earnest Christian worker. He en-
tered Yale College and graduated with high honors in
1822, and in the autumn of the same year he entered
upon his theological studies in Princeton Seminary,
where he remained two years. On April 15, 1825, he
was elected under the care of the New-York Presbyteri-
ian Church as a candidate for the ministry, and that body licensed him to preach in 1825 and ordained him sine titulo Nov.
13 of the same year. Shortly after completing his theo-
ological studies, he accepted an agency for the Ameri-
can Bible Society, and made a highly successful and
useful tour in its interests through the Northern States.
In the year 1826 he commenced preaching at Hatfield,
Mass.; and having been dismissed by the Presbytery of
New York, April 18, 1827, to the Association of North-
ampton, Mass., was shortly after installed pastor of the
Hatfield Church. While residing there, he published a
small volume entitled Advice to a Young Christian, by a
Village Pastor, with a very interesting introduction
by Dr. Archibald Alexander. This little book was wide-
ly read and very useful. In 1829 he was called to Por-
tsmouth, N. H., where he was installed shortly after, and
remained for two years in a happy and useful ministry,
which was very beneficial to his health. For a short time he resided in Brooklyn, at
the house of his father-in-law, the late Zachariah Lewis.
In the fall of 1832, he began to supply the Presbyterian Church at Hudson, N. Y., and in the spring accepted a
call from and was installed its pastor. Here he labored
fifteen years, and his earnest and fervent pulpit efforts,
his genial and social manners, glowing zeal and godly
life, secured for him the unbounded affection of the
entire community. During his ministry, a large and
beautiful church was erected, and a great number of
persons, many of them of high social position and intel-
ligence, were added. In 1847 he accepted a call to the Bowdoin Street Church, Boston,
where he was installed pastor, and where he continued
to labor until 1857, when he resigned his charge and re-
moved to Stamford, Conn., where he lived over two
years in retirement, but preaching occasionally as opportunity offered. In 1859 he supplied the pulpit of the Central Presbyterian Church, Brooklyn, N.Y., during the absence of its pastor (Dr. Rockwell) in Europe, and thenceforward to the end of his life he made that city his home. During the late war of the Rebellion, Dr. Watson was chaplain to the 83d New York State National Guard. He next became a branch of the Christian Commission, in which position he rendered valuable and effective service, collecting books and pamphlets to be sent to the Union army, and superintending the sending-out of ministers to supplement the work of the regular chaplains in the Army. He continued in this station until 1882, when he returned to Boston. He had a large tent erected on Fort Greene and in Lefferts Park, where on Sundays the outside multitude were congregated to hear the Gospel. Misfortune clouded his last days. His ample property was swept away at a stroke, and his health was gone; yet in the midst of all he never lost his cheerfulness or trust in God, but rested calmly on the never-failing promises. Dr. Waterbury was a man of warm piety, and always watchful for opportunities of winning souls to Christ. As a pastor, he was faithful, sympathetic, and earnest. In his prime he was a preacher of unexampled eloquence and fervor. He wrote many religious tracts, published quite a number of sermons and tracts, besides six or eight volumes of works on various religious subjects. Among his last utterances was this—"Jesus is with me." He died on Sabbath morning, Dec. 81, 1876. (W. P. S.).

Watson, Daniel, D.D., an eminent English theologian and controversialist, was born at Walsely, in Lincolnshire, Feb. 14, 1833. He was educated at the free-school of Lincoln, and Magdalen College, Cambridge, where he graduated in 1703, and became a fellow of the college in 1704. He continued to reside at Cambridge as a fellow, and held the chair of divinity for about forty years. He was master of his college in 1718, and during the same year was rector of Ellingham, in Norfolk. He was appointed one of the chaplains in ordinary to king George II in 1714; preached the Lady Moyer Lectures at St. Paul's, London, in 1720; became rector of St. Austin's and St. Faith's, London, in 1721; chancellor of the Church of York in 1728; canon of Windsor in 1727; and vicar of Twickenham and archdeacon of Middlesex in 1730. He died in London, Dec. 23, 1740. Dr. Waterbury was greatly distinguished as a Trinitarian controversialist, having been especially active in the controversy of 1711 on the question of the Trinity in the office of the Holy Spirit. In 1723, he wrote an admirable treatise on the subject. He wrote many religious tracts, published quite a number of sermons and tracts, besides six or eight volumes of works on various religious subjects. Among his last utterances was this—"Jesus is with me." He died on Sabbath morning, Dec. 81, 1876. (W. P. S.).

Watson, James V., D.D., a Methodist Episcopal minister, was born in London, England, in 1814. He emigrated to the United States while young; became a local preacher in early manhood in Indiana; and in 1835 he formed a connection with the Disciples of Christ. In 1839 he joined the Methodist Episcopal Church. He returned to Indiana, and joined the Indiana Conference. In 1840 he became a member of the Michigan Conference, and later of the Detroit Conference, in which he filled some of the most prominent appointments; then he labored two years as agent of the American Bible Society; and finally superannuated and established a Christian newspaper, which he edited with success until the organization of the Northwestern Christian Advocate, in 1852, when he became its editor. This position he held till his death, Oct. 17, 1866. Mr. Watson was tall and slender in person, amiable and charming in social life, masterly in all his abilities, and profound as an editor. See Minutes of Annual Conferences, 1857, p. 431.

Watson, Richard (1), D.D., F.R.S., an eminent English prelate, was born at Havershaw, near Keddle, Westmoreland, in August, 1737, where he received his early education from his father. He graduated at Trinity College, Cambridge, in 1759, and was elected to a fellowship in 1760. He then took orders in the Church of England, and became assistant tutor in November of the same year. He became moderator in 1762; professor of chemistry in 1764; one of the head tutors in 1767; and vice chancellor of the university in 1771, and at the same time rector of Somersham, Huntingdonshire. In 1774 he exchanged his rectory for the prebend of Ely, and in 1780 became archdeacon of Ely and rector of Northwold, Norfolk. In 1782 he became rector of Knaptoft, Leicestershire, and bishop of Dianst. In 1786 he received a bequest of property from his friend Mr. Luther, of Ougar, Essex, from which he realized £20,500. This, together with his bishopric, his professorship, his archdeaconry, and his rectory, enabled him to live in opulence, despite his complaints of poverty and neglect. He died at Calgarth Park, Westmoreland, in 1796. He was the author of An Apology for Christianity (1776);—An Apology for the Bible (1776);—Chemical Essays (1781-87, 5 vols.);—Sermons on Public Occasions (1788);—Miscellaneous Tracts on Religious, Political, and Agricultural Subjects (1815); and several other works on kindred subjects. He also edited a Collection of Theological Tracts, selected from Various Authors (1785, 6 vols.). His autobiography was published by his son, Richard Watson, LL.B., in 1817.

Watson, Richard (2), a Wesleyan theologian, was born at Barton-upon-Humber, Lincolnshire, Feb. 22, 1781. Physically feeble, he had a precocious mind, and against poverty and great difficulties he bent his energies to the acquisition of knowledge. He enjoyed no school advantages after he was fourteen, having at that age left the grammar-school in Lincoln. Wild and was converted in 1797, at the age of fourteen; commenced to preach when fifteen; was received into the Wesleyan Methodist ministry in 1796; resigned under false imputation of heresy in 1801; entered the ministry of the Methodist New Connexion in 1803; and was received again into the Wesleyan body, chiefly through the influence of the late Mr. W. J. H. Waterman, John A., D.D., a Methodist Episcopal divine, was born in New Hampshire, June 29, 1790. He was converted in the Ohio Conference in 1814; and travelled successively the Miami, Mahoning, and Zanesville circuits. When the Pittsburgh Conference was formed, he fell within its bounds, and successively filled Pittsburgh, Wheeling, Washington, Steubenville, and other prominent appointments. In 1832 he was transferred to the Ohio Conference, as a superannuate; in 1837 he was made effective, and appointed to Oxford, where he died, Aug. 6, 1867. Mr. Waterman was a model man. See Minutes of Annual Conferences, ii, 570.
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otional training of candidates for the ministry. In 1826 he was elevated to the presidency of the Conference, and in 1827 he resumed the itinerancy in Manchester. In 1830 he declined an invitation to the chair of belles-lettres and moral philosophy in Wesleyan University. The Itinerate had been too much for him this time. The world was strangely opposed to slavery and intamity with Buxton, Lushington, and other leaders in the anti-slavery movement, made some eloquent speeches in favor of negro-emancipation. In 1832 he was again appointed to the secretariat of missions. But these comradies were falling. Clarke had died on Aug. 28; that year the Oct. 9; and Watson’s devoted colleague, James, passed away Nov. 6. His own dissolution was not far off. Disease had been gnawing at his vitals all his life; but with devotion indomitable he still wore. He died, after intense suffering, Jan. 6, 1835.

Watson’s character was one of great beauty. His humility and piety never shone brighter than at the time of his greatest popularity; and sympathy, tenderness, and strength blended in a spirit purified by fire. How many felt the power of his presence! “A figure so tall and thin he came to be, yet there was something manly in his guilt and manner, and when his head was bare, the outburhngs of intelligence bespoke the genius which was concealed there, and a kind of awe was felt which indicated the presence of a superior being” (Stevenson, Hist. of City Road Chapel, p. 324).

He was a man of elegant taste, of a remarkably tenacious memory, great vigor of intellect, and unconquerable application. His mind was versatile; his sympathies universal. He was at home in theology, metaphysics, politics, and domestic economy. As a preacher, great things are spoken of him. “Nihil tetigit quod non omnino,” “He soars,” says Robert Hall, “into regions of thought where no genius but his own can penetrate.” “He led his hearers into realms of thought of which they had previously no conception; and his tall and graceful form, his pallid countenance bearing marks of old thought, and of severe pain, and at the same time bearing with benignity and holy delight, served to deepen the impression of his incomparable discourses. The greatest charm of his preaching was its richness in evangelical truth and devotional feeling; and in those qualities it exceeded the last” (Wesl. Meth. Magazine, 1835, p. 102). With them had not the force of Chalmers,” says an elaborate and able article in the London Quarterly Review, 1854, ii, 192; “but he possessed much more thought, philosophy, calm ratiocination, and harmonious fulness. He had not, perhaps, the metaphysical subtlety and rapid combination, the burnish, affections and elegant diction of Hall; but he possessed, as keen a reason, a more lofty imagination, an equal or superior power of painting, and, as we think, a much more vivid perception of the spiritual world, and a richer leaven of evangelical sentiment. Owen’s oratory seemed to be more flowing, spontaneous, and impassioned than that of Watson; but the latter exceeded Owen in stretch of thought, sublimity, beautiful imagery, and deep and touching pathos.”

Watson gave the first systematic treatment of Wesleyan theology. His Institutes, though not the legal, have been the moral and scientific, standard of Methodist doctrine. Although the works of Profes. Pope and Raymond fill a niche in the temple of more recent literature, which, of course, the Institutes cannot fill, the latter work can never be superseded. The elder Hodge speaks of it as “excellent, and well worthy of its high repute among Methodists” (Systematic Theology, iii, 190-191). Brown, in the Brownian year, characterized Watson as “a prince in theology, and the Institutes as the noblest work in Methodism, and truly valuable.” The late Dr. J. W. Alexander says, “Tertullian is in theology taster omnium—that is, so far as Blackstone is in law. Making due allowance for difference in age, Watson, the Methodist, is the only systematizer, within my knowledge, who approaches the same eminence; of whom I use Addison’s words, ‘He reasons like Paley, and descants like Hall!’” (Forty Years of Familiar Letters [letter of Dec. 20, 1851]). The Institutes have been translated into 18 languages by pastors, by methods (iii, 479). Watson’s Exposition was written in sickness, left unfinished, and published posthumously. In the opinion of some, it is one of the finest specimens of such work in the English language. Although of ample yet modest learning, and eminently theological, it is beautiful and tender and brings the heart nearer to God (Jackson, Life of Watson, p. 461).

Watson’s influence has been great and enduring. His premature death was greatly lamented, but “with an intellect so intense, mental labor so abundant and uniting, activity so incessant, and feelings so deep, we are not surprised that Watson fell in his exertions in the midst of his years” (Lond. Quart. Rev., 1854, p. 237).

Besides missionary reports, essays, pastoral addresses, and other Conference documents, Watson wrote the following: An Apology for the Methodists (1799), in a letter to J. C. Hotham, A.B., rector of St. Werburgh’s, Derby, in answer to a pamphlet entitled An Address to the People Called Methodists:—Memoirs, in the Meth. New Connection Magazine, 1805, etc.,—Popular History and Description of the City of Liverpool (1807)—Brief History of the Reign of George III (1807, 12mo)—Editorial Articles in the Northumberland Courant (Nos. 293 and 294), Letter to William Roseow (1808), containing strictures on his late publication on the present war with France:—Defence of Wesleyan Methodist Missions in the West Indies (Lond. 1817, 8vo)—Remarks on the Eternal Sonship of Christ; and The Use of Reason in Matters of Religion (ibid. 1817, 8vo). He provided passages in Clarke’s Commentary on the N. T.;—Observations on Southey’s Life of Wesley (ibid. 1821, 8vo; bound with Watson’s Life of Wesley, ibid. 1825, 8vo);—The Labiatr, or Popish Curse (transl. from the Latin of Simon Episcopius, 1650; Lond. 1826), being a confirmation of the supposed infallibility of the Church of Rome:—Theological Institutes (ibid. 1824, 3 vols. 8vo; 8th ed. 1850, 4 vols. 12mo; reprinted in N. Y., Nashville, etc.);—Life of John Wesley (Lond. 1831, 12mo, often reprinted; Amer. ed. N. Y. 1831; Cooperstown, 1845)—Anкционate Address to the Leaders of the London South Circuit (Lond. 1832, 8vo);—Lectures on the Subject of Independence:—Conversations for the Young (Lond. and N. Y. 1830, 12mo), designed to promote the profitable reading of the Holy Scriptures:—Biblical and Theological Dictionary (Lond. 1832, royal 8vo; 10th ed. 1860; N. Y., Nashville, 1857, 8vo; revised edition by T. O. Summerfield);—Sermons and Sketches of Several Ministers (Lond. 1834, 3 vols. 12mo; 1854, 3 vols. 8vo; N. Y. 1845);—Expositions of the Gospels of Matthew and Mark and other Portions of the Holy Scriptures (Lond. 1838, royal 8vo; 5th ed. 1848, 12mo; N. Y. 1837, 8vo). Watson’s projected sermons on the Epistle to the Romans, and a complete exposition of the New Test. His Works were published in London in 1834–37, with Life, by Jackson (13 vols. 8vo; 2d ed. 1838, 12 vols. 12mo). An Analysis of the Institutes was prepared by Dr. McClintock in 1842, bound with a new edition of the work (N. Y. 1860, 2 vols. 8vo), and revised by James A. Bastow (published separately, Lond. 1876, 12mo).

Besides the authorities cited in the article, see Jackson, Life of Watson (Lond. and N. Y. 1834, 8vo); Stevens, Hist. of Methodism (see Index, vol. iii); Smith, Hist. of Wel. Methodism (see Index, vol. iii); Meth. Quart. Review, July, 1852, p. 15 sq.; Gough, History of Methodism (Auburn, 1822, 12mo); Scott, Obituary, in Minutes of the Conference, 1833; Lowndes, Bibl. Mon. s. v.; Jacoby, Geschichte des Methodismus, i, 335. For able reviews of the apologies of the Institutes, see Bangs, in the Meth. Quart. Review, July, 1857; Jan. 1859, and of their metaphysics, see Coxe, 2d ed. 1831, 1862. For a reply to both Bangs and Coxe, see Lex-
Thomas Abney, at Theobalds, whither he went expecting to remain a week, but he continued there for thirty-six years—the remainder of his life. Here he continued preaching in his Church, overlooking his congregation, or engaging in literary work, as health and inclination prompted him. During the last years of his life, the burden of his years, and the stern realities of a much bitterness of soul, and seemed to so stupefy him that he took but little notice of anything about him. But the worst part of this misconduct was kept from him. Says a correspondent of Doddridge, "Lady Abney keeps him in peaceful ignorance, and his enemies are at this moment working to bring about his cruel persecution he lives comfortably. And when a friend asks how he does, says, 'Waiting God's leave to die.' " In this peaceful state he died, Nov. 25, 1748, and was buried in Bunhill Fields.

Dr. Watts wrote largely for almost all classes of readers, students of all ages, in science, literature, poetry, and divinity. His principal published works are the following: Hymn Lyricke (Lond. 1706); poems chiefly of the lyric kind:—Hymns (ibid. 1707);—Orthodoxy and Charity United (1707);—Guide to Prayer (1715);—The Psalms of David (1719);—Divine and Moral Songs for Children (1730);—Sermons on Various Subjects, Divine and Moral (1721-23);—Logic; or, The Right Use of Reason in the Inquiry after Truth (1725);—The Knowledge of the Heavens and the Earth Made Easy; or, The First Principles of Geography and Astrology Explained (1726);—Dissertations Relating to the Christian Doctrine of the Trinity (ed.);—Essay on the Freedom of the Will in God and in Creatures (1732);—Philosophical Essays (1733);—The World to Come (1738);—Essay on the Rain and Recovery of Mankind (1740);—Improvement of the Mind (1741);—Glory of Christ as God-man Unveiled (1746);—Evangelical Discourses (1747);—Near relations caused his complete works have been published in various editions of from six to nine volumes. Of his literary merits Dr. Johnson, in his Lives of the English Poets, says, "Few men have left behind such purity of character or such monuments of laborious piety. He has provided instruction for all ages—from those who are lapping their first lessons to the enlightened readers of Malebranche and Locke; he has left neither corporal nor spiritual nature unexamined; he has taught the art of reasoning and the science of the stars. His character, therefore, must be formed from the multiplicity and diversity of his attainments, and the variety of his performance, for it would not be safe to claim for him the highest rank in any single denomination of literary dignity; yet, perhaps, there was nothing in which he would not have excelled if he had not divided his powers to different pursuits. As a poet, had he been only a poet, he would probably have stood high among the authors with whom he is now associated. . . . He is, at least, one of the few poets with whom youth and ignorance may be safely pleaded; and happy will be that reader whose mind is disposed, by his verse or prose, to imitate him in all but his nonconformity; to obey his master to man and his reverence to God." Of his Hymns Mr. James Montgomery (Introductory Essay to the Christian Psalms) says, "Every Sabbath, in every region of the earth where his native tongue is spoken, thousands and tens of thousands of voices are sending the sacrifices of praise from the churchyard to the temple, that have been prepared for them a century ago; yea, every day 'he being dead yet speaketh' by the lips of posterity in these sacred lays." His works on logic and philosophy are of no great value at the present time, having been superseded by later and more discriminating treatises. Dr. Watts' last year he preached in the Independent Church, but he was never five feet high; and was never married, although, it is claimed, not by his own fault. Monuments have been erected to his memory in Abney Park and Westminster Abbey; a statue by Chantrey was dedicated at Southampton in 1801; and the foundation of a memorial hall
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WATTS, William, D.D., an English ecclesiastic, was born near Lynn, in Norfolk, about the close of the 16th century, and was educated at Caius College, Cambridge, where he graduated in 1610. He afterwards travelled abroad, and became familiar with several foreign languages. On his return, he became chaplain to King Charles I, and had the living of St. Alban's, Wood Street, London. Some time after this he became chaplain under the earl of Arundel, general of the forces in the Scotch expedition in 1639, and prebendary of Wells. A public indulgence of his literary labours was apparently a tolerated, but not approved, account of his adherence to the crown, and his family made homeless. He was compelled to fly, and was made chaplain to prince Rupert. He died at Kinsale, Ireland, in 1649. Among his published works are, a Translation, with Notes, etc. of Augustine's Confessions (1831), Advertisements for Foreign Discovery. He also had a principal hand in Spelman's Glossary, and published a fine edition of Matthew Paris (Lond. 1640).

WAUGH, Alexander, D.D., a Scotch Presbyterian divine, was born at East Gordon, in Berwickshire, Aug. 18, 1754. He was educated in the grammar-school at Earlston and the universities of Edinburgh and Aberdeen, where he studied theology two years (1775-76) under the Rev. John Brown, at Haddington. He was licensed to preach June 28, 1779, and supplied the pulpit at Well Street, London, for a short time. In 1780 he was settled as pastor at Newtown, in the parish of Melrose, Roxburghshire, and remained two years. In 1782 he became pastor in the Middle Temple, London, where he continued to the time of his death, Dec. 14, 1827. He was one of the fathers of the London Missionary Society, and was very active in its support.

WAUGH, Beverley, D.D., a bishop of the Methodist Episcopal Church, was born in Fairfax County, Va., Oct. 25, 1789. His father, Capt. James Waugh, was a substantial farmer, and headed a company of militia at the time lord Cornwallis invaded Virginia. Mr. Waugh's youthfull days were guarded by pious parents, who screened him from the common follies of early life, and gave him the best education the country could afford. At the age of fifteen he embraced religion, and maintained his reputation as a consistent Christian through life. His Christian zeal attracted the attention of a pious merchant, who, finding Mr. Waugh well qualified in figures and penmanship, engaged him as clerk, and after a thorough trial gave him full management of a store in Middleburgh, forty miles from Alexandria, the home of his employer. Thus was laid the foundation of his well-developed business habits in after-life. While in his mercantile life, he began exercising his gift as an exhorter, under the conviction that to decline laboring for the salvation of souls would bring a great part of his life's usefulness and fruitfulness to his religious employer. Prompted by such a motive, he quitted business in 1809, and, entering the Baltimore Conference, was appointed helper on the Stafford and Fredericksburg Circuit, Va. In 1810 he travelled the Greenbrier Circuit; and in 1811 was admitted into full connection, and sent to the South. At the organization of the Methodist Church then in the national metropolis. On April 12, 1812, he was married to Miss Catherine B. Busby, of Washington city. The following eighteen years of his itinerant career were marked with all the peculiar lights and shades, joys and sorrows, of a Methodist itinerant life. In 1829 Mr. Waugh was elected assistant book-agent, and in 1832 principal book-agent, in the Methodist Book Concern in New York city. In 1836 he was constituted bishop. His views respecting the new office, as recorded in his private journal at the time, exhibit his characteristic sense of duty and his habitual dilemma and self-distress. He said: "Much as I felt my utter inadequacy to the important work, I feared to take myself out of the hands of my brethren. I could not, therefore, see my way clear to do anything else than to throw myself and my all into the arms of Christ, and by his grace prosecution of the performance of the work to which God, by his Church, appeared plainly to call me." To follow Bishop Waugh on his regular episcopal tours for twenty-two consecutive years, and review his travels and labors, would not be suitable in this brief sketch. Suffice it to say, in whatever manner his labors demanded his presence during those twenty-two years he was never absent, and was so tenacious of performing his whole duty that, sick or well, he seldom called for a moment's relief. In considering bishop Waugh's character, there is much to impress and interest. His personal appearance was very striking. He was sedate and grave, but not sad; cheerful, but not trifling; proverbially neat; and his strength and meekness were happily blended. Christian piety pervaded and emboldened him. About two weeks before his death, the bishop went to Carlisle, Pa., to assist a brother minister in an interesting revival, where he labored with his usual zeal and success. He died suddenly at his home in Baltimore, of erysipelas, followed by an affection of the heart, Feb. 9, 1858. See Minutes of Annual Conferences, 1858, p.1-iv, 6-8; Simpson, Cyclop. of Methodism, s. v.; Sprague, Annals of the A. M. Pulpit, vol. vii.

WAYLAND, Francis, D.D., L.L.D., an eminent Baptist divine and educator, was born in the city of New York, March 11, 1796. His parents came to the United States from England in 1788. Soon after his settlement in New York, his father left his secular business and was licensed to preach the Gospel, and spent the remainder of his days in the ministerial office. The early educational advantages of the son were not of the highest order, apart from those which he enjoyed in his own home, where he felt the influence, in moulding his intellectual character, of a mother of rare qualities of mind and heart. He always gratefully referred, in after-life, to the ability of the instructor who seems first to have taught him to study for the love of it, Mr. Daniel H. Barnes. He was admitted into the sophomore class of Union College, Schenectady, in May, 1811, and was graduated July 28, 1813. On leaving college he began at once the study of medicine, and proceeded so far with it as to be permitted by his Giver to practice, when a sudden turn was given to all his life plans by his conversion. He now resolved to study for the ministry. To make the necessary preparation for entering upon his work, he went to Andover in the autumn of 1816, where he remained one year, deriving great benefit from the instructions of Moses Stuart, one of the most earnest, inspiring teachers any institution in this country has ever had. He left Andover at the close of the session of 1816-17, expecting to resume his studies in the fall. He did not return, however, having accepted an appointment as tutor in Union College, where he remained the next four years. The First Baptist Church in Boston being desirous of a pastor, at the suggestion of Dr. Wisner, then the minister of the Old South Church, the name of Mr. Wayland was mentioned to the Church, as a most suitable person to fill the vacant place. In due time a call was extended to him, and he was ordained Aug. 5, 1819, being engaged for a few months over twenty-five years of age. In some respects it was far from being an inviting field of labor to which he had been called. The house of worship was old and unattractive. The Church had been greatly weakened in its numbers and in its finances. The personal qualifications of the new pastor were in no particular, favorable to winning. It was a severe discipline through which he was called to pass, but he took up his burdens with meekness, and demeaned himself as a good
minister of Jesus Christ, and at length his reward came, and it came deservedly as the result of hard, untried work, and unfailing devotion to his duties as a Christian minister. Not that he became what is called a "popular" preacher, a thing which he never aspired to be, and could not have been under any circumstances, but he grew every month in the esteem and respect of those who knew him intimately and could appreciate his worth. A little more than two years after his settlement he preached his celebrated sermon on The Moral Duty of the Missionary Enterprise. It was on Sunday evening, Oct. 26, 1828, that he delivered it, it being his turn to preach the lecture to the three churches. He was in great freedom with his text, and occasionally held up a union service. "The house was uncomfortable," we are told (the preacher wearing his great-coat throughout the service), "and there was but little enthusiasm on the occasion." What the preacher's estimate of the performance was, we infer from the statement that "on Monday morning he went to Dr. Wianer's, and threw himself on a sofa, in one of his most depressed moods, saying, 'It was a complete failure. It fell perfectly dead.'" It is needless to say that he was mistaken. Probably no sermon ever preached in America, at least up to that time, has had a wider circulation, or been reprinted by a larger number of readers. Dr. Wayland was pastor of the Church in Boston which he served so faithfully five years, when he was invited to accept the professorship of moral philosophy in Union College, made vacant by the resignation of Rev. Dr. Alonzo Potter. In this position he remained only a few months, having been called to the presidency of Brown University, upon the duties of which office he entered in February, 1827, being at the time not quite thirty-one years of age.

Dr. Wayland now entered upon what was to be the work of nearly the whole of the remainder of his life. What he did at Brown University (1827-1839) has passed long since into the records of the literary history of our country. But it was no bed of roses on which he was called to recline. From the outset of his administration he had a well-defined "policy." It was not popular, but he believed it to be right, and he firmly and persistently pursued it against opposition which at times was very bitter and unrelenting. "I was not responsible," he remarks, in the review of his administration, "for the continuance of a college in Providence, but I considered myself responsible for the conduct of the college on correct principles so long as it continued to derive its existence from the University." It was a secondary matter. I could live on the poorest fare and wear the cheapest clothing, but I must and would do what seemed my duty." He was so pleased with a remark of Dr. Arnold's that he made a special note of it in his copy of the Life of that great teacher. "It is not necessary that this (Rugby School) should be a school of three hundred, or one hundred, or of fifty boys; but it is necessary that it should be a school of Christian gentlemen." It is not to be wondered at that shirks, and idle men, and doting parents should look with disfavor upon a man so earnest, and so determined to the carrying out of educational principles as possible. Such persons had but slight appreciation of the moral courage which led him to say, "The vessel might sink; but if so, it should sink with all its colors flying. We would strive to make it a place of thorough education, and a station elevated and noble Christian work."

In a sketch like this we cannot give minute details. It must suffice to say that the policy which the new president marked out for himself commended itself to thoughtful men and the lovers of good learning. Those who had long loved the university, and coveted its restoration, felt new hope. The moral wealth in the city where it had its home gave liberally to supply its wants. While he was in office, and chiefly through his personal efforts, Manning Hall was erected, a twenty-five-thousand-dollar fund raised for the library, and the library itself greatly enlarged and enriched by some of its most valuable treasures; Rhode Island Hall erected, a new president's house built, the college campus greatly improved and extended, and the endowment and scholarship and aid funds enlarged. For twenty-eight years and a few months Dr. Wayland was president of Brown University. Weary with this long service, and convinced that the prolongation of his life depended on his relaxation from his arduous duties, he resigned his office, Aug. 20, 1855. It was a touching remark which he made to his associate, Prof. Goddard, when the bell rang for the opening exercises of the new term: "No one can conceive the unspeakable relief and joy I have felt at this announcement; I have been walking in the shadow of death, and to know, for the first time in nearly twenty-nine years, that it calls me to no duty." For less than two years he remained in the comparative quiet of his pleasant home, within an easy walk of the college grounds. He was invited to act as pastor of the First Baptist Church in Providence for such time as he might find his strength adequate to perform the duties of the office. With his wonted zeal and earnestness, he entered upon the work early in the spring of 1857, and continued in it a little more than a year, exhibiting, in the course which he pursued both as preacher and pastor, an illustration of what was his scientific education and duties of an office than which none more honored could a Christian man take upon himself. After retiring from public life, Dr. Wayland passed the few remaining years of his life in Providence, where he died, Sept. 30, 1865.

We find in the list of the publications of Dr. Wayland, in the form of books, sermons, addresses, etc., the number of seventy-two, exclusive of many articles which he wrote for the periodicals, daily, weekly, and quarterly. From this number we select the following as among those best known: Discourse on the Moral Duty of the Missionary Enterprise (1828);Discourse on the Duties of America to the World (1829);Murray Street Discourse;Certain Triumphs of the Redeemer (1830);Moral Efficacy of the Atonement (1831);Philosophy of Analogy (ed.);Sermon at the Installation of William R. Williams (1832);Dependence of Science upon Revealed Religion (1835);Elements of Moral Science (ed.);Elements of Political Economy (1837);Limitations of Human Responsibility (1838);Thoughts on the Present Collegiate System in the United States (1842);Domestic Slavery Considered as a Scriptural Institution (1842);Discussion with Rev. R. Fuller, D.D. (1845);Memoir of Miss Harriet Ware, Union College;Memorials of the Life and Labors of Rev. A. Judson, D.D. (1853);Sermon at Rochester on the Apostolic Ministry (ed.);Elements of Intellectual Philosophy (1854);Notes on the Principles and Practice of the Baptist Churches (1856);Sermons to the Churches (1859);Introduction to Mulford's Life of Trust (1861);Memoir of the Christian Labors of Thomas Chalmers, D.D., L.L.D. (1864);Revised Edition of Elements of Moral Science (1865). See A Memoir of the Life and Labors of Francis Wayland, D.D., E.L.D. (N. Y., 1867), by his sons Francis Wayland and H. L. Wayland.

The Rev. Dr. Wayland, John, D.D., a clergyman of the Protestant Episcopal Church, was born in New York city. His father was pastor of a Baptist Church in Troy, N. Y. John graduated from Union College with honor; became professor of mathematics and rhetoric in Brown University; Providence, R. l.; afterward professor of Greek in the University of the State of New York, and Dr. Francis Wayland was president. For many years he was pastor of a Baptist congregation in Salem, Mass.; but afterwards entered the Protestant Episcopal Church, and became rector of St. John's parish, Canandaigua, N. Y. In 1840 he assumed the rectorship of St. John's, Saint John's parish, for twelve years. The last two years of his life were spent in Saratoga, without parochial charge. He died at Saratoga Springs, N. Y., Oct. 16, 1863. See Amer. Quart. Church Review, Jan. 1864, p. 668.
Wayte, James H., an English Wesleyan missionary, was born at Newcastle-under-Lyne, Staffordshire, in May, 1822. His parents feared the Lord, and he himself early united with the Church. He believed that he was destined for the mission field. In 1844 he was appointed to the London Missionary Society; but he nevertheless mortified the flesh. He died July 8, 1847. The material for a life of Wazo is furnished by Anselm, canon of Liege (died about 1056), in his Gesta Episc. Li- diensium, c. 39-73. See Pertz, Monum. Hist. Script. vii, 219-233; Frenz, Sasan. Legita. i, 158 sq.; Stenzel, Gesch. Deutschlands, i. d. Fränk. Kaiserl., vol. i; Giese- brecht, Gesch. d. deutsch. Kaiserzeit, vol. ii. — Herog., Real-Encyklop. s. v.

Wealth. See Riches.

Wean (םינפ), from the completion of the infant at that time. Most Oriental mothers suckle their children much longer than is usual in Europe, and the same custom seems to have prevailed among the ancient Hebrews. When Samuel was weaned, he was old enough to be left with Eli for the service of the tabernacle (1 Sam. i. 24). As no public provision was made for the children of priests and Levites until they were three years of age, it is probable that they were not weaned sooner (2 Chron. xxxi. 16; 2 Macc. vii. 27). In India a boy is not taken from the breast until he is three years of age; but throughout the East a girl is generally weaned within the first or second year. "Abra- ham made a great feast for the king and his men; and when the king saw that he was a rich man, he was somewhat lifted up by reason of the great riches." (Gen., xxii., 8), and the same custom prevails among the Hindu and Persians. See Child.

Weapon. See Instrument of any kind.

Among the Hebrews, in general, the same kinds of military weapons mentioned (1 Sam. xvii. 5 sq.; 2 Chron. xxvii. 14; Jer. iv. 13, 16; Ezek. xxxix. 9; comp. Philo, Opp. i. 580) as among other warlike nations of antiquity (see Herod., vii. 61 sq.). We can therefore determine their prime little more accurately.

Form or material, except so far as monuments or modern usage enables us to draw a comparison. We note the following kinds (comp. 2 Cor. vi. 7, ἀράχα; διδακτρια, Did. Sic. iii. 54; ἀγαμεριά, ἀγαμερια, Lat. arma et tel.; see Dreni on Nepos, xiv. 11):

1. Protective Weapons.—To this class belong the following:

1. The Shield (q. v.).

2. The Helmet (יוּשָׁב or יָשָׁב), 2 Chron. xxvi. 14; Jer. xlvii. 4; ἡ περακαβία, Eph. vi. 17) of brass (1 Sam. xvii. 5, 38; 1 Macc. vi. 33; comp. Diod. Sic. iii. 30; Xenoph. Anab. i. 2, 5). Whether the Israelites also possessed the "shiel" (1 Kgs. xi. 8, 33) of copper, "wigger the Gibeonite" (2 Sam. xi. 5 sq.; Strabo, vii. 308, et sq.; comp. Passow, s. v. מכנך) is uncertain, although such certainly belonged to rude ages (for the ancient Egyptian form, see Wilkinson, i. 331). See Helmet.

3. The Breastplate (יוּשָׁב, יָשָׁב), which covered the centre of the person (1 Sam. xvii. 5; Neh. iv. 16; 2 Chron. xxvi. 14; 1 Macc. iii. 3), usually of brass (1 Sam. xvii. 5; Jer. ix. 19; comp. Hidud, xvii. 371 sq. 385 sq.). It was sometimes composed of plates (יוּשָׁב, יָשָׁב) of brass (1 Sam. xvii. 5), by which, however, we must not understand the Roman lorica squamata, consisting of a leather corselet covered with brass scales. In order to wound a fully equipped soldier, it was necessary to strike some spot where the bronze pieces failed to join each other fully, or where ordinary clothing intervened (1 Kings xx. 34). An outer coat of mail or cuirass of bronze armor (pannon) in use (1 Macc. vi. 35; comp. the Sept. at 1 Sam. xvii. 5; Diod. Sic. iii. 30); but of linen corselet (see Kiepke, Krieger, d. Griech. p. 97 sq.) there appears no trace in the Bible. See Breastplate.

4. Greaves for protecting the knees and legs (יוּשָׁב, יָשָׁב, see 1 Sam. xvii. 6), commonly of brass (Hidud, vii. 49), were universal in classical antiquity (Xenoph. Anab. i. 2, 16; iv. 7, 16; Virgil, Ex. xi. 17).
Pliny, xxxiv, 18, etc.), and are regarded as an invention of the Carions (Pliny, vii, 57). We must distinguish from these the military shoe (ἐπτυχά, Isa. ix, 4), probably like the Roman caliga (see Bynoeus, De Calceis Hebr.). p. 88 sq.), a sort of half-boot of leather shoe with strong nails (Juvenal, xvi, 24; Josephus, War, vi, 1, 8; Pliny, xxxiv, 18; xxii, 130; xxiv, 36; xxxiv, 41). See GHEAVES.

II. Aggressive Weapons.—1. The Sword (κεφάλη), which was carried in a special belt at the hips (1 Sam. xvii, 37; xxv, 13; 2 Sam. xx, 8), but certainly not as Jahn [Archäol. ii, ii, 40] falsely argues from Judg. iii, 16, 21; Josephus, War, iii, 5, 5) on the right side (see the figure in the Journal d'Arqueologie, 1840, vii, pl. 3, 6, 7, 10, x, 17, 19, 22, 53, etc.). It was enclosed in a sheath (κεφάλη, 1 Sam. xvii, 51; 2 Sam. loc. cit.; ἱλιός, 1 Chron. xxxi, 27; Σεφή, John xlviii, 11), hence the phrase “to draw the sword” (ἐπτυχά, or ἱλιός, or ἱλιός), and was double-edged (κεφάλη, Judg. iii, 16; Prov. v, 4; διαφθορά, Heb. iv, 12; Rev. i, 61; ii, 12; αἰμοφθερά, Iliad, xxii, 118). It was used both for striking and stabbing (1 Sam. xxxi, 4; 2 Sam. ii, 16; xx, 10, etc.). The Sept. usually translates the Heb. בַּני צָרָעָף, which latter occurs in the New Test., and originally denoted the short dagger (comp. ἱλιός, iii, 271 sq.), but later any (curved) sabre in distinction from Σεφή, the proper (military) sword; but that בַּני צָרָעָף also signifies the straight sword where there can be no doubt. The Roman sica, a somewhat curved sword, was introduced later among the Jews, and became, shortly before the destruction of Jerusalem, the deadly weapon of the bold robbers, who hence were called Sicarii (Josephus, Ant. xx, 8, 10; War, vii, 10, 1; I Macc. § 56). See SWORN.

2. The Spear, lance, or dart, was used as a weapon both for thrusting (close at hand) and for throwing (at a short distance), like the dòps of the Greeks (Strabo, x, 448); but chiefly for the former (see 1 Sam. xviii, 1, xxix, 10, xx, 93). The usual Heb. designations are בַּני צָרָעָף and בֵּית צָרָעָף, which can hardly be distinguished, except that the latter is generally used in connection with the sword (or bow), while both appear in connection with the shield (Judg. v, 8; 1 Sam. xvii, 15). Instead of either word, we sometimes find בִּין (2 Sam. xi, 16) and בֵּית (Josh. viii, 18, 26; 1 Sam. xvi, 6; Job xii, 21); also בַּני in some cases (2 Sam. xviii, 14, according to some). They are also thought to have been used as standards for colors (Gesen. Theaur. p. 690). The spears (see the Perspicuum specimens in Porter, Travels, i, pl. 36, 40, 46, 49) had a wooden shaft (קָרָה, 1 Sam. xvii, 7, or בַּני, 2 Sam. xxi, 19; xxiii, 7, and an iron point (1 Sam. xvi, 7). Ash or fir was preferred (Virgil, Æn. vi, 667; Homer, Il. xix, 390 sq.; ii, 228; Odys. xiv, 281; Ovid, Metam. xi, 93; Statius, Theb. vi, 102; comp. Pliny, xxiv, 24), and hence many (so Rosenmuller) explain Nah. ii, 4; but בַּני is probably cypryss (q. v.). The haste of the Romans, a weapon for throwing, is called קָרָה in the New Test. (John xix, 24; comp. Mark, xvi, 11; see Alstorph. De Hastia Veter. [Amst. 1757].) See SPEAR.

3. The Bow (q. v.) in connection with Arrows (q. v.).

4. The Slings (q. v.).

5. A Battle-axe (see Wilkinson, i, 323, 325 sq.) is named (ץִבּוֹ, Psa. xxxv, 3; comp. the αὐραχην of the Scythians, Massagette, and Persians, Herod. i, 215; iv, 70; viii, 64; Xenoph. Cyrop. i, 2, 9, 2; Strabo, xvi, 734; the Assyrian khardu) as a special weapon of attack (comp. the κρίνα of the Carions). Several pictures and descriptions of the Crimean soldiers show a long sledge-hammer perhaps may be meant in one passage (ץִבּוֹ, Prov. xxv, 1, 18; Sept. פַּסְדָּא צֹא; comp. Odys. xi, 575); but it is probably only the ordinary mallet (ץִבּוֹ). See generally Büsself [Rau], De Arma Vett. Hebr. (Tr. ad Rh. 1781); Jahn, Archäol. ii, ii, 400 sq.; Seume, Arma Vett. cum Notisra Comparata (Lipa. 1792). See ARMS.

Of the custom of many nations of burying arms with a warrior in the grave, there is no trace in the Bible (see Ezek. xxxix, 9), but in Assyria, (Isa. xxvii; Rosenmuller, Morgenl. iv. 343 sq.). Captured weapons were suspended in temples or burned in heaps (Isa. ix, 4 sq.; Ezek. xxxix, 9; comp. Virgil, Æn. viii, 562 sq.). Archers (ץִבּוֹ, 2 Kings xi, 13; Isa. xxxix, 2; ἄρμα, Josephus, War, ii, 17, 9) were erected in cities for the deposit of weapons. See ARMOR.

Weasel (ץִבּוֹ, chiled, so called from its gliding (Gesen.) or burrowing (Fürst)) occurs only in Lev. xi, 28, in the list of unclean animals. According to the old versions and the Talmud, the Heb. chiled denotes "a weasel" (see Lwysohn, Zoöl. des Talm. p. 91, and Buxtorf, Lex. Chald. et Talm. p. 756); but while the word is identical with the Arabic chabild and the Syriac chaludo, as Bochart (Hieroz. ii, 455) and others have endeavored to show, there is no doubt that "a mole" is the animal intended by this term (Theuren, ii, 454), however, he has the following very true observation: "Satis constat animalium nomina perspex in hac lingua hoc, in alio cognata allid, id vero simile, animal significare."

He prefers to render the term by "wæsell," as in the Sept. (יוֹנָדָא), Vulg. (musela), and the English version. See MOLL.

Wolves are common enough in Palestine. Hasselquist (Travels, p. 120), speaking of the country between Jaffa and Ramah, says he had never seen in any place the ground so cast up by moles as in these plains. There was scarcely a yard's length between the mole-hills. It is not improbable that both the Tylul Europaeus and the T. crena, the blind mole of which Aristotle speaks (Hist. Anim. i, 8, 3), occur in Palestine, though we have no definite information on this point. The ancients represented the mole as having no eyes, which assertion later scientific writers believe they have not, owing to the blind moles. The mole weasels to be distinguished from these organs, though exceedingly small. Nevertheless, recent observations have proved that a species, in other respects scarcely, if at all, to be distinguished from the common, is totally destitute of eyes, and consequently has received the name of Tylus crenatus. It is to be found in Italy, but probably extends to the East, instead of the Europaeus. Moles must not, however, be considered as forming a part of the rodent order, whereof all the families and genera are provided with strong incisor teeth, like rats and squirrels, and therefore intended for subsisting chiefly on grain and nuts; they are, on the contrary, supplied with a great number of small teeth, to the extent of twenty-two in each jaw—indicating a partial regimen; for they feed on worms, larvae, and underground insects, as well as on roots, and thus belong to the insectorous order, which brings the application of the name somewhat nearer to carnivora and its received interpretation "weasel."

Bochart, inclined to recognise the word בַּני צָרָעָף, לֶשֶּׁם (A. V., "wild beast of the desert," etc.), as a general term denoting cats, or any kind of wild beasts that frequent dry places, discovered an incongruity when it is opposed to a single species, בַּני צָרָעָף, לֶשֶּׁם (A. V., "wild beast of the islands"), which he translates thores (Isa. xxxxix, 1, Jer. 1, 39). Both words are meant, it seems, to imitate the cry of animals; and if he be right in regarding the first as expressive of the mewing or screaming of wild-cats, with such other animals as the ancients included in the feline tribe, and we now class among Viereridae and Muscidae, each including several genera, more or less represented by species residing in and around Palestine, we then find the opposition of the two words strikingly justified, provided, that instead of the single thores of Is-
chart, we make igim include also the various wild canidae (dogs) of the same region, amounting to at least twelve species, without including two hyenas.

Such is the vagueness of Oriental denominations, and the necessity of noticing certain species which, from their importance, cannot well be supposed to have been altogether disregarded in the Bible, that in this place a few words descriptive of the species of Viereride and Mustelidae known to reside in and near Palestine, and supposed to be collectively designated by the term tayyim, may not be irrelevant. They appear, both anciently and among ourselves, collected into a kind of group, under an impression that they belong to the feline family; hence we, like the ancients, still use the words civet-cat, tree-cat, polecat, etc.; and, in reality, a considerable number of the species have partially retractile claws, the pupils of the eyes being contractile like those of cats, of which they even bear the spotted and streaked livresses. All such naturally have arboreal habits, and from their low lengthy forms are no less disposed to burrow; but many of them, chiefly in other hemispheres, are excellent swimmers. One of these species, allied to, if not the same as, Genetta barbara, is the Thela Elon, described by Bochart as having "various colors, and as being spotted like a pard." In Syria it is called sephki, in Arabia sebez, and lives by hunting birds and shaphans. There are, besides, in the same region, the same, ferret or polecat (Putorius vulgaris), for these two are not specifically distinct; ferret-helle, the weasel (Mustela vulgaris Africana), differing from ours chiefly in its superior size and darker colors. A paradoxurus, identical with, or nearly allied to, P. typus, occurs in Arabia; for it seems these animals are found wherever there are palmiferous, the date-palm in particular being a favorite residence of the species. Two or three varieties, or perhaps species, of nema occur in Egypt solely; for the name is again generic in the Arabian dialects, and denotes the ichneumon. Arabia proper has several other animals not clearly distinguished, though belonging to the families here noticed; but which of these are the sunqib and the sinur, or the alphaneix of Ibn Omar ben-Abdalbar, quoted by Bochart, is undetermined; albeit they evidently belong to the tribes of vermin mammals of that region, excepting as regards the last mentioned, now known to be a kind of miniature fox (Megalotis zarda, Ham. Smith), or fennc of Bruce, who nevertheless confounded it with Paradoxurus typus, or an allied species which equally frequents palm-trees; but the fennc does not climb. It is equally impossible to point out the cats, tree-cats, and civet-cats noticed by the poet Neme- sianus, who was of African birth, or by the Arabian Da- mir, who makes no further distinctive mention of them. The chold is described in Lev. vi, 29 as one of the small animals which are thrown together under the general designation of "creeping things," and which appear to include the smallest carnivorous and insidious ven- 094 WEATHERFORD

Polecat (Mustela putorius).

The whole category is prohibited as unclean. The
too warm for it. All these animals, but particularly the first-named, are most destructive to other small ani- mals; and from their depredations in the poultry-yard are held in detestation by the farmer, who, however, does not consider the benefit they do him in the de- struction of myriads of field-mice, house-mice, and rats. Their appetite for blood seems insatiable; their ferocity and courage prompt them to fly at animals larger than themselves; while their carnivorous organization is de- veloped perhaps even more highly than in the typical cats, and they use their powers with the utmost skill and judgment. They prefer the brain and blood of their prey to the flesh.

Weather (וֹתָא, yom, day, as usually rendered; "fair weather," יָם שָׁבָד, Job xxxvii, 22, lit. gold, i.e. "brightness;" צבָּא, Matt. xvi, 2; "four weather," יָם שָׁבָד, ver. 5, storm, as elsewhere) in Palestine is, in consequence of the region being greatly diversified by hills, valleys, and plains, quite various in different parts, being hot during the summer, especially along the seashore (comp. Josephus, War, iii, 9, 1) and in the Jordan gorge (ibid. iv, 8, 3), and cooler on the mountain ridges, especially in winter, but, on the whole, more equable than in Northern and Occidental countries. The length of the day also varies less in different latitudes than in higher latitudes, and thus tends to equalize the temperature. See CALENDAR; PALESTINE; SEASON.

Weathercock is a weather vane, on which is the metal or wooden representation of a cock, placed on the top of a spire, which vane turns by the force and direction of the wind.

Weatherford, John, a Baptist minister, was born in Charlotte County, Va., about 1740. His parents were members of the Presbyterian Church, his father being an elder in the church of which the distinguished Dr. Rice was the minister. Soon after his conversion, his mind began to be troubled on the subject of baptism. Having conversed on the matter with his pastor, and his doubts not having been removed, Dr. Rice had the magnanimity to say to him, "I perceive, John, that you will be a Baptist. Go, and the Lord be with you." He became a member of the Baptist Church when he was about twenty years of age. He commenced to preach about the year 1761, and his ministry was so popular that crowds were drawn to hear him. Persecution now began to follow him. After preaching on a certain occasion in Chesterfield, Va., he was arrested and thrown into prison, where he was held in confinement five months. It is said of him that "his courage
Weaving (.argv, ardyg) is an art which appears to be coeval with the first dawning of civilization. In what country or by whom it was invented, we know not; but we find it practiced with great skill by the Egyptians at a very early period, and hence the invention was not unnaturally attributed to them (Pliny, vii, 57). The "vestures of fine linen" such as Joseph wore (Gen. xii, 42) were the product of Egyptian looms, and their quality, as attested by existing specimens, is pronounced to be not inferior to the finest cambric of modern times (Wilkinson, ii, 70). The Israelites were probably acquainted with the process before their sojourn in Egypt: but it was undoubtedly there that they attained the proficiency which enabled them to execute the hangings of the Tabernacle (Exod. xxxv, 35; 1 Chron. iv, 21) and other artistic textures. At a later period the Egyptians were still famed for their manufactures of "fine" (i.e., huckled) flax and of chori, "woven," rendered in the A.V. "networks," but more probably a white material either of linen or cotton (Isa. xix, 9; comp. Prov. vii, 16). From them the Tyrians procured the "fine linen with brocaded work" for the sails of their vessels (Ezek. xxvii, 7), the handsome character of which may be inferred from the representations of Egyptian sailors in the Egyptian paintings (Wilkinson, ii, 131, 167). Weaving was carried on in Egypt generally, but not universally, by men (Herod. ii, 35; comp. Wilkinson, ii, 84). This was the case also among the Jews about the time of the Exode (1 Chron. iv, 21): but in later times it usually fell to the lot of the females to supply the household with clothing (1 Sam. ii, 19; 2 Kings xxiii, 7), and an industrious housewife would produce a surplus for sale to others (Prov. xxxi, 19, 24).

The character of the loom and the process of weaving can only be inferred from incidental notices. The Egyptian loom was usually upright, and the weaver stood on it. The cloth was fixed sometimes at the top, sometimes at the bottom, so that the remark of Herodotus (ii, 66) that the Egyptians, contrary to the usual practice, pressed the wood downwards, must be received with reservation (Wilkinson, ii, 85). That a similar variety of usage prevailed among the Jews may be inferred from the remark of John (xix, 23) that the seamless coat was woven "from the top" (ἰκ τῷ ἄνω̃τῳ). Tunics of this kind were designated by the Romans reticulum, implying that they were made at an upright loom at which the weaver stood to his work, thrusting the wool upwards (Pliny, vii, 74). The modern Arabs use a procumbent loom, raised above the ground by short legs (Burekhardt, Notes, i, 67). The Bible does not notice the loom itself, but speaks of the beam (be Яν尤其是 so called from its resemblance to a ploughman's yoke) to which the warp was attached (1 Sam. xvii, 7; 2 Sam. xxv, 19); and of the pin (P ΠΤΝΥ, a term otherwise understood of the warp, as in the Sept. and the Vulg. [Genesius, Theaur., p. 890]) to which the cloth was fixed, and on which it was rolled (Judg. xvi, 14).

We have also notice of the shuttle (Уп, denoting both the web and the shuttle), which is described by a term significant of the act of weaving (Job
An Egyptian Loom. (k is a shuttle, not thrown, but put in with the hand. It had a hook at each end.)

vii, 6); the thrum (נָּשֱׁה), or threads which attached the web to the beam (Isa. xxxviii, 12, marg.); and the web itself (Judg. xvi, 14; A.V. “beam”). Whether the two terms in Lev. xiii, 48, rendered “warp” (נָּשִׁים) and “woof” (נָּשָׁה), really mean these admits of doubt, inasmuch as it is not easy to see how the one could be affected with leprosy without the other; perhaps the terms refer to certain kinds of texture (Knoebel, ad loc.). The shuttle is occasionally dispensed with, the wool being passed through with the hand (Robinson, Bibl. Res. i, 169). The speed with which the weaver used this shuttle, and the decisive manner in which he separated the web from the thrum when his work was done, supplied vivid images—the former of the rapid passage of life (Job vii, 6), the latter of sudden death (Isa. xxxviii, 12).

The textures produced by the Jewish weavers were very various. The coarser kinds, such as tent-cloth, sackcloth, and the “hairy garments” of the poor, were made of goats’ or camel’s hair (Exod. xxxvi, 7; Matt. iii, 4). Wool was extensively used for ordinary clothing (Lev. xiii, 47; Prov. xxvii, 26; xxxi, 13; Ezek. xxvii, 18); while for finer work flax was used, varying in quality, and producing the different textures described in the Bible as “linen” and “fine linen.” The mixture of wool and flax in cloth intended for a garment was intertied (Lev. xix, 19; Deut. xxii, 11). With regard to the ornamental kinds of work, the “needlework” and “the work of the cunning workman” have already been discussed under the head of Needlework to the effect that both kinds were produced in the loom, and that the distinction between them lay in the addition of a device or pattern in the latter, the ḫêtibbāḥ consisting

simply of a variegated stuff without a pattern. We may further notice the terms (1) ḫibbāḥ (נַחַב) and ṭashbāḥ (נַחַב), applied to the robes of the priest (Exod. xxviii, 4, 89), and signifying “brocaded” (A.V., “broader”), i.e. with depressions probably of a square shape worked in it, similar to the texture described by the Romans under the term scutellatus (Pliny, viii, 73; Juvenal, ii, 97); this was produced in the loom, as it is expressly said to be the work of the weaver (Exod. xxxix, 27); (2) ḫadīsh (נַחַכָּה) (A.V., “twined”), applied to the fine linen out of which the curtains of the tabernacle and the sacerdotal vestments were made (xxvi, 1; xxviii, 6, etc.); in this texture each thread consisted of several finer threads twisted together, as is described to have been the case with the famed cymalet of Amasis (Herod. iii, 47); (3) ṭashbatāth zawqāb (נַחַבָּה נַחְבָּה הַצַּוְּעָה) (A.V., “of wrought gold”), textures in which gold-thread was interwoven (Psa. xlv, 13). The Babylonians were particularly skilful in this branch of weaving, and embroidered groups of men or animals on the robes (Pliny, viii, 74; Layard, Nineveh, ii, 418). The “goodly Babylonian garment” secreted probably was probably a characteristic (Josh. vii, 21). The sacerdotal vestments are said to have been woven in one piece without the intervention of any needlework to join the seams (Josephus, Ant. iii, 7, 4). The “coat without seam” (θηρον ἄθραπος), worn by Jesus at the time of his crucifixion (John xix, 23), was probably of a sacerdotal character in this respect, but made of a less costly material (Carpzov, Appar. p. 72). See Ḫêtībāḥ.

Webb, Benjamin C., a clergyman of the Protestant Episcopal Church. His ministry was devoted to one object, the salvation of the Southern slaves, having had charge of several large plantations in Prince William County, Va. In 1854 he removed from the low country to Abbeville, S. C., to take charge of a white congregation, hoping to improve his health by the change of climate; but he resigned the Church, and was seeking relief at Wilson’s Springs, N. C., in 1855, when he died, aged forty-five years. See Amer. Quar. Church Review, 1855, p. 482.

Webb, Daniel, a Methodist Episcopal minister, was born at Canterbury, Conn., April 13, 1778. He embraced religion in 1797, and immediately began his life-work of preaching. He entered the New England Conference in his twentieth year, and labored on its many and vast circuits, with marvellous endurance and experience, until 1814, when the wide-spread distress occasioned by the war with Great Britain compelled him to locate, which he did at Newport. Here he opened a school, and for nine years performed the responsible duties of both schoolmaster and preacher in charge. In 1823 he rejoined the New England Conference, and during the following eighteen years filled the most important charges in the Conference; published the Zion’s Herald one year (1827); and was presiding elder for several years. In 1841 he superannuated; in 1843 he was transferred to the Providence Conference, and was stationed first at Little Compton, and then at
Webb, Francis, an English Baptist minister, was born at Taunton in 1735. He became minister of a congregation at Barbican, London; also at Hounon; and died in 1815. He was the author of some volumes of Sermons:—Sower a Poem (1811); and Pankaramonicon (1815). See (Lond.) Gentleman's Magazine, 1815, ii, 278, 568.

Webb, James, a Methodist Episcopal minister, was born in Pennsylvania in 1829. He embraced religion in early life; years later was licensed as an exhorter; and began his ministerial life in 1858 on Zion Circuit, Cecil Co., Md. Meeting with discouragement he began to doubt the genuineness of his call, and soon returned to his former vocation. After much prayer and counsel he again began the active work; joined the Philadelphia Conference in 1860, and in it labored four years so persistently that his health gave way and carried him to the grave. He died, greatly lamented, in Chester County, Pa., Oct. 8, 1864. See Minutes of Annual Conference, 1866, p. 34.

Webb, John (1), an American divine, was born in 1807. He graduated at Harvard College in 1708; was ordained minister of the New North Church, Boston, in 1714; and died in 1750. He published twenty single Sermons. See Allibone, Dict. of Brit. and Amer. Authors, a. v.

Webb, John (2), an English clergyman and eminent antiquary, was born in 1776, and died in 1869. He was the author of Translation of a French Mertrical History of the Deposition of King Richard II (Lond. 1822):—Household Expenses of Richard de Svinfield (1855). See Allibone, Dict. of Brit. and Amer. Authors, a. v.

Webb, John (3), an English Congregational minister, was born at Dulect in 1827. Early in life he experienced a thorough consecration to God, and was diligent in preparation for the ministry. Mr. Webb graduated at the Western College, and settled at Castle Cary in 1851. He removed to Shepton-Mallet in 1858, and settled at Lowton in 1864. The Church and congregation greatly increased under his administration. Mr. Webb's reading was extensive among the best writers and thinkers of the day; and his preaching, though simple, was combined with such intelligence that he attracted the thoughtful Christians, and always attached them to his ministry. He died Nov. 7, 1867. See (Lond.) Cong. Year-book, 1868, p. 301.

Webb, John (4), an English minister of the Bible Christians, was born Jan. 31, 1836. After laboring for some time as a local preacher, he gave himself wholly to the work of the ministry. He entered the Conference in 1868. At the Conference of 1873, feeble health compelled him to take a supernumerary ticket. He died June 7, 1874. See Minutes of Conference, 1874.

Webb, Joseph, a Presbyterian minister, was a graduate of Yale College in the class of 1715. He was ordained and installed pastor of the Church at Newark, N. J., and became a member of the Synod in 1720. He proposed to the Synod a case of conscience, but in such general and doubtful terms that it was remitted to the Presbytery. In 1730 a committee of Synod, at its request, went to Newark to settle a difficulty which had arisen; and the Synod approved of its action in the premises. In 1732 difficulties in his congregation led the Church missionaries to commence their services in the town. Dickinson preached on "the vanity of human institutions in matters of religion." Colonel Josiah Ogden had been suspended from Church privileges because, for fear of losing his hay, he had gathered it in on the Lord's day. He wrote to the Synod in 1734, and Cross and Pemberton replied; but the letter did not satisfy him. Dickinson and Pemberton wrote the next year. The result was that Ogden joined the Episcopalians, and a Church missionary was stationed in Newark. Webb continued his relation to the Synod till 1740. He and his son, a student of Yale College, were drowned while crossing the ferry at Saybrook, Conn., Oct. 21, 1741. (W. P. S.)

Webb, Lorenzo, a Methodist Episcopal minister, was born at Windber, Hunting Co., Pa., Aug. 9, 1837. He removed with his parents to La Porte, Ind., when thirteen years of age; there received a common-school education; experienced conversion in 1855; removed to Rochelle, Minn., in 1857; spent two winters in a printing-office; received license to preach in 1868; studied two years at McKendree College; was one of the first to respond to president Lincoln's call for volunteers to put down the Rebellion, and served the first three months as first lieutenant, and the next three years as captain of Company F, Ninth Illinois Infantry; then, being disabled for the infantry, returned home. Soon after he joined the 31st Infantry to suppress the insurrection. He died in the hospital at St. Louis, Mo., Feb. 24, 1891. His close application and over-exertions undermined his constitution, and hemorrhage of the lungs set in. He removed South, and employed himself at various manual occupations until his demise at Nashville, Tenn., Feb. 20, 1873. After four years in that state, he returned to his native state where his life were full of poverty, bereavement, and deep sorrow. See Minutes of Annual Conference, 1880, p. 50.

Webb, Nathan, a Congregational minister, was born in Brantiss, Mass. He graduated from Harvard College in 1729; was ordained pastor of the Church in Uxbridge, Feb. 3, 1731; and died March 14, 1772, in the sixty-seventh year of his age. See Sprague, Annals of the Amer. Pulpit, ii, 8.

Webb, Samuel, an English Wesleyan minister, was born at Hanham, near Bristol, in 1788. He feared the Lord from his youth, and joined the Methodist Church at the age of twenty-two. He was called into the ministry in 1808, in which he continued with an unbullied reputation until his death, June 23, 1847. Meek, humble, and modest, he was firm in faith, and talented in preaching. See Minutes of Wesleyan Conferences, 1847.

Webb, Thomas, prominent in the early history of Methodism, was an English soldier—for several years lieutenant of the Forty-eighth Regiment of Foot—and a man of wealth and education. He lost an eye and was nearly killed in the storming and capture of the French fort of Louisburg, Acadia (Nova Scotia), in 1758; and was, with Washington, one of the few officers who survived the terrible slaughter at the battle known as "Braddock's Defeat"—the unsuccessful attack in 1755 on the French fort Duquesne, where Pittsburgh, Pa., now stands. After four years on the Western marches of Abraham with Gen. Wolf, and saw Canada pass forever from the hands of France. He was converted under a sermon preached by Wesley, in Bristol, in 1765; united with the Methodist society, and commenced preaching. We next hear of him as barrack-master at Albany, N. Y., 1768. In 1769 and 1770 the Methodists had commenced meetings in New York reached the ears of the zealous captain, and he at once repaired thither (spring of 1777). Webb was the providential man. "The little society needed a leader—Webb was born to command. They needed another preacher of mature experience, learning, and power—Webb was one of the best preachers then on the continent of America. They
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needed money wherewith to house their young society —Webb was rich and generous. ... It would have been a hard matter for them to have suited themselves by a choice of all the Methodists, but not better than the God had suited them" (Daniels, Hist. of Methodism, p. 388). The congregations became too large, and in 1768 John Street Church was dedicated, Webb being one of the principal contributors in meeting the expenses of the new building. The military authorities now placed the Methodists on the enlisted list, but no longer required them to pay. In 1770, at once commenced itinerating. He introduced Methodism into Long Island at Jamaica; founded societies at Pemberton, Burlington, and Trenton, N. J.; traversed Delaware and Maryland; became the pioneer of Methodism in Philadelphia, where he preached in a sail-loft and formed a class in 1768, and two years after gave liberally for the purchase of St. George's Church. The work was now spreading rapidly. Help was needed. Webb sailed for England in 1772; preached in Dublin, London, etc.; made a stirring appeal before the Leeds Conference; and in 1779 returned with Shadford, Ras- kin, and Yearby. He continued his evangelistic labors till after the breaking-out of the Revolutionary War, being one of the last of the English preachers to leave; but finally the country became too hot for him, and he bade a reluctant good-bye to America, the scene of so many struggles and victories, and went to a more varied life. On his return to England, he secured a home for his family in Portland, on the heights of Bristol; but still travelled and preached extensively in chapels, in market-places, and in the open air, listened to by immense congregations. The French prisoners at Winchester (1778-92) and the soldiers and sailors at Portsmouth were benefited by his labors. In 1792 he was liberal and active in the erection of Portland Chapel, at that time one of the most elegant meeting-houses in the Methodist connection. The old soldier and evangelist died Dec. 20, 1796, aged seventy-two years, and was laid to rest in the churchyard of Portland Chapel.

Weisgley writing to a friend in Limerick, said, "Captain Webb is a man of fire, and the power of God constantly attends his word" (Jour. Feb. 2, 1773; Works [3d ed. Lond.], xii, 375). Charles Wesley speaks of him as an "inexperienced, honest, zealous, loving enthusiast." In 1774 an Athens newspaper gave an account of the many eloquent, eloquent men he ever heard. He reaches the imagination, and touches the passions very well, and expresses himself with great propriety." See Atmore, Mth. Mem. s. v.; Stevens, Hist. of Meth. I, 427; iii, 90; id.; Hist. of M. E. Ch. (Index), vol. iv; Porter, Hist. of Meth. p. 347-50, 581; Cyclop. of Meth. (1810).

Wegscheider, Julius August Ludwig, the foremost systematic theologian of rationalism, was born in 1771 at Kuebelingen, in Brunswick. In 1791 he was in the University of Heidelberg, where he occupied the theological chair, and in 1795 he became tutor in the family of a prominent merchant of Hamburg. He gave ten years to this service. His leisure time was devoted to the study of Kant's philosophy, the fruit of which appeared in 1797 in Ethices Stoicorum ..., cum Principis Ethica a Kanti Propositis Comparata, and in a Versuch d. Hauptzüge d. philosopher. In Leipzig, 1802, 8vo. In 1804 he added to these a treatise Uber die Tremmung der Moral vor der Religion. In 1805 he obtained a tutorship in the University of Göttingen, and in the following work came more prominently before the public by the issue of his Essay on the Right of Common. He was then appointed to a professorship in the Hessian University of Rinteln, and afterwards on the absorption of Rinteln was transferred to Halle. Here he became exceedingly popular with students, who thronged his lecture-rooms, and he added to his fame by the publication of his Institutiones dogmatis (1814). His popularity continued until the Denunciation of the Evangelical Kirchenzeitung, as it was called, in 1830, when he was, together with his colleague Gesenius, cited before a committee of examination to defend himself against complaints respecting his teachings in the lecture-room. The intervention of political events deprived the examination of much importance as it might have possessed for him, but his influence was nevertheless irrevocably broken. Ullmann came to reinforce Tholuck in 1829, Julius Muller ten years afterwards; and the orthodox tendency grew in every direction. Many of the polemical blows aimed by Hase against Tholuck in 1830 took effect on Wegscheider also. As his reputation declined, students no longer found it possible to endure the tediousness and monotonous delivery of his lectures, and but few of them continued to sit at his feet after 1840. He died in February, 1849. The scientific value of his Institutiones, the great systematic theologian of rationalism, owes but little of its character to Wegscheider. Its thoughts are borrowed, usually from Henke's Lineamenta and Ammon's Summa, and, in many instances, in the exact words of those books. It abounds in half-complete ideas and unresolved differences, as does scarcely any other theological work. Its true character was determined by its first form as a contribution by Hase in his Antiroll (1837). See also Steiger, Krise des Rationalismus in Wegscheider's Dogmatik (1830) and Herzog, Real-Encyklop. s. v.

Wegsawin, in Norse mythology, is one of the streams of Hel, flowing through Nithheim.

Weichselzopf, in German mythology, is a name given to a certain disease which was thought to be derived from the river Weichsel, because this sickness was supposed to be common in Poland. It is, however, now quite certain that the name really is Wichtelzopf, taken from the superstitious idea of Wichtel—small, domestic, elf-like spirits that, doubtless, in many cases are beneficial to men, yet, when teased or tantalized, are angry and evil-minded; and, besides doing other mischief, apparently have an unlovely head in inextricable plats and knots.—Vollmer, Wörterb. d. Mythol. s. v.

Weichmann, Joachim Samuel, a Lutheran theologian of Germany, was born May 1, 1714, at Dantz. From 1735 to 1739 he studied at Leipzig, and his dissertation, published in 1739, De Fontibus Veritatis Staurac. in Annot. Pernici. in Argenti. Lib. VII, Cap. 7, gave him the privilege of lecturing on philosophy. In 1740, having presented another dissertation, De Platonica Animorum Immortalitate, he was appointed adjunct to the philosophical faculty. Three years later he was made professor extraordinary, and in 1744 professor in a chair of theology in Mainz. For this occasion having been De Theologia Trinitatis, aliqua Logentis, aliqua Sententiosis. Shortly afterwards he was made doctor of theology, and died Oct. 18, 1774. Besides the writings already mentioned, he published, De Christo in Marci Gloriosissimo (Viteberg, 1755.—De Discrimine Graeis Divina sine Merito contra Munitum (ibid. 1757).—Johns, Resurrectionis non Typus, sed Professor (ibid. 1759). His other writings are enumerated in Fürst, Bibl. Jud. iii, 497; Dühring, Die gelehrten Theologen Deutschlands, iv, 672 sq. (B. P.)

Weidelbot is a priest of the Wends in Pomerania and Rügen, the next to Grievo.

Weidman, Paul, a Reformed (Dutch) minister, was born in 1768. He graduated at Union College in 1818, at New Brunswick Theological Seminary in 1820, and was licensed by the Classis of New Brunswick the same year; was pastor at Schoharie, N. Y., 1820-36; at Manheim, 1837-41, and again, 1841-50. He died in 1862. See Corwin, Manual of the Ref. Church in America, p. 464.

Weidner, Johann Joachim, a Lutheran theologian of Germany, was born November 11, 1672, at Schoppenrock. He studied at different universities, and in 1698 he was appointed deacon at St. Mary's in his native place. In 1706 he received the degree of D.D., in 1716 was ap-
pointed professor of theology, and in 1721 senior of the theological faculty, and died Oct. 17, 1724. He was a voluminous writer. Of his works we mention: Disput. IX contra Reformatos, quod non Convincat cum Lutherism in Plurimis Articulis Fidei;—Disertationes Tres de Gratia Dei Universali non Particulares:—Christus ex Bibliis ipsocon:—De Forma S. Cena in Consec. in Considerationem Religis. Eius Mortis et Morborum. Dedicato ad ducatione et Bibliome:—Miraculum Murorum Hieri- chustiae Cadumum:—Christus Resurgens Victor, etc. See Seelen, Athenae Lubeconis; Jöcher, Algemeines Gelehrten-Lexikon, s. v. (B. P.)

Weidner, Paul, a Jewish convert of Carinthia who joined the Christian Church in 1858, was professor of Hebrew at the Vienna University, and was appointed by imperial permission to preach occasionally to the Jews. He wrote Loca Precipuæ Fidei Christianæ Col- lecta et Explicata (Vienna, 1859; 2d ed. 1862, with Epistola Hebr. ad R. Jehudam, Venet. Habitantium, cum Versione Latina). See Kalkar, Israel und die Kirche, p. 90; Delitzsch, Wissenschaft, Kunst, Judentum, p. 109, 590; Wolff, Bibl. Hebr. i. 984; Jöcher, Algemeines Ge- lehrten-Lexikon, s. v.; Fürsten, Bibl. Jud. iii. 498; Bayle, Dictionnaire Historique et Critique. (B. P.)

Weigel, Christopher, a German engraver, was born at Redwitz, in Bohemia, in 1564. After visiting various German cities, he settled in Nuremberg, where he died in 1725. His principal work was a set of Bible plates engraved from his own drawings. See Scriptura Logens in Imaginibus, etc., published in 1690. They were executed with the graver. He is also said to have engraved in mezzotint, and to have carried on an extensive commerce in prints. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Weigel, Valentine, a mystic of the 16th century, was born in 1583 at Hayn, in Misulis, where his father was then pastor of the Reformed Church and Weiten- berg from 1564 to 1567, and was ordained pastor of Zachopua, in the diocese of Chemnitz, Nov. 16, 1567, by Paul Eber (q. v.). He remained in that position till he died, June 10, 1588. He was married, but remained childless. He was beloved by his parishioners, who were not capable of discovering his heterodox views, more especially as he did not publish them to the world, and contented himself with privately elaborating them. He was not wholly successful, however, in preventing reports of his unsound opinions from being circulated, according to which he was tainted with Osianidrian and Schwenkfeldian errors. His cantor, Weikert, collected a band of mystical adepts, who undertook the multipli- cation, and subsequently the publication, of Weigel's works; and who issued them at Halle, Magdeburg, and elsewhere, in 1612, and afterwards in repeated editions. It is possible that interpolations of foreign matter into these writings took place, as the editors assumed pseu- donymous names.

The sum and substance of Weigel's theorizing may be comprehended in the words of his epitaph at Zachopua (see Arnold, Kirchen- u. Ketzterhistorie, ii. 17, 17), "O man, learn to know thyself and God; this is suf- ficient for the knowledge of the world and the range of the subjective consciousness, objective proofs being regarded by him as the demonstration of a bond- age to the letter which is opposed to all true spiritual wisdom. He teaches that man is a microcosm which embodies within itself the potentiality of salvation equal- ly as man is a microcosm which embodies within itself the potentiality of salvation equally or brain. His consciousness, and his spirit from the spiritus vitalis in God; and the principle of his consciousness is nothing more strongly expressed, man comprehends in himself by nature not only the world, but also God and Christ. Man is consequently both a microcosm and a microcos- mos, and constitutes the point at which the world, which emanated from God, returns to God. Weigel's panthe- ology is unimportant, but the idea of a universal life appears in his cosmology, and the thoughts of eternity and time, the invisible and the visible, are everywhere regarded by him as correlated, so that none of them can exist without its counterpart. The creature is considered es- sential to the existence of the Most High in his scheme. The person- ality of the Son and the Holy Spirit is not necessary to the immanent being of God, but originates in con- nexion with the emanation of the world from God. The Son is the centre in which God and the creature come together. Through him God becomes corporal, and temporal, and is no longer able to affect the emanation of the creature from God, but is a mere impossible reduction of the divine and the eternal to the measure of time and sense; nor does Weigel any- where succeed in achieving the completeness essential to the consistency of his system which the establishing of a distinct creature-nature would involve. Angels were created by the word of God, and in them the invisible world; but when Lucifer fell, God desired to have man, and therefore created the earth. Yet man is called the eye, ear, foot, hand, instrument of God, through which everything must be recognised and wrought; and it is said that this could only have come to pass had Adam remained in Paradise. In brief, all externality is but a reflex of the internal, and an ideal- ism exists in which the distinction between the world and God is altogether subjective, and whose result is that man lacks personality. All effect is the result of the divine action, and yet the human will is said to be unneccessitated in the fall into sin—a contradiction which Weigel nowhere explains. Sin is not a substance, but an accident assumed by the will, though it may be con- sidered a substance in view of its effect on human nature, which involves the loss to man of his whole body—body being equivalent to all that is objective. Origin- al sin is a necessary condition of the creature nature, which involves the departure of man from Eden, that he may till the soil and learn to know himself. Re- demption consequently has no objective signification. Christ and the new life exist naturally in man. The kingdom of God is so that in all the world of salvation exist in him, and it is actualised by the ac- tainment of the soul to a knowledge of itself, and there- by to a knowledge of the Eternal and of God. The key to the whole of Weigel's system is his postulated oppo- sition between the internal, which is the divine in man, and the external, which is the world, which is the source. The Scriptures, as the outward letter, are depreciated and accounted incapable of revealing eternal life, which, according to Weigel, is made known by the subjective spirit alone; and yet they are said to be necessary in another direction, because of our blindness and weak- ness. The duty of man is fulfilled in a simple surren- der to the operations of the immanent Christ.

It remains to be observed that while, in his opposition to the literalism of the Church, Weigel was at one with the sects of the time of the Reformation, he was utterly at variance with them in his advocacy of a fully developed individualism, and in his development of the principle of the autonomy of the individual conscience in lawsuits, etc., as he was also with the gross materialism which characterized the early Anabaptists in the unqual- ified intellectualism of his views. His mysticism afforded no aid whatever towards the thorough regener- ation of theology. His significance probably extends no further than his influence contributed to the renew- al of philosophical methods in theological inquiry, and as he antagonized the supranaturalism then current with his principle that nothing can be true which does not impress itself immediately upon the consciousness as being true.

See Arnold, Kirchen- u. Ketzterhistorie, ii. 17, 17, where a complete list of Weigel's works is given: Unschuldige Nachrichten, 1715; Hilliger, a dissertation enti- tled Fama et Scripta M. V. Weigel, etc. (Wittenberg,
WEIGHING OF SOULS

1721; comp. also Roth, Nütziger Unterricht von d. pro-
phet. Weisssagungen (1694), § 24. Arnold has stated Wei-
gel's peculiar tenets in an apologetical way, while Hili-
gger has published a somewhat expanded list of his here-
ries.

His importance to philosophy is set forth in Rit-
ter, Gesch. d. Philosophie, x, 77—100; Stadenmayer,
Philos. d. Christenthums, i, 729 sq.; Carrière, Philosoph.
Weltschauung d. Reformationszeit, p. 203—209; further,
Walch, Einl. in d. Rel.-Streitigkeiten, iv, 1024—1065;
Planck, Gesch. d. prot. Theologie, p. 72 sq.; Hagenbuch,
Vorles. ü. d. Rel.-Gesch. d. Welt, 337 sq.; Donner, Christologie,
i, 858; Baur, Trinitätstheorie, iii, 255—260; id. Veräch-
zungskritik, p. 463. —Herszog, Real-Encyclop. n. v.

Weighing or Souls is a practice accredited to the
Egyptian gods to determine their place in the future
world. The heart of the deceased was placed on one
side of the scales held by Horus and Anubis, and the
god Thoth registered the result of the weighing. Upon
this judgment (which was rendered by Osiris and his
forty-two deities) the irreproachable fate of the soul de-
depended. If the deceased was convicted of unpardon-
able faults, he became the prey of an infernal monster,
with the head of a hippopotamus, and was beheaded
by Horus and Sm, one of the forms of Set, upon the
nemesis, or infernal scaffold. The most wicked were pun-
ished with final annihilation. See Lenormant, Cheikhaneh
Magic, p. 86. See Weight.

Weight (ג'ג, ëben, Dent. xxii, 24; xxv, 15; 2 Sam.
xiv, 26; Prov. xi, 1; xvi, 11, x, 10; Mic. vi, 11; a
stone, as elsewhere rendered; usually בְּנֵיָוָיִצְלָד mishkâl
[once בְּנַיְוָוָיִצְלָד mishkîl, Ezek. iv, 10], from בְּנַיְוָיִצְלָד, to
weigh; בְּנַיְוָיִצְלָד, pîles, Prov. xxvi, 11; "scales," Isa. xi, 12; a
balance; בְּנַיְוָיִצְלָד, Hebr. ii, 1, a mass; בְּנַיְוָיִצְלָד, Cor. iv, 17,
elsewhere "burden"). It is evident from one of
these names (ëben) that stones were used in the most
ancient times among the Hebrews for weights, as they
were also among many other nations; and from another
(mishkâl), that of their money weights and terms, the
shekel was that in most common use, and the standard
by which others were regulated. In later times weights
were made of lead (Zech. v, 6). These weights were
carried in a bag (Deut. xxx, 13; Prov. xvi, 11) suspend-
ed from the girdle (Charlin, Voy. iii, 422), and were
very early made the vehicles of fraud. The habit of
carrying two sets of weights is denounced in Deut. xxxv,
18 and Prov. xx, 10, and the necessity of observing
strict honesty in the matter is insisted upon in several
precepts of the law (Lev. xix, 36; Deut. xxv, 13).
But the custom lived on, and remained in full force to the
days of Micah (vi, 11), and even to those of Zechariah,
who appears (ch. v) to pronounce a judgment against
fraud of a similar kind. See Bag.

Between ancient weights and money there was a
very intimate connection. All Greek money was origi-
nally a certain weight of silver, and a similar rule prob-
ably held with the money of other nations. Hence,
perhaps, the best mode of ascertaining an ancient weight
is by weighing a good coin of the same denomination.
When this is ascertained, we can form a just opinion of
the other weights in the scale from their relative propor-
tions. Gold, even as late as the time of David, was
not used as a standard of value, but was considered
merely as a very precious article of commerce, and was
weighed like other articles. In Oriental countries, as
far back as the time of Abraham, the value of gold
was sometimes estimated at a certain quantity of silver, the
price of which was taken into account by the merchant (Gen.
xxiii, 16). But there is no trace of stamped silver or coin
previous to the Captivity. Nor, indeed, was it at that
eyear period divided into pieces of a certain size. It
was commonly weighed out in balances, though its
weight was sometimes ascertained by means of an instru-
ment of weighing answering to our steelyards. See Scale.
By means of the balance the Hebrews ap-
pear to have been able to weigh with considerable del-
icacy, and for this purpose they had weights of extreme
precision, which are called metaphorically "the small
dust of the balance." (Isa. xi, 15). The "little grain"
(מַעֲט te'et), of the balance in Wis. xi, 22 is the small
weight which causes the scale to turn. In this pas-
sage, as in 2 Macc. ix, 8, the Greek word πλαστέγε κοι
dered "balance," was origi-

A"nalyzed to the scale-pan
alone. See Balance. The
balance in this form was
known at a very early period.
It is found on the Egyptian
monuments as early as the
time of Joseph, and we find
allusions to its use in the sto-
ry of the purchase of the cave
of Machpelah (Gen. xxiii, 16)
by Abraham. Before coin-
age was introduced, it was of necessity employed in all
transactions in which the valuable metals were the me-
diums of exchange (xlii, 21; Exod. xxii, 17; 1 Kings
xx, 39; Esth. iii, 9; Isa. xlvi, 6; Jer. xxxii, 10, etc.).
See Money.

The shekel, the half-shekel, the talent, are not only
 denominations of moneys, of certain values, in gold and
silver, but also of certain weights. The earliest weight
to which reference is made is the רֵעָנָא, kesîdah (Gen.
xxiii, 19; Josh. xiv, 32; Job xiii, 11), which in the
margin of our version is in two passages rendered
"lambs," while in the text it is "piece of money." It
may have derived its name from being in the shape of
a lamb. See Sheep. A number of small statuettes, of a
crouching lion in bronze, forming a series of various
dimensions, from one inch to twelve in length, found at
Nimrud, and now in the British Museum, appear to
have been Assyrian weights. On the tombs at Thebes

Ancient Egyptian Scales.


Asyrian Weights. (From specimens in British Museum.)

are representations of weights having the form of stags,
sheep, gazelles, etc. There are also among the Egyp-
tian antiquities some Coptic weights of great antiquity,
but not antecedent to the Christian era. They are cir-
cular, and have grooves or channels cut in them. See Mince.

The Weight of the Sanctuary, or Weight of the Temple
(Exod. xxx, 13, 24; Lev. v, 15; Numb. iii, 50; vii, 19;
xxiii, 16, etc.) was probably the standard weight.
preserved in some apartment of the Temple, and not a
different weight from the common shekel (1 Chron.
xxiii, 29); for though Moses appoints that all things
duly valued by their price in silver should be rated by
the weight of the sanctuary (Lev. xxvii, 25), he makes no
difference between the shekel of twenty oboli, or twenty
gerahs, and the common shekel. Ezekiel (xiv, 12),
speaking of the ordinary weights and measures used in
traffic among the Jews, says that the shekel weighed
twenty oboli, or gerahs; it was therefore equal to the
weight of the sanctuary. Neither Josephus nor Philo
nor Jerome, nor any ancient author, speaks of a distinc-
tion between the weights of the Temple and those in
common use. Besides, the custom of preserving the
standards of weights and measures in temples is not
peculiar to the Hebrews. The Egyptians, as Clemens
Alexandrinus informs us, had an officer in the college
of priests whose business it was to examine all sorts of
measures and to take care of the originals; the Romans
had the same custom (Fannius, De Amphora); and the
emperor Justinian decreed that standards of weights
and measures should be kept in Christian churches.
The Jews do not seem to have had any officers whose
especial duty it was to superintend weighing transac-
tions like the kabbâneh, or public weighers of Egypt,
the Greek ζυγόσταρα ἢ (Artemid. ii, 37), or Latin libri-
pendes (Pliny, xxxii, 3); but care was always taken
that the money used should be of full weight (Gen.
xiii, 21). For the estimation of Hebrew weights, see
METROLOGY.

Ancient Egyptian Kabbâneh, or Public Weigher and Notary.

1. The weight: a. The notary making an official record; b. The bag of money to be weighed; c. The frame or box containing the scale; d. A scale containing a number of coins; e. An apparatus for weighing, the arm of the balance; f. An eye, the emblem of Thoth, the god of justice, presiding over the operation; g. The other scale containing the weight.

The expression in Dan. v, 27, "thou art weighed in
the balances, and art found wanting," has been supposed
to be illustrated by the custom of weighing the Great
Mogul on his birthday in the presence of his chief gran-
dees. The ceremony is described in a passage from
Sir Thomas Roe's Voyage in India, quoted in Taylor's Cal-
mot, Frag. 186: "The scales in which he was thus
weighed were plated with gold, and so the beam on
which they hung by great chains, made likewise of that
most precious metal. The king, sitting in one of them,
was weighed first against the beam, which immedi-
ately after was distributed among the poor; then was he
weighed against gold; after that against jewels (as they
say); but I observed (being there present with my lord
ambassador) that he was weighed against three several
things, laid in silken bags, on the contrary scale. . . . By
his weight (of which his physicians yearly keep an ex-
act account) they presume to guess of the present state
of his body; of which they speak flatteringly, however
they think it to be." It appears, however, from a con-
sideration of the other metaphorical expressions in the
same passage of Daniel that the weighing in balances is
simply a figure, and may or may not have reference
to such a custom as that above, for the condition of the
departed was determined according to the preponder-
ance of good or evil. Such judgment scenes are very fre-
cently represented in the paintings and papyri of ancient
Egypt, and one of them (given on the following page) we
have copied as a suitable illustration of the present sub-
ject. One of these scenes, as represented on the walls of
a small temple at Deir-el-Medineh, has been so well ex-
plained by Mr. Wilkinson that we shall avail ourselves
of his description; for although that to which it refers is
somewhat different from the one which we have engraved,
his account affords an adequate elucidation of all that
ours contains: "Osiris, seated on his throne, awaits the
arrival of those souls that are ushered into Amenti. The
four genii stand before him on a lotus-blossom [ours has
the lotus without the genii], the female Cerberus sits
behind them, and Harpocrates on the crook of Osiris.
Thoth, the god of letters, arrives in the presence of Os-
iris, bearing in his hand a tablet, on which the actions of
the deceased are noted down, while Horus and Arceiris
are employed in weighing the good deeds of the judged against the
ostrieh feather, the sym-
bol of truth and justice. A cynocephalus, the em-
blem of truth, is seated
on the top of the balance. At length arrive the de-
ceased, who appears be-
tween two figures of the
godess, and bears in his
hand the symbol of truth,
indicating his meritorious
actions, and his fitness for
admission to the presence of Osiris" (Kitto, Pict. Bi-
ble, note ad loc.).

A weight of glory, of
which Paul speaks (2 Cor.
iv, 17), is opposed to the
lightness of the evils of this
life. The troubles we
endure are really of no
more weight than a feath-
er, or of no weight at all,
if compared to the weight
or intenseness of that glory which shall be hereafter a
compensation for them. In addition to this, it is prob-
able the apostle had in view the double meaning of the
Hebrew word וַתְּקִזֵּב, kâ tô bôd, which signifies not only
weight, but glory; that is, splendor is in this world the
lightest thing in nature; but in the other world it may
be real, at once sub stance and happiness.

Weinmanny, Johann Heinrich, a Lutheran
tologist of Germany, was born at Ulm, Aug. 4, 1687.
He studied at Jena, was appointed deacon in 1662 at
Leipheim, and pastor at Altheim in 1681. In 1687 he
was called to Ulm, where he died, May 29, 1706. He
left a great many writings, mostly of an ascetical na-
ture, which are given in Fipping, Memoriae Theologorum;
Serpilus, Epistulæ Theologorum; Jöcher, Allgemeines
Gelärthten-Lez. & v. (B. P.)

Weikel, John H., a German Reformed minister,
was pastor of Boehm's and some other churches in Montgomery County, Pa., from 1776 to 1781, but his loyalty to the American cause during the Revolution finally led to his resignation on account of dissatisfaction among his parishioners. Nothing seems to be known of him after the war. See Hartbaugh, Fathers of the Germ. Ref. Church, ii, 400.


Weiller, Kajetan von, a Roman Catholic theologian of Germany, was born at Munich, Aug. 2, 1762. He studied theology and philosophy in his native place. In 1785 he received holy orders, and in 1799 he was placed in the chair of philosophy and pedagogies. The University of Landshut conferred on him the degree of doctor of philosophy in 1802, while learned societies admitted him to membership. In 1812 he was enmo-
some friends in New York, and was requested to do the kind of work which he had performed so successfully in Maryland among the feeble churches of the Baptist denomination along the line of the Hudson River. In October of this year he was ordained as pastor of The Church in Catskill, and remained there a little less than two years, when he was called to take charge of what is now the Emanuel Church in Albany, N. Y. He entered upon his duties here in September, 1827. It was a dark day in the history of the Church when Dr. Welch conceived the idea of founding this church. "We are the Church," says Dr. Bridgman, "were feeble and staggering with their debt. The old theatre in Green Street had been turned into their sanctuary, but the house was thought to be too large, and a partition had been built to save fuel, and to make neighbors of the worshippers. At once a change took place, and as a preacher Dr. Welch soon stood in the foremost rank among the most gifted and eloquent ministers in the city of Albany. A few years of such work as he put into his ministry told wonderfully upon the prosperity of the enterprise. The feeble band grew to be a Church of three hundred and twenty-seven members, "united, in faith, and binding their consciences, free from all embarrassment, and in a condition of great material and spiritual prosperity." The question of colonizing began to be discussed, and after the usual delays which arose from the reluctance of Church members to break away from their religious homes, it was decided that the time had come to engage in pioneer work. An appeal was made to the friends of religion, and those who had been warmly attached to Dr. Welch, although not belonging to the Baptist denomination, for the necessary funds to carry out the projected plan. Among the contributors to these funds we notice the names of William L. Marcy, Martin Van Buren, Erastus Corning, and P. S. Van Rensselaer. The corner-stone of the new church was laid in July, 1835, and the building was ready for occupancy in the month of October following. A colony of about one hundred and twenty, with Dr. Welch as the pastor of the new church, took possession of what was then regarded as one of the most elegant houses of worship in Albany. The record of the results of a ministry of fourteen years in the Pearl Street Church is summed up in very general terms by saying that during these fourteen years five hundred and seven persons were received by baptism, and two hundred and sixty-two by letters from other churches. During all this time Dr. Welch took a prominent position in all the great religious enterprises in which the Baptist churches were interested, especially in the American and Foreign Bible Society, of which, for many years, he was the president. One of the most interesting of these was the Pearl Street Church, Dr. Welch taking charge of the Presbyterian Church in Brooklyn, where he remained eight years, and then removed to Newtonville, near Albany, and was pastor for ten years. Worn down by the labors of his long ministry, Dr. Welch went into retirement. His powers gradually grew weaker and weaker, until the lamp of life went out, to be rekindled amid the glories of a better world. He died Dec. 9, 1870. See Minutes of the Hudson River Baptist Assoc. for 1871; Dr. Bridgman's Sermon. (J. C. S.)

WELCH, Moses Cook, D.D., a Congregational minister, son of Daniel W. Welch, was born in Marenfield, Conn., Feb. 22, 1754. Although he graduated from Yale College in 1772, he remained for several years undecided as to his profession. For a while he was teacher of a grammar-school in Windham, Conn., and then entered the office of an Hon. Elizabeth Dyer to study law. He found his legal profession not suited to him, and abandoned it about 1764. Then he taught school and studied medicine a short time. As the Revolution was fairly begun, he engaged with Mr. Samuel Nott in the manufacture of saltpetre, to be used in making powder to supply the Continental Army. Having been drafted, he cheerfully entered the army, but, contracting a disease in camp, was obliged to return home. About this time he was converted. Turning his attention to the ministry, he studied theology under Rev. Dr. Salter, of Mansfield, and Rev. Stephen White, of Windham. When his father died, in 1782, he was called to succeed him as pastor of the Church of North Mansfield, to which office he was ordained June 2, 1784. In 1812 he was detailed as chaplain in the American army, a service which he promptly performed. For two years, from 1822, he belonged to the Corporation of Yale College. He died at North Mansfield, April 21, 1824. In consequence, probably, of his legal training, he was a great ecclesiastical lawyer. With a vigorous mind, an ardent temperament, and clear perceptions, he became a popular preacher. See Sprague, Annals of the Amer. Pulpit, ii, 234.

WELCHMAN, Edward D., an eminent English divine, was born about 1665. He became a commom of Magdalen Hall, Oxford, in 1679; graduated in 1688; was admitted probationer fellow of Merton College in 1684; became rector of Lapworth and of Solihull, Warwickshire; archdeacon of Cardigan in 1727; and died in 1739. He was the author of, Defence of the Church of England (1692); Husbandman's Manual (1695); Aris-tocrats. XCVII.; and Apologetics on the Admiration of the Superstitious (1713); translated into English (1740); his most famous work: Doctrine of Baptism (1706); Dr. Clarke's Scripture Doctrine of the Trinity Examined, etc. (1714); Conference with an Arius (1721); and other works. See Chalmers, Biog. Dict. s. v.

Weld, Luodovicius, a Congregational minister, was born at Brantree, Mass., Sept. 13, 1766, being a son of the Rev. Ezra Weld. He graduated at Harvard College in 1789; taught school in Cambridge; studied theology with his father; and was ordained at Hampton, Conn., in 1799, where he remained until infirmities induced him to seek a dismissal (1824). He removed to Fabius, N. Y., where he ministered to the church for several years. In 1842 he purchased a residence near his son Theodore, in Belleville, N. J., where he died, Oct. 9, 1844. Mr. Weld's character from early life was manly and upright; his mental abilities were superior, so that he was considered one of the ablest men of his day in that region. Three of his sermons were published. See Cong. Quar. 1860, p. 181.

Welt (prop. *"bër*, bôr, ópian, a day's source of living, though not running, water; but "well" is an occasional rendering in the A. V. likewise of *"bôr*, bôr, 2 Sam. iii, 26; xxiii, 15, 16; 1 Chron. xi, 17, 18; 2 Chron. xxxvi, 10, a "pit," i. e. cistern; also of *"yôd*, maydn, Josh. xxvi, 15; 2 Kings iii, 19, 25; Ps. lxxx, 6, a "fountain;" of *"nâkôb*, makôr, Prov. x, 11, a "fountain;" and even of *"ayin*, dyin, Gen. xxiv, 16, 29, 30, 42, 43, 45, xliv, 22, a living spring; and so of *"yôvâh*, John iv, 6, 14). The difference between a well (bôr) and a cistern (bôr) consists chiefly in the use of the former word to denote a receptacle for water springing up freely from the ground, while the latter usually denotes a reservoir for rain-water (Gen. xxxvi, 19, 32; Prov. v, 15; John iv, 14). See Cistern. Both these Heb. words come from a root (*"yôd* or *"nâkôb*) significant of digging, and are thus distinguished from a natural fountain. The former (bôr) is still represented by the Arabic bähr, used in the same sense; but the latter (bôr) has in modern times given place to birkit (= Heb. *"bûkî*), which signifies an open pool of surface water. See Topographical Terms.

The first well mentioned in Scripture is in "the wilderness," in the way to Shur, where Hagar sat down when fleeing from Sarai, which was afterwards called Beer-lahoi-roi, "the well of that he liveth and seeth me" (Gen. xvi, 14), between Kadesh and Bered. It is called both a "fountain" and a "well." The second well mentioned is also in connection with Hagar's his-
tory (xxi, 19) in the wilder-
ness of Beersheba. After this a
good many wells are men-
tioned: the wells of Beere-
sha, which remain to this day
(xxvi, 25); the Mesopotami-
an well (xxxiv, 11), at the city
of Nahor; the wells in Gerar
(xxvi, 15, 18); the well Esek
(ver. 20); the well Sitnah
(ver. 21); the well Rehoboh
(ver. 22); the well in Haran
(xxix, 2); the wells of Elim
(Exod. xv, 27); the well dug
by the princes (Num. xxxi, 61);
the well of Nephos (Josh. xviii, 15); the great
well at Sechu (1 Sam. xix,
22); the well of Bethlehem
by the gate (2 Sam. xxiii,
10); the well of Harod (Judg.
vii, 1); Jacob's well, on the
low slope of Gerizim (John
iv, 6). See FOUNTAIN.
The importance of wells is
very great, especially in the
desert, where the means of
forming them are deficient, as
well as the supply of labor
necessary for such undertakings, which, after all, are not
always rewarded by the discovery of a supply of water.
Hence in such situations, and indeed in the settled coun-
tries also, the wells are of the utmost value, and the water
in most cases is very frugally used (Num. xx, 17-19;
Deut. ii, 6, 28; Job xxii, 7). It is, however, not merely
the value of the well itself, but certain other consider-
tations that explain the contests about wells which we
find in the histories of Abraham and Isaac (Gen. xxii,
25-31; xxvi, 27). The special necessity of a supply of
water (Judg. i, 15) in a hot climate has always involved
among Eastern nations questions of property of the
highest importance, and sometimes given rise to serious
contention. To give a name to a well denoted a right
of property, and to stop or destroy one once dug was a
military expedient, a mark of conquest, or an encroach-
ment on the right claimed or existing in its
neighborhood. Thus, the well Beersheba was opened,
and its possession attested with special formality by
Abraham (Gen. xxii, 30, 31). In the hope of expelling
Isaac from their neighborhood, the Philistines stopped
up the wells which had been dug in Abraham's time and
encroached on. Notwithstanding the measure which was
stoutly resisted by the followers of Isaac (xxvi, 15-38;
see also 2 Kings iii, 19; 2 Chron. xxvi, 10; comp.
Burckhardt, Notes on the Bed. ii, 185, 194, 204, 276). The
Koran notices abandoned wells as signs of desertion (sur.
xxviii). To acquire wells which they had not themselves
dug was one of the marks of favor foretold to the Heb-
rews on their entrance into Canaan (Deut. vi, 11). To
possess one is noticed as a mark of independence (Prov.
v, 15), and to abstain from the use of wells belonging to
others, a disclaimer of interference with their property
(Num. xx, 17, 19; xxii, 29). Similar rights of posses-
sion, actual and hereditary, exist among the Arabs of the
day. Wells, Burckhardt says, in the in-
terior of the desert, are exclusive property, either of
a whole tribe, or of individuals whose ancestors dug
the wells. If a well be the property of a tribe, the tents
are pitched by it, and whenever rain-water becomes scarce
in the desert; and no other Arabs are then permitted
to water their camels. But if the well belongs to an
individual, he receives presents from all strange
tribes who pass or encamp at the well, and refresh
their camels with the water of it. The property of
such a well is never alienated; and the Arabs say
that the possessor is sure to be fortunate, as all who
drink of the water bestow on him their benedictions

Well at Beersheba.
(Notes on the Bed. i, 228, 229; comp. Num. xxxi, 17, 18,
and Judg. i, 15).

It is thus easy to understand how wells have become
in many cases links in the history and landmarks in the
topography both of Palestine and of the Arabian
Peninsula. The well once dug in the rocky soil of Pal-
estine might be filled with earth or stones, but was with
difficulty destroyed, and thus the wells of Beersheba, and
the well near Nahilis, called Jacob's Well, are among the
most conspicuous witnesses of those transactions of
secret history in which they have borne, so to speak,
a prominent part. On the other hand, the wells dug in
the sandy soil of the Arabian valleys, easily destroyed,
and easily renewed, often marked, by their ready supply,
the stations at which the Hebrew pilgrims slaked their
thirst, or, as at Marah, were disappointed by the bitter-
ness of the water. In like manner the stations of the
Mohammedan pilgrims from Cairo and Damascus to
Mecca (the Haj route) are marked by the wells (Robin-
sen, i, 66, 69, 204, 205; ii, 288; Burckhardt, Syria.
p. 318, 472, 474; App. iii, 656, 660; Shaw, Trav. p. 314;
Niebuhr, Descr. de l'Afrique, p. 347, 494; Wellsted,
Trav. ii, 40, 43, 64, 457, App.).

Wells in Palestine are usually excavated from the
solid limestone rock, sometimes with steps to descend
into them (Gen. xxiv, 16; see Burckhardt, Syria, p. 232;
Col. Ch. Chron. 1858, p. 470). The brims are furnished
with a curb or low wall of stone, bearing marks of high
antiquity in the furrows worn by the ropes used in
drawing water (Robinson, i, 204). This curb, as well as
the stone cover, which is also very usual, agrees with
the directions of the law, as explained by Philo and Jose-
phus, viz. as a protection against accident (Exod. xxix,
38; comp. Josephus, Ant. iv, 8, 37; Philo, De Spec. Leg.
iii, 37; ii, 324, ed. Mangney; see Maundrell, in Enquiries
Trav. p. 455). It was on a curb of this sort that our
Lord sat when he conversed with the woman of Sam-
aria (John iv, 6); and it was this, the usual stone cover,
which the woman placed on the mouth of the well at
Bahurim (2 Sam. xvii, 19), where the A. V. weakens the
sense by omitting the article (πηγή; Sept. τὸ πηγάζων
λαμβάνω; Vulg. velam). Sometimes the wells are cov-
ered with cupolas raised on pillars (Burckhardt, App.
v, p. 665).

A well was often covered with a great stone, which
being removed, the person descended some steps to the
surface of the water, and on his return poured into a
trough that which he had brought up (Gen. xxiv, 11–15; xxxix, 3–10; Exod. ii, 16; Judg. v, 11). There is, in fact, no intention of any other way of drawing water from wells in Scripture. But as this could only be applicable in cases where the well was not deep, we must assume that they had the use of those contrivances which are still employed in the East, and some of which are known from the Egyptian monuments to have been very ancient. This conclusion is the more probable as the wells in Palestine are mostly deep (Prov. xx, 5; John iv, 11). Jacob's Well near Shechem is said to be 120 feet deep, with only fifteen feet of water in it (Maundrell, Journey, March 24); and the labor of drawing from so deep a well probably originated the first reluctance of the woman of Samaria to draw water for Jesus: "Sir, thou hast nothing to draw with, and the well is deep." See Jacob's Well.

From this deeper kind of well the usual methods for raising water are the following: 1. The rope and bucket, or water-skin (Gen. xxiv, 14–20; John iv, 11). When the well is deep, the rope is either drawn over the curb by the man or woman, who pulls it out to the distance of its full length, or by an ass or ox employed in the same way for the same purpose. Sometimes a pulley or wheel is fixed over the well to assist the work (Robinson, i, 304; ii, 248; Niebuhr, Descr. de l'Ardée, p. 137, pl. 15; Col. Ch. Chron. 1859, p. 350; Chardin, Voy. iv, 98; Wellsted, Trav., i, 280). The sabieh, or Persian wheel, consists of a vertical wheel furnished with a set of buckets or earthen jars attached to a cord passing over the wheel, which descends empty and returns full as the wheel revolves. On the axis of the wheel revolves a second wheel parallel to it, with cogs which turn a third wheel set horizontally at a sufficient height from the ground to allow the animal used in turning it to pass under. One or two cows or bulls are yoked to a pole which passes through the axis of the wheel, and as they travel round it turn the whole machine (Numb. xxiv, 7; see Lane, Mod. Egypt. ii, 168; Niebuhr, Voy. i, 120; Col. Ch. Chron. 1859, p. 452; Shaw, p. 291, 408). 3. A third method of the ancient method, by which a man, sitting opposite to a wheel furnished with buckets, turns it by drawing with his hands one set of spokes prolonged beyond its circumference, and pushing another set from him with his feet (Niebuhr, Voy. i, 120, pl. 15; Robinson, ii, 22; iii, 80). 4. A method very common, both in ancient and modern Egypt, is the shaduf; a simple contrivance consisting of a lever moving on a pivot, which is loaded at one end with a lump of clay or some other weight, and has at the other a bowl or bucket. This is let down into the water, and, when raised, emptied into a receptacle above (Niebuhr, Voy. i, 120; Lane, Mod. Egypt. ii, 168; Wilkinson, Anc. Egypt. i, 85, 72; ii, 4). See Irrigation.

Wells are usually furnished with troughs of wood or stone (Δίνων; Sept. σωστοφυών; Vulg. canale), into which the water is emptied for the use of persons or animals coming to the wells. In modern times, old stone sarcophagi are often used for this purpose. The bucket is very commonly of skin (Burckhardt, Syria, p. 68; Robinson, i, 204; ii, 21, 315; iii, 35, 89, 109, 134; Lord Lindsay, Trav. p. 255, 257; Wilkinson, Anc. Egypt. loc. cit., xvii, 39, 189; xxiv, 50; Exod. ii, 16).

Unless machinery is used, water is commonly worked by men, women are usually the water-carriers. They carry home their water-jars on their heads (Lindsay, p. 230). See DRAWER OF WATER.

Great contentions often occur at the wells, and they are often, among Bedawi, favorable scenes for the attack by enemies (Exod. ii, 16, 17; Judg, v, 11; 2 Sam. xxiii, 15, 16). See Burckhardt, Syria, p. 68; Notes on the Bed, i, 228; Col. Ch. Chron. 1859, p. 478; Lane, Mod. Egypt. i, 252; Robinson, iii, 153; Hackett, Illustr. of Scripture p. 88–98.

WATERS.

Wellesley, CHARLES, D.D., an English Unitarian minister, was born at York about 1770. He became a clergyman at his native place; was noted for his philological and archæological attainments; and died at York in 1858. He was the author of Eboracum; or, York under the Romans (1845) — The Holy Scriptures of the Old Covenant (1850–53), in a revised translation, in two volumes; also A Letter addressed by me to the Rev. George Vance Smith and Rev. John Scott Porter; and other works. A Memoir, by Rev. John Kenrick, appeared in 1860.

Weller, GEORGE, D.D., a Protestant Episcopal clergyman, was born at Johnstown, N. Y., Aug. 11, 1790. He was educated in the public schools of Boston; learned the trade of a bookseller; opened a small bookstore in Newark, N. J.; and afterwards removed to New York City. About the year 1813 he entered the family of the Rev. Bethel Judd, D.D., of Norwich, to study theology. He began to officiate as lay reader at Bedford, N. Y., in June, 1814; was admitted to deacon's orders by bishop Holabird, June 16, 1816; missionary in the counties of Putnam and Westchester in 1816–17; ordained priest April 2, 1817; instituted rector of Great Coptank parish at Cambridge, Md., Nov. 15, 1817; rector of St. Stephen's Church, Cecil County, Md., in November, 1822; became editor of The Church Register Jan. 7, 1825, in which office he continued three years; was secretary and agent of the Domestic and Foreign Missionary Society in 1828; removed to Nashville, Tenn., about 1829, where he built a new church, the first Episcopal Church in Tennessee: retired for a time on account of feeble health about 1855; became rector of St. Mary's of Galvase, in 1856; rector of Christ Church, Vicksburg, Miss., in 1859. This was his last field of labor. During the prevalence of the yellow fever in Vicksburg, he was overburdened with the claims of the sick and friends of the dead, and fell a victim of the epidemic, Nov. 9, 1841. He was the author of Visitations of the Church (1824) — and editor of the Poems of Bishop Heber (about 1829) — and the Weller Tracts. See Sprague, Annals of the Amer. Pulpit, v, 561.

Welles, NOAH, D.D., a Congregationalist minister, was born at Colchester, Conn., Jan. 25, 1718. He graduated at Yale College in 1741; engaged in teaching school at Hartford for some time; and became tutor of Yale College in 1745. He was licensed to preach soon after, and ordained pastor of the Church at Stamford, Conn., Dec. 31, 1746, where he remained in the quiet and faithful discharge of his duties until his death, Dec. 31, 1776. He was chosen fellow of Yale College in 1774, and as such deed to attend, he conducted the church of that institution, Sept. 13, 1770, before one hundred and twenty ministers. He took an active part in the dispute concerning the validity of non-episcopal ordination in 1783, publishing three pamphlets on the subject. He also published other single Sermons and Addresses. See Sprague, Annals of the Amer. Pulpit, i, 481.
Wells, Edward, D.D., a learned English divine, was born about 1665. He was admitted to Westminster School in 1680, and in 1686 to Christ Church College, Oxford, where he proceeded A.M. in 1693, and as D.D. in 1697. He was Fellow of Merton College, and rector of Bledington, in Oxfordshire, and of Chiddingstone, in Kent. He was a canon of the Church of England; and became rector of Bletchingley, in Sussex, and of Cottesbach, in Leicestershire, in 1717, where he died, in August, 1727.

He was the author of A Treatise of Ancient and Present Geography (1701) — Historical Geography of the New Testament (1704) — The Old Testament (1711-12) — A Help to the More Easy and Clear Understanding of the Holy Scriptures (1709-18, 8 vols. 4to), being a revised translation of the Bible, with a paraphrase and annotations: The Book of Daniel Explained, etc. (1716) — and other works, especially on mathematics. See Chalmers, Biog. Dict. of Brit. and Amer. Authors, s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

Welsh, David, D.D., an eminent Scotch clergyman, was born at Breafuf, Dumfriesshire, in 1798. He was educated at the University of Edinburgh; was pastor of the parish of Crossmichael, Prebendary of Kirkudbright, for several years, beginning in 1821; became minister of St. David's in Glasgow, in 1826; was appointed professor of theology in the University of Edinburgh in 1831; travelled on the Continent in 1834, studying the German language and literature; was appointed inspector of schools in Scotland; was moderator of the General Assembly in 1842; left the Established Church in 1845; became professor of church history in the Edinburgh College, and was editor of the North British Review. He died April 24, 1845. He was the author of An Account of the Life and Writings of Thomas Brown, M.D., etc. (1825) — Sermons on Practical Subjects (1834) — Elements of Church History (1844, vol. i.) — and Sermons, with a Memoir by A. Dunlop, Advocate (1846).

Wesel, Johann von, whose name really was Johannes Adolphus von Wesel, was one of the most prominent forerunners of the Reformation in Germany. He was born early in the 16th century. The first authentic record we have of his life brings him into view as a master in philosophy at Erfurt, about 1445. Soon afterwards he was professor and doctor of theology. In philosophy he was a nominalist, and sufficiently able to project his influence over many years, so that Luther is yet constrained to acknowledge his power (see De Conciliis, in Opp. ed. Walch, xvi, 2748). The age in which he lived was truly under the rule of traditional authority to be strongly impressed by his Biblical knowledge, as may be gathered from a scholarly essay from his pen aimed against indulgences excited so little attention that he was chosen, subsequent to its appearance, to be vice-rector of the university, and preacher at Mayence, about 1460: it does not seem certain that he accepted the latter position. A statement is extant to the effect that Wesel was driven from Mayence in 1461 or 1462 by pestilence, and afterwards became preacher at Worms, giving the next seventeen years to the preaching of the Gospel. His utterances were exceedingly frank and bold, and were supported by the labors of his pen until the rules of the Church came to regard him as a mischievous personage, upon whom they might justly bring vexatious tribulations, and whom, eventually, they must silence. An article directed against the hierarchy as the central abuse in the administration of the Church finally induced the archbishop of Mayence, Diether of Isenburg, to take the precaution of expelling the bold agitator to end his work. It is not known why the archbishop, whose jurisdiction did not extend over Wesel, took action rather than the bishop of Worms, Reinhard of Sickingen, who was Wesel's immediate superior; but Argentor, who reported the trial of Wesel, assumed the phoenix of imprisonment of Wesel had for its inspiration the hatred with which the Thomanists who stood opposed to him in philosophy bore against him. Wesel was summoned before a tribunal composed of theologians from the universities of Cologne and Heidelberg, who were, with a single exception, realists. The Dominicans and Franciscans, M. de Nocello, De Rabs, and a third unknown person were inquisitors at the trial. The preliminary proceedings began on the Friday after Candlemas, probably February 4, 1479, at Mayence. Elten, a fanatic, presided. The accused was required to explain certain suspicious facts in his personal history, such as his connection with the Bohemians, and especially with a certain Nicholas of Bohemia. He was examined with regard to any possible adherents he might have gained, and respecting a communion service he had held. Bayle (Dictionary, s. v. "Wesel") and Erhardt (Gesch. des Wiederaufbldens, etc., i, 291) state that he was also questioned with regard to his relations with the Jews; but as Argentor does not mention this point, a confounding of Wesel with Wessel would seem to have been made by those authorities. A second part of his trial was concerned with doctrinal errors alleged against Wesel, e.g. that he denied the procession of the Holy Spirit from the Son, which he held, but defended his view by an appeal to the Scriptures; that he rejected the authority of tradition, with respect to which he was obliged to acknowledge his opinion that the holy fathers and doctors were not infallible; identified the institution of the Sacraments of the Church with the infallible Spirit by which it was originally revealed, and that the immediate direction of the Holy Spirit could not be certainly assumed of every council which might be convened by the proper authority. Other errors charged against him had reference to indulgences, the sacraments, sin in general, and original sin in particular. Under the influence of the Church, he stated his belief in one holy Church; but was charged with omitting the attribute of universality. He conceded the rule of the Holy Ghost over the Church, and also her freedom from error. He also conceded the necessity of grace. But the paper went on to specify a number of promulgations and equivocations. It is evident that he did not hold the views respecting the authority of the Church which were current in his time. He denied any distinction between bishop and presbyter, and endeavored to overturn the right of civil jurisdiction and legislation as claimed by the Church, did not accept the doctrine of monasticism, and fasting as of binding obligation, and was able to reply in a satisfactory manner to the charges against him upon these points, only because they were conceived and expressed in a form in which he had actually never held the views to which they referred. It appears that his views were far more in the nature of persecutors as far as he could without doing too great violence to his conscience, and that he sought to take advantage of every ambiguity in the charges against him, or which he could weave into his own explanations. He even went so far as to repeatedly ask for mercy. He needed all the encouragement he could get. He was old and broken down, threatened with death by fire, and obliged to undergo usage which he declared would have turned Christ himself into a heretic. He finally consented to retract, with the proviso that the retraction should be charged upon the conscience of his judges. The formula adopted was of a general nature, and set forth that erroneous matter might be found in his writings, which he now recalled; that he submitted to the authority of the Church and the teachings of her doctors; that he was ready to perform whatever penance might be imposed; and that he would not be asked to retract anything before the assembled tribunal, and was followed by a similar act in the cathedral. His writings were burned, and he was himself condemned to life-long imprisonment in the Augustinian convent, where he died in 1481.

Wesel stated the doctrine of the sufficiency of Scripture, the formal principle of Protestantism, with greater
clearness than was possible to the Reformers in the beginning of their work. He joined its perspicuity with its sufficiency as a necessary consequence. He also laid down the foundations of the doctrine of the witness of the Spirit, though he did not develop it. With reference to the ... of the Reformation Wesel was less clear. He assailed indulgences, as not authorized by Scripture, and denied that God could confer jurisdiction in divine things upon the Church. His argument, however, was altogether that of a clear-headed, well-meaning theologian, who saw in the doctrine of indulgences a scientific error involving practical consequences, but it was not at all the return of a conscience whose most sacred convictions are outraged. Indulgences were in his view an ecclesiastical abuse, but not a peril which threatened the soul. His idea of sin is that it is a debt and a deficiency. He does not appreciate its power over the inner man. Grace is exalted by him, but rather as demonstrating the causality of God than as benefiting the soul of man; and he accordingly gives a foremost place to the doctrine of election. He regarded the Church as being above all a communion, and held that the true Church is the holy Church of the Elect. He had helpedchurches arbitrarily or capitulistically that the apostles had received power from Christ to enact canons and laws, and refused to recognize the pope as the vicar of Christ in any sense which would involve the concession of legislative functions. He was even disposed to question the authority of secular rulers. He thought the Church High and the Community Low. He had become a friend of a Scotch lad, James Murray, afterwards the celebrated lord Mansfield. Young Charles made such progress in his studies that in 1721 he was admitted one of the king's scholars, his expenses being thus henceforth borne by the Foundation. The biographers that the High Church was the most useful place where he could have the services of the great hymnist, or the State those of the administrator of India and the hero of Waterloo, if the student at Westminster had accepted an heirship to the estates of Garrett Wesley, Esq., member of Parliament for the County of Meath, at this time (about 1726) possessed, but in the next year became a student at Christ Church College, Oxford, an institution which his brother John had left a little before. Here he and a few friends became so diligent in study, serious in manner, and observed with such strictness the method of study and practice laid down in the statutes of the university, that they won for themselves an epitaph first applied to a college of physicians in Rome in the time of Nero, and soon the little band was known by a word that has now in a large measure lost its opprobrious note—Methodist. At the age of twenty-one Charles took his A.B. degree, and became tutor in the college. He married Miss Lucy Wills, a relation of his landowner relative. In 1726 he was elected to Christ Church College, Oxford, an institution which his brother John had left a little before. In the College at Christ Church he joined by John Wesley, and through insult and ridicule pursued their devotional and self-denying labors. The brothers remained at the university until the death of their father, in April, 1755. Having been persuaded to accompany John on the mission to Georgia, primarily as secretary to the managing committee of the colony, and private secretary to general Oglethorpe, its founder, Charles, at the instance of Dr. Burton, was ordained deacon in Oxford by Dr. John Potter, bishop of that city, and on the following Sunday he was ordained priest in the metropolis by Dr. Gibson, bishop of London (autumn of 1730). The ship Symonds sailed from London on Feb. 5, 1736. It is needless to treat the reader with an account of the mishaps, privations, trials, and persecutions which befell our subject in this country. He can read it in Charles Wesley's Journal and Life. Suffice it to say that this diligent, conscientious, and earnest-hearted clergyman, despite the hardships of his calling, was a good soldier while stationed at Frederica. On the 11th of August, 1736, Charles Wesley, sick and disappointed, embarked for England. The vessel was compelled to put into Boston, where, under kind and hospitable treatment, he quite fully recovered, so as to be able to make his way, eventually, to Kingsbridge, in Devonshire. On Dec. 3, 1736, he arrived at Deal. By the desire of the University of Oxford, Charles Wesley was requested to present their address to the king, which he did at Hampton Court, Aug. 29, 1737. He was graciously received, and dined with the royal household.

In February, 1738, the brothers Wesley were intro-

WESI-HIISI 907 WESLEY
PEDIGREE OF THE WESLEY FAMILY.

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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<tbody>
<tr>
<td>1842</td>
<td>Married Alice, daughter of Sir John Trevelyan, 1st Baron of Wellesley, Co. Somerset.</td>
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<thead>
<tr>
<th>Name</th>
<th>Relationship to Wesley Family</th>
<th>Details</th>
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<tbody>
<tr>
<td>William de Wellesley, 2d Baron</td>
<td>Lady Geraldine Fitzgerald</td>
<td>Deposed from his title by Henry IV.</td>
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<tr>
<td>Sir Richard de Wellesley, 3d Baron</td>
<td>Anne Pigot</td>
<td>From whom the Duke of Wellington descended.</td>
</tr>
<tr>
<td>Sir Herbert Wesley</td>
<td>Elizabeth de Wellesley of Dangan.</td>
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<tr>
<td>William Wesley, D. S. P.</td>
<td>Harpian, D. S. P. of West Buckland.</td>
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<tr>
<td>Thomas B. A.</td>
<td>George, 1st, Miss Pelham, 2d, his cousinwoman, daughter of Rev. S. Wesley of Egworth.</td>
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<tr>
<td>Francis Wesley</td>
<td>Miss Bamfylde, aged 90 years.</td>
<td></td>
</tr>
<tr>
<td>Rev. Charles Wesley, D. S. P.</td>
<td>1 C. L. Martin, 2 Sarah Sister.</td>
<td></td>
</tr>
<tr>
<td>William Dennis, Esq.</td>
<td>Mary, still unmarried.</td>
<td></td>
</tr>
<tr>
<td>Maria</td>
<td>Charles, still unmarried.</td>
<td></td>
</tr>
<tr>
<td>Eliza</td>
<td>William Dennis, Esq.</td>
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<td>Edward, Rev. Herbert.</td>
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<td>Lancelot.</td>
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<td></td>
<td>18 Rev. Charles Wesley, born 1707, died 1788.</td>
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<td></td>
<td>Frederic and Mary.</td>
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<tr>
<td></td>
<td>Miss Bertrum, d. 1860.</td>
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<td></td>
<td>Sarah, died at Bristol, 1825, aged 76.</td>
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<td>1 Samuel, married.</td>
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<td></td>
<td>Miss Berry, Fonder of Methmist.</td>
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<tr>
<td></td>
<td>Sarah, Gwynne of Garth, d. 1822, aged 96.</td>
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duced to Peter Bohler, the Moravian. On the 20th, Charles began to instruct his friend in English, and Peter in return taught him the plan of salvation by faith. It was on Whitunday, May 21, 1738, his heart having been prepared by sickness, that this devout and laborious priest of the Church of England obtained the sense of pardon and adoption. It was just a week before his brother received the same blessing. Henceforth, what had been a labor of conscience and duty was to be one also of joy and love. He at once commenced addressing small audiences in the houses of friends, having sometimes as a devout hearer Robert Almworth, author of the Latin Dictionary. He was soon appointed curate of St. Mary's, Islington, London, which was the only preferment Charles Wesley ever had in the Church of England, although to the end of his long life one of his firmest adherents. His faithful ministry speedily procured his dismissal. "He was literally," says Dr. Ad-
II. A few special topics remain to be treated before we come to a survey of the career, influence, and genius of Charles Wesley.

1. His Family.—On April 8, 1749, Charles Wesley was married to Sarah Gwynne, a Welsh lady of piety, refinement, and fortune. Of this happy marriage were born four sons and four daughters. Three only survived their father—George, Charles, and Philip. Of these, Charles and Philip were musical prodigies. They gave concerts before the skate of London with great applause, and were shown marked favor by the royal family. The last days of their father’s life were embittered by the perversion of his third son, Samuel, to the Church of Rome in 1786. This cutting off of the oldest son by the breaking up of the family, was a sore trial and disappointment to Charles. He felt it as a wound in the rich and honeyed hallowed ground of his early life.

2. His Character.—Although abrupt and singular in his manners, and with the utmost simplicity and frankness of mind, he had a much warmth of affection and tenderness of sympathy; so that his friendship was felt to be of inestimable value. His views were ascetic. In him appeared “the true Reformer’s fire, the fearless zeal, the utter self-renunciation, the contempt for what other men prize, the unworly aspirations, the miracle-working faith” (Bird, ut infra, p. 146). “The most remarkable feature of the poet’s mind,” continues the same writer, “was its subjectiveness. His vision was perpetually introverted; he had no eyes for external objects, no interest in the things that other men care most for; he was all soul; spiritual ideas and facts were the world to him.”

3. His Preaching and Scholarship.—His discourses were effusions of the heart rather than the offspring of the intellect or of the imagination. Of the Bible he was a diligent and enraptured student, and he imbued his sermons with its doctrines and convictions of language. To turn men from sin to Christ was the object of his preaching, and in those less artificial, slower, and perhaps more ignorant days he did not hesitate to preach long—sometimes two hours—if he thought good could be accomplished thereby. With the Latin, Greek, Hebrew, and Syriac languages he was well versed, for he had studied Arabic. Horace and Virgil he loved, and often repeated from memory large portions of the Eneid. Jackson thinks that had he devoted himself to sacred literature, he would have taken high rank among the poets of Great Britain.

4. His Differences of Opinion with his Brother, and his Relation to Methodism.—Charles Wesley was an ardent Churchman (see his Postscript in John Wesley’s Reasons against a Separation from the Church of England). He loved the Church as his own life; yet he thought he was not for that reason less a Methodist. Against this, however, he says: “I believe the Methodists should leave the Church when he and his brother were dead, while John was as happy as an angel, flying through the three kingdoms, sounding the trumpet of the world’s jubilee and joyfully witnessing every successive year the steady advancement of the work of God” (Jackson, ut supr., p. 549). He still remained with the Methodists, and still stood off his matchless hymns. In 1771-72 he finally removed to London. In 1777 he frequently visited the unfortunate Dr. Dodd, condemned to die for forgery, and from his pen came A Prayer for Dr. Dodd under Condemnation. In 1789, in age and feebleness, he attended at Bristol the dedication of the new church, but he returned to London, till he quietly passed away, at No. 1 Chesterfield Street, London, March 29, 1788. His body rests in the old Marylebone church-yard.
odism a nursery for evangelical pastors and preachers in the Church of England, and an outlaw of the Established Church. Wesley was a man of practical genius, and he was less of a Churchman than his brother, and his hopes of a bishop were continually disappointed. 'The bishops might, if they pleased,' he wrote to Latrobe, the Moravian minister, in 1785, 'save the largest and soundest part of them back into the Church; perhaps they should have chosen the bishop of bishopric duties for me. But I fear, however, betwixt you and me, their lordships care for none of these things. Still, I should hope, if God raised up but one primitive bishop, and commanded the porter to open the door' (John H. Rigg, London Quar. Rev., [no date], No. L.X, Vol. I, p. 119. Yet the same Churchman approved of lay preaching, separate meetings, and almost everything else that belonged to the earliest Methodist. He himself was the first to administer the Lord's supper to the separate societies. In fact, as Jackson well says, 'there was a singular discrepancy between his theory of churchmanship and his conduct. For thirty years he made more noise on the subject of the continued union of the Methodists with the Church than any man of the age; and all this time he was beyond comparison the greatest practical separatist in the whole connection. John Wesley spent most of his time away from Britain and Ireland, often preaching twice every day, and two or three times on the Sabbath. Rarely, however, did he preach in Church hours except when he officiated for a brother clergyman. . . . He attended the Church where he happened to be, and pressed the people to accompany him thither. Many of the itinerant preachers pursued the same course. . . . This was the recognised plan of Methodist practice. . . . But this was not the state of things in London under the administration of Charles Wesley. He preached twice during Church hours every Sabbath, and indulged the society with a weekly sacrament at their own places of worship. He conducted divine worship, indeed, according to the order of the Church of England, except that he used extemporary prayer and sang his own beautiful hymns; but he and the society had otherwise no more connection with the Established Church than any Dissenting minister and congregation had. He was under no episcopal control, the chapels were licensed by no bishop. . . . The country societies wished in this respect to be on an equality with their metropolitan brethren, and they were never satisfied until this was conceded to them' (Life of Charles Wesley, Lond. ed., ii, 404, 405). 'Though Charles Wesley had no more connection with the jurisdiction of a bishop than I am, yet he was so attached to the name of a Churchman that I heard him say he should be afraid to meet his father's spirit in Paradise if he left the Church' (Bradburn, Are the Methodists Dissenters? [Bristol, 1792]).

Charles lacked the breadth of view, the practical cast of mind, the wisdom, of his brother; and in measures of Church administration his influence over the latter was slight. Perhaps the remark of Dr. Stevens is justified: 'Had the leadership of Methodism early devolved upon him by the death of his brother, as was at one time likely, he would have been more united to the jurisdiction of a bishop than I am, but he was so attached to the name of a Churchman that I heard him say he should be afraid to meet his father's spirit in Paradise if he left the Church' (Hist. of Methodism, ii, 275). It was as a hymnist his influence over Methodism was so great and so blessed.

5. His Hymns.—Charles Wesley's fame rests, and will forever rest, upon his hymns. Upon these is he secure for all time. Critics, however, have found certain faults in these hymns. These alleged defects we will first give. They call attention to 'the prosaic, literal, doctrinal character of many of the lines; their occasional harshness, and the preponderance of the verb' ('The Preacher,' Church of England Pulpit, Pref. Rev. April, 1867, p. 845). 'The paucity of his topics produces frequent repetition. He has little variety of manner, and less variety of matter. . . . Many of his pieces wear the excessive aspect of the sectarian; he casts his mite into the treasury of a party he holds to be the "church" of the universal Church' (Miller, Life of Watts). Certain extravagant expressions and violations of correct judgment and taste are pointed out: e.g., the remarkable hymn, 'Ah, lovely appearance in death,' the lines of which, the objector allows, 'are not one of his best' (Bird, Biblioth. Sac. Jan. 1664, p. 148). 'Dr. Whedon stoutly defends this hymn, taking issue with Dr. Floy and critics generally. He says it is rarely excelled for originality, solemnity, and pathos; compares it with Byron's celebrated passage in the Giaour, and awards it the palm of simplicity and powerful suggestiveness of word and music, the prescriptive moral and divine beauty connected with repose from the toils, sorrows, and sins of life, and the bush of the spirit to its eternal and ineffable repose' (Met. Quar. Rev. April, 1867, p. 307). Finally, George Macdonald—an undoubted authority—denies them "much literary merit" (England's Antithesis, 1869). See also adversely, J. D. Burne, in the Encyclop. Brit., 8th ed., xii, 180).

On the other side, we give the judgment of a Lutheran critic, Rev. Frederic M. Bird, a most thorough and ardent student of Wesleyan hymnology. 'We quote with great pleasure a very able, elaborate and interesting review of Wesley's hymns, by Mr. Bird in the Bibvtheca Sacra, Jan. and April, 1864: 'The more extensively and closely his writings are examined, the more will be found in them worthy to be admired and used' (p. 129). 'Dr. Watts has been commonly considered the most powerful of hymnists. The published Wesleyan hymns are five times as numerous as his. Of this immense mass the literary standard is far higher than that of the lesser bulk of the more celebrated writers. Set aside one hundred of Watts's and five hundred of Wesley's best hymns, there will be no comparison between the remainder in style and poetical merit. Dr. Watts was a poet, and Watts has never been surpassed in the use of rhythm, in the construction of the verse, in the development of musical inspiration; Charles Wesley was a poet by nature and habit, and almost always wrote as such. Of course his effusions are not equal among themselves; but he established and observed, through all his multiplicity of verses, a standard which no other hymn-writer, up to his time, was able to approach, and which none has since surpassed' (ibid.). 'No other sacred poet has attempted such a "variety of matter;" and his versatile muse handles all these multifarious topics with equalised, almost with unvarying, ease and grace. . . . There are no hymns in the world of such "spontaneous abstraction;" few are so "musical" as his; no simple and genuine and intense earnest, as the best-known and most largely used of Wesley's. It is the highest praise of the few noblest hymns of Watts and Cowper that they reach an elevation on which the Methodist poet generally sat, and express a mental state which was habitual with him' (p. 140). 'No hymn-writer is more intellectual; none puts more doctrine, thought, solid mental paraphernal into his poems. And certainly none is more awakening and edifying; few others, in fact, approach him in native moral earnestness, force, fire, and none possesses a higher, purer, and tender, consecrated spirituality' (p. 311). 'As a poetical critic Charles Wesley has never been equalled . . . The most powerful, combative, and controversial poems we have ever seen appear in Hymns on God's Everlasting Love, published in 1741, and greatly enlarged in 1756' (p. 588). Mr. Bird gives us some of these rousing polysyllables. 'The Funeral Hymns of Charles Wesley are, perhaps, the noblest specimens of his genius' (see further, p. 598 sq.).'Doddridge and Steele are diluted reproductions of Dr. Watts. Montgomery, a professor and life-long poet, is inferior to Wesley in the observation of all the five elements of the "sacred" style ('American Preacher', 1867, p. 345).
lidity, strength, and fire. Cowper is the greatest name in the hymn-books; but Cowper's best poems, which are very few, are but equal, not superior, to Wesley's best poetry. Toplady approaches most nearly the Methodist poet, but Toplady borrowed his inspiration from Wesley and reproduced his style; and it is the Calvinist’s highest praise that his finest pieces are undistinguishable from those of his Arminian neighbor. No other names in British sacred lyric poetry can be mentioned that come so near to those of Wesley and Cowper, when it is remembered that all these counted their poems by dozens or hundreds, while he by thousands; and that his thousands were in power, in elegance, in devotion, and literary value, above their few, we call him yet more confidently great among poets and prince of English hymn-writers (p. 318). This high praise comes from one who—not a Methodist—has by long and patient study earned for himself a place among the very few authorities in the hymnology of Wesley.

It is needless to mention single hymns of surpassing excellence. Several have been already referred to in the art. HYMN OLOGY. Suffice it here to call attention to three only:

(a.) The poem on “Wrestling Jacob” has enraputured all readers. Who has not felt the power of that masterpiece? With consummate art he carries on the action of a lyric into the conflict with the Mo-

terious Being, against whom he wrestles all night, being marked with precision by the varying language of the speaker, accompanied by intense increasing interest, till the rapturous moment of the discovery, when he prevails and exclaims, “I know thee, Saviour, who thou art!”

(b.) “Jesus, lover of my soul” is the essence of a thousand

sands hymns and prayers. Tributes innumerable might be laid down here. But what are these? The heart of the world is brought near to God.

(c.) “Stand the omnipotent decree,” “the finest lyric in the English language,” says Southey.

III. Literature.—We classify this for convenience sake, under separate heads.

1. Charles Wesley’s own poetical works (published during his life) may be enumerated, as follows, in tabular form (we include a few prose writings):

<table>
<thead>
<tr>
<th>Date of Pub.</th>
<th>Title</th>
<th>No. of Hymns</th>
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<tbody>
<tr>
<td>1746</td>
<td>Hymns for Times of Trouble</td>
<td>166</td>
</tr>
<tr>
<td>1746</td>
<td>Hymns for Times of Trouble (de luxe ed.)</td>
<td>17</td>
</tr>
<tr>
<td>1746</td>
<td>Hymns for Resting Love</td>
<td>90</td>
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<tr>
<td>1746</td>
<td>Hymns for Sacred Poems</td>
<td>90</td>
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<tr>
<td>1746</td>
<td>Hymns for Sacred Poems (enlarged)</td>
<td>150</td>
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<tr>
<td>1747</td>
<td>Hymns of Peace and Hymns (enlarged)</td>
<td>158</td>
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<tr>
<td>1747</td>
<td>Hymns for the Nativity of Our Lord</td>
<td>106</td>
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<tr>
<td>1747</td>
<td>Hymns for Times of Trouble and Pains (see Index)</td>
<td>11</td>
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<tr>
<td>1747</td>
<td>Hymns for Times of Trouble for the Year 1745</td>
<td>16</td>
</tr>
<tr>
<td>1748</td>
<td>A Short View of the Differences between the Mo-</td>
<td>10</td>
</tr>
</tbody>
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rabrian Brethren |
| 1748        | Hymns for the Lord’s Supper | 166 |
| 1748        | Hymns for the Lord’s Supper (de luxe ed.) | 90 |
| 1748        | Gloria Patri, etc. Hymns to the Trinity | 9 |
| 1748        | Hymns for Thanksgiving and for the Promise of the Father (Whitsunday) | 82 |
| 1748        | Hymns for Ascension-day | 16 |
| 1748        | Hymns for the Lamb’s Book | 16 |
| 1748        | Hymns for Public Thanksgiving (Oct. 6, 1748) | 16 |
| 1748        | Hymns for Christmas Day | 16 |
| 1749        | Hymns for New-year’s-day (1701) | 158 |
| 1749        | Hymns Occasioned by Erewhon (Earthquake) | 110 |
| 1752        | Hymns and Sacred Poems | 405 |
| 1750        | Hymns for New-year’s-day (1710) | 15 |
| 1751        | An Epistle to Rev. John Wesley (churchly and brotherly), Life of Charles Wesley, N. Y., ed. (p. 50) | 50 |
| 1751        | An Epistle to Rev. John Wesley (churchly and brotherly), Life of Charles Wesley, N. Y., ed. (p. 61) | 61 |
| 1751        | An Epistle to Rev. John Wesley (churchly and brotherly), Life of Charles Wesley, N. Y., ed. (p. 61) | 61 |
| 1756        | An Epistle to Rev. George Whitefield (brotherly, p. 618) | 618 |
| 1756        | Hymns Occasioned by the Earthquake (3d ed.) | 22 |
| 1756        | Hymns for First-day (Feb. 6) | 17 |
| 1756        | Hymns of Intercession for all mankind | 17 |
| 1756        | Hymns for the Use of Methodists in all Countries | 40 |
| 1756        | Funeral Hymns (enlarged) | 40 |

2. Hymns for the Year 1750 | 1755 |
| 1756        | Hymns for the Use of Families on Various Occasions | 188 |
| 1756        | Hymns for the Year 1751 | 1756 |
| 1756        | Preparation for Death | 40 |
| 1756        | Hymns Written in the Time of Tumults (June, 1756) | 13 |
| 1756        | Hymns for the Nation and for the Past Day, Feb. 5, 1756 | 38 |
| 1756        | Prayers and Hymns Commenced by Mr. Parnell | 1756 |

See Stevenson, Memorials of the Wesley Family, p. 412. 2. Collective Poems.—A Collection of the Poems of John and Charles Wesley (Wesl. Conf. Office, Lond. 1868-72, 13 vols. 8vo), reprinted from the originals with the last corrections of the authors, collected and arranged by G. Osborn, D.D.; Charles Wesley Seen, his Finer and Less Familiar Poems (N. Y. 1867, 24mo), edited with notes by Frederic M. Bird; Wesley [Chas.] A Poetical Version of the Psalms (Lond. 1854, 8vo), edited, with an introduction, by Henry Fish, A.M. 3. For a more exact list of Charles Wesley’s life, see White- | 1756 |

head, Lives of John and Charles Wesley (Lond. 1756; Boston, Mass., 1844, 8vo; Auburn and Rochester, N.Y., 1854); Moore, Lives of John and Charles Wesley (Lond. 1824); Jackson, Life of Charles Wesley (Lond. 1841, 2 vols. 8vo; N. Y. 1844, 8vo, slightly retrenched [an abridgment of this excellent work was subsequently published in London], with a review of his poetry, sketches of the rise and progress of Methodism, and notices of contemporary events and characters; Dove, Biog. Notices of the Wesley Family; Stevenson, Memorials of the Wesley Family (Lond., N.Y., and Cincinnati, 1876, 8vo [invaluable]), p. 384-413; And the Preacher (N.Y. 1859, 16mo); Wakeley, Anecdotes of the Wesleys (ibid. 1869, 16mo), p. 293-386; Jackson, Journal of Charles Wesley (Lond. 1849, 2 vols. 8vo), selections from his correspondence and poetry, with introduction and notes; Smith, Stevens, and Porter, Histories of Methodism (N. Y. 1875, 12mo); Daniels, History of Methodism (N.Y. 1877, 2 vols. 8vo [see Index]); Crowther, Portraiture of Methodism, p. 15-19; Myles, Chron. Hist. of the Methodists, ann. 1729, 1788; Atmore, Meth. Memorial, a v. i; Minutes of the Conferences (Lond. 1788, 8vo), p. 201; Meth. Quar. Review, Jan. 1842, art. vii; Tyerman, Life of John Wesley (see Index), vol. ii, in which Christ is All; Stevenson, Hist. of City Road Chapel, p. 148, 348; and articles in the cyclopedias.

4. On his poetry, see, in addition to the above and to the authorities cited in the text, Christophers, The Epis- | 1756 |

tors and other Poets of Methodism (Lond. and N. Y. 1874, 12mo); Creamer, Meth. Hymnology (N. Y. 1848, 12mo); Burgess, Wesleyan Hymnology (Lond. 1845); Holland, Paulists of Britain; Symons, Notes on Meth- | 1756 |

odist Hymn-writers and their Hymns; Kirke, Charles Wesley, the Poet of Methodism (1860, 12mo); Belcher, Hist. Sketches of The Methodist Hymn-book and Its Authors (Lond. 1876, 12mo); Lond. Quar. Review [West], Jan. 1869, p. 500; Bibi. Sacra, July, 1867, p. 591; McFall, Sacred Poetry; Schaff, Christ in Song (N. Y. 1868); Miller, Our Hymns, Their Authors and Origins (Lond. 1867 [see Lond. Quar. Review, Aug. 1867]; London Quarterly Review, London, 1874, p. 335; The Christian Advocate (N.Y.), Oct. 7, 1880, p. 1. See works mentioned in articles Hymnology | 1756 |

; Psalmody, Christian.

5. The great musicians Lampé, Giardini, and Han- | 1756 |

del composed tunes for Charles Wesley’s hymns.

Wesley, Charles (2), an eminent musician, son of the Rev. Charles Wesley, was born at Bristol, England, in 1756; was for many years organist at St. Marylebone, and died in 1834. He was the author of A Set of Eight Songs (1784); and, among other

...
pieces, an anthem entitled My Soul Hath Patently Tarryd.

Wesley, Charles (3), D.D., clergyman of the Church of England, son of Samuel Wesley, the musician and grandfather of Charles Wesley, A.M., was born at Ridge, a village near St. Albans, Sept. 25, 1738. He was instructed by his father until he was about twelve years old; sent to a school at Wateringbury, near Maidstone; remained some years at St. Paul’s School, London; entered St. John’s College, Cambridge, where he distin-
guished himself as a logician; was ordained priest in Salisbury Cathedral in 1821; appointed curate of Ebury Chapel, Pimlico, the same year; became alternate minis-
ter of St. Mary’s Chapel, Fulham, in 1822; was for some years minister at St. Paul’s, Covent Garden; be-
came chaplain to the king’s household at St. James’s in 1833; subsequently became subdeacon of her majesty’s Chapels Royal, confessor of the household, and in 1847 chaplain to the queen. He died at St. James’s Palace, Sept. 14, 1859. He published A Guide to the Talismen (1832), and A Short Commentary on the Church Cate-
chism. See Stevenson, Memorials of the Wesley Family, p. 539 sq.

Wesley (or Westley), John (1), an English clergyman of the Established Church, grandfather of the founder of Methodism, was born about 1686; and educated at New Inn Hall, Oxford, where he was dis-
guished for piety, diligence, and special attainments in the Oriental languages. After graduation he was con-
nected with the Church at Wootton Bassett, Wiltshire, and later, at Witchurch, Dorsetshire, by which he was sent as a lay preacher to labor among the seamen and others at R idolpe, near Weymouth. In 1658 he became the minister of Winterbourne Whitchurch, Dorsetshire, under the authority of Cromwell. After the Restoration he was summoned before Gilbert Ironsides, bishop of Bristol, who dismissed him without interfer-
tance. But he was afterwards twice imprisoned, and in 1661 ejected from his living. He was then perse-
ued from place to place, and finally took refuge in Preston. He was then called to preach to a society in Poole, but on account of the Five-mile Act performed the duties of pastor still residing at Preston. He was several times arrested and four times imprisoned; and died about 1670. Application was made to bury him in the Church at Preston, but permission was refused by the vicar.

Wesley, John (2), the founder of Methodism, was born at Epworth, Lincolnshire, England, June 17, 1708 (O. S.). His father, Samuel Wesley, rector of Epworth, belonged to a separate family of high respectability. His mother was the daughter of Dr. Annesley, a man nobly connected, and the possessor of a very exalted character. To this remarkably endowed lady Wesley was chiefly indebted for his admirable early training and his elementary education. He uncommonly fine traits of character, and his narrow, not to say marvel-
ous, escape from the burning rectory when he was six years old, gave birth in her mind to an impression that this child was destined to an extraordinary career. She therefore consecrated him to God with special solemnity, resolving "to be more particularly careful . . . to instil into his mind the principles of religion, and virtue." The fruit of her fidelity to this high purpose was the grand and beautiful life of her consecrated boy.

I. School and College Life. — When Wesley was in his eleventh year, the patronage of the duke of Buckingham secured his admission to the Charterhouse School, London, of which Dr. Thomas Walker was then master, and the Rev. Andrew Tooke, author of the Pantheon, usher. To such a grave and gentlemanly manner as was this poor son of a village rector, his removal from the peaceful rectory and the companionship of his firm but loving mother to the cloisters of a large "foun-
dation" school, and to forced association with numerous rude boys, whose cruelty to their juniors was equal to their thoughtlessness, must have been a very sore trial; but he stood it bravely, and soon won a very high rep-
utation for good behavior, devotion to study, and superi-
or scholarship. When sixteen years old he was elect-
ed to Lincoln College, Oxford, and continued his studies with the same exemplary diligence as at the Charterhouse. So highly were his classical attain-
ments esteemed by the heads of the university that he was elected fellow of Lincoln College, March 17, 1726. He was then but twenty-three years of age, yet such was his scholarship that he was soon ranked as a classical scholar, and as a polished writer, and a skilful logician that he was chosen Greek lecturer and moderator of the classes only eight months after his election to a fellowship, and be-
fore he had proceeded master of arts, to which academic honor he was admitted in February, 1727.

II. His Religious Experience. — After much hesitation, caused by grave doubts as to whether the ministry of the Gospel was his proper vocation, Wesley had sought and obtained ordination as a deacon by the hands of bishop Potter in September, 1725. The same prelate ordained him priest in 1728. From 1725 to 1729 his time was spent partly at Epworth, as his father’s curate, and partly at Oxford; but in the latter year his college authorities insisting on his residence at Oxford, he returned thither and devoted himself to the duties of his fellowship. In 1735, on the death of his father, he was strongly urged by his relatives to take his seat in the house of commons; he accordingly assumed the vacant Epworth rectoryhip. Believing that he could be more useful at Oxford than at Epworth, he only yielded to the wishes of his friends so far as to make an indirect application for the living (Tyerman, Wesley, i, 102, 103). He was probably pleased to leave that it was given to another. Yet in October of the same year his convictions respecting his duty to remain at Oxford were so modified that he was per-
suaded to go with general Ogilthorpe as a missionary to Georgia.

Wesley spent two years and almost four months in Georgia, faithfully preaching to the colonists; but find-

ing no opportunity to reach the Indians, as he had hoped to do, and seeing but scant fruit from his labors in Savannah and adjacent settlements, he returned to England in 1738. His ascetic habits, his extreme ritu-
alistiies, his rigid administration of Church dissi-
pation, his vigorous method of dealing with prevailing vices in the pulpit, and his highly cultivated and re-
finned nature were not suited to win the sympathy of those rude, self-seeking colonists. Had his character and preaching been softened by that evangelical expe-
rience which he subsequently obtained, his missionary work in America would have been more pro-
ductive. Nevertheless, it was eminently beneficial to himself; and after his departure the people of Savan-
nah, reflecting on what he had said and done among them, generally admitted his great worth, and lamented his absence as a serious loss to the colony.

Wesley was now nearly thirty-five years of age, and, except in academic circles at Oxford, was almost as unknown man. No signs of the great celebrity to which he was destined had yet appeared; but his hour was at hand. He was about to receive that spiritual baptism which was the pivotal fact in his career, but for which he is best known. He was born in the gratification of his scholastic tastes, quietly performing the duties of his fellowship within the walls of Lincoln College, at Oxford. Wesley’s special work was the fruit of his religious experience, to which we will now direct the reader’s attention.

III. His Religious Experience. — From his earliest childhood Wesley was unusually susceptible to reli-
gious impressions. He was reverential, conscientious, re-
fective, and grave, far beyond his years. These qual-
ities were developed by the religious atmosphere which pervaded the Epworth rectory, by the methodical in-
struction and judicious training of his exceptionally highlly gifted mother, and by the influence of his learn-
ed and devout father. Reared in this home, consecrated to the domestic affections, to intellectual culture, and to
spiritual pursuits, his mind and heart drank in the sweet influences of the spirit of truth so precociously that his early training was marked by this divine impress. The works which had hitherto been the bane of his experience, and replace it with a full reliance on the blood of Christ shed for him.

To gain this faith he strove with all possible earnestness. And at a Moravian society meeting in Alderman Street, while one was reading Luther's statement of the change which God works in the heart through faith, Wesley says, 'I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death.'

Wesley was now the possessor of 'constant peace.' But, in fact, his faith in Christ was subject to many fluctuations through manifold temptations. He therefore devoted all the forces of his mind to the culture of his faith. He sought association with the spiritually minded Moravians; journeyed to Germany; visited count Zinzendorf; made himself familiar with the religious life of the Moravians at Herrnhut; conversed freely with many of their most distinguished men; and, in September, 1738, returned to London, strong in faith and prepared to enter with unbounded zeal upon the duty of calling men to repentance as Providence might give him opportunities. 'I look,' he said to a friend, shortly after his return, 'as the Evangelist on all the walls of the parish; thus far, I mean, that, in whatever part of it I am, I judge it meet, right, and my boulton duty to declare unto all that are willing to hear the glad tidings of salvation.'

IV. Beginning of his Evangelistic Work.—This conviction, the offspring of his faith and love, was the germinal principle of organic Methodism, though Wesley did not then recognize it in that light. At this time he had not the feeblest conception that he was about to become the builder of a vast ecclesiastical structure. Never, perhaps, was a learned clergyman at thirty-five years of age so utterly without a plan of life as was John Wesley in 1738. He knew that his heart was ablaze with love for Christ and for human souls, and that he was possessed by a passionate desire to proclaim the doctrine of present salvation by faith alone, and that he determined that what it might be, it might be his, in that desire. Beyond this his intentions did not reach. He was a staunch, even a High, Churchman, and very naturally supposed that the fruit of his labors would contribute to the spirituality of the Established Church.

Hence Methodism must be regarded as an accident rather than the result of a premeditated, deliberately formed and carefully nurtured plant in the mind of its great founder. It was the outgrowth of a sublime principle wrought into organic form by circumstances which could not be controlled, except by the surrender of the principle itself. The facts in Wesley's career subsequent to 1738 scarcely admit of any other satisfactory interpretation. Let us briefly review them.

There were several "societies" in London, chiefly composed of persons who were desirous of spiritual fellowship and instruction. Some of them were under Moravian teachers, others were made up of Churchmen, and others again were nothing but societies of the sort to which Wesley very naturally associated with these societies and preached to them and to such Episcopal congregations as were open to his ministrations. But his exceeding earnestness, his theory of instantaneous conversion through faith, and, above all, the remarkable spiritual results of his preaching gave such offence to the vicars and rectors of the churches that, after a few months, he found his further access to church pulpits very generally refused, and his sphere of operations limited, in the main, to the rooms of the societies, to prison chapels, and to hospital wards. Neither was there any probability that he would be presented to any church living. At this crisis of his fortunes he received a very pressing invitation to visit Bristol. After some hesitation he went thither; and his High-Church sensibilities were shocked by seeing that eloquent evangelist
preach to an immense congregation in the open air. "I could scarcely reconcile myself at first," he observes, "to this strange way of preaching in the fields... having witnessed the lives of clergymen late in every point relating to decency and order that I should have thought the saving of souls almost a sin if it had not been in a church." But seeing Whitefield's field preaching divinely blessed, he conquered his life-long prejudices, and, standing on an eminence near the city of Bristol, preached for the first time in the open air to about three thousand souls. Thus the problem of his evangelistic career was solved. The great purpose of his life could be accomplished in spite of closed church doors. He did not know it then, but he really made organic Methodism, with its itinerant ministry, possible on the American continent. In April, 1739, when, with a courage which in his circumstances was truly sublime, he crossed the Rubicon by becoming a field preacher.

The success of his out-door ministrations soon made it necessary to erect a chapel for the accommodation of his converts at Bristol. Lack of ability on the part of the people compelled him to assume the financial responsibilities of this enterprise. To protect his pecuniary interests thus acquired, and to secure the use of its pulpit to himself or his representatives, he felt obliged to vest the title to the chapel in himself. All this, to his mind, bore the aspect of an undesirable burden forced upon his shoulders by unseemly circumstances. But it proved to be the inception of that system of vesting his chapel titles in himself but for which the organic unity and growth of the Wesleyan societies could not have been secured. In adopting it, Wesley was unconsciously working on the foundations of a Church the ideal of which he had not as yet arisen even in his imagination.

V. His First Societies.—A still more important step in the same direction was taken in London, July 20, 1740. This was nothing less than the formation of a society, under his exclusive direction, at his chapel in London, then recently acquired, and known as the Foundery. Six months before he had organized a "United Society" in connection with the Moravians at Fetter Lane. But, owing to errors in theory and wrongs in practice which had appeared among its members, Wesley thought proper to invite all who adhered to him to separate from the Moravians. Some eighteen or nineteen accepted his invitation and organized a "Morrison's" society, as it is frequently called, as stated above, which, though not intended to be a separation, either on his part or theirs, from the Church of England, must be regarded historically as a germ of the Wesleyan Church. It was the nucleus around which the societies that recognised Mr. Wesley as their ecclesiastical leader subsequently grew.

The rapid increase of his United Societies, and his enforced absence from them while on his evangelical tours, soon made it apparent that some means of watching over their spiritual growth was needed. No plan presented itself to his mind until, in February, 1742, while his followers in Bristol were discussing ways and means of paying their chapel debt, one of them proposed that the society should be divided into bodies of twelve, one of whom should be a sort of leader to collect from each a penny per week. Wesley approved. The plan worked well in life, (being their true and most useful habit), so some of their leaders spoke of having disorderly members on their list. "It struck me immediately," wrote Wesley, "this is the thing, the very thing, we have wanted so long." Acting promptly and with characteristic energy on this suggestion, he requested all the collectors to make partial lists of the names of those living in their respective lists. Six weeks later he divided his London society into similar classes, under the leadership of "earnest and sensible men," who were instructed to gain "a sure, thorough knowledge of each member on his list." At first they did this duty by personal visits; but as the number of converts being found, these members were required to meet their leaders once a week for prayer and religious conversation. Thus the class-meeting originated. It immediately became a means of "unspeakable usefulness;" indispensable, indeed, to spiritual instruction and discipline in a system of itinerant preachers. In a short time, it was found necessary to perform thorough pastoral work. Wesley illustrated his sagacity, if not his genius, in incorporating it into his scheme of Christian work. It is, perhaps, theoretically open to objections, which some think to be not entirely groundless; yet it is historically certain that it contributed greatly to the purity and spread of Methodism; and it is assuredly susceptible of such improvements, both on its intellectual and spiritual sides, as to justify its retention in the great churches which have grown out of Wesley's United Society.

VI. Originates the Wesleyan Itinerary.—Owing the unusual results of his tour in Ireland last summer, Wesley visited other towns in the vicinity of London and Bristol. Wherever he preached, powerful awakenings and surprising conversions took place. This success begot new and weightier responsibilities. As the father of these spiritual children, he felt it to be his duty to see that they were properly nurtured. And when he saw many of his converts repelled from the sacramental table in national churches only because they were their hearers, he felt compelled to provide for their spiritual culture and oversight. His choice lay between making such provision or permitting the fruits of his labors to become a "rope of sand." Being as he was, he could not fully approve of lay preaching; but, following numerous Church precedents, he did appoint Mr. Cennick at Bristol, and Mr. Maxfield at London, to take local supervision of the societies in their respective neighborhoods, to hold prayer-meetings, and to expound the Scriptures, but not to preach.

But circumstances soon arrayed themselves once more against his slowly declining eclecticism. During his absence young Maxfield began to preach in London with such power and spiritual fruitage as demonstrated his divine call. Wesley hastened back to London, intent on putting a stop to this irregularity. His mother, then living in his house, said to him, "John, you know what my sentiments have been; you cannot suspect me of favoring readily any theory of this kind. But take care what you do with respect to that man, for he is as sure called to preach as you are." Thus cautioned, Wesley heard Maxfield who, carefully observing the fruits of his preaching, was convinced that he was called of God to the work of the ministry, and then authorized him to preach to Methodist congregations as his "lay helper." Yet he would not permit him to administer the sacraments, because he was not legally ordained.

This unmeditated step, so reluctantly taken, contributed immensely to the structure which Wesley was still undesignedly rearing. In taking Maxfield as his helper, he in fact inaugurated the ministry of Methodism on the basis of a divine call. And as other men equally qualified and conscious of that call speedily appeared among his converts in numerous places, he could not consistently refuse to accept their aid, since the rapidly increasing number of his societies and congregations demanded the employment of more laborers. Having once established the right in Wesley to act, to whom did not some of these leaders of a regular committee of one hundred and five ministers and laymen, in whose meetings the Wesleyan Church had of necessity to apply it. Hence, in 1742, he had twenty-three helpers preaching under his direction; and in 1744, five years after his first sermon in the field at Bristol, we find him holding his first "conference" in London. It was composed of John and Charles Wesley, John Hodges, Henry Morcom, and the three Quakers, Stephen Grellet, Thomas Piers, and Edward Stubbes. As a synod, they expressed their full sympathy with Wesley; and Thomas Richards, Thomas Maxfield, John Bennett, and John Downes, lay helpers in all, ten persons. They remained in session five days, conversing freely on questions of doctrine, discipline, and ministerial duty. Among the rules adopted for admission to the office of elder, the "standing in the church" was specified, the "enough in all things not according to your own will, but as a son in the Gospel to do that part of the work which
we direct, at those times and places which we judge most for his glory." This rule recognised Wesley's authority to apprise the laity as he judged best; it made unqualified submission to this authority the duty of every lay assistant; it put into the rising structure of Methodism the principle of authority which made an organized itinerant ministry possible, and without which, in some form, it is difficult to see how it could be maintained. As exercised by Wesley, this authority was autocratic and practically irresponsible, and his acceptance and use of it cannot be justified except on the ground that he believed it was necessary, as it probably was at first, to the growth of the great work which Providence had thrust upon him. He used it as he pleased, and he retained it in accordance with the peace and progress of his societies; but, whether one agrees with him or not on this point, one cannot fairly charge him with its improper use. From first to last he sought the highest good of his societies, the best fields of usefulness for his preachers, and the promotion of the glory of God in all his appointments. No doubt he made many mistakes, for he was human; but, if ever mortal man possessed of great power was unselfish and pure in its exercise, that man was John Wesley.

VII. Formulation of a Doctrinal Platform.—The doctrine of the Wesleyan society was formulated, at least in its essential outlines, at this first conference. Wesley himself had, after diligent study while at Oxford, conclusively accepted the Arminian theory of general redemption, and learned to regard the doctrines of election and reprobation, as held by Calvin, with very deep abhorrence. His adhesion to what he believed to be the teaching of Holy Writ had brought him into an unpleasant conflict with Cennick, his lay helper at Bristol, and with his friend and fellow-evangelist Whitefield. The latter, having while in New England become enamoured with its then prevailing Calvinism, took great exception to Wesley's teaching in a letter to Whitefield, published in England. Cennick espoused the opinions of the letter, and, though in Wesley's employ, sowed the seeds of dissension in the Bristol society. The consequence was Cennick's separation from Wesley, Whitefield's temporary estrangement from his old friend, and the division of Methodism into two branches, the Calvinistic and the Wesleyan. Subsequently the two friends "agreed to differ," though they henceforth wrought in separate paths. But during this controversy the creed of Methodism was definitely formulated and settled, and when Wesley assembled his first conference, and its members conversed two days on "what to teach," they found themselves in substantial agreement on the atonement, election, justification by faith, the witness of the Spirit, entire sanctification, and other leading doctrines. Thus Wesley's theological views became the accepted platform of the great ecclesiastical system which he was unconsciously organizing.

VIII. Development of Wesley's Work.—During the five years preceding this first conference great things had been accomplished. Starting from London and Bristol as the centres of his movement, Wesley had traversed the country from the Land's End to Newcastle, and had formed societies in numerous towns and cities. In London alone those societies numbered not less than two thousand souls. Their number elsewhere is not known, but it must have been several thousands. Forty-five preachers were engaged in the work, none unoccupied by under his direction. Unnumbered thousands were accustomed to listen to the quickening words which fell with unwoalded power from his lips, and from those of his devoted and laborious helpers. They had much bitter opposition and harsh persecution to content with; yet the movement continued, and strengthened amid them. The lower orders were steeped in brutality, the upper classes were hardened by scepticism and devoted to pleasure. The clergy were frozen amid the formalities of the Establishment. The Dissenting churches, with their limited numbers and feeble strength, were a swelling tide of immorality which overflowed the land. They were, as Isaac Taylor remarks, "rapidly in course to be found nowhere but in books." And the peculiar characteristic of the English nation was, to use the words of Wesley, "universal, constant, ungodliness." Against this triumphant wickedness, Wesley, with his brother Charles, a handful of spiritual clergymen, and his little band of lay helpers, inspired by heroic faith, had entered the lists, determined to overthrow it and to establish the reign of scriptural holiness in its stead. It looked like an unequal and hopeless strife. But he believed that it was not more than the commencement of the battle of the Lord against the hosts of hell in the midst of the fray, and led the van of a host which, if it did not wholly purify England, wrought a great reformation in public morals, poured fresh tidest of spiritual life into both the Established and Dissenting churches, raised up that great body of spiritual men and women who finally constituted the Wesleyan Church, and effected a reformation which broke the sceptre of ungodliness and made England a comparatively godly nation.

IX. Wesley's Extensive Labor.—In leading this great reformation, Wesley did herculean work. His evangelistic tours, annually enlarging, soon extended into all parts of England, to Wales, Scotland, and Ireland. Ever on the wing, travelling some four thousand five hundred miles every year, he preached from twice to four times nearly every day. His audiences were generally large, sometimes vast, and in many places were disturbed by riotous mobs which, like hungry beasts, thirsted for his blood. He also met the societies, the classes, and the official boards whenever opportunity offered or necessity required. The erection of thousands of chapels, the collection of funds to pay their cost, and the choice of suitable trustees constantly required his attention. The care of all his preachers was upon him. His corresponding work was immense. His publishing business to manage. His journeys, mostly on horseback until the feebleness of advanced age compelled him to use a carriage, were long, tedious, tiresome, often perilous, and were pursued in sunshine and in storm, through the heat and rain of summer, and the frosts, winds, and snows of winter. Not unfrequently, especially during the beginning of his career, they involved many privations, severe hardships, and much physical suffering. He usually rode while travelling, even when on horseback, and thus kept himself thoroughly acquainted with the current literature of his times. He also wrote much, though original books were not his forte, but pamphlets on passing events. He edited, wrote, translated, or abridged not less than two hundred miscellaneous publications, which he published and sold through his preachers for the benefit of his societies. Every public movement for the improvement of society, such as the Sunday-school, the abolition of slavery, the circulation of tracts, charitable associations, popular education, and the like, occupied his thoughts, moved his sympathies, called forth his co-operation, and exhausted his purse. His eyes were open to every detail, no matter how minute, that concerned the growth of his societies or the increase of the kingdom of God. He was always at work when awake, yet was never in a hurry. His industry and activity never were, never can be, exceeded. It is estimated that during the fifty years of his itinerant ministry he travelled over a quarter of a million miles, and preached more than forty-two thousand sermons.

Under this unexampled leadership, continued through half a century, the organization which was begun with the feeble society at Fetter Lane, London, in 1739, had developed in 1790 into a powerful body consisting of five hundred and eleven preachers, laboring on two hundred and fifty-five circuits, with which were connected societies in Great Britain and Ireland, in the West Indies, and in America; and numbering in its fellowship over one hun-
dred and twenty thousand souls. Besides this enrolled membership, there were at least four times as many persons worshipping in the principal congregations. These rewards were the outcome of his adherents, at the time of his death, to at least half a million of souls. But outside of this army of vowed adherents there was "a multitude which no man could number," who had been spiritually and morally benefited by the movement which this truly marvellous man had inaugurated, and which, for twenty years, he had guided with almost unexampled wisdom and energy.

X. His Death.—Age could not chill the zeal of this apostolic man. Despite of its burdens and infirmities, he would not slacken his labors until the approach of death benumbed his powers. Eight days before his death he preached his last sermon at Leatherhead, near London. His physical nature then gave way. A gradual sinking of his physical forces followed, during which his mind was generally clear, his faith strong, his peace perfect, his hope triumphant. On March 2, 1791, he passed, "without a lingering groan," into the felicities of the blessed life, in the eighty-eighth year of his age. His remains were interred in the burial-ground of City Road Chapel.

Wesley left no children. In February, 1751, he had married the widow of a deceased London merchant named Glyn, who had been his constant companion since their engagement. The lady could not, of course, did not, enter into the sympathy with her husband's great life-work. She shrank from the toil which his incessant journeying involved, and, after a short time, refused to accompany him to his appointments. Neither would she cheerfully consent to his almost constant absence from home. Hence, after a few years, they lived apart. She died Oct. 8, 1781.

XI. Personal Appearance and Character.—When he was forty-one years of age Wesley was described by Dr. Kennicott as being "neither tall nor fat. . . . His black hair, quite smooth and parted very exactly, added to a person who has a constant look of goodness, be an uncommon man." Tyerman says, "In person Wesley was rather below the middle size, but beautifully proportioned, without an atom of superfluous flesh; yet muscular and strong, with a forehead clear and smooth, a bright penetrating eye, and a lovely face, which retained the freshness of its complexion to the latest period of his life."

As a preacher Wesley was calm, graceful, natural, and attractive. "His voice was not loud, but clear and manly." He was not an orator like Whitefield, but his preaching was remarkable for unctuous, compactness and transparency of style, clear and sharply defined power over the conscience, impressiveness and authority.

In social life Wesley never trifled, but he was always cheerful. He was an admirable conversationalist, full of anecdote, witty, courteous, gentle, serious, and at ease with both rich and poor. Though naturally irritable, he was master of himself, and was, in all respects, "a Christian gentleman." A more charitable man probably never existed. His benevolence was only limited by his resources. After reducing his personal expenses to the lowest point consistent with the maintenance of his health and respectable appearance, he spent the rest of his income in works of charity.

If a man's work is the measure of his mind, Wesley must be ranked among men of the highest intellectual order. A nature that could impress itself as his did on his generation, that could create and govern almost absolutely his human organization such as he called into existence, must have been truly regal—born to rule. Had he possessed a more philosophical imagination, and had he given himself to speculative thought, the world might have rated him higher among its profound thinkers than it does. There is, however, no valid reason for discounting his worth for purposes of judgment almost any department of human knowledge. His journals and other writings show that he had a rare aptitude and appetite for both reading and thinking; but the practical cast of his mind led him to avoid speculation, and to turn his knowledge to account in a multitude of channels and in the direction of the higher purposes of his life. Yet the clearness of his thoughts, while it led men to underestimate their depth, showed the far-reaching penetrativeness of his mind. His perception of things and their relations was rather intuitive than the resultant of a slow and tedious process of reasoning. His mind was more of a business like a direct path through which he viewed the facts of nature, the course of human history, and the revelations of Holy Writ, with such clear vision as enabled him to present them to men with a mental force so logical and authoritative, and in a style so terse and direct, that their judgments were convinced, their affections won, and their wills subdued by the truths he uttered.

Wesley's mind was constructive in all its tendencies. Had it been destructive, he would have spent much of his force in efforts to pull down the National Church, which was nearly "dead in trespasses and sins" when he began his itinerant career. He did not do this, because his genius moved him to build, not to destroy. So strong was this tendency that it restrained his natural combativeiveness, which was large, limiting it to such vigorous defences of what he believed to be vital truth and to such courageous, if not prevent him from work from being hindered by the attacks of his many adversaries. This constructive instinct moved him to give organic form to a novel system of itinerant preaching; it led him to organize the fruits of his labor into societies, by which he hoped not to supersede or rival the Episcopal Church, but to fan its energies and spiritual life back to healthful action. But circumstances were stronger than his hopes, and the structure he erected became the Wesleyan Church.

Wesley's character was remarkable for its perfect unity and coherence. He was governed in all he did and thought by his unswerving avowal at the beginning of his evangelical career, when he affirmed his belief that God had called him "to declare unto all that are willing to hear the glad tidings of salvation." This conviction shaped his life. It dwelt in his conscience; it absorbed his affections; it governed his will; it flowed into all the activities of his life; it sustained him under hardships and trials; it accounts for the peculiarities of his career. The most scrutinizing search finds nothing contrary to it, either in his private, social, or public life. Such absolute coherence is rarely found in human character. In Wesley it is so obvious that it gives a clear and definite accounting for that marvellous degree of personal power by which he ruled so absolutely and yet so peacefully over his societies. Men submitted to his rule because they saw that he ruled not for himself, but for the triumph of a great principle; that he held on to his great power, not because he was ambitious or loved power for its own sake, but because he believed the spiritual welfare of thousands required him to keep the reins in his own hands. That this belief amounted to a sincere conviction is evident from the fact that in 1778 he wrote to the saintly Fletcher begging him to prepare to succeed him, because he knew that, after his death, his societies could be held together only by placing supreme power in the hands of one leader. But Fletcher's death led him, at a later period, to change his mind. Seeing no other man whom he could safely trust with his supreme power, he began to train the "Yearly Conference" to assume the government of his societies, and to give them not by surrendering his power while living, but by permitting the conference to direct affairs under his supervision. When satisfied by this experiment that it would be safe to convey his power to that body, he executed a "Deed of Declaration," to take effect after his death, by which he evacuated and transferred the appointment power, and the use of his chapels and their properties, were placed in perpetuity in the hands of
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one hundred preachers, and their successors in office to be chosen from the body of Wesleyan preachers. Had Wesley deemed it safe to make this legal transfer of his power during his lifetime, he would, no doubt, have done so. But he desired to preserve in his lifetime the privilege to exercise both legislative and executive powers for several years before his death is proof enough that he did not cling to power for its own sake. His aim was not his own honor, but the good of his beloved societies.

XII. Wesley's Writings. — Wesley's writings and correspondence are of the utmost importance for the study of his evangelical work. Knowing ignorance to be a sturdy foe to godliness, he used the press as an auxiliary of the pulpit from the very beginning of his itinerant career to the day of his death. He consecrated his pen to the great purpose of his life. He had the ability to win a high reputation as an elegant writer; but, despising the mere praise of men, he wrote, as he preached, in the style and manner he believed best adapted to win men to Christ. His most important productions were his Sermons, numbering one hundred and forty-one. They are remarkable for the terseness and purity of their style, in which not a word is wasted; the intrepidity and couragelessness of their thoughts; and a logical force which is not subtle, but the fruit of a "keen, clear insight." A first series of his Sermons was published in 1771: — his Translation of the New Testament, with Notes (Lond. 1758), which won approval from many eminent scholars. In 1791 he published his authorized Version: — the notes for conciseness, spirituality, acuteness, and soundness of opinion: — his Journals, which portray, as in a mirror, the course of his remarkable life, and are exceedingly curious and entertaining. The first part was issued in 1789; nineteen more parts, at irregular intervals: — his opposition and enthrone an Ardent Appeal to Men of Reason and Religion (written in 1744), and A Further Appeal to Men of Reason and Religion (published 1744-46, 3 pts.). These masterly appeals are acute, searching, and powerful in thought, forcible in style, and singularly tuneful in language. In Original Sin, in reply to Dr. Taylor, of Norwich, which was so conclusive that the doctor never attempted to answer it, though he promptly replied to every other writer who controverted his opinions. Besides these works, Wesley wrote many controversial articles, which were published separately and in pamphlets. He was editor of several monthly magazines (The Arminian Magazine), which he continued to the end of his life. He also wrote a Church History (in 4 vols.):— a History of England (in 4 vols.): — a Compendium of Natural Philosophy: — a Dictionary of the English Language: — separate Grammars of the English Tongue, and of the Latin to accompany them: — a Compendium of Logic, etc. His original prose works filled fourteen closely printed volumes; his commentaries, compilations, and abridgments form a list of one hundred and nineteen publications in prose, one of which, entitled A Christian Library, contained fifty volumes. Besides these prose works, he published fifty-two separate works in poetry, the joint productions of himself and his brother Charles; and, lastly, five publications on music, and collections of tunes. That all this literary work should have been accomplished by a man whose life, for half a century, was a series of journeys, is an astonishing thing at his travelling," remarks Tyerman, "the marvel is how he found time to write; and, looking at his books, the marvel is how he found time to preach." An edition of his principal prose works is published by the Methodist Book Concern (N. Y.) in seven octavo volumes.


Wesley, John Thomas, an English Congregational minister and missionary, was born at Burton in 1844, and died Dec. 19, 1875. Mr. Wesley from early youth was a devoted follower of Christ; graduated at Hackney College in 1870, and was ordained at York Street, Dublin, where he secured the warm affection and esteem of the people. In 1874, under the auspices of the London Missionary Society, he sailed for Madagascar; readily acquired the language; and, during his few years of labor, became a great power in the mission field, and an honor to the Church. (See Lond.) Cong. Year-book, 1877, p. 421.

Wesley, Samuel (1), A.M., an English Episcopal clergyman, son of John and grandson of Bartholomew Wesley, and father of John Wesley, the founder of Methodism, was born at Wiltshire, in the county of Wiltshire, in 1662. He began his studies in the free-school in Dorchester, and at the age of fifteen went to an academy in London, where he remained about three years. He was then transferred to the Stepney Academy, conducted by the learned Nonconformist Edward Veal. This academy being bankrupt within a few years, he was sent to the academy of Charles Morton at Newington Green, where he remained until the summer of 1679. During the entire period of his academic studies he was expected to enter the ministry of the Dissenters. He wrote verses for newspapers and satires against the Episcopal clergy under the advice of the Nonconformist ministers. His change to the Episcopal Church is thus accounted for in the words of his son, John Wesley: — "Some severe invectives being written against the Dissenters, Mr. S. Wesley, being a young man of considerable talents, was pitched upon to answer them. He set him on a course of reading, which produced an effect very different from what had been intended. Instead of writing the wished-for answer, he himself conceived he saw reason to change his opinions, and actually formed a resolution to renounce the Dissenters and attach himself to the Established Church. This resolution, which he formed at that time with his mother and an old aunt, both of whom were too strongly attached to the Dissenting doctrines to have borne with any patience the disclosure of his design. He therefore got up one morning at a very early hour, and, without acquainting any one of his purposed departure, went quietly away, and obtained admission to himself at Exeter College." He entered as a sizar and pauper scholar, and helped to support himself with his pen during the next five years, graduating June 19, 1688. Seven weeks after this time he was ordained deacon at Bromley by Dr. Sprat, bishop of Rochester. During the year immediately following his ordination he served a curacy at a salary of £20. He was then appointed chaplain on board a man-of-war at a salary of £70, and held the office one year, during which he began his History of a Curacy. He was during the next two years incumbent of a curacy on London on a salary of £30, to which he added during the second year £50 by his pen. He then married Susannah, daughter of Dr. Samuel Annesley, an eminent Nonconformist divine. This occurred (probably) in the spring of 1689. In 1691 he was appointed chaplain to the living of South Ormsby in Lincolnshire, where he also acted as domestic chaplain to the marquis of Normandy. In 1693 Mr. Wesley to be raised to an Irish episcopate, but the plan was not favored either by the crown or archbishop Tillotson. Mr. Wesley remained at South Ormsby five years. About 1694 or 1695 the mansion which had been occupied by the marquis of Normandy was rented to the east, on Castletown, which was a noble man; and, greatly to the disgust of the rector, kept mistresses who
were thrown in contact with his family. The marquis was a man of similar habits, and an event occurred in the summer of 1696 which occasioned the removal of the rector to another place. It is thus related by John Wesley: "The marquis of Normanby, a house in the parish of South Ormsby, where a woman who lived with him usually resided. This lady would be intimate with my mother, whether she would or not. To such an intercourse my father would not submit. Coming in one day, and finding this intrusive visitant sitting with my mother, his wife, he went up to her, took her by the hand, and very fairly handed her out. The nobleman resented the affront so outrageously as to make it necessary for my father to resign the living." In 1696, having dedicated his Life of Christ to Queen Mary, he was presented by her with the living of Epworth, Lincolnshire, where he died April 22, 1735. For four or five years he also had the rectory of Wroote, a little village near Epworth, which hardly paid his curate. In 1734 he resigned it to his son-in-law, John Whitelamb. Mr. Wesley was always poor in this world's goods. He had nineteen children, had to assist poor relations, including his widower mother, met with many reverses, and never had more than £200 a year. He was a man of great learning, of large benevolence, loyal, devout, and conscientious in the exercise of the duties of his office. He is frequently mentioned as a Tory and a High-Churchman, but it is certainly not true that he pronounced the work done at Oxford by his son John and Charles, which gained for them the name of Methodists and The Holy Club. He penned the following words Dec. 1, 1730: "I hear my son John has the honor of being styled the 'father of the Holy Club.' If it be so, I must be the grandfather of it; and I need not say that I had rather any of my sons should be so dignified and distinguished than to have the title of His Holiness." He was a prolific writer. Among his works may be mentioned, a volume of poems called Muggots (1686): The Life of Christ, an Heroic Poem (1688): The Pious Contemplator (London, 1700): History of the Old and New Testament (1701): Dissertations on the Book of Job, in Latin: and several excellent hymns. He was one of the editors and chief contributor to the Athenian Gazette. See Tyrer, Life and Times of the Rev. Samuel Wesley; Clarke, The Wesley Family; Stevens, Life and Correspondence of the Wesley Family; and the numerous Lives of John and Charles Wesley.

Wesley, Samuel (2), A.M., an English clergymen, son of the Rev. Samuel and Susannah Wesley, was born in London, Feb. 10, 1690. His mother taught him to read at the age of five years, and laid the foundation of knowledge which he afterwards pursued. He was sent to Westminster School in 1704, and was admitted king's scholar there in 1707. He was employed for a time in the house of Dr. Sprat, bishop of Rochester, to read to him at night, and in 1711 was elected to Christ Church, Oxford. He remained there a little more than one year, when he received the degree of A.M., and entered into holy orders. He officiated as usher in Westminster School for the next twenty years. Here he became familiar with lord Oxford, Pope, Swift, Prior, and other Tory poets and statesmen, though he associated with Addison and others of his class. In 1732 he became head-master of Blundell's free Grammar-school at Tiverton, where he remained till his death, Nov. 6, 1739. He was one of the founders of the first infirmary set up at Westminster, now St. George's Hospital. He belonged to the High-Church party, and did not co-operate with John and Charles in their "Methodist" labors; but he often supported them in their attacks upon the good works of others, only cautioning them against such excess as would injure their health. He is represented as an excellent preacher, and often exercised his talents in that direction. Like other members of the family, he was highly gifted in poetry. The first edition of his poems was published in 1736, a second, with additional poems, appeared in 1743. A new edition was published, with a life of the author, by William Nichols, in 1802. He is best known, however, by his hymns. See Stevenson, Memorials of the Wesley Family.

Wesley, Samuel (3), an eminent musical genius of England, third son of the Rev. Charles Wesley, was born Feb. 24, 1707, and composed his first important work before he was eight years of age, and in his later years he was considered the most remarkable extemporaneous player in Europe. Among his compositions were, a Grand Mass for the chapel of pope Pius VI:—A Complete Service for the Cathedral of the Church of England:—anthems, psalms, and duets for the peep-coach, and voluntary for the organ. He died Oct. 11, 1837. See (Lond.) Gentleman's Magazine, 1837, ii, 544.

Wesley, Susannah, a remarkable Christian woman, wife of Samuel Wesley, Sr., and mother of John and Charles Wesley, was the youngest daughter of the learned Nonconformist divine Samuel Annesley, L.L.D., and was born in London, Jan. 20, 1669. About the year 1741, before she was thirty-three years of age, she pronounced Nonconformity and gave her adherence to the Church of England. In 1689 she became the wife of Samuel Wesley, to whom she bore nineteen children. The great service she did for the world was accomplished largely through her thorough training of her children. Her methods of teaching and arranging her children was peculiar to herself, and is fully described in a letter to her son John, dated Epworth, July 24, 1732. They were not taught to read until they were five years old, when they learned the alphabet in a few days, and began to spell and read, first a line, and then a short paragraph, mastering it perfectly. She was a woman of strong intellect, and employed her best powers in the performance of her maternal duties. She was a model mother, and her sons owed a great deal of their success to her prudent counsels. Many incidents remain on record which illustrate her singular independence of character, and her power of using her legitimate authority. For a prolonged period she shared the fortunes of her husband in a country parish with a stinted income; but throughout she maintained an active, cheerful, and consistent piety. The family of which they were a part, though small, was a remarkable and to its peculiarities she contributed her full share. After her husband's death, she remained a short time with her daughter Emilie, and then resided with her son John in London, and became his judicious adviser in carrying out his great work. Previous to her death, her influence was very powerfully felt, so much so than formerly, though she seems to have been a true Christian all her days. She died in London, July 23, 1742, and was buried in Bunhill Fields, where her son John delivered the funeral discourse. See Stevens, Memorials of the Wesley Family.

Wesleyan Conference, Australian, is the general designation of the regular Methodist body in that province of the British empire.

I. Origins and History.—Methodism in Australia and New Zealand has had the marks of Divine Providence stamped upon it from the beginning. Colonization has been both a source of relief and of impoverishment to the mother-country of England. Early in the second decade of the 19th century, the master and mistress of Mr. Wesley's charity-school at Great Queen Street, London, were sent out as teachers to Australia. An English penal colony had existed there some years, and, in order to raise the character of the people, many of them released convicts, teachers were first wanted. A few years afterwards the Governor's wife, who had an agricultural farm in New South Wales, and among them Messrs. Bowden and Hoskins, two schoolmasters, who had gone out in 1811, recommended by Joseph Butterworth, M.P., to take charge of the charity-school in Sydney. They were Methodists, and, desiring to have the advantages of the Methodist class-meeting in their new home, commenced the first on the evening of March 6, 1812. Twelve persons met at the
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...commencement, and they resolved to apply to the Methodists in England for a missionary. Mr. Samuel Leigh, who had conversed with Dr. Coke, had offered his services. The proceedings were delayed by the fact that Mr. Leigh had not heard from Dr. Coke, and News of his death was not received until after his appointment. Mr. Leigh, having discharged his duties in the capacity of a missionary in Australia from that day forward cannot be contemplated without a feeling of astonishment and delight. In 1820 Methodism was introduced into Van Diemen's Land; in 1822 it reached the Friendly Islands and the neighboring groups; in 1823, New Zealand; in 1826, the Fiji Islands were added to their first Methodist missionary; in 1828 a mission was commenced in South Australia; and in 1839, Western Australia. Thus, within a quarter of a century, the whole country was visited by Methodist missionaries where there was population to whom they could minister. The pioneers who early united their efforts, six to the local preachers, and some have become wealthy, and devoted much of their substance to the erection of Methodist churches, parsonages, and schools. Mr. Leigh records of one of the earliest of the convicts, Mr. E.—, who was an educated Irishman designed for the bar, but who, for forgery, had been sentenced to death, was executed, and his sentence commuted to transportation for life. His Methodist friends gave him a Bible to be his companion in his banishment. He read the Bible and studied its fellowship-convicts; and his intelligent, consistent Christian life soon secured him his liberty. He taught a school, preached in the villages on the Sabbath, and commenced the first Methodist class-meeting at Windsor in 1812. In his humble way, he probably was the first Methodist preacher in the southern world. The members gathered by this young Irishman held the first Methodist love-feast in that country on April 5, 1812. The missionaries and the converts numbered many of 1839, many of whom were much impressed with the work, and many in many instances they had repented and found mercy at the bands of God. The morning of eternity alone will tell how many of those children of crime and punishment will be welcomed in heaven by parents and friends who seldom mentioned their names.

Mr. Leigh was a most faithful and heroic man, and he soon witnessed the erection of three small chapels, one each at Sydney, Windsor, and Castlereagh. Four Sunday-schools were opened, and a Methodist Circuit was formed which included fifteen in his Irish prayer, including 50 miles. After three years of arduous toil, Mr. Leigh welcomed Walter Lowry, on May 1, 1818, as his first colleague, and so rejoiced was he on meeting that he fell on his neck and kissed him. The aborigines as well as the criminals were accessible to the missionaries; but the preachers were exposed to insults and persecutions. The foundations of Australian Methodism were thus laid broad and deep, and possibly that form of religion may ultimately dominate in that vast country.

Cheered by the prospect which was opening before him, Mr. Leigh returned to England in 1820 to plead for more men to extend the work, and he took out with him William Horton and Thomas Walker. They intended to open a station among the natives, among whom he commenced to labor; but owing to their nomadic character the success did not justify the continuance of that station after 1828. Another and more satisfactory effort was made in 1826, when a new station was opened at Port Phillip, Port Jackson, with two missionaries, and one at Perth, Western Australia. In 1838 Methodism was introduced into Geelong by two missionaries. These men endured immense hardships. They acquired the native languages, translated portions of the Scriptures, commenced schools, established printing, wrote new hymns, and by their labors founded a training institution for native preachers and teachers. At each station the missionaries conducted a farm on which the people were taught agriculture, the farms supplying the preachers with a large portion of their income in those early days.

Mr. Horton opened his labors in Tasmania, or Van Diemen's Land, in 1820. The population there was utterly demoralized, both convicts and natives. Among the former were found a few who had been Methodists, who had repented of their evil doings, and had committed themselves to a life of prayer and fasting. The mission prospered there, under the fostering spirit of the governor, who, seeing the good results of the labors of the missionaries, in 1827 applied for additional preachers, offering to pay their passage out and partial support on arrival. In 1828 William Butters commenced a mission at Port Jackson, and commenced a convict settlement. Successive governors testified to the value of these missionaries' labors among the convicts, and in 1837 the work was extended by the arrival of four more preachers.

A survey was made of the progress of the mission in 1829, that continued in 1830, that there were required to be nine missionaries, 570 members of society, and 992 scholars. To extend and consolidate the work, the Rev. John Waterhouse was appointed general superintendent of all the Australian and Polynesian missions; but his exhaustive and earnest labors ended his earthly career in three years, though the work was extended. William Binnington Boyce succeeded him, and he became the president of the first Australian Conference in 1855, Samuel Leigh, on his return from England in 1821, made an inroad on New Zealand. His first experiment was not encouraging. On entering one of the native villages, he paused and thought he had lost his way, and turned down the pathway. That sight helped to determine him to endeavor to dispel the darkness and misery which prevailed. He secured the help of Messrs. Turner and White, and commenced a mission at Wagara, on the north-east coast. They were surrounded by ferocious and savage cannibals. One day Mr. Leigh, with eight or ten chiefs seated at a fire, roasting one of their slaves between two logs of wood, to make them a meal. These natives became more enlightened, the work prospered, natives were converted, chapels were erected, and much good was done; but in 1827 war broke out, the mission was stopped. In 1828 they returned, at the invitation of one of the chiefs, and commenced a new mission at Maungunu, which for
two years made but little progress. After 1830 the work revived, conversions increased rapidly, more missionaries were sent, and so satisfactory was the conduct of the people that one of the missionaries in 1834 wrote, "I am strongly confirmed in the hope that God has awakened aborigines to a pattern even to Europeans, and tokens of many kinds were given that a glorious work was beginning in New Zealand." Those signs proved true. Deputations were sent from the Southern Island to the missionaries for preachers and teachers; more missionaries were sent out, who soon mastered the language of the natives; books were written and translated; a printing-press was established; chapels and schools were erected; and an institution for the training of native preachers was established. The blessings of civilized life worked their diffusion of Christian principles; and in 1854, when it was determined to unite the mission stations in New Zealand with those in Australia, to form one Conference, the Report of the condition of the Methodist missions in New Zealand exhibited the following figures: Chapels, 105; other preaching-places, 149; local preachers, 322; catechists, 5; members of society, 4,500; attendants at public worship, 11,000; missionaries, 20. So ably had the missionaries conducted their financial enterprises that in 1854 the entire debts on their chapel property in New Zealand were only £360. After such a satisfactory report, there was no opposition to the union of the latter with Australia. There were also: Sunday-schools, 188; day-schools, 88; pupils, 8,046. Such were the results a quarter of a century since.

The South Sea Islands form an important part of the Australian Methodist Church. Walter Lowry commenced a mission in Tonga in 1822, but it was given up in 1823. In 1826 John Thomas and John Hutchinson resumed the work, and in 1827 they were joined by William Cross, Nathaniel Turner, and another, and that gracious work was commenced which has resulted in bringing the whole population of those islands under the influence of Christianity. There are no records in history which can compare with those of the history of Christianity in the various islands of the South Seas for the completeness of the overthrow of heathenism, idolatry, infanticide, cannibalism, with all their attendant horrors; and the establishment, in their place, of Christian schools, parochial schools, and the whole population within the space of a quarter of a century embracing Christianity and learning to read and write; and the introduction and practice of all the customs of civilization. When John Thomas, who still lives, visited the Hawaiian Islands in 1890, he was startled to find the king of the nation and all of the people, even the heads of the native heads, worshiping the true God, and their idols temples were either burned or converted into dwelling-houses. During a visit to Tonga, where the mission had appeared to fail, the king of the Hawaii Islands had been converted, and on his return brought with him a Christian native and his wife. The king, leading his people by example, was baptized, and he had a chapel erected in which fifteen hundred people could worship. In but a short time young and old, rich and poor, masters and servants, embraced the new lotu, or religion. The king, a man of fine presence and intelligence, took the name of George, and his wife that of Charlotte. King George carried the intelligence of their conversion to the king of Vavau, who, on hearing and seeing the changes which Christianity had wrought, with a thousand of his people at once renounced paganism, and the visitors remained a long time teaching the people the elements of Christianity. The mission was extensively printed by thousands and scattered broadcast on the numerous islands. The press was to the people one of the greatest marvels they had known. Hymn-books, catechisms, and portions of Scripture were distributed by thousands, the natives being the voluntary agents employing hundreds of these natives, male and female, including chiefs and their wives, were employed as teachers, class-leaders, exhorters, and local preachers, the people learning to read with avidity, and the missionaries' wives teaching the art of cutting out clothes and making, as well as other domestic and useful arts. The news of these conversions spread far and wide, and canoes laden with inquirers came a distance of three hundred miles to see what Christianity had done, and these returned themselves to spread the tidings of the new religion. So the work went on till July, 1834, when there broke out on several islands a great spiritual revival. Men, women, and children, chiefs and people, all shared in the outpouring of the Spirit, and on one day (July 27) Mr. Turner records that "not fewer than one thousand souls were converted, not only from dumb idols, but from Satan to God." A little later he records, "Within the past six weeks the number of converts is 2,292." For a week they held prayer-meetings six times daily, and as many as a thousand persons were on their knees at the same time, seeking, some crying earnestly, for deliverance from the bondage of sin. Such earnest crying for mercy was, perhaps, never before witnessed on earth.

King George became first a class-leader, then a local preacher, and his whole life was now devoted to the elevation of his people. He released all his slaves, and had a mission church erected in the Friendly Islands, a thousand of his people being employed in its erection. The hurricanes of 1866 and 1867 caused great destruction of the buildings. The communion-rails were sold for the communion-table, and two clubs formerly adored as deities were placed as pillars to the pulpits. The king himself preached the opening sermon, and thousands of people attended the opening. Such were some of the results of one of the greatest revivals ever known. In no other portion of the mission field have so many native laborers been raised up, and schools, chapels, and parsonages adorn most of the islands. The whole population has embraced Christianity.

The Rev. Robert Young in 1888 visited those islands, New Zealand, and Australia as a deputation from the English Conference to make the arrangements for the union of all the churches in the Eastern Archipelago. That union was satisfactorily arranged, and has worked admirably for over a quarter of a century. At the time the Australian Conference was founded it included nearly 200,000 members and 40,000 communicants; the societies were nearly all self-supporting, and £10,000 was annually given for missions alone. Since that period every department has advanced. In 1890 there were reported in that conference 483 ministers and 69,297 church members. The Methodist membership has increased to 150,000, and includes native members in the Union, in the Southern Islands, and in British India. The Methodist membership in Great Britain at the time of Mr. Wesley's death. In another half-century the Australian churches will probably sum up as many members as the parent society.

When the Jubilee of the Wesleyan Missionary Society was celebrated in 1864, a large meeting was held in Australia in that connection, and a fund was then opened which soon reached £12,000, the money being spent in the erection of a Wesleyan college. About the same time another institution came into existence at Melbourne, the erection of the Wesleyan Emigrants' Home at the cost of £30,000, towards which the colonial government voted £1,000, from a conviction of its philanthropic character. That temporary home has been a blessing to multitudes on their arrival in the colony without friends to greet them.

II. Church Organization and Polity.—In these respects the Wesleyan Church and society is in accordance with the parent society. Ministers and laymen unite in conducting the annual conferences; and occasionally ministerial deputations are sent to the outlying churches to report upon and encourage them. The Rev. Messrs. Rathbone and Forbes went over the missions in the South Sea Islands in 1869, and reported most encouragingly of their advancement.
WESLEYIAN CONFERENCE, FRENCH. Under this head we propose to give a statement of the spread of Wesleyanism across the English Channel.

I. Origin and History.—Methodism had to struggle hard and long to obtain a home in France; but the efforts of its early years were at length crowned with success. As early as 1779 Methodism found its way from Newfoundland to Jersey, one of the Channel Islands opposite France. Some soldiers in a regiment from England to Jersey, being Methodists, carried their religion with them, and a small society was formed. They applied to Dr. Coke, who sent Rev. Robert Clarke, an itinerant preacher, to preach. In 1785 Dr. Coke visited the island, and in 1786 Adam Clarke was appointed to the Normandy Islands to assist Dr. Male. In 1787 Mr. Wesley sent a fortnight on the island, preaching and exhorting from house to house. The people assembled in the evenings by hundreds to hear him. Mr. Wesley foresaw that Methodists from those islands, having frequent intercourse with France, would soon take their religion there also. In 1790 the Rev. John de Quentinville and Mr. John Angel visited the island, and opened offices in Normandy and Brittany. After some small congregations of French Protestants, joined them, and began by giving personal experiences of conversion. This awakened sympathy, and the people desired information.

William Mahy, a lay preacher in Guernsey, was sent, and was ordained on 1789 by Dr. Coke, to preach. He commenced his labors at Courcelle. Dr. Coke then went on to Paris, taking with him Mr. de Quentinville and Mr. Gibson; and there hired a room for a month near the Seine. Dr. Coke was then offered a suppressed church in Paris for £100, which would hold two thousand persons. This still showed the low state to which religion had then fallen. Inefficiency was rampant, the priests had all been killed or banished, and any pastors remaining did not favor the new religion. The opposition to Mr. Mahy broke down his health, and ended in his premature death. Dr. Coke soon found that Paris was not favorable to Methodism, and retired. Seed was sown in several villages in Normandy, which was not allowed to die; but the Revolution following so quickly on these efforts arrested further progress then.

In the history of Methodism in many places, when one door is closed, Divine Providence opens another. So it was in France. For notwithstanding every form had been nearly extinguished. The war with Napoleon Bonaparte had resulted in the capture, by England, of thousands of French prisoners; and eleven large ships of war formed the prison-homes of those men in the river Medway. In 1810 the Rev. William Toase began to visit the ships and speak to the soldiers. He was heard gladly; and began to preach and distribute French Bibles, and converts were the result. In 1811 Conference appointed Mr. Toase a missionary to the French ships in the Medway. These soldiers were ultimately, after 1815, returned to their homes, and they took their Bible with them. Bible work in Normandy and Brittany was thus prepared for the renewed introduction of Methodism. This time it was to be permanent; and although it has had a slow and struggling existence, yet the statistics will show that it has survived, if it has not extended largely.

After the peace of 1814, some evangelists again commenced to labor in Normandy; but the return of Bonaparte from Elba caused them to flee for safety, leaving a small society of fourteen members, which was increased to twenty-five during the year. After the battle of Waterloo, and the return home of prisoners, the Rev. William Toase went to Normandy, and restored the society. He afterwards continued his labors in Normandy with Benjamin Franklin as his colleagues. In 1818 Charles Cook followed them. He studied the language, and so thoroughly interested himself in the people that for forty years he devoted all his time, strength, and energy to promoting Methodism among them.

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He is considered the chief founder of Methodism in that country, giving not only his own life, but the lives of his two sons, to the same work, both of whom are as well known in America as in France. Mr. Cook became a convert in 1787, but his mission being not available, Mr. Cook did not leave France. He preached his first sermon in that country in December, 1818. The first district meeting was held in April, 1820, when there were present five preachers—Brethren Taise, Ollivier, Hawtrey, Cook, and Henry de Jersey. The first love-feast was held the week after the district meeting, and it proved to be an occasion of much good, and was long remembered.

Up to the year 1832 the progress was slow and discouraging; but the surrounding circumstances sufficiently accounted for that state of things. The Conference of 1832 sent the Rev. Robert Newstead to give the mission a new start, and the members were nearly doubled the first year. In 1834 James Hocart joined the mission, and he has since devoted his whole life to the work. He still survives; and at the English Conference of 1860 he made a powerful and impressive appeal on behalf of the extension of Methodism in France. In 1835 Matthew Gallienne joined the mission; he devoted many years of valuable service to the cause, and his son is at the present time tutor in theology of the young men preparing for the ministry. The reinvigorated mission soon showed signs of the new power infused into it. Robert Newstead died in 1852, a total membership of one hundred and eleven; in eight years just one thousand were added. Eight years after came another Revolution and the overthrow of the monarchy, which, followed by increased difficulties in conducting religious worship, soon resulted in the loss of nearly three hundred members. Peaceful times followed, and Dr. Cook lived to see the number of ministers raised from 4 to 30, and the members from 29 to 1446—progress which would have been thought small in any country excepting Catholic France.

In 1832 France was organized into a separate conference, and affiliated with England. It had then 17 preachers and 776 members. France was divided into two districts; and in 1833 Jean Paul Cook joined the mission as a catechist. He has since been one of the most devoted and successful of its pastors. There were then 15 preachers on all France, but the conference had long been under consideration to make the older missions of Methodism self-sustaining, while at the same time the Missionary Society in London desired to be relieved of the management of its operations, and thereby give the French people greater facilities for useful and extended operations. The Rev. Dr. Beecham, one of the general secretaries, assisted in completing the arrangements, and with the pleasure and sanction of the Rev. Dr. Chas. Cook, the Conference of 1852 adopted the recommendation of the Missionary Committee, and France has ever since managed her own affairs, care having been taken to form such a main and secondary system of Methodism, as to ensure their maintenance and discipline, while the operations may take a wider scope. Two years after the change, eight more preachers were at work and three hundred members added to the society. The largest number of members ever recorded in one year was in 1870, when they were registered at 2,669. At the same time the Marquis, who were very much attached to the cause, and the Communes, which caused a loss of over two hundred members throughout the country. In 1880, owing mainly to the want of financial support—all the societies being poor—the total membership is only 1,789, being about one hundred less than at the end of the last war. Many special efforts have been made during the period of the present republic to encourage and advance Methodism in France. Ten thousand dollars a year more would give the cause an impulse such as it has never had before. There is more eagerness shown, by both men and women, to hear the Gospel and read religious books than ever before. The Rev. William Gibson, A.B., has for some years been using his utmost efforts, chiefly in evangeline labor; but what is one in so great a city as Paris? There is a bright day dawning for Methodism in France if only the small sum named could for a few years be guaranteed to aid the work. The Rev. Dr. Johnson, Rev. William Arthur, A.M., and other leading Methodists from England have rendered some help; but such help guaranteed for three or five years would work wonders at the present time. Doors are open everywhere for preaching the Gospel; and for some years the preachers have continued their labors for only a bare pitance for food and clothing. The French Conference owns a newspaper and a book-room; but both are languishing for want of patronage. In no country in the world, not even Ireland, have there been greater obstacles in the way of making progress than have existed in France; but now financial help is all that is required to make Methodism in France a great power for good.

II. STATISTICA.—The following table will exhibit the numerical progress of French Methodism:

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III. LITERATURE.—The French people are, on the whole, much more educated than many nations to whom the Gospel has been sent. Infidelity and polygamy in their worst forms have been the chief sources of opposition to the spread of vital godliness in France. From an earnest desire to instruct the people, when preaching has been forbidden, about a dozen preachers belonging to the French Conference have made free use of the press to enable them to spread spiritual life; and although the sales of some of the books have been but small, yet their very existence—copies having found their way into public libraries—has often proved a source of defence, and in other ways have been helpful when the living voice might not be appealed to.

Dr. Charles Cook has seven publications. A volume of Christian Songs, of nearly 400 pages, ran through eight editions in his lifetime:—A Letter to the Editor of the Evangelical Gazette of Geneva (8vo, 24 pp.):—The Life of Mz. Mary Fletcher:—Journal of Hester Ann Rogers:—Aphorisms on Justification:—The Love of God to a Lost World, a reply to a brochure by Dr. Malau:—and Wesley and Wesleyanism Justified.
Jean Paul Cook, besides writing most interesting Letters for many years past in the New York and the Western Christian Advocate, has issued separately, "Organisation of Sunday-schools (1847)—Life of Christ (Cook) (1852)."—Letters on Peter (1850).—The Days of a Young Child who Loved the Saviour (12mo, 30 pp.).


The venerable John de Quetettle may be considered the father of the French Methodist press. He was accepted by Mr. Wesley as a preacher to the French in the Channel Islands as early as 1786, and he devoted nearly sixty years of his life in promoting Methodism among the French people. He published the first hymn-book for them; but the date of the first edition is uncertain. A Collection of Methodism Hymns, in French, was first published in London in 1786, the first year of Mr. de Quetettle's ministry. It is supposed that it is attributed to Mr. R. C. Brackenburg; so also, is another and larger collection issued in 1799. Mr. de Quetettle prepared and issued a new edition of the hymn-book in 1818, in various sizes. In the same year he translated and published a work on Jesus and the Life of the Son of Righteousness; and also, issued French translations of other sermons by John Wesley. He translated the Life of William Bramwell into French, and published it; besides which he was for thirty-four years the editor of the Methodist Magazine, in French. The Rev. Matthew Gallienne became the editor after Mr. de Quetettle.

Francis Farjat, who served the ministry from 1842 to 1856, published a volume of 150 pages, 18mo, on the Spirit and Tendencies of the Christians called Methodists:—also a small volume, Notice sur Louis Jaurmes:—also a Biography of Madeleine Marie Temple (18mo, 60 pp.).

L. F. Galland, who began to itinerate in 1881, issued a pamphlet appeal of 90 pages: "Know You the Truth of Christianity?"

Matthew Gallienne, who began to itinerate in the French ministry, published, in 1846, a "Collection of Hymns for Sunday-schools, edited conjointly by himself and Mr. Handcock. He also issued, for four years, a monthly periodical called Le Missionnaire, which would have done much good had it been patronized. As the editor of the French Methodist Magazine, Mr. Gallienne rendered great and permanent service up to the time of his death.

Philip Guiton, who has now been forty years in the ministry, published, in 1846, Histoire du Methodisme Wesleyen dans les Ile de la Manche:—in 1864 he published a French translation of Rev. William Arthur's Tongue of Fire.

William J. Handcock, who travelled many years in the French Conference from 1838, published in French a Summary of the Laws, Organization, and Discipline of the English Methodists, in 1838, a pamphlet of 50 pages:—also An Exposition of the First Epistle of St. John, in 1861.

James Hocart has devoted forty-six years to the itinerant ministry in France. He has published five sermons on special occasions—namely, Faith the Indispensable Condition to Success in the Ministry:—The Good Fight, preached at the ordination of Henry T. de Jersey in 1862.—The Christian Pastor:—Part of Heart:—and The Young Servant of Christ Encouraged. He has also revised a new edition of Mr. Wesley's Sermons.

John Wesley Lelièvre has translated and published in French Mrs. Thebeau Palmer's Way of Holiness:—and Faith and Its Effects:—also a small book, The Death of Elisha.

Matthew Lelièvre published in 1865 the Life of John Louis Roscan, the French Missionary, which has recently been translated into English by Rev. J. A. French, A.B., and published at the Wesleyan Conference Office, under the title of the Alpine Missionary. He has also translated and published, in French, The Life of John Hunt, Missionary to the Cannibals:—The Life and Work of John Wesley, a valuable biography, which has been published in English, also, at the Conference Office:—also a Life of Paul Lelièvre (1868, 133 pp.).

Luke Pulford, who has now completed forty years of itinerancy in France—commencing his labors in 1841—has published a Harmonized Collection of Tunes and Chants for Three and Four Voices:—also a Collection of the Proper Names in the New Testament, dedicated to the fathers, mothers, and children.

John Louis Roscan, the Alpine missionary from 1834 to 1860, published Christian Perfection Explained from Scripture. This was translated into English by a lady, with the title The Path Made Plain. He also published an essay on Class-meetings and Christian Experience.

William Touse, one of the apostles of French Methodism, published several Sermons in French:—Memoirs of Mrs. Elizabeth Ayres:—and Rev. Richard Bobart, one of the first missionaries to France:—also An Account of the Wesleyan Mission in France:—and Among the French Soldiers. He was sixty years a preacher.

IV. Presidents of the French Conference. —Charles Cook, D.D., six years;马修·卢思, twelve years; Louis, twelve years; Philibert Hocart, twelve years; Luke Pulford, twice; Emile F. Cook, A.B., twice; Jean Paul Cook, A.B., twice; William Cornforth, twice—the first in 1852, the last in 1881. (G. J. S.)

WESLEYAN CONFERENCE, Insan. This is a convenient, if not exact, designation of the body of Methodists in the Insan.

I. Origen and History. —It is a curious and interesting fact that the Palatines, a body of German emigrants, were the cause of introducing Methodism into Ireland, and it is equally interesting to know that some of those very Palatines were the originators of Methodism in America. About the year 1709, these emigrants, a set of sturdy Protestants, were ruthlessly persecuted by the Romish bigots under Louis XIV, and compelled to leave their paternal home in Germany. Some thousands settled in England, others went to New York, and then to the Barbadoes, where the Rev. Lord Southwell's estate in the County of Limerick, Ireland. Each family was allowed eight acres of ground on lease, at five shillings per acre; and the government, in order to encourage the Protestant interest in the country, engaged to pay their rent for twenty years. The leases were long; the living small; and the allotment rents were demanded, and the title of emigration set in about 1760, which led some of the best families to find a home in America; and soon afterwards Methodism was commenced in New York by some of those emigrants.

Methodism was introduced into Ireland in 1747 by a lay preacher named Thomas Williams. He formed a society in Dublin; and during the same year John Wesley made his first visit to Ireland, examined personally the members gathered into fellowship, and found them strong in faith; and wrote respecting those who gathered to the ministry, "What a nation is this! every man, woman, and child, except a few of the great vulgar, gladly and patiently suffers the word of exhortation." Crowds gathered to hear him, including many wealthy citizens. He wrote in his Journal in August, 1747, "If my brother or I could have been here a few months, I doubt not we might not have been a larger society in Dublin than even in London itself." After spending two weeks among them, he returned to London, and immediately afterwards sent his brother Charles, and Charles Perronet, of Shoreham, who remained more than half a year in the country reaping much fruit.

At Christmas following, John Cennick preached a ser-
mon in Dublin on "the babe wrapped in swaddling clothes." A popish hearer, ignorant of the Bible, deemed the text a pure Protestant invention, and called the Methodists "Swaddlers"—a title which clung to them for several generations. During Charles Wesley's visit many riotous proceedings were witnessed from the papists opposing the Methodists; people were killed, and mock trials were held, and the rioters escaped, the papists being so much in the ascendancy. God owned the words of the preacher. Charles Wesley was firm, so were his followers, and firmness was no badge to the infant society. On the public Green, out of doors, Mr. Wesley often had as respectable a society as at the Foundry; and the power of the Holy Spirit was so manifest that the prayers and cries of the penitents often drowned the preacher's voice. Additions were made to the society almost daily, and the bulk of the communicants at St. Patrick's were usually Methodists led there by Mr. Wesley himself. During that visit Charles Wesley often preached five times in one day; he collected subscriptions, and had a better chapel erected. The Gospel reclaimed the people from error and sin, and the persecution bound them together in bonds of affection.

During that visit Charles Wesley travelled abroad into the country. The singing of the Methodists had a most winning effect on the Irish people. A good work was begun in many places, and in some a spirit of transformation was early noticeable. This was the case at Tyrrell's Cross. The people there had been wicked to a proverb; they became entirely changed. In some places the dragons had to be called for their protection; the soldiers became converts, and were the cause of spreading Methodism. When John Wesley returned to Dublin in March, 1748, Charles left for England, with the blessings of hundreds of converts.

Robert Swindells, a lay preacher, accompanied John Wesley, and, being especially adapted for both the work and the people, was made a great blessing. Mr. Wesley began his morning preaching every morning at five o'clock—a plan not congenial to the dilatory Irish; but they crowded to hear him in most places. During this second visit he found out more of the real Irish character, and formed no sanguine hopes of the success of Methodism among the Irish. He tried both persuasion and threatening in his sermons; but the people, while easily touched, neither understood, nor had time to digest any portion. What was Mr. Wesley's discovery in 1748 was the experience of Henry Moore in 1788, and also of Gideon Ouseley in 1828. The same may also be said of the Irish people to-day. Traversing Ireland for several months, so numerous societies were formed, and half a dozen excellent preachers from England were laboring among them.

Charles Wesley returned to Ireland soon after John left, and he revisited the places into which he had introduced Methodism a year previously. In Cork he observed a great moral change had come over the people. Swearing was now seldom heard in the streets, and the altars and churches were crowded with devout worshipers. He preached to ten thousand people out of doors; even the clergy came to hear him. Returning to England, a fierce storm of opposition was raised against the Methodists in Cork, and led by a ballad seller. The mayor of the city favored the persecutors; and when the Methodists applied for protection, the mayor said in reply that "the law protected the priests, but not the Methodists;" after which declaration, publicly, the rioters became furious. The whole city was excited, and Wesley and all his preachers who had been in Cork were charged before the assizes as persons of ill-fame and vagabonds. The judge soon discovered the nature of the case and the character of the witnesses, and the case assumed a better aspect in court; but the mischief done at Cork that year was not remedied for many years afterwards. The preachers were vindicated; yet two years afterwards, when John Wesley was again in Cork, he was assailed with terrible violence; but God has his own way of defending those who do his work. When the mayor encouraged the rioters, some of the soldiers were converted, and they bore down all opposition to the preaching service. Protection was thereby secured, and the work prospered. Methodism took permanent root in that city; and in 1755 Mr. Wesley was received by the mayor at the Mansion-house; and his visit to the place was then considered an honor to the city.

The church at Limerick was by Robert Swindells, in March, 1749. He had been in Ireland just one year, and had accompanied John Wesley in his tour, and had learned much of the character of the people. He also accompanied Charles Wesley in his Irish journeys. Swindells had not a gracious reception at Limerick; but, though he had a small audience, he preached daily on the Parade, which was at that time a courageous act. In his congregation one day was a young man, educated for the Romish priesthood, who was convinced of sin so deeply that he could not rest away from the Methodist services, and who a few weeks after was converted, and joined the society at Newmarket in 1749. That young man was Thomas Walsh, the first-fruit of street-preaching in Ireland, one of the most pious, useful, and accomplished preachers Methodism ever had in her ranks.

Philip Guier, one of the Pioneers, was another convert to the Gospel. He was in Ireland for the first time in 1748. He carried his religion to the little colony among whom he resided. Mr. Wesley's preachers were invited to preach among them. The colonists greeted them and welcomed them with joy, and soon a society was formed with Guier as the leader of the small church.

In 1752 Mr. Wesley was again at Limerick, on which occasion he convened the first Irish Conference. There were present John Wesley, J. Tarwood, J. Haughton, Joseph Cowley, J. Fisher, Thomas Walsh, Jacob Rowell, J. Keay, Robert Swindells, J. Whitgood, and J. Morris. These, excepting J. Morris, were Wesley's staff of preachers in Ireland in the middle of the 18th century. In 1756 Mr. Wesley again visited Limerick, and now for the first time preached in Bellington, the home of Philip Embury and Barbara Heck, both of whom were members of Wesley's congregation. Much of the future of the Methodism in Ireland depended upon that visit and those sermons, with Embury and Heck as part of his audience. Wesley says of that service, in his Journal, "I found much love among this plain, artless, serious people. The whole town came together in the evening, and praised God. I thought many of these people would bear the Gospel as it was brought to them. I heartily joined with us in the walk in the light of God's countenance; yes, and have divided themselves into classes in imitation of our brethren, with whom they live in perfect harmony." Here are the gnomes of that Methodism which ten years later originated the first Methodist society in New York, and in America. At the first Irish Conference Mr. Wesley suspected one of the preachers of a Calvinistic leading, of which, he observed, he had as great a dread as he had of the plague. In 1758 Mr. Wesley again held a conference in Ireland, at which fourteen preachers were present; and though it was a much smaller meeting, the proceedings is compressed within a few lines, yet it is most satisfactory. In 1760 Mr. Wesley was again among the Palatines, when he observed the ravages of emigration. How little did he then foresee what immense advantages would follow that emigration! else he would have used other words to describe those preachers who were converted to Methodism in America. Popish influence was unsurprisingly exercised to oppose the progress of Methodism in Ireland. Mobs continued to be gathered, assuming often frightful and perilous severity; while at other times Providence, in a remarkable manner, delivered the worshippers. Once at Clouna, a popish rabble violently assaulted the Methodists in the market-place, when suddenly a veteran
Scotch military pensioner took his post by a tree in the market-place, musket in hand, declaring he would shoot the first man who disturbed the meeting. The terrible earnestness of the man awed the people into submission; and he kept guard there regularly for several weeks.

Ireland was helpful to America in more ways than historians record. Soon after the first society was formed in New York, Charles White and Richard Sause, two Dublin Methodists, arrived in New York; and they were librarian, by invitation to John Houst Chapel. Several years afterwards Richard Sause recrossed the Atlantic, settled in London, and became one of the trustees of Mr. Wesley's chapel in the City Road, where he was interested.

Methodism won many converts from popery, as well as from theぱparanities of Ireland. Mr. Wesley sent to that country some of the best preachers he had; and with unerring zeal they labored year by year, witnessing alternately vicissitudes and progress; but the root of Methodism was fixed in the soil, and there can be no doubt that it saved Protestantism in that country. In 1775 the visit of the death of Dr. Coke was mourned by the other Irish family named Lawrence, removed to Canada, and they introduced Methodism into that country. In 1775 Lawrence Coughlan, another Irish Methodist, with two others, founded Methodism in the Norman isles; while Remington, another Irish Methodist, established Methodism in Canada. In England itself the Methodists flourished Methodism in every part of Ireland; but that emigration has resulted in an amount of extension which never could have been realized by other means. Methodism was often carried to and planted in the new homes of emigrants years before it would have reached them by invitation. Ireland has peculiar claims on those countries to which its emigrants have carried their religion. During Dr. McClintock's visit to his family homestead, in the County of Tyrone, Ireland, he went into a humble cabin inhabited by a poor widow. A friend introduced the doctor as from America. Instantly the aged widow's fading eye brightened as in her early days, and she said, instantly, "America? Ah, then, sir, do you know our Eliza?" That may be thought to be a simple question; but remembering that there is scarcely a homestead but has its representative in America, such sympathy is easily accounted for.

In 1789 Mr. Wesley presided for the last time at the Irish Conference, then composed mainly of Irishmen, those English preachers who had done such good service having been returned to their own Conferences. Mr. Wesley's record is worthy to be transcribed. He saw it never had between forty and fifty such churches together in Ireland before, all of whom have reason to hope are alive to God, and earnestly devoted to his service, men of sound experience, deep piety, and strong understanding. As for foreseeing his own death, Mr. Wesley sent Dr. Coke, in 1789, to hold the first Conference formally. Dr. Coke took that nomination as the yearly president of the Irish Conference, and he continued to occupy that position, in conjunction with John Crook and Dr. Adam Clarke, to the end of his life. In 1790 there were in Ireland 15 circuits, 67 preachers, and 14,000 members. No minutes were published of the early Irish conferences, apart from those of the English Methodists.

Historical accuracy makes it necessary to name an unpleasant dispute which arose in an informal conference held by Mr. Wesley in 1778, to consider and determine a dispute which had arisen among his societies in respect of the separation of the Methodists from the Church. The Rev. Edward Smythe had been driven from the Irish Church for his Methodist preaching. He had joined the Methodist ministry and had insistently urged the need for separation from the Church. Mr. Wesley heard the arguments, but ruled that separation was not desirable. He visited Ireland more than twenty times, and nothing gave the Methodists there greater pleasure than to see him and to hear his voice. His last visit was attended by circumstances which were not of an encouraging nature. Dr. Coke had been raising his salary, and he introduced changes in church hours. This innovation was stoutly resisted by the leading laymen, of whom Mr. Arthur Keene and Mr. Richard O'Dlier were the chief. They presented a memorial to Mr. Wesley against the action of Dr. Coke. Letters and memorials followed in quick succession, and Mr. Wesley in the council again put the proposed change, while Dr. Coke had a considerable following among the people of his way of thinking. The result was, before Mr. Wesley's death, a divided society in Dublin. After Mr. Wesley's death, Dr. Coke was able to urge his opinions with more determination, and they served to alienate from the doctor some of his dearest and best friends in Dublin, and the progress of the work of God was proportionately hindered. In 1790 Mr. Wesley was pleased to know that in Dublin he had one of the largest societies in his connection, very few being larger.

Dr. Coke became the apostle of Ireland after the death of Dr. Coke. In the visit of the death of Dr. Coke, the other Irish family named Lawrence, removed to Canada, and they introduced Methodism into that country. In 1775 Lawrence Coughlan, another Irish Methodist, with two others, founded Methodism in the Norman isles; while Remington, another Irish Methodist, established Methodism in Canada. In England itself the Methodists flourished Methodism in every part of Ireland; but that emigration has resulted in an amount of extension which never could have been realized by other means. Methodism was often carried to and planted in the new homes of emigrants years before it would have reached them by invitation. Ireland has peculiar claims on those countries to which its emigrants have carried their religion. During Dr. McClintock's visit to his family homestead, in the County of Tyrone, Ireland, he went into a humble cabin inhabited by a poor widow. A friend introduced the doctor as from America. Instantly the aged widow's fading eye brightened as in her early days, and she said, instantly, "America? Ah, then, sir, do you know our Eliza?" That may be thought to be a simple question; but remembering that there is scarcely a homestead but has its representative in America, such sympathy is easily accounted for.

In 1789 Mr. Wesley presided for the last time at the Irish Conference, then composed mainly of Irishmen, those English preachers who had done such good service having been returned to their own Conferences. Mr. Wesley's record is worthy to be transcribed. He saw it never had between forty and fifty such churches together in Ireland before, all of whom have reason to hope are alive to God, and earnestly devoted to his service, men of sound experience, deep piety, and strong understanding. As for foreseeing his own death, Mr. Wesley sent Dr. Coke, in 1789, to hold the first Conference formally. Dr. Coke took that nomination as the yearly president of the Irish Conference, and he continued to occupy that position, in conjunction with John Crook and Dr. Adam Clarke, to the end of his life. In 1790 there were in Ireland 15 circuits, 67 preachers, and 14,000 members. No minutes were published of the early Irish conferences, apart from those of the English Methodists.
at once communicated with the lord-lieutenant, who sent out the soldiers to meet the rebels, and they were defeated and the city saved. Dr. Coke came to Dublin, in order to prevent the people from travelling. At the Conference, it was resolved to establish home missions, in order to provide preaching for the people in their native language. The two missionaries first appointed were James M'Quigg and Charles Graham. The former was both a scholar and an able preacher. He toiled as a missionary till his health broke down from disease, and he was unable to carry on the preparation and editing of the Bible in the Irish tongue, which the British and Foreign Bible Society published. He brought out a second edition, and, while preparing a third edition for press, closed a career of toil and suffering, leaving behind, in that Irish Bible, a work which was a blessing to thousands after his death. Charles Graham was a man of dauntless Irish courage. At twenty-five his eyes were opened to see his lost condition. He had been both Churchman and papist, but, finding no soul-rest till he found Methodism, his character was soon discovered by Mr. Wesley, who sent him out as a missionary in Kerry County. Few of the County evangelists had more trials than Graham, and few knew better how to meet and conquer them. Bartley Campbell was another who had been an ardent papist, and became an eccentric but enthusiastic missionary. More extensively useful than any who had preceded him in mission work was Gideon Ouseley, who devoted a large part of his life to spreading divine truth in the form of Methodism among the Irish people. The Life and Labors of that eminent preacher and defender of truth, by the Rev. William Arthur, has perpetuated his character and work. He and Graham often travelled together and ministered to the souls of the people. In fifteen years fully ten thousand members were reported at successive conferences as having emigrated to America. Nor was this the only drawback to the progress of the work. In 1801 the English Conference, unable to meet the claims of its own societies, and having to borrow money to sustain its own agencies, was obliged to discontinue the pecuniary assistance it had cheerfully rendered the Irish Conference. Dr. Coke immediately visited Ireland. To provide for that emergency a fund of £1200 was raised by special effort, out of which the debts were paid, and the Conference was enabled to raise money. The institution was of great utility to the cause; but instead of being financially helpful, money had to be borrowed to keep it going, and soon the debts were £8000, the interest on which absorbed all the public collection on behalf of the book-room. The preachers roved from place to place, and in three years were enabled to reduce the debt. Their difficulties from limited resources continued nearly twenty years, and after the division in the society in 1818, the burden on the Irish preachers became so oppressive that the English Conference generously granted them £600 a year from the contingencies of that debt was raised, and in 1828 the Irish preachers again taxed themselves, and by a special effort raised £1850 towards clearing off the £8000 still remaining of debt. During the year following the people raised £7200, so the debt was cancelled. But who can tell the sacrifices the preachers had to make to bring about the deliverance of the Irish Methodists from their agencies? During sixteen years they almost staggered under heavy financial burdens, but they slackened not in their devotion for the salvation of their benighted countrymen.

The great trouble of the Methodists in Ireland was the sacramental question. Unlike their English brethren, they were barely content with their position as a society without full church privileges. When the English Methodists agitated for and obtained permission in 1797 for their ministers to administer the sacraments, the Irish, having Dr. Coke and Mr. Averell so frequently with them to administer the sacraments, did not claim for their preachers generally their full pastoral rights. After the death of Dr. Coke the members in society had so often to be taken either to Church or to the Presbyterians for the sacraments, according to the leaning of the preacher, that they became greatly dissatisfied, and in 1816 there arose a strong determination in the minds of many of the people to have the sacraments from their own ministers. There was also another party equally determined to abide by the old rule and go to Church for the ordinances. For more than two years the contention continued, both parties being equally determined to have the sacraments. The Rev. Adam Averell had long been the apostle of the Irish Methodists, travelling constantly among them, giving his money, relieving their sufferings, directing their official meetings, and administering the sacraments. Several thousands resolved to adhere to the old plan, and at the Conference of 1816, Dr. Adam Clarke presented the plan of the Rev. Adam Averell and Mr. Tobias were the chief speakers—the former for the latter against, continuing the old plan. Throughout the societies the people were divided, and in the autumn of 1816 a Conference was held at Clones of those representing those two old parties. The hope of avoiding a separation, there was too much hesitation and deliberation. In 1817 two conferences were held, the second one at Clones, presided over by Mr. Averell, who was unanimously chosen their president. The main body of the preachers voted for the sacraments; the parish was divided, but Averell had the majority. The plan of the Rev. Adam Averell and Mr. Tobias was presented to the Conference. In January, 1818, a meeting of representatives of circuits was held at Clones, when those who adhered to Mr. Averell and primitive custom resolved on a form of general principles, and formed the Primitive Wesleyan Methodist Society. They were not a Church; their object was to maintain internal independence, and to retain ministerial titles, and performed no proper ministerial functions. They preached to the people, and led them to other churches for the ordinances. In that uncertain condition they certainly prospered for a time, and during 1818 over two thousand members were added to them, and in 1819 over four thousand additions were made. This section of the original society was led by Mr. Averell during the rest of his protracted life. In years following they maintained their separate condition amid various vicissitudes, and for just sixty years they endured hardships and privations greater than those to which they were subjected for the first time at the Conference of 1874. In the address from the Irish to the English Conference of that year is this record, "This Conference has been notable for the consummation of the union with the Primitive Wesleyan Society, so long under consideration. The final dissolution of the separateness of the sacraments is begun, and good feeling, and the decision arrived at with a hearty unanimity. When the two conferences came together it was a time long to be remembered, and it was evident to all that the spirit of God was eminently in their midst. The only breach which has occurred in the Union is with the Irish Hibernian Society." The parent society was known for some time as the Sacramentarians, because the preachers had voted them-
selves to the privilege of administering the ordinances of baptism and the Lord's supper—a privilege they ought to have had from the first. The vote carried with it an immense amount of pecuniary loss and hardship to the society, and for the year 1874, an annual decrease of members was reported, and in 1872 no less than 7500 retired; but in 1819 they had an increase of over 3500, and the Separatists had an increase of over 4000, so that neither party could claim plenitude of apparent want of success. The greatest hinderance to prosperity was the continued emigration from Ireland to America, by which for many years the society lost not less than a thousand members annually. The yearly visits as presidents of their Conference of such preachers as Dr. Adam Clarke, Richard Reece, Richard Watson, Dr. Bunting, Robert Newton, and other leading ministers from England, greatly encouraged the patient toilers. Their financial privations were very great; but they labored most energetically, though it was uphill work all the way; yet in 1839, the centenary year, they numbered over 150 preachers and more than 26,000 members. During the same year they contributed £145,500 to the Pension Fund, and that liberality in their poverty was marvellous, and shows the spirit of self-denial which animated them all. In addition to all this effort, they established schools in Dublin, Cork, and Belfast, and, aided by the munificent contribution of the American Methodist episcopal Church, established a Methodist College at Belfast. The Wesleyan Connectional School in Dublin, opened in 1845, was to secure to Methodists in the South a high-class education. The college in Belfast, opened in August, 1868, combines both a public-school and college. In the former, boys are prepared for a collegiate course of training; and in the college two classes of students are received—one consisting of candidates for the ministry, the other those intended for commercial pursuits. Undergraduates of the Queen's University also attend its classes of instruction.

Wesley had been heroic in their ranks, who have fought and labored with marvellous zeal and energy. Charles Graham was a gray-headed veteran of seventy-four years, who died in triumph in April, 1824. William Hamilton broke down in 1816, but he ceased not to labor until October, 1843, when he closed a ministerial career which spread over nearly six decades. Judge Ouseley was abroad preaching out-of-doors at seventy-four, active as ever, and delivering twenty sermons in the week. He died a victor's death, in Dublin, May 14, 1835, aged seventy-eight. To these may be added Richard Boardman, James Morgan, Andrew Blair, James McKenna, James Milligan, Thomas Barker (who succeeded Adam Clarke into the ministry), Lanktree, Tobias, Stewart, Waugh, and others. Besides these, how many Methodists from Ireland have entered the ministry both in England and America—such men as Henry Moore, Adam Clarke, William Thompson, Walter Griffith, and William Arbour, all of whom were presidents of both the English and the Irish Conference, and the transplanting of whom impoverished the Church which reared them! Think also of the ministers from Ireland now in America! But these we have not space to name. Irish Methodists have helped to found their denomination in America, Canada, Australia, Africa, and India; and while thus helping others everywhere with their best men, they were left to struggle on, in their own land, with but little help from any but themselves. Irish Methodists have a roll of honor which will never be surpassed in the Church militant; and in the Church triumphant they will receive greater reward than those whose names have just been given, and hundreds of others who were their colaborers and joint sufferers. Rev. William Cook, D.D., has a copious history of Irish Methodism nearly ready for publication.

In 1877, as a preparation for the union with the Irish Primitive Methodists, the Irish Methodist Conference first admitted laymen to participate with the ministers in the Annual Conference. This act of grace was done in Ireland one year before it was adopted by the English Conference. In 1878 the Primitive Wesleyan Conference came in a body to the Conference of the parent society, and the union took place. The Primitive Wesleyan Conference, ever had at one time was in the year 1814, when the agitation commenced for the sacraments. That year the membership was 29,398. The year 1818, when the separation took place, there were reduced to 15,002. The society never fully rallied from the shock that division caused. In 1844, when in their divided state, the parent society numbered 28,460; but having to struggle against the continued drain arising from emigration, when the two societies were united in 1878, they only reached a total of 25,487 members, and at the present time they are below that number. A careful examination of the statistics of the body will enable the reader to understand the difficulty of the preachers in laboring in such various discouraging forces. The disruption which took place in England in 1844 reached Ireland in its paralyzing influence, and the Irish Conference, which in 1849 had a membership of 22,000, in 1855 had been reduced to a little over 18,000. The highest number of members reported by the Irish Conference during the thirty years following 1849 was only 23,500 in the year 1861.

### Statistics

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III. Literature.—But few of the Irish Methodists, preachers, as such, have had either leisure or disposition to make free use of the press. Some preachers who left Ireland and joined the English Conference have made considerable use of it, but not extensively. Dr. Adam Clarke, Henry Moore, William Arthur, A.M., William Myles, and James Creighton have each left their names permanently in the annals of English literature. With two or three exceptions, the literature of Ireland has not been much enriched by the preachers: not from want of ability, but owing to more pressing duties.

Rev. W. P. Appelbee, LL.D., has published three pamphlets: one on The Genuineness and Authenticity of Holy Scripture; one Calvinism Not the Theology of the Bible; and A Vindication of the Wesleyan Catechism. John George Alley has published Our Class Meetings, Their Scriptural Authority and Practical Working (1868, 136 pp.).

Rev. J. C. Bass has published a poem, Life's True Altitude; or, Who is Wise?—also, Glimpses in America.

Rev. Robert G. Cather, LL.D., made very free use of his pen in newspapers, as secretary of the Systematic Benevolence Society.

Rev. G. W. Campbell, A.M., has become widely known by his Life of the Rev. Charles Graham, published in 1868 as The Apostle of Kerry (500, 324 pp.).

Rev. William Crook, D.D., is the most prominent author not on our list with the exception of John Nelson. He has published, Funeral Services, on the death of his father:—Christian Consolation in Relation to the Dead in Christ, a sermon for W. H. Barkin;—The Memory of our Fathers, sermon on the death of John Nelson;—Our Heavenly Home, sermon for John Carey;—Paradise; or, The Present State of the Holy Dead, a sermon;—Lay Preaching in Ireland, and the New Gospel;—Ireland, and the Centenary of American Methodism, an octavo volume of 293 pages. He has in press a History of Methodism in Ireland (in 2 vols.). He has also been the editor of the Irish Exponent for many years.

Rev. John Dwyer has published Christian thoroughness, a memorial of T. A. Shallington, Esq., of Portadown.

Rev. Thomas Pearson is the author of, The Irish of the Irish Church, published anonymously, and a work of deep research:—The Bible and Temperance; or, The True Scriptural Basis of the Temperance Movement. This is one of the shortest and most concise works on the wines of the Bible, an octavo volume of 296 pages issued in 1881.


Mr. Ouseley himself was the author of thirty-four separate publications, with his name attached. They were chiefly letters of a controversial character, which were clear, powerful, and convincing; and were of immense service, when published, in opposing the spread of popery, and in defending Methodist agency in Ireland. The two principal works published by Mr. Ouseley were, Old Christianity against Popul Novelties, an octavo volume of 446 pages;—and Calvinism-Arminianism (1818, 18mo, 220 pp.).

Rev. George Vance has published a pamphlet, Calvinism Not the Theology of the Bible.

Rev. Samuel Weir, in 1867, published a small volume, 18mo, Omerod to God.

Rev. G. E. Wedgwood has published a lecture entitled Liberty. (G. J. S.)

(Wesleyan) Methodist New Connection, a body of religious communicants which separated from the regular Wesleyans on questions of ecclesiastical polity.

I. Origin.—The opinion has been held, and is still prevalent in some localities, that the Methodist New Connection had its origin in personal sympathy with Alexander Kilham. Such is not the fact. Most of those who joined it did so at the instance of their ministers, who were influenced by the publications and public addresses of Mr. Kilham, but the Connection as such originated in principle, not in sympathy. The Methodist New Connection was originated by a contest for the establishment of the following important and scriptural principles:

1. The right of the people to hold their public religious worship at such hours as were most convenient for them, without their being restricted to the mere intervals of the hours appointed for service in the Established Church.

2. The right of the people to receive the ordinances of baptism and the Lord's supper from the hands of their own ministers, and in their own places of worship.

3. The right of the people to a representation in the district meetings, and in the annual conference, and thereby to share in the government of the community and in the appropriation of its funds.

4. The right of the Church to have a voice, through its local branches, in the regulation of members, the choice of local officers, and in the calling-out of candidates for the ministry.

Not any of these privileges were originally enjoyed in the parent body; they were for years zealously contested by the fathers and founders of the New Connection; and when they could not be fully obtained, conscience compelled those men to secede from the parent community and originate a distinct denomination in which such scriptural privileges could be freely enjoyed.

The power of Mr. Wesley was absolute, but it fell into his hands unsought and undesired. It was exercised by him with affection, and solely for the best interests of his societies; and retained from the same motive. He was the father of the community, and was nominated for a time to be its sole administrator and governor; or, but for his proffer it was for him to exercise that power during the infancy of the Connection, yet, when surrounded by churches which had grown to maturity, and assisted by ministers and laity of acknowledged wisdom, integrity, and piety, whose existence and happiness were bound up with the success of Methodism, it would have been more conformable to the example of the apostles and the dictates of sound reason to have gradually relaxed his hold of the reins and admitted others to a participation of the same, and finally to have framed a liberal constitution defining the rights of the members and the officers of the Church, securing both by suitable regulations and wholesome laws. Mr. Wesley's mind was well qualified for this, but he did it not. He retained absolute power until death; and, instead of framing for the community a liberal constitution, he transferred by legal settlement to the churches the power to ordain the preaching of the gospel, which before was only custom, and custom arising from the peculiar relation in which he stood. He made those his successors in absolute power who could not possibly be his successors in paternal relation and influence. That exercise of power was the subject of many remarks and much criticism. According to some, the origin of the Methodism of Mr. Wesley had to defend his conduct in this matter, which he did in these words:

"Some of our helpers say, 'This is shackling free-born Englishmen;' and they demand a free conference, that is, a meeting of all the preachers, wherein all things shall be determined by most votes. I answer, It is possible after my death something of this kind may take place, but not while I live. I like to see the preachers have engaged themselves to submit, to serve me as sons in the Gospel; but they are not thus engaged to any man or number of men besides. To me the people in general will submit, but they will not thus submit to any other.""

When Mr. Wesley died, in 1791, only two years after he had written and published the above observations, there were 380 preachers in his society, some with active, others passive, dispositions. Among the former were those who did not hold the same opinion of opinion that the regularly appointed ministers of their congregations, they sought to exercise all the functions which belong to the pastoral office; but to be deprived of the privilege of administering the sacraments was felt by some of the preachers to be a great hardship, while the laity, many of whom were strongly influenced by the regularity of representation in the properly constituted Church courts.

Mr. Alexander Kilham, one of the preachers who had
been specially privileged in his ministerial career, was one of the most able and courageous advocates of what was considered the full rights and liberties of both preachers and people. In 1792 he published an address to the Newcastler Society, to whom he was then ministering, advocating liberal views. His address met with favor from Dr. Coke, Messrs. Bradburn, Powno, Moore, Taylor, Crowther, Bramwell, and others. The Church party among the preachers resisted strongly, and the controversy spread, however, impressed with the conviction that permanent peace would never be established in the body until such a constitution was adopted as secured to the people New-Test. rights and privileges, felt it a duty to make another effort for the attainment of this important object. Under this impression he wrote a pamphlet entitled The Progress of Liberty. In this work he adverted to the course of Mr. Wesley in the progress of Methodism, showing that he had acted from time to time as altered circumstances required; he glanced at the alterations which had been effected since Mr. Wesley's death, and analyzed "the Articles of Pacification," pointing out their defects, etc. In the second part of this work he lays down the "Outlines of a Constitution," which he humbly proposes to the consideration of "The People called Methodists." This outline embraces the following particulars:

First, That instead of the preachers having the sole power to scant and expel members, these acts should be done with consent of the people.

Second, that the members have a voice in choosing their own leaders.

Third, that local preachers, instead of being appointed by the circuit preachers, should be examined and approved by the leaders and quarterly meetings; with which meetings also should rest the power of receiving and dismissing them.

Fourth, that as it was impossible to allow the people to choose their own ministers on account of the itinerant plan, yet these meetings should have a voice in recommending preachers to travel.

Fifth, that the preachers appointed by the quarterly meetings should attend the district meetings.

And, lastly, he proposes, "with subscription to the preachers and the connection at large, to appoint one or two lay delegates from every district meeting to attend the Conference."

Such were the propositions of Mr. Kilham, and such were the principles adopted as elements of the constitution at the connection at large, which remain its essential and distinguishing features at the present day. Many of them have since been substantially adopted in the other Methodist bodies. Nevertheless, for publishing the pamphlet advocating these principles of freedom, Mr. Kilham was tried and expelled from the connection (1796). Being left without a circuit, Mr. Kilham published a detailed account of his trial and expulsion, which sold extensively and was read eagerly. It created a strong feeling of sympathy towards the expelled, who was welcomed in many circuits to preach to and address the people. Several large societies expressed their adhesion to the principles Mr. Kilham advocated, and in May, 1797, a chapel was purchased in Leeds, where he gathered large congregations and preached to them.

The Methodist Conference of 1797 was occupied during its session with the altered circumstances arising from their refusal of the liberties which had been asked by deputations from the people. A Plan of Pacification was drawn up and published by the Conference, which was one of the most important proceedings connected with the history of Methodism. As, however, that plan did not concede all that the people desired, three of the preachers signed—William Thom, Stephen Eversfield, and Alexander Cummings—and united with Mr. Kilham. These brethren, with a number of delegates from the people, met together in Ebenezer Chapel, Leeds, on Aug. 5, 1797, when Mr. Thom was elected president, and the Kilham majority, and the basis of a constitution was adopted in conformity with the principles which had been publicly advocated. The full development and formal statement of these principles were reserved until the ensuing conference.
and another; four of the members are preachers and three are laymen, one year, and rice vera the following year. It is the duty of this committee to see that the resolutions of Conference are carried into effect; to give advice as to the details of dispute and difficulty, and to make provision for such circuit changes as may be necessary through death, new openings, or other causes, need supplies during the ecclesiastical year. A report of its proceedings is prepared by the corresponding member, and annually presented to Conference.

3. Quarterly Meetings.—These meetings are composed of all the circuit preachers in the district, with an equal number of laymen (including the representatives to the last Conference), who are elected by the respective quarterly meetings. These meetings are designed to form and carry out plans for the revival of the work of God in the district; to investigate the condition of the societies, chapels, and Sabbath-schools; and to prepare correct returns of the number of members, probationers, Sabbath-school teachers and scholars, etc., for the use of Conference; to ascertain the amount raised in each circuit for the different Connectional funds; to investigate all claims on the yearly collection and chapel fund; to receive applications for the division of circuits; to examine candidates for the ministry; to lay before the district any resolution of the Conference affecting the circuits, and to ascertain whether they have been carried into full effect. These meetings are designed and calculated to continue during the time of the conference, to strengthen the executive, to secure more correct information on points of local interest than can be done at a greater distance, and to afford a legitimate channel through which many evils may be altogether prevented or speedily rectified.

4. Quarterly Meetings.—These are held in each circuit, and are composed of the circuit preachers, the circuit stewards, the secretary of the local preachers, and representatives of the people chosen from the local preachers, leaders, trustees (being members), and other experienced persons from the different societies. Each society sends one or more representatives according to the number of its members. Any member of society has free admission to the quarterly meetings, with liberty to give his opinion, but without the power to vote. It is the business of the quarterly meeting to pay the preachers' salaries; to determine the amount that each society shall pay for the support of the ministry; to make by-laws for its own regulation and for the management of the circuit, providing they do not contravene the rules of the Connection; to appoint persons to make the preachers' plans for the circuit; to recommend local preachers to be taken into the regular ministry; to elect the stewards for the local ministry, and to examine and decide upon the affairs, both temporal and spiritual, of the circuit generally.

4. Leaders' Meetings.—These consist of leaders, society stewards, or more of the circuit preachers, a female representative for each of the female and circuit preachers' classes, and a representative from the trustees of the chapel, provided such representative be a member of society. Leaders' meetings are held weekly, or once a fortnight, and regulate the affairs of each society and place in respect thereto. It is the province of these meetings to inspect the class-books, and to receive the weekly or other payments; to inquire after the sick or absent members, that they may be visited; to determine on notices for the pulpit; to fix the hours for public worship, and appoint the times for making the collections for special purposes; to select the chapels to receive collections from exhorters or local preachers; to judge and decide upon the fitness of candidates for Church membership; to ascertain whether any members are walking disorderly; and prayerfully to devise plans for the advancement of the work of God, and for the general improvement of the society.

5. Annual Preachers' Meetings.—These are held previ-ously to the circuit quarterly meetings, and are composed of the circuit and local preachers. Their business is, in addition to mutual counsel and encouragement, to consider the recommendations given by the leaders' meetings of preachers employed as local preachers or exhorters, to make suitable provision through death, new openings, or other causes, need supplies during the ecclesiastical year. A report of its proceedings is presented by the corresponding member, and annually presented to Conference.

The religious, social, and society meetings of the New Connection are conducted in the same manner as the like meetings of the Wesleyan body, the parent society.

IV. History.—The incidents of history in the Methodist New Connection are comparatively few, and they relate chiefly to the personal history of the founders and the steady spread of the movement. At the first Conference the number of adherents was five thousand and thirty-seven. Surrounded by difficulties of a more than ordinary urgency and gravity, the society made very slow progress, not so much from want of sympathy on the part of the people as from want of funds and agents to commence new circuits. The new itinerancy commenced with seven circuits and seven preachers. In 1798 seven other preachers entered the ministry Messrs. W. Hasham, W. Styan, John Revil, Charles Donald, W. Driver, G. Wall, and John McClure. That fact inspired the denomination with confidence, and in the next ten years only two hundred and forty-three additions were made to the membership. A monthly magazine was commenced in 1798, which has been continued ever since. The first and second conferences were presided over by Mr. William Thom, the secretary being Mr. Kilham. The Conference of 1799 was presided over by John Grundell, the secretary being Mr. Robert Hall, of Nottingham, a holy man, and a generous supporter of the cause. In December of the previous year the first heavy blow and discouragement came by the unexpected death of Mr. Kilham; many were disheartened, and some among Mr. Wesley's followers were glad, they viewing the occurrence as a judgment upon him personally. All the surrounding circumstances, calmly considered apart from prejudice, show that Mr. Kilham's death was more the result of earnest overwork and exposure in bad weather. Viewed from any human standpoint, the premature and unexpected death was a calamity to the Church of England and the good work for which he lived and labored was considerably retarded by the occurrence. Exactly two months after Mr. Kilham's death, the Connection suffered another serious loss by the death of their very liberal and zealous layman, Mr. Williams Smith, of Hanley, who expired of a stroke of apoplexy on Feb. 20, 1799. His death was a great blow to the connection, and his death bringing up Mr. Wesley's society, but his sympathies were with Mr. Kilham, whom he visited at Nottingham Dec. 19, 1798. He was born at Walsall, Staffordshire, in December, 1768; was religiously brought up; frequently preached as occasion offered; attended the first Conference of the New Connection; opened his house at Hanley for preaching, and soon afterwards had a chapel erected there, which became the central home of one of the largest and most prosperous societies in the Connection.

The Conference of 1799 recognised a society in Ireland, and the Rev. John McClure commenced a cause at Lisburn. The same year the few preachers then associated agreed to contribute ten shillings and sixpence yearly to found a fund for the support of aged ministers.

The Conference of 1808 commenced what is known as the Presentment. It recommended preachers to take the collection in the chapels and private subscriptions. Allowances are made from it towards the support of the children of the preachers in their early years. The Beneficent Fund was originated at the same Conference by Mr. Samuel Higginbottom, of Manchester, who gave fifty pounds as a benefaction, and who became the first treasurer of the fund. The receipts are obtained from public collections and
subscriptions, and its objects are the relief of aged and infirm ministers and their widows. In 1880 the Paternal Fund produced £2698; the Beneficent Fund, £3500. The year 1894 was made memorable by the celebrated Rev. Mr. E. L. Bunting, its president, returning from a visit to the New Connection. He travelled for eight years in that body, and they claim the honor of bringing that extraordinary man out of obscurity. Two of the sermons in his published works were first preached in New Connection chapels. During his itinerancy with them he was a member of the Annual Conference, and three times secretary of the Conference. Dr. Bunting reintroduced him into the Wesleyan body, but he ever held in very high esteem his brethren in the New Connection.

In 1808 the law was made which requires preachers, at the end of their probation, to answer in public questions relating to their religious experience, call to the ministry, their doctrinal views, etc.

It will be instructive to the present race of Methodists to read the financial conditions on which Methodist preachers consented in 1812 to devote themselves wholly to the ministry. Serious complaints had been made respecting the inadequacy of the income of the preachers to meet their necessities. A committee was appointed by the Conference of 1812 to examine and report thereon. After a candid consideration of the subject, it was resolved that, in addition to the use of a house and furniture at the expense of the circuit, every married preacher was to receive, instead of the usual £12 per quarter; "not less than £2 per quarter for a servant"; and, in addition to these items, "not less than 1s. per week for board." The allowance from the Paternal Fund for boys under eight years of age, and for girls under twelve, to be £6 per annum; then they retire from the fund. Charge for medical attendance and travelling expenses are to be paid by the quarterly meeting. Considerable uneasiness and anxiety was felt in many parts of the Connection in the years 1814–16 with regard to the legal safety of some of the chapels which had belonged to the parent society before the year 1797. These anxieties were not favorable to the spread of the word of God.

In 1814 a Home Mission was established to introduce Methodism into new localities. The sum of £242 was given by the circuits to aid that mission. In 1824 the mission was relinquished, and Ireland was selected as the mission field. In 1825, one of the English preachers was appointed to superintend the work. It has continued with varying success to the present time. In 1880 there were seven stations in Ireland, with a total membership of 715, being only an average of 102 members per station. The home missionary operated from 1848 to 1853, and in 1880 they occupied eleven stations in England, with a membership of 1249, and for their support the circuits contributed £1158 during the year 1879–80.

In 1823 the general rules of the Connection were considered, amended, and published, with the sanction of the Conference.

The same Conference ordered the publication of a monthly magazine for Sunday scholars at the price of 2d. The Conference of 1827 ordered the publication of a Catechism for the use of children, which was prepared by the Rev. Abraham Scott. A larger Catechism for the use of elder children was written by the Rev. William Cooke, D.D., and published about the year 1848. The same minister is preparing a new and enlarged edition of that Catechism to be published in 1881.

A Connectional magazine was commenced in January, 1798, at the price of 6d. monthly. It has been continued to the present time. To promote the circulation of these several publications, a book-room and an editor were indispensable. The former was located at Hanley from 1798 to 1832, when it was removed to Manchester. In 1827 the Rev. W. Shuttleworth was appointed editor and steward, and the business rapidly advanced. In 1827 the capital stock amounted to £1895, and the annual profits to £113. Five years afterwards the capital was £2500, and the yearly profits over £500, while the magazine was greatly improved; the third series was commenced in 1833. In 1844 it was found expedient to remove the book-room to London, where it has since remained, and the Rev. John Bakewell was appointed editor. In 1848 the Rev. William Cooke, the eminent theologian and divine, was the editor of the magazine, and in that capacity and as book-steward he has rendered more valuable service to the Connection than any other minister. The Rev. Charles Brutwick Ward, D.D., was appointed editor and book-steward in 1880; the capital stock that year was £2280, and the profits £243.

The Methodist hymn-book had been used in the New Connection from 1797. In the year 1834 a new hymn-book was prepared and published, which was intended more as a source of profit to the Connection than as a superior book to the one which it supplanted. This also was displaced by another and very much improved collection, including 1242 hymns, compiled chiefly by the Rev. Henry Piggot, and published in May, 1865. It was at that time the best collection of the great Methodist family. Its marked superiority soon led to the preparation of other improved and enlarged collections for the use of "the People called Methodists."

The years 1836 and 1837 were periods of unrest in many Methodist societies, owing to the trial and expulsion of the Rev. Dr. Warren from the Wesleyan body. At Dudley and Stourbridge large numbers left the Wesleyans and joined the New Connection, adding greatly to their influence and usefulness in those towns. An effort was made to bring all those who had left the parent society into union with New Connection, but some of the Separatists made such radical changes in the constitution a condition of joining that the New Connection decided not to make such concessions, though many changes were made. Those who did not unite with this body formed themselves into a new branch of the Methodist family, known for some years as the Wesleyan Association. They afterwards relinquished most of those extreme views which prevented their proposed union.

The year 1841 was a painfully memorable one to the New Connection, owing to the necessary expulsion of Mr. Barker and his wife. Mr. Barker had used his position to advocate low socialist and infidel opinions. Much mischief was done, for twenty-nine societies, including 4348 members, were lost to the Connection. After trying his new doctrines for some years, he found out the delusion into which he had fallen, returned to the Church three years afterwards, and to the uttermost to undo the mischief he had done. He is said to have joined the Primitive Methodists; wrote and published his autobiography in 1869, in which he recounted all his errors; was reconciled to most of his former brethren in the New Connection; and died in 1879 (or 1880) a penitent Christian. It was not until 1855, fourteen years afterwards, that the number of members in society reached the total at which they stood at the date of Mr. Barker's expulsion. A small work was published in 1841 entitled The Beacon, and also some tracts by the Rev. W. Cooke, D.D., which prevented the breach becoming wider than it otherwise would have been. The Connection suffered greater losses through Mr. Barker's unfaithfulness and treachery than from any other cause in its whole history of over eighty years. The financial difficulties of the Connection became so great and oppressive that in 1842 nearly £3000 were received in aid, and in 1843, and the Conference of that year ordered a special collection to be made through the circuit, which secured £3000 more towards the same object.

The Conference of 1887 originated a mission in Canada, which became a great blessing to that country. Mr. William Ridgway, one of the leading New Connection
laymen, having visited that locality, made such representations of the claims of Canada for the Gospel that the Rev. John Addyman became the pioneer missionary there. He was joined two years afterwards by the Rev. Henry Addyman. Mr. Addyman still survives, having been in the ministry forty-eight years. Dr. Crofts entered into rest in the year 1880. The Canadian mission was a success; but a few years ago, in 1875, it was united to the other branches of Methodism in Canada, in order to make one large undivided Methodist Church in that country. The jubilee of the New Connection was a time of great rejoicing. The Jubilee Conference was held at Manchester, the Rev. Thomas Allin presiding. The sessions commenced June 1, 1846. The first important special business done was the final consideration and adoption of a deed-poll, which provides for the security of the property of the Connection, the preservation of its doctrines, and the continuance of its principles and discipline. By the deed-poll a legal identity is given to the Connection in the persons of twenty-four guardian representatives—twelve ministers and twelve laymen—which is in the deed-poll provision for filling up the vacancies that will necessarily occur. The attendance of six of the guardian representatives is requisite to legalize the Conference. After its adoption, the deed-poll was executed by every member of the Conference; and it has since been duly enrolled in the Historic Register. A model trust-deed, and a form of conveyance of freehold land for Connectional chapels, schools, and parsonages, were also decided upon; and a book - room deed also agreed to, each of them adapted to the deed-poll.

At the end of fifty years, the number of members in the Connection was only 20,002, namely—in England, 13,610; Ireland, 392; Canada, 3460. It was resolved to raise a Jubilee Fund of not less than £20,000, but the result was only £7721. Towards that fund there was raised in 1847 £2829; in 1848, £1557; in 1849, £3492. About £5100 was voted to remove chapel debts, £1300 to promote missions; and various sums were given or loaned to the Paternal Fund, the Beneficent Fund for a theological college, for aged ministers, and to lessen other financial burdens which fettered the agencies of the Church. On June 5 a jubilee tea-meeting was held in the Free-Trade Hall, Manchester, which was attended by many distinguished London and Lancashire laymen and persons. Several important schemes for the extension of the work, which it was hoped the fund would enable the Connection to undertake, could not be commenced for want of finances. One result, however, was attained, which will be a permanent memorial. The Rev. William Griffith, James Bromley, Thomas Rowland, and others. Although in three years more than one hundred thousand members were separated from the parent society, very few of them were attracted to the New Connection. In 1851, the following Conference report to each Conference a decrease, which was a source of much anxiety and solicitude, and a special service of humiliation before God was held at the Conference of 1853. In 1851 overtures were made from the Wesleyan delegates—the seceders from the parent society—towards union with the New Connection, but no union took place. In 1854 an effort was made to change the name of New Connection, as it was then not new, and many thought the name was a hindrance to others uniting with it. It was, however, resolved by the Conference of that year not to change the name, as the new deed-poll had only been adopted a few years. The rules of the Connection were revised in 1854.

The Manchester Conference of 1859 was memorable for the establishment of a mission to China. From a conviction that the encouragement of foreign missions would not hinder home work, that step was taken. The Rev. William Griffith was the president, and by his general advocacy a successful work was commenced in that country, which in 1880 reported 43 chapels, 27 societies, and 902 members, under the superintendence of the Rev. John Innocent, who is the principal of a training institution in China. In 1862 a mission was established in Australia, which has but two societies at present—one at Adelaide and one at Melbourne—with two missionaries and 115 members.

At the Conference of 1860 a Trustees' Mutual Guarantee Fund was established against losses by fire, to include all Connectional property.

A provision for the preparation of young men for the ministry was for some years under consideration. The Conference of 1861 resolved upon having one; and owing to the noble generosity of Thomas Firth, of Sheffield, such an institution was erected at Hammersom, near that town. Its trustees were appointed in 1862, and the college was opened and a tutor selected in 1864. In 1880 there were nine students in residence, who paid £10 per annum. The president of the Conference was the principal and only tutor at that period. The college building cost £710.

The Conference of 1865 resolved that a copy of Bagster's Psalter was to be subscribed for, the deed-poll, and the general rules of the society should in future be the insignia of office of the president, to be handed down in succession. The same Conference resolved that all future conferences of their body should meet on the second Monday in June, instead of Whit-Monday as previously. The latter being a movable day, which was often attended with much inconvenience to both ministers and laymen. Mr. Alderman Blackburn, of Leeds, a wealthy layman, presented to each of the ex-presidents of Conference for fourteen years previously to the year 1863 a copy of Bagster's Bible and the new hymn-book, then first published. A new tune-book, adapted to the hymn-book, was prepared by the Rev. J. Ogden, and published in 1866.

The Conference of 1868 resolved on a new departure from existing usage, and consented to ministerial appointments being continued for five successive years in circuits where two thirds of the quarterly meeting request it. The limit had previously been three years.

A further attempt at union was made at the Conference of 1870, when the terms for a federal union with the Bible Christians were considered, and resolutions were carried on the lines of the Theory of Union. The Conference of 1870 appointed home missionaries of fourteen years' standing be allowed to attend the Conference, but not to vote.

The Conference of 1871 approved of the raising of a fund to extinguish the Chapel Fund debt. The sum of £4673 was raised, which accomplished the object desired.
The Conference held at Manchester in 1872 was presided over by the Rev. Joseph H. Robinson, the secretary being the Rev. J.C. Watts. Both these ministers had spent many years in the Canada mission. Methodist union in Canada was fully considered in 1872, and the union was consummated in 1874.

It was resolved in 1875 to establish a training institution in China for native teachers. The principal is the Rev. John Innocent.

The Conference of 1876 was made memorable by acts of fraternization of considerable interest. The Methodist Church of Canada sent as a deputation to the Conference the venerable and Rev. Egerton Ryerson, D.D., and Mr. David Savage, who presented an address of brotherly fraternization. They were most cordially welcomed.

Dr. Ryerson remained some time in England as the guest of various friends of his connection. His portrait was ordered to be engraved and published in the magazine as a pleasant memorial of his visit. At the same Conference, the Rev. Alexander Clarke, D.D., presented a fraternal message from the General Conference of the Methodist Protestant Church in the United States of America. Fraternal messages were returned to both bodies. The same Conference sent its first fraternal message to the Primitive Methodists of England, which greetings were continued and reciprocated for three years, when, in 1879, the New Connexion Conference, seeing how kindly their written messages had been received, appointed two members of the Conference to visit the ensuing Primitive Methodist Conference, two others to visit the Methodist Free Church Conference, and two others to visit the Wesleyan Conference. Each of the conferences appointed representatives to return to those visits of good-will, and the good work has since been continued with very happy results; and the feeling of surprise now is that such pleasant reunions by representation should have been so long delayed. They serve to facilitate the arrangements for holding the Ecumenical Congress in 1881. At the Conference of 1876, Mr. Mark Firth presented £1000 to the endowment fund of the college, and the home and foreign auxiliary societies were united under one committee of management.

In 1877 a loan fund was commenced for the purpose of aiding church trusts and of encouraging the erection of new chapels.

The Conference of 1880 was remarkable for its record of deaths among the ministers, no less than six of whom, all men of distinction, had died during the year. The names were: Parkinson Thomas Gilton, William Baggallay, Henry Only Crofta, D.D., John Taylor, Charles Mann, and Benjamin B. Turnlock, A.B.

As many as six ministers had never before died in one year.

**Wesleyan Methodists.** See **Wesleys.**

**Wesleyan Reform Union.** This organization had its origin in the expulsion of the Revs. James Everett, Samuel Dunn, and William Griffith from the Wesleyan Conference, in August, 1839, these expulsion.
sions took the people of England, and the Methodist people in particular, so entirely by surprise that the whole press of the country, excepting only two or three papers, took the part of the expelled ministers. Meetings of 15,000 took place in many parts of England, and the popular feeling, fanned by the voice of the press, was in a few months manifested by tens of thousands of members and office-bearers signing memorials to the Conference against the expulsions. In response thereto, the Conference ordered the preachers to write letters to tickets from all who signed such memorials, whether officers or members, and that policy was continued for about two years, until the funds of the Connection became so embarrassed that the expulsion policy had to be abandoned.

Seeing the desolation which prevailed in so many societies, all the efforts made by members for redress being repulsed by the Conference, another effort was made in December, 1851, by a large number of influential lay officers in the Connection who had not been expelled, who drew up a memorial to the Conference under twelve heads, asking for the cessation of the severe discipline it had inflicted. The Committee of the Conference failed to accept any of the lay representation in the chief courts of Methodism. This was known as the Mediation Movement, and their memorial was in a short time signed by over two thousand Methodists, chiefly official persons.

The Conference of 1852 declined to receive or negotiate with any society having regard to the said memorial, and in reply thereto "indulged in rancorous invective against many of the memorialists." Every effort at reconciliation with the Conference having been made by the people, and resistance being the only reply, it became necessary to take care of the thousands of members who, by the withdrawal of their society tickets, had been cut off from membership.

Not wishing to establish a separate body, early in the year 1850 a large meeting was held in Finsbury, London, of delegates from all parts of England, about four hundred in number, all of whom less than a year before had held office in Methodist societies. After several days' deliberation a form of constitution was agreed upon, and the best arrangements made for keeping the members united, till all negotiations were found to be of no avail, when it was resolved, first, that they should exist as the Reform Union, and afterwards as the United Methodist Free Churches.

The details of the various steps taken for several years to reform the constitution of the Wesleyan Conference so as to admit laymen into the higher Church courts, and so open the way for the return of thousands into fellowship, having all failed, to avoid, if possible, making the Wesleyan body, the Conference of the New Connection was applied to, but that body did not feel disposed to make the concessions asked, so as to open the door for union. Had they done so, their membership might have been doubled immediately. Some local societies did unite with them. Ultimately, in 1856, a meeting was held in Exeter Hall of appointed representatives from the Wesleyan Methodist Association (of 1835) and the Wesleyan Reformers (of 1849), when terms of union were agreed upon which resulted in the amalgamation of the two bodies under the name of "United Methodist Free Churches." At the eighth meeting of the delegates of the Reformers, held at Bristol in August, 1856, the statistics of their society were as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapels</td>
<td>1,333</td>
</tr>
<tr>
<td>Lay preachers</td>
<td>2,026</td>
</tr>
<tr>
<td>Ministers</td>
<td>119</td>
</tr>
<tr>
<td>Class-leaders</td>
<td>2,878</td>
</tr>
<tr>
<td>Members</td>
<td>46,609</td>
</tr>
<tr>
<td>Lay preachers, female</td>
<td>7,179</td>
</tr>
<tr>
<td>Sunday-schools</td>
<td>706</td>
</tr>
<tr>
<td>Teachers</td>
<td>12,118</td>
</tr>
<tr>
<td>Scholars</td>
<td>11,115</td>
</tr>
</tbody>
</table>

Although most of the leading societies belonging to the Reformers resolved on amalgamation, yet during the first year only 19,115 took action; and as there was a strong feeling of independence existing in many places, so long as they were able to maintain the minister of their choice, these societies kept a separate existence, in defiance of which action some members of the Reform Union determined not to amalgamate. In 1857 more than 26,800 members adhered to their original principles. That number was, however, soon considerably reduced. In 1858 nearly 2000 united with the Free Churches; and in 1859 over 5000 acted in the same way, and so the parent society on that year several separate societies uniting in a body with the Free Churches, still leaving a few who maintained a separate existence as the Reform Union.

This body has had its headquarters at Exeter Hall from its origin. It established a book-room there, and commenced the publication of a bimonthly magazine in 1851, as the Wesleyan Reformer, the first editor being Mr. Robert Bulman, its second Mr. N. T. Langridge, its third Mr. Nichols. In 1853 its title was changed to the Wesleyan Methodist Penny Magazine. The committee also established a monthly magazine for the scholars in the societies, called the Wesleyan Schools Review. As the connected societies increased in numbers, chiefly by amalgamation, it has for more than ten years past been the smallest section of the Methodist family, and its continued existence as a separate body has been a source of regret for some years, seeing that decadence has marked its course almost continually from the time of its formation. The statistics of the past four years will be sufficient to indicate its position and influence.

<table>
<thead>
<tr>
<th>Year</th>
<th>Preachers</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>1877</td>
<td>19</td>
<td>710</td>
</tr>
<tr>
<td>1878</td>
<td>18</td>
<td>761</td>
</tr>
<tr>
<td>1879</td>
<td>18</td>
<td>770</td>
</tr>
<tr>
<td>1880</td>
<td>18</td>
<td>748</td>
</tr>
</tbody>
</table>

Their doctrines are identical in all respects with those of the Wesleyan Methodists. The points of polity or discipline in which they differ are, that their ministers may remain as many years in a circuit as the people may desire; and they permit lay preachers to baptize their children, and to administer the Lord's supper, thus placing ministers and laymen on an equality in ministerial functions.

In addition to the serial publications previously named, the committee of the Reform Union resolved to take out a book-room, for the purpose of carrying on their work; and as large profits had been made by the sale of the hymn-books used by their societies, the book committee was the first to try the experiment of enlarging the hymn-book which had so long been in use by English Methodists. The Rev. James Roberts, the late secretary, has been employed in the book-room of the parent society, learning that there were only about eight hymns in the Wesleyan collection which were copyrighted, supplied their places by others of Charles Wesley's, and added to them as many more new and popular hymns as made a book of a thousand hymns. To these were added for the first time the authors' names, not in all instances correctly, but as nearly so as was then possible. The book was a success, and as the usual discount was allowed on it to booksellers, which at that time the Wesleyans did not allow, many thousands soon found their way even into the congregations of the parent society, that improved edition in due time led the way to a still better collection being issued by the book-room of the Methodist Free Churches, and since, a still more modern one by the Wesleyan Conference itself. The Reform book-room has for some years published "Reformer's Monthly Magazine," a serial which has for many years, unofficially, been very helpful to many industrious lay preachers. It has also published other Methodist works, chiefly remaniders of editions of good books which authors wished to dispose of, but which the rigid rules of the Wesleyan book-room prevented from admission into their sales. (G. J. S.)
WESLEYANISM

Wesleyanism, or Methodist Arminianism, is a reproduction of the original doctrine of James Arminius (q. v.), the Dutch Remonstrant, an ephebet gained by his followers for their opposition to the Calvinistic views which had been chiefly maintained by the Synod of Dort. The soundest and most prudent of the early Arminian theologians were Episcopalians and Limborch, who developed the views of their great leader substantially as held by the Wesleyan Methodists both in America and Great Britain; but a few of the Remonstrants, especially Grotius, and of his own sect, Currodes, exhibited signs of a freethinking tendency, especially on the doctrine of the atonement. The intermediate English Arminians carried these erratic elements to the verge of Socinianism, and thus gave a color to the charge of Pelagianism with which Calvinistic writers—at least in the very recent times—have been infrequently in the habit of branding Arminianism in general, See ARMINIANISM.

John Wesley, the founder of Methodism, came of Arminian stock. His father, Samuel, like many of the evangelical Anglican divines of that period, was opposed to the Calvinist school, and to this extent, Currodes's, exhibited signs of a freethinking tendency, especially on the doctrine of the atonement. The intermediate English Arminians carried these erratic elements to the verge of Socinianism, and thus gave a color to the charge of Pelagianism with which Calvinistic writers—at least in the very recent times—have been infrequently in the habit of branding Arminianism in general. See ARMINIANISM.

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testified to the soul by a special "witness of the Spirit" (q. v.), which is distinct from all other evidence, although concomitant and corroborative; and the third element is that of the human subject, and is evidenced by the alteration felt in the heart and shown in the life; but they all three are equally and wholly the effect of the operation of the Holy Spirit.

The man does not save himself, but simply consents to be saved, depends upon Christ to be saved, and co-operative cooperation is necessary from the above showing that the converted person knows for the time being his gracious condition by this threefold testimony, the other or the other part of which, however, may for the moment preponderate.

5. Wesleyanism, moreover, maintains that this salvation is not only free and present, but also full, i.e. that it is the privilege of every believer to be entirely sanctified in this life, and to live without actually feeling or committing any known sin. They admit, of course, the continual peculiarity of human nature, and do not claim Adamic or angelic perfection for any human being since the Fall; but they nevertheless insist upon the privilege and duty of complete holiness in heart and life as not only necessary for heaven, but possible indefinitely before death. They differ to some degree among themselves as to the instantaneous or progressive character of this experience, each to its own date, when reference to the conversion, but they all agree in looking for it during life and health, on precisely the same terms of consecration, faith, and co-operation as required by regeneration. See Sanctification.

6. Finally, holding the above views of the power and operation of the human will at every stage of the redemptive process, Wesleyans universally believe that it is possible for any, even the highest Christian, to fall from grace and ultimately perish, and they think they find actual instances of such lapse in the Scriptures and in common life. As none are absolutely elect, the doctrine of election is to some extent the same, until probation is entirely ended. See Perseverance.

Literature.—The most exhaustive as well as oldest polemic on these distinctive features of Wesleyan Arminianism is Fletchers's Checks to Arminianism (Lond. 1771 sqq., and often since); but the subject is discussively large, like Piers Plowman (in Hurd.). A topical discussion is given in Watson's Institutes (Lond. 1822, and since), in Pope's Christian Theology (ibid. 1875-77, 3 vols. 8vo), and in Raymond's Systematic Theology (Cincin. 1867 sq., 3 vols. 8vo). For other works, see Arminianism; Methodism.

Wesleyanism has been an adherent of followers of John Wesley, the founder of Arminian Methodism; but by usage it is commonly limited to the regular Methodist Churches in Britain, in distinction of the Methodism of the rest. Various bodies have been held together by the conclusions drawn, and often we must be taken before the famous sect of learning. That sermon was printed and widely circulated. It was followed by another one on "God's free grace," which, with equal lucidity and power, he set forth the doctrine "that the grace of God is free in us, and free for all." This sermon was printed in a cheap form; and those sermons, repeated in various forms and places, "gave birth to the greatest revival of religion" the world has ever known.

He desired, in his own mind, to retire to Oxford to his beloved obscurity, but Divine Providence ordered otherwise. John Wesley was committed in London and impromptu to preach these new doctrines, in various churches, thrice every Sunday, and on week-days also. One source of attraction was that he had recently returned from America, which was considered a far country; and he related some of his experience in the course of his discourses. Multitudes flocked to hear him, and soon the churches were unable to hold the crowds which assembled. In a short time, partly because of the large assemblies and partly owing to the new doctrines, he was excluded from one church, then from another, till at length he was shut out of all the churches. Not being able to bear the struggle between honor and conscience, he made a virtue of necessity, and preached in the open air—first in Moorfields, London, then at Kennington, and in many other parts of England.

Thousands upon thousands of persons—in some instances thousands, in others twenty thousand, and even more as computed by Mr. Wesley himself, and recorded by him in his Journals—attended his out-door services. This step was not taken in any spirit of antagonism to the Church; quite the contrary. During one month in 1749, both John and Charles Wesley had intercessory prayers on behalf of the Archbishop of Canterbury, the Bishop of London, and Potter, archbishop of Canterbury, to talk over their conduct; and with kindly results in each
case. Mr. Whitefield, also, had similar interviews with bishops respecting his preaching in the open air. It is plain, therefore, that the resistance these three clergymen met with did not proceed from the heads of the Established Church, but from the clergy who were at ease in their comfortable livings, and who saw that their quiet enjoyment would be broken if the proceedings of these evangelists were not stopped. Hence it was that many newspapers and magazines were used by those clergymen to slander and misrepresent the work of the Wesleyans and Whitefield.

During the summer and autumn of 1739, there were witnessed by thousands of persons most remarkable manifestations of divine power at many of the open-air services conducted by John Wesley. The preaching of George Whitefield and Charles Wesley, at the same period and to the same congregations, was quite as faithful and even more impassioned, at times, than was John Wesley's; but it was to the preaching of John Wesley only that those special manifestations were given. At London and at Bristol, on various occasions and at different places, during the six months preceding the formation of the United Societies, scores of persons were smitten down under his preaching, in the open air and in small meetings in rooms; such signs had never been before witnessed since apostolic times.

Mr. Wesley himself wrote: "More and more of the people were cut to the heart, and came to me in tears, inquiring with the utmost earnestness of God what they should do. These penitents were counseled by scores and hundreds during the autumn of 1739; and it was the witnessing of the deep agony of spirit and anguish of heart that awakened the sympathy of two gentlemen, who attended the preaching at Moorfields, to provide a place of shelter for those poor stricken ones.

Northward of the preaching ground at Moorfields—only a few hundred yards, but surrounded by fields—the Old Gunnery, or foundry for cannon, had stood in ruins for more than twenty years. Mr. Wesley was pressed to take the premises into his own hands; but he had to decline them, having no funds. Mr. Ball and Mr. Watkins, two kindly disposed friends, finding that the tenancy could be secured for £15, loaned that sum to Mr. Wesley; but, as the place was a vast heap of ruinous buildings, a large additional sum had to be spent to fit it up as a place for religious worship. These buildings were purchased and Mr. Wesley purchased a house on Sunday evening, Nov. 11, 1739. The cost of fitting up the Foundry for worship was about £800, which sum was paid in three years by small subscriptions from many friends who had shared in the blessings which came from it.

The exact date of the origin of Methodism is not known; but it was within the three weeks embraced within the last week in November and the first fourteen days of December in 1739. A large number of persons had been converted within six months, who had been joined to the Moravians. In Mr. Wesley's works we will find several allusions made by him to that period. The two following passages convey the clearest account we have: "In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin and earnestly groaning for redemption. Church, but I was taught to love the congregation whom I judged most needful for them; and we always concluded our meetings with prayer suited to their several necessities. This was the rise of the United Societies; first in London, then in other places." The first meetings were class-meetings, and John Wesley was the leader of them. The following are additional details: "The first evening about twelve persons came; the next week thirty or forty. When they were increased to about a hundred, I took down their names and places of abode, intending, as often as it was convenient, to call upon them at their homes. Thus, without any plan, they began the Methodist Society in England—a company of people associated together to help each other to work out their own salvation."

Such is the account of the origin of Methodism from the pen of its founder, who, in a small tract which he issued shortly before their organization, thus describes the character of a Methodist: "A Methodist is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him; one who loves the Lord his God with all his heart, and soul, and strength. He prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath, and every unkind affection. His own desire, and the one design of his life, is not to do his own will, but the will of His Father who keeps all God's commandments, from the least to the greatest. He follows not the customs of the world: for vice does not lose its strength through familiarity. He fares not sumptuously every day. He cannot lay up treasure upon the earth: nor can he adorn himself with costly apparel. He cannot join in any diversion that has the least tendency to vice. He cannot speak evil of his neighbor any more than he can sell a lie. And he for ever utters an unutterable corruption of speech. He is always on the watch against corruption. His heart is always weighty with the love of his God and of his neighbors, and enemies. These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone a true Methodist is to be distinguished from other men."

2. Progress of the Wesleyans during Mr. Wesley's Lifetime.—For the first century of its existence the history of Methodism was a series of providences. In a condensed record, which this is required to be, these providential openings can be very little more than indicated.

From the time the Wesley brothers returned from America they were both closely connected with the Moravians, whose meeting-house was, and is still, in Peter Lane. It is probably true that most of the occasions made to their society during the years 1738 and 1739 were the fruits of the labors of the two Wesley and Whitefield. Even after Mr. Wesley began his own society, in December, 1739, he himself continued to meet with the Moravians; and he took with him many of those who adhered to him as the results of his ministry. As early as 1738 a Moravian settlement at Herrnhut, Germany, where he remained three months, conversing freely with the Brethren on their doctrines and discipline. In December of the same year Mr. Wesley drew up for the society in Peter Lane the "Plan of the Band of Lay Preachers." This band comprised not less than five nor more than ten—who met together once a week for religious conversation and prayer. A series of nine questions were prepared and used on each occasion as helps and instructions; and the design of these meetings was embodied in a series of ten propositions and inquiries. These were the basis of the United Societies which began to meet under Mr. Wesley in December, 1739.

In April, 1739, John Wesley was excluded from the churches in Bristol, and a few months later he was also excluded from the London churches. Mr. Whitefield and Charles Wesley, in their respective situations and branches of work, Mr. Wesley commenced open-air preaching near Bristol, with such happy results that John Wesley soon saw a wide door of usefulness opened to him in that plan; and he readily adopted it, with such marks of divine approbation as had not been before witnessed. This led to a general revival, which was accompanied by increased fervency, and necessitated the employment of lay helpers; hence lay preachers had to be engaged to watch over the new converts, gathered out of the world by the labors of those apostolic men.

The earliest of these lay helpers were Joseph Humphrey, Thomas Maxfield, and John Cennick. The first-named is thus introduced to us by Mr. Wesley himself:

"..."
Watch-night services began as early as April, 1742. The converted collars at Kingswood first began them as a substitute for their midnight meetings held at the ale-house. They began at eight or nine o'clock, and continued until midnight. Mr. Wesley at once approved, and fixed them, first monthly, at the full of the moon, then quarterly, and recommended them to all his societies. They are now held only on the last night of the year.

Quarterly society tickets were first given in 1742. For over twenty years these were issued in three or four localities, each having a different design. Inconvenience having arisen from these varieties, the ticket of one district not being known or recognised in another, the Conference in 1765 ordered a uniform ticket to be issued from London, the first of which is dated Feb-

uary, 1766. For fifty years these tickets were only about an inch square—a very simple record—containing the date, a text of Scripture, and a large capital Roman letter enclosed in a simple border, with the member's name written by the preacher who gave it on the margin. In 1816, at the suggestion of the Rev. Jacob Bunting, the ticket was a little enlarged to give space within the border for the member's name. In 1822, when Mr. Bunting was Connexional editor, he again altered the ticket, making it twice as large as before, and adding the name and origin of the society at the head. The design was thought by the Conference too fanciful. So the mode of issuing the tickets was altered; issued, next it was printed with a ray border around it in 1823, and in that form it has appeared ever since. The tickets were used to admit the members to lovefeasts, society meetings, and the Lord's supper. The addition of a few lines by the preacher at the back of the ticket made it a passport for a member to any society of Methodists either in England or the colonies. Recently a proper form for the removal of members has been provided.

In 1742 Mr. Wesley and John Nelson itinerated through parts of Yorkshire and Cornwall, establishing Methodism in many places. During that year the organization of Methodism was nearly completed. On May 1, 1743, the rules of the society were first published in a small tract of eight pages, with the title "The Nature, Design, and General Rules of the United Societies in London, Bristol, Newcastle, York, &c., etc." They review briefly the origin of the societies, and then describe the objects and characteristics of Methodism. Twenty editions of that tract were issued during Mr. Wesley's lifetime.

In 1743 sick-visitors were appointed, the leaders of classes furnishing the names of persons to be visited, and the visits being afterwards noted and reported. In June, 1744, the first Conference was held. Mr. Wesley invited six clergymen and five lay preachers to meet him in London, at the Foundry, and five days were occupied with its deliberations. The first included preliminary plans and a discussion of justification; the second, a discussion on sanctification; the third, on the Church; the fourth, on discipline; and the fifth was devoted to the appointment of officers and defining their duties. A full record of their deliberations was preserved, and it shows how completely the whole scheme of Methodist discipline was outlined in its early stages.

The year 1746 was memorable for the inquiry made in the Conference, Is Episcopal, Presbyterian, or Independent Church government most reasonable? The question was not only asked, but the correspondence with the Rev. Wesley Hall, who had urged him to renounce the Church of England. At that time, Mr. Wesley believed in apostolic succession and the offering of an outward sacrifice by the priest. These dogmas were soon afterwards given up by him. His journey to Paris in January, 1748, to read Lord King's Inquiry into the Constitution, Discipline,
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Unity, and Worship of the Primitive Church. As the result of the discussion held in the Conference of 1745, Mr. Wesley considered his lay helpers as deacons and presbyters, and himself as a scriptural bishop. Lord King's book confirmed those opinions. He took time to think, instead of working. Mr. Wesley's views, as expressed in the Convention of 1747, in a series of nine questions and answers, he states plainly his acceptance and adoption of a Presbyterian form of Church government. He renounced all his High-Church notions, and his legislation in Conference after that date was based upon the convictions wrought in him by his long work. Even apostolic succession had to go. Of that, some years afterwards, he wrote, "I never could see it proved, and I am persuaded I never shall." His preference for the Church of England remained, but his practice was in accordance with the Dissenters in Church polity. Although Mr. Wesley did not for forty years after that period resort to the imposition of hands in ordination, yet the preachers he employed were solemnly set apart to the pastoral office; and the fact of his laying-on of hands shortly before his death was more a matter of form than the conferring of any special grace or qualification. He founded the Quarterly Meeting as the Church was growing. This was the first custom of setting apart godly men as their pastors. If there was some inconsistency in Mr. Wesley's adhesion to the Church of England, and his establishing a separate Church in the land, it was more the result of necessity than design.

The Church of England was divided into seven circuits, for the better carrying-on of the itinerancy and the systematic government of the societies. Circuit stewards were that year first appointed and quarterly meetings first held. At that meeting all the finances of the circuit were reported, receipts and expenses, and those reports were carried up by the Yearly Conference.

In 1747 a tract society was commenced in Methodism. Mr. Wesley had himself written and published a dozen tracts, the wide distribution of which made a great blessing to many people. The wisdom and forethought of Mr. Wesley were clearly shown in June, 1748, when he opened a large school on the top of Kingswood Hill, Bristol, for the education of the children of his preachers. That school still exists; but nearly a quarter of a century since it was changed in its character to a Reformatory School, and a much larger and more convenient establishment was erected for the same object, called the School for the Children of Preachers' Children, which is known as New Kingswood. In 1813 a second school for the same purpose was purchased and opened at Woodhouse Grove, near Leeds, Yorkshire. For some years, the latter has been the juvenile school and New Kingswood the finishing school, and it has taken high rank among the first-class classical and mathematical schools in England. There is a scheme under consideration for the union of these schools, or for some enlargement which will admit of the larger number of preachers' sons, owing to the greatly increased number of Methodist preachers. Those schools have east of the balance of interest, at least to Methodists; but no friendly hand has yet undertaken to be the chronicler of their instructive records. From those schools have gone forth youths who have risen to the highest positions in law, theology, and medicine; while in commercial life Methodist preachers' sons take rank with the best in the land. In the present years (1880-81), the son of an Irish Methodist preacher is the Lord mayor of London, he having been also sheriff of London and Middlesex. Among the senators in the House of Commons are sons of Methodist preachers, who are distinguished as accomplished speakers and able statesmen, and within two years, no less than two preachers have been presidents of the Methodist Conference. While much of this distinction is doubtless due to natural genius and persevering effort, yet these owe their inception, growth, and success largely to the excellent training obtained in the schools for preachers' children. A public collection is made through all the societies once in the year for these schools. It was appointed by Mr. Wesley when the first school was opened, and it has been continued ever since. The collection was instituted when the salary of a preacher was £120 a year.

In January, 1750, a union took place between Mr. Whitefield and Mr. Wesley. Doctrinal differences separated them ten years previously; but they began this year by preaching in each other's chapels, and so, records Mr. Wesley, "one more stumbling-block is removed".

In 1751 the first disruption in Methodism took place. John Bennet, who had been a preacher for eight years, separated from Mr. Wesley, charging him with being a pope and preaching popery. During the same year, James Wheatley, another preacher, was expelled by the united voice of both John and Charles Wesley. Both these men for a time created prejudice against the Wesleys, but the societies soon recovered their lost ground.

The Conference of 1752 agreed that the preachers should receive a stipend of £12 per annum to provide themselves with necessities. Previously no money salary had been offered, but the societies paid what they wanted. In the year 1800 the finances had improved sufficiently to allow the preachers £4 each quarter. Ten years later that amount was doubled in some circuits, and by the end of the first hundred years (1859) most of the preachers received £1 per week or more, besides receiving a rent-free house. In 1880 single young preachers receive as a minimum salary £80 a year, while some of the leading ministers receive a total annual salary which ranges from £250 to £2500 from their circuits. Many excellent preachers left Mr. Wesley during his lifetime because no provision could be made for the widows and children, or for men worn out in the service.

In August, 1755, Mr. Wesley held the first covenant service in London. The form of service used is that written by that eminently holy Puritan Richard Alleine. The sacrament of the Lord's supper formed the closing part of the service. It has for many years been the custom to hold the covenant service in the afternoon, or during some part, of the first Sunday in each year, in all societies belonging to English Methodism. It has usually been a solemn but very interesting and profitable service.

The Conference of 1756 ordered a collection to be made yearly in all the societies, which for a century was known as the yearly collection, to assist in paying chapel debts, to help poor circuits, to pay the preachers' small salary, to encourage the opening of new preaching stations, and to pay legal costs when Methodists had to defend their rights against men who interfered with them. The debts on chapels in 1756 were £4000, and in 1812 they reached £100,000. Regulations made during the last quarter of a century provide against any such accumulations of debt. The yearly collection is made in the society classes among members only, and in 1880 it realized more than £200,000. The General Fund, as first originated, has changed its name into Contingent Fund, or Home Mission and Contingent Fund. The several objects at first to be assisted by the fund have now each a separate collection for their support.

On several occasions evil-disposed persons had spoken against the moral character of some of the preachers. Mr. Wesley, hearing of these complaints, caused each preacher to be examined at the Conference of 1759, and such examination has been continued at each successive Conference. The punishments for offenders are a reproof, a fine, a flogging, or a buke from the bench. In two years, no less than two preachers have been put back on trial, suspension for a year, or expulsion. One result of the first examination of character was a great revival of religion, which spread over most parts of England and into Ireland.

In 1763 Thomas Maxfield and George Bell separated
from Mr. Wesley, and took with them a large number of members in the London society. This led Mr. Wesley, in 1783, to devise a plan for the union of all the societies in England, and to establish a Connectional principle which should be a bond of union and mutual help. The Conference of 1784, held in London, adopted these and the twelve rules of a helper written and published. The same year the preachers received instructions to sell the books issued from the book-room, and the first preacher in each circuit has acted as Connectional bookseller ever since.

The Conference of 1785 observing that some of the preachers were almost worn out and unable to itinerate, it was recommended that a fund be established to relieve the urgent needs of such as were obliged to rest. Each travelling preacher was desired to contribute ten shillings yearly to that fund. For forty years the provision thus made was utterly inadequate for the purpose designed. In 1807 the Conference reported that the fund was not sufficient to provide the superannuated preachers and their widows with even the necessary of life. Dr. Adam Clarke drew up a plan that year for increasing the fund. Subsequent conferences increased the subscription and for several years it was known as the Superannuity Fund and the New Auxiliary Fund. The preachers contribute liberally to it, and a collection is made once a year in all the circuits, so that the annual revenue falls a semi-yearly share each to the preacher and widow to receive from it a yearly sum that fully meets all the necessities of life and places each above want. The Rev. John Rattenbury devoted the last years of his valuable life to perfecting the resources and administration of that fund. In 1800 the Conference of 1785 decided that preachers under 25 years of age might be engaged on itinerate should become a superannuity, and at the end of four years he should be superannuated. Rules were afterwards made for permitting some superannuaries to enter into business, in which case their names were removed from the list of preachers belonging to the Conference. In this way the Rev. Thomas Rankin, who presided over the first Methodist Conference held in America, having entered into business, had to suffer the removal of his name from the Conference roll, and his death was not recorded in the Minutes when he died.

At the Conference of 1765 it was resolved to issue from London one uniform society ticket of membership for all the societies. The ticket so issued is dated February, 1766. The tickets have been printed and sent out by the book-room ever since. At the same Conference it was recommended that in speaking to and of the members of society the words "brother" and "sister" should be uniformly used as far as practicable. Those terms are still used by the older preachers and members.

The Conference of 1767 made a regulation that the same preacher shall not be sent above once in a year, never above two years in a row, unless the Conference shall extend the time. The Conference of 1772 extended the time since it has been so extended to three years. Once, by special request of the Bible Society, Dr. Adam Clarke was appointed a fourth year to the same circuit. Preachers who have ceased to itinerate, that they may occupy official situations in the Connection, are appointed by the Conference to the duties for a period of six years, which may be renewed at the discretion of the Conference.

There are about eighty preachers located in office.

The question was agitated in 1788. Are the Methodists in the same condition as ministers? This Mr. Wesley replied, "We are neither the one nor the other, but irregulars." A century later the same question was often asked, and answered in the same way. The position of Methodism is now taken in the religious world in which it is securing for it the character of a Church, independent of all others, complete in its organization, and fast assuming a dominant place among the churches of Christendom.

In 1789 the Conference expressed its joy at hearing of the establishment of Methodism in America, and sent two of its preachers, Richard Boardman and Joseph Fletcher, to Philadelphia society to convey to them a substantial proof of its sympathy.

The Conference of 1770 was a very memorable one in Methodism. To raise a defence against Antinomianism, Mr. Wesley published a series of eight propositions respecting doctrine. These aroused a fierce controversy. Lady Huntington, Rev. J. Horne Shirley, and others using their most vigorous efforts against Mr. Wesley. Convinced that Mr. Wesley was right, all his preachers defended the propositions, and the Rev. John Fletcher wrote and published his "Cheeks to Antinomianism," a masterly work, in defence of the Arminian doctrines of the Methodists.

The Rev. George Whitefield died in America in the September of 1770, and Mr. Wesley preached his funeral sermon in both Mr. Whitefield's tabernacles in London. The year 1777 was memorable in Methodism as that in which the foundation of City Road Chapel was laid in London.

On Jan. 1, 1778, Mr. Wesley issued the first number of the "Arminian Magazine," a work in defence of general redemption. It has appeared monthly without any interruption for one hundred and three years, and is nearly the oldest serial magazine in England. Its price for thirty-two years was one shilling each issue; in January, 1811, the price was raised to one shilling monthly, and so continued till it had completed a century of years, when the price was again reduced to sixpence. Soon after Mr. Wesley's death the title was changed to "Methodist Magazine," and in 1822 the Rev. Jabez Bunning, as editor, changed it to "Methodist Magazine," which it still retains. When there were but a few magazines in England, its highest circulation was about twenty-six thousand monthly; in 1880 the circulation was only eleven thousand, but it has many rivals. It has been a source of much revenue to Methodism, and an able and powerful defender of its doctrines, agencies, and experience. Its pages are richly stored with valuable history, and instructive and precious biography.

The Rev. Dr. Thomas Coke, an ordained clergyman who had been a prebendary in Wales, and Mr. Wesley in 1777, was sent by him to preside at the Irish Conference in 1782, and was for nearly thirty years continued to preside over their deliberations, his visits to that country being, on the whole, a great blessing to the people. In 1784 Dr. Coke travelled over England to examine the trust-deeds of the chapels, and to get them settled, the Conference plan. The last day of February, 1784, was a memorable one in the history of Methodism. To perpetuate the system of Methodism as it had been formulated by the experience of forty-three years, Mr. Wesley had drawn up a deed of declaration, which was enrolled in the Court of Chancery, by which the one hundred and twenty ministers are to form the Annual Conference of Methodists, and the survivors to fill up all vacancies once a year. The deed limits the sittings of the Conference to not less than five, nor more than twenty-five days, and by that deed Methodism may be perpetuated till the end of time. The same week in which the preachers were not included in the first selected hundred took office. The Connection, among whom were John Hampson, senior and junior, and Joseph Phlommo, who went to America and did useful work in the Church.

The Conference of 1784 fixed the time for a preacher to remain in the same circuit as follows: it had been longer. Soon after the Conference Mr. Wesley ordained Dr. Coke, and sent him out to America to be joint superintendent over the Methodist brethren in that country with Francis Asbury. He also wrote and sent an important letter to the American societies, dated Bristol, Sept. 10, 1784, in which he embodied what to him seemed sufficient in-
structions for the establishment and perpetuation of a Methodist Church, and he sent them also an abridged liturgy for their use.

Sunday-schools were systematically commenced by the Methodists about the year 1784. Mr. Wesley himself had conducted a Sunday-school in Georgia, America, as early as 1736. In 1769 Hannah Ball, a Young Methodist lady, conducted a Sunday-school ten years before Mr. Raikes began the work in Gloucester. Mr. Wesley early approved of the system, and one of the earliest letters written by him was published in the *Arminius Magazine* for January, 1785. That led the way to their general adoption by the Methodists. In 1812 the number of scholars in Methodist Sunday-schools was about 60,000; in 1880 the number was 757,149, with 119,911 teachers, in England, and a union was established for the Connection.

The action taken by Mr. Wesley in 1784 in ordaining Dr. Coke as superintendent or bishop to officiate in America, and ordaining Richard Wharton and Thomas Vassay to act as elders or deacons, was repeated in the following year, 1785, when he ordained John Fawson, Thomas Hanby, and Joseph Taylor to administer the sacraments in Scotland. In 1786 he ordained Joshua Keighley, Charles Atmore, William Warrener, and William Hammett; the two latter were for mission stations abroad. In 1787 Duncan McAllum, Alexander Suter, and Jonathan Crowther were ordained by him, and in 1789 Thomas Jones, John Ordway, and Alexander Mather a superintendent. In 1789 Henry Moore and Thomas Rankin were ordained to have special charge of the London, Bath, and Bristol societies, and to administer the sacraments. Mr. Moore's ordination was in the possession of the writer. Mr. Rankin, five years previously, had convened and presided over the first Conference of Methodist preachers in America. These acts of ordination were strongly opposed by Charles Wesley, but such a proceeding on the part of John Wesley was justified by the surrounding circumstances of the time. It was one of those pacificatory measures which prevented what threatened to be a separation and loss of members.

The conferences after Mr. Wesley's death did not recognize the "orders" thus given as conferring any superiority of position to the preachers thus ordained, excepting that some of them were permitted to administer the Lord's Supper. Mr. Moore maintained his supposed rights to the end of his days, but the Conference did not regard them. The Conference to ordain preachers by the imposition of hands in 1836, but Mr. Moore was not invited to take part. Mr. Coke, a strong advocate of the threefold order, laid hands on the heads of young men received into full connection in 1836 were Jabez Bunting, president of the Conference; Richard Reece, ex-president; and Robert Newton, secretary of the Conference. Ordination in this way has been continued at every subsequent Conference, the ordaining ministers being the president and secretary of Conference, the ex-presidents, some chairmen of districts, and occasionally the father, if a minister, who has a son to be ordained. The president, in giving a copy of the Bible to each, says, in substance, "Take thou authority to preach the word and administer the ordinances." This takes place not till after four years' satisfactory probation, and a thorough examination.

During the life of Mr. Wesley, preaching by the Methodists was held at five and nine in the morning, five in the afternoon, and eight in the evening, so as not to interfere with the business of the farmers. The Conference of 1786 gave consent to hold Methodist services in church hours when the minister was a wicked man or preached Arian doctrines, or when the churches could not contain half the people, or when the church was three miles distant. In such cases the preacher had to read the Psalms, Lessons, and part of the Church Prayers. All this was changed soon after Mr. Wesley's death, and more liberty was given to the preachers.

March 29, 1788, was a memorable day in the history of Methodism; Charles Wesley, the poet, entered into rest. He was laid in the cemetery where "he built him an邑 at the foot of a little hill and stood still." He was born in December, 1707, consequently was aged eighty years and three months. He wrote fully six thousand five hundred hymns and poetical pieces, but left his widow in such moderate circumstances with her three children that William Wilberforce, the Christian, the Englishman par excellence, paid the sum of £60 as a gratitude-offering for the soul-comfort he had derived from her husband's hymns and sermons, and this was continued till her death, in December, 1822, at the age of ninety-six years. The death of Charles Wesley was more deeply felt by the founder of Methodism than any other event in the history of the Connection.

At the Conference following the death of his brother, Mr. Wesley took a review of the fifty years that had passed since his conversion, which event he considered to be the real beginning of Methodism. The sum of a long conversation was that the Methodists, in the course of fifty years, had neither promiscuously nor willingly varied from the Church in one article, either of doctrine or discipline. That out of necessity, not choice, they had slowly varied in some points of discipline, by preaching out-of-doors, using extemporary prayer, employing laity in offices formerly limited to the clergy, and holding annual conferences. These were all commenced as Providence opened the way.

The Conference of 1790 was the last presided over by Mr. Wesley. As if premonitory of his death, two committees were appointed, one to manage the mission newly established in the West Indies, and one to superintend the erection of chapels both in England and Ireland. A plan of the order of business in conducting the Conference was drawn up and published in the *Minutes*.

3. History of the Wesleyan Body since Mr. Wesley's Death.—The death of John Wesley, in March, 1791, was a blow, so heavy, that it occurred that it produced a feeling of awe and submission among the preachers, which prevented the introduction of various reforms for several years which had been contemplated and were required. During the whole year the *Arminius Magazine* scarcely named Mr. Wesley; more important duties devolved on both preachers and officers of the Connection. It was resolved to elect a president from the senior preachers at each Conference, and in other respects to carry on the Connection on the plan previously observed. England was divided into districts, and one to the chairmen to superintend them. The number of districts were, England, nineteen; Scotland, two; Ireland, six. By this plan the best possible arrangement was made for giving to the societies that careful oversight which they had previously received from Mr. Wesley himself. Each district was required to meet its own expenses.

A spirit of restless soon appeared among some of the societies after Mr. Wesley's death. William Hammeth, whom Mr. Wesley had ordained to labor in the West Indies, went to America in 1792 in search of health. He made a division in the society at Charles-town, appointed the English Conference, and the result was his exclusion from the ministry. In England, one at least of Mr. Wesley's ordained preachers assumed the title of reverend, wore a gown in the pulpit, and administered the Lord's supper without the consent of the Conference. During the three years following, much unrest was occasioned by the Church of England by the people asking to have the Lord's supper administered by their own preachers instead of having to go to Church for the purpose.

In 1794 the trustees of some Methodist chapels, especially in Bristol, refused to allow any preacher to officiate in the chapel who had not previously been approved by them for that purpose.
Bristol ran so high as to threaten a division of the whole Connection. In 1735 the dispute with the Bristol trustees, and the querulousness of some of the preachers administering the Lord's supper to the societies, had created so much painful unrest that, to save a disruption, a plan of pacification was drawn up by nine preachers, which, when approved by the Conference, was submitted to the discontented trustees, and when accepted by them was sent to the societies, and was the means of averting for that year any division. The plan included nine points concerning public worship, and nine points concerning discipline. The concessions consisted mainly of authorizing the continuance of sacramental services by the preachers where they had been practiced without the consent of the society, and of exempting from censure any preacher who spoke for or against the introduction of the Lord's supper to be subject to trial and penalties. That clause was resisted so determinedly by a few preachers and by very many members, both in public addresses and by the wide distribution of pamphlets, chiefly written by Mr. Alexander Kilham, one of the preachers, that at the Conference of 1796 the first business done was the trial, and finally the expulsion from the ministry, of Mr. Kilham. Those who had the direction of the affairs of the Connection acted with determination in this matter, but many of the junior preachers and several thousand members considered that decision unjust, unwise, and impolitic.

The year between the expulsion of Mr. Kilham and the Conference of 1797 was passed by him in visiting the societies in various parts of England, to ascertain their views respecting the action of the Conference in his case. The result was the formation, in the summer of 1797, of a new Methodist Connection, which included at least three preachers from the old body and about five thousand members. That was the first division of the Methodist people after Mr. Wesley's death, and in thirty years it was followed by three others, all which might have been averted by the exercise of more Christian forbearance and the concession of points of discipline deemed "non-essentials," which have in later years been nearly all conceded by the Methodist Conference. The New Connection Methodists ought to be now united with the parent society, from which they should not have been separated. The three preachers who separated themselves from the Conference on that occasion were William Thom, Stephen Everfield, and Alexander Cummin, all of whom assisted in forming the New Connection. The Conference of 1797 issued a pastoral address to the societies, to allay as much as possible the spirit of분할. A widely circulated volume of letters was also written, about sixty years a pastoral address has been annually issued by the Conference, commencing with the year 1819.

The foreign missions of Methodism were considered and recognized by the Conference of 1798. Those missions were commenced by Dr. Coke in 1786, and were entirely under his direction and management till 1791, when the Conference appointed a committee of three of the brethren to assist him in examining candidates for foreign service, and also the accounts and letters relating to the missions. The Committee of 1798 appointed the first general collection to be made throughout the Connection in support of the missions. The second collection was made in 1796, and it has been continued yearly ever since. Those missions were under the control and management of Dr. Coke, with the aid, though little more than nominal, of a committee, until the year 1818, when he was removed from the connection. Coke was succeeded in his earthly pilgrimage while crossing the Indian Ocean, and in the following year the Foreign Missionary Society was organized at Leeds, since which time it has become one of the most useful and important missionary organizations in the world, with nearly five hundred men in the field. The first collection was made in 1800; the voluntary contributions reported at the annual meeting that year in support of the foreign missions being £265,498, while the expenditure of the year was £268,680.

A Committee of Privileges was appointed by the Conference of 1803, which then consisted of ten of the principal preachers and laymen in Methodism. Its origin dates from the threatened invasion of England by Bonaparte in 1802, when an act was passed in Parliament to raise a regular corps of militia. This included some Methodists; and a clause was introduced to exempt the Methodists from drill on the Sabbath. The Committee of Privileges was at first intended to act in defence of those rights. Its scope and numbers were enlarged in 1811, when the committee was appointed to have the direction of any lawsuit in which in any way related to Methodism; and Thomas Ricketts, one of the most respected and most prominent of Mr. Wesley's preachers, who, seeing that the allowance made to supernumerary preachers was wholly inadequate to their support, preferred to enter into business and become a coal-merchant rather than impoverish a fund already overtaxed, that act excluded him from the ministry, and at his death he had no record in the Minutes of Conference. An interesting memoir of him was printed in the Methodist Magazine.

A series of nine new minutes were agreed to by the Conference of 1807, the fifth of which was to the effect that camp-meetings may be allowed in America, but they are highly improper in England; and the Conference disclaimed all connection with them. Some of the earnest Methodists in Staffordshire were of opinion that if camp-meetings were good for America, they were equally good for England; accordingly, at Mow Cop and at Oxton, camp-meetings were held; and for taking part in them William Clowes, Hugh Bourne, and other Methodists were deemed unworthy of membership; and on being excluded, several of them united in forming the Primitive Methodist Connection in 1818, which has since become the most prosperous and most numerous of the numerous different Methodism societies. Its members in 1880 numbered 190,400.

The first Methodist missionary was sent to Africa in the year 1811. Some Methodists had settled in the colony of Sierra Leone about the year 1792. Early in this century a colored man, named Mingo Jordan, preached to the tribe with success; and in 1799, Dr. Coke, and Dr. Adam Clarke, asking for help. The Conference of 1811 sent out George Warren as the first missionary to that colony.

Some Methodists, having made their way to the colony of Australia, formed a class, and found in one of the penal convicts who had become converted the first Methodist preacher in that vast country. The Conference of 1812 sent out Samuel Leigh, who lived in Australia, broad and deep, the foundations of a great Methodist Church, which numbered in 1880 fully 69,000 members.

In 1818 Dr. Coke started with a small band of missionaries to found the Methodist Church in India; and although it has been of slow growth, its branches are rapidly stretching over the continent of India. The work assumed wider proportions, and found many new fields after the Missionary Society was fully organized in 1818. The Missionary Society has found its way to nearly every country under
heaven; and, aided by the American Episcopal Church and the Church South, Methodism is establishing itself in every land.

Dr. Forrester, 1815, what is now known as the Bible Christian Society was founded at Lake, near Sheebear, Devonshire, by William O'Bryan. He had been a very zealous Methodist local preacher; had visited many places in that country where the Gospel was not preach-
ed, and gathered the people together for religious worship. For doing just what Mr. Wesley had done sev-
enty years before, an injudicious Methodist preacher expelled Mr. O'Bryan from their community; and he, not feeling at liberty to discontinue his evangelistic work, gathered some of his converts into a small society in Devonshire; and in one year their members num-
bered more than 500. In the year 1809 their membership in England was 21,292; in addition to those in Canada, 7254; and Australia, 3605. Mr. O'Bryan died in America a few years ago at an advanced age. Their membership is largely confined to the west of England, where the society originated.

In 1818, what is known as the Children's Fund was instituted. Previously to that date, each preacher hav-
ing a family was allowed £6 per annum for each child, which sum was found to be inadequate. New arrange-
ments were made in 1818 for raising more money, and for the better management of the fund. The allow-
ance has been £7 for each child for half a century; but some circuits, by a special effort, make up the sum to £10.

In 1819 important improvements were made in the system of finance, and the Conference resolved that in future a financial district meeting should be held in the early part of the month of September in every district, at which all the preachers and stewards who could were to be present, to make whatever financial arrangements were required for each circuit in the district, for one year prospectively.

One of the most important acts done at any Meth-
odist Conference was the passing of what has since been known as the Liverpool Minutes of 1820—a series of thirty-one resolutions, the design and purpose of which was "the increase of spiritual religion among our societies and congregations, and the extension of the work of God." The reading of these resolutions to the societies for the same month has usually been followed by renewed spiritual activity and success.

The year 1820 was memorable also for the resolution then passed to secure every four years an exchange of delegates between the English and the American Methodist Churches. The first delegate from America was John Emory, who was presented to the Conference at Liverpool in July, 1820; and who, in his address sketching the progress of Methodism in his own coun-
try, said, "The two bodies would yet compass the world, and shake hands at the Pacific." This pro-
hhecy has been realized. Emory was a thin spare man of about thirty-five, but his presence and words made a deep impression on the Conference. He was the guest of Dr. Adam Clarke at Millbrook, who was then work-
ing hard at his Commentary. The first delegates from the British Conference to America were Richard Reece and John Hannah, who attended the General Confer-
ence held at Baltimore in 1824, where they met bishops McKendree, George, and Roberts, and one hundred and twenty-nine delegates.

The missions to the Shetland Islands were com-
missioned by Dr. Adam Clarke in 1822, who found the clergy of 1100 to 1200, with only one missionary for twenty years, when he deceased from his labors. They now have eighty-two thousand members.

What is known as the Leeds organ dispute arose from the introduction of an organ into Brunswick Wesleyan Chapel in 1828 against the wishes of a large majority of the leaders and members of the society. The re-
sult was that more than one thousand members left Meth-
domism, and formed the Society of Wesleyan Protestant

Methodists. They existed as a useful, laborious Church for about eight years, when they united with a much larger secession from the old body.

In the progress of Methodism, the question of commenc-
ing an institution for the education and training of young ministers was considered and decided upon. Among the advocates for the measure were Messrs. Reece, Bunting, Newton, Subcliffe, Gaultier, Scott, Les-
sey, and one hundred and fifty other preachers. Against the proposal were James Wool, Dr. Samuel Warren, James Bromley, Henry Moore, and about thirty old preachers; one hundred other preachers remained neu-
tral. Dr. Warren took the lead in the opposition; wrote and published a pamphlet against the proposal, which was considered by those friendly to the project to be such a misrepresentation of the fundamental principles of the doc-
trial before a special district meeting. Dr. Warren was the superintendent preacher of the Manchester first cir-
cuit. The circuit defended their minister; the special district meeting tried, and suspended him from office as a preacher. An appeal was made to the Court of Chan-
cery, where the vice-chancellor, Shadwell, declared, against Dr. Warren; in consequence of which, at the Sheffield Conference of 1835, Dr. Warren was expelled from the Conference and the Connection. Having many friends and followers who sympathized with him, they left the Connection, and formed the Wesleyan Method-
ist Association, the first ten years ten thousand members, and a membership of 21,176 members. In 1857 they were united with the Reform Methodists of 1849–50.

The resolution of the Conference of 1834 to found a theological institution was carried into effect by the Conference of 1835–36. A committee was formed to complete the proposed scheme. An old Congregational building, known as the Hoxton Academy, was rented, and used with advantage for several years. In 1839, Abbey House, in Stoke Newington, long the residence of Sir Thomas Abney and of Dr. Isaac Watts, was taken as a branch establishment; and both were used to their fullest capacity until the year 1841–42, when the hand-
some college at Richmond was completed; and about the same time the commodious institution of Didsbury, near Manchester, was also ready for occupation, when both were tenanted by the removal of the students from the two London buildings. Since then another college has been built at Lahore, and another at Didsbury, near Leeds, and occupied fully; and a fourth college is now in course of erection at Handsworth, near Birmingham, which is to be opened in 1884.

The centenary of Methodism was celebrated in all parts of the world during the year 1878. The Conference of 1878 was a great assembly of ministers and laymen to prepare a report of the best way of observing the occasion. The report was presented to and accepted by the Conference of 1888, and a great Connectional representative meeting was gathered in Oldham Street Chapel, Manchester, Nov. 7, 1884, comprising two hundred and sixty-five preachers and laymen, intimated to the impression of Methodists which had ever been held. Its deliberations were continued for three days. To commemorate its proceedings a large picture was painted, engraved, and published by Mr. Agnew, in which were included one hundred and four portraits. It is generally known as "The Centenary Picture." Thomas Jackson presided. It surpassed all previous meetings for Christian feeling and pious beneficence. A Thanksgiving Fund was recommended as an ac-
knowledgment for the great mercy of the past, and a fixed sum of £70,000 was included in the resolution from it. No less than £10,000 was promised at the meeting held in the City Road Chapel, London. Ire-
land generously promised £14,500; and by the opening of the centenary year the promises had reached £102,000; by March they were £156,000; and by the time the celebration of the centenary year was completed—namely, Friday, Oct. 25—the promises had reached £200,000. Before the fund was closed, it amounted to
£216,000. The objects to be benefited by the fund were: the erection of two Theological Institutions; the purchase of a Centenary Hall and Mission-house in London; the re-organization of the old Society for the Support of worn-out preachers and their widows; the building of a Centenary Chapel in Dublin; and to make provision for promoting day-school education. The Centenary Conference, 1839, reported an increase of membership of over 15,000, and 118 candidates for the ministry. In 1842, i.e. 1792, the Methodist family numbered 550 itinerant preachers and 140,000 members in Great Britain and America: in 1839 these figures were raised to 8200 itinerant preachers and 1,171,000 members in society. In 1860 the total number of itinerant ministers throughout the Methodist world was 31,467: the total of preachers and members, 4,704,472. This record may be very appropriately closed with the memorable words of the dying Wesley—"What hath God wrought?"

In 1841 the Centenary grant of £2000 for educational purposes was made available for the founding of a training institution for elementary teachers and the establishment of primary schools throughout the Connection. The necessary funds for developing the work came in slowly. The Normal Training Institution and practicing schools in Westminster were opened in 1848. In the year 1854 the number of day-schools was 4,988. The number of students was 246,675: the number of graduates, 52,620 scholars were taught. Ten years later there were 640 schools and 100,000 scholars. In 1880 there existed 851 schools and no less than 179,900 scholars. An additional training institution has also been established at Shortlands, Battersea, for females. The first principal of the Westminster institution was the Rev. John Scott, and the present principal is the Rev. Dr. Rigg. The principal at Shortlands is the Rev. G. W. Olver, A.B.

The disruption which took place at the Manchester Conference of 1849 was the most sad and painful event in the history of Wesleyanism. The feeling of discontent had for some years been manifested by some of the preachers at what was considered by them a policy of dictation by some of the senior preachers, more especially by Dr. Bunting; and certain fly-sheets were printed and circulated throughout the Connection, in which the causes of complaint and dissatisfaction were embodied. The fly-sheets were anonymous. About the same time there was published a volume entitled Centenary Sketches of One Hundred of the Prominent Ministers of the Connection. That also was anonymous. The Conference of 1849 resolved to ascer-
tain, by a body of rigid questioning, who among the preachers were the authors of the said publications. Several of the preachers refused to answer the question. Are you the author of the fly-sheets? Suspicion was mainly fixed on the Rev. James Everett, one of the senior preachers. He most resolutely declined to an-
swer to the question of authorship of the delinquent publications, and he was excluded from the Connection for contumacy. The Rev. Samuel Dunn, another minister of about thirty years' standing, had commenced in 1849 a new monthly magazine, with the title of The Wesley Banner. He had not complied with an obsolete Methodist Conference rule requiring the ordinary preacher to publish works only through the book-room. The question of the authorship of the fly-sheets was put to him, and also the question whether he would discon-tinue The Wesley Banner. For refusing to answer those questions, he was excluded from the Connection. The Rev. William Griffith, Jr., also took up the question of authorship of the fly-sheets, and he also declined to promise that he would not report the pro-
ceedings of the Conference to a Wesleyan newspaper. For those offences he also was excluded. To those three ministers after the addenda the Rev. James Burles-
son, the Rev. Thomas Rowland, and a number of others, a number of those proceedings was that within two of three years more than 120,000 members of society had left the Con-
nection, and had formed a new one under the designa-
tion of Wesleyan Reformers. During the same time the funds of the Connection had suffered so severely that the capital of the funds was reduced to about £100,000. The total membership of Eng-
lish Methodism in 1850 was reported at 358,277. It was not until twenty-five years afterwards that the membership again reached those figures, so that it re-
quired the labors of over one thousand paid ministers to recover by those expulsions. Such a painful and costly experiment as was that of the Con-
ference of 1849 is not likely to be ever again repeated. The Wesleyan Reformers had a separate existence until the year 1857, when they united with those who sepa-
rated in 1844 from the General division of 1845, and formed to-
gether the United Methodist Free Churches, having a membership in 1880 of 78,477. A few societies, which refused to amalgamate, form the Wesleyan Reform Un-
ion, with a membership of 7728. Two of the origi-
nally expelled ministers in 1849—Mr. Dunn and Mr. Griffith—still survive, rejoicing in a spirited and happy old age. Thousands of members were alienated lost to Methodism and to the Christian Church in conse-
quence of that disruption. The Reformers have un-
iformly laid the chief blame of the expulsions to the Rev. Dr. Bunting, but other prominent preachers were also held responsible.
condition was that at least one thousand sitting were to be provided in each chapel.

The Conference of 1873 received under its fostering care a Home for the Children’s Home, which was originated in Lambeth in 1869 by the Rev. Thomas Bowman Stephenson, A.B., and which had steadily developed into a large establishment for the education and training of destitute children. Its origin and history abound in interesting incidents. Having been originated by a Wesleyan minister, and supported mainly by the benevolence of the Methodist people, it began to be considered as a great Methodist orphanage, or home for the destitute. As an independent organization, it had expanded into four separate establishments — the Central Home, in Bethnal Green, London; a training institution at a farm in Radnorshire; and a Home in Canada, to which the children, when trained, are sent to be placed in service, and to get a good start in life. The Conference of 1873 recognized the institution as belonging to Methodism. Its Report is yearly presented to the Conference, and the same body appoints its officers. There were 489 children in the Homes at the Conference of 1880, and a new branch was to be opened at Birmingham. Its proper designation now is the Children’s Home and Orphanage.

At the Conference of 1873 the Committee for the Promotion of Higher Education in Methodism was instructed to take steps for forming a College for Methodist children in the university city of Cambridge. The institution has been successfully founded, under the management of the Rev. W. F. Moulton, D.D., with the modest designation at present of the Leys School. It reported 190 pupils at the school in 1880, and its prosperity was most satisfactory. Arrangements were made by the Conference of 1875 for the founding of a Wesleyan Methodist Sunday-school Union. The varied advantages of such an institution were recognized by the Conference, and during the year following the Union was formed, which established itself in 1876 in new premises in Ludgate Circus, London. At the Conference of 1880, the committee reported 6376 Methodist Sunday-schools in the Union—an increase of fifteen per cent. in ten years; 119,911 officers and teachers—twelve per cent. increase; and 767,143 scholars—an increase of twenty-four per cent. in ten years. The Conference was content to rest on the records of the Union, and to make no more convenient premises for the Union at an early date. The Rev. Charles K. Kelley is the clerical secretary of the Union, and its chief advocate and representative.

The most important, historical event of the present generation of Methodists is the introduction of lay representation into the Conference. That was first determined upon by the Conference of 1877, and the whole scheme of the new arrangement occupies nineteen pages of the Minutes of that year. The Conference cannot legally extend beyond twenty-nine days yearly. The first fourteen days are to be devoted to the Ministerial Conference, and, in the sixth week following, the Conference is to consist of 240 ministers and 240 laymen. All the members of the legal hundred are entitled to be present, and also secretaries of departments in Methodism, some chairman of districts, and others. The lay representatives are to be all members of society and members of a circuit quarterly meeting. The conditions are specified with great care and minuteness. Fifteen subjects are reserved for the consideration of the ministerial conference only, and sixteen other subjects, chiefly of a financial character, are reserved for the laymen. It was thus the Conference of 1878 that was the first at which the new plan was adopted. The harmony of the new Conference was the experiment. The ministers and laymen worked together with great success and sympathy. As a mark of gratitude to God for the success of the first Representative Conference, four months after its close the Thanksgiving Fund was inaugurated, which has now reached in promises £292,000, but it is hoped the ultimate amount will be £300,000. The conferences of all the offshoots of Methodism have from their origin consisted of ministers and laymen. The parent society was the last to try the experiment, and some persons were surprised that it was not a failure. This action on the part of the Wesleyan Conference was the first really aggressive step towards the union of universal Methodism. The Ecumenical Methodist Congress of 1881, to be held in London, will be the next important step towards the accomplishment of that object. There are many minor points of Methodist history, which the limited scope of this article cannot include.

II. Doctrine.

The following are some of the principal doctrines, as a summary of the principal doctrines believed and taught by the people known as Wesleyan Methodists.

1. That there is one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things.

2. That the Scriptures of the Old and New Testaments are given by divine inspiration, and form a complete rule of faith and practice.

3. That three persons exist in the Godhead—the Father, the Son, and the Holy Ghost—undivided in essence and coequal in power and glory.

4. That in the person of Jesus Christ the divine and human natures are united, so that he is truly and properly God, and truly and properly man.

5. That Jesus Christ has become the propitiation for the sins of the whole world; that he rose from the dead; and that he ever liveth to make intercession for us.

6. That man was created in righteousness and true holiness, but that by his disobeience Adam lost the purity and happiness of his nature, and in consequence all his posterity are involved in depravity and guilt.

7. That repentance towards God and faith in our Lord Jesus Christ are necessary to salvation.

8. That justification is by grace through faith; and that he that believeth hath the witness in himself, and that it is our privilege to be fully sanctified, in the name of the Lord Jesus Christ and by the Spirit of our God.

9. That man’s salvation is of God, and that if he is cast into hell it is of himself; that men are treated by God as rational, accountable creatures; that it is God that worketh in us to will and to do of his own good pleasure; and that we are to work out our own salvation with fear and trembling; that it is possible for man to fall finally from grace.

10. That the soul is immortal, and that after death it immediately enters into a state of happiness or misery.

11. That the observance of the Christian Sabbath is of perpetual obligation.

12. That the two sacraments, baptism and the Lord’s supper, are institutions of perpetual obligation.

The doctrines of Methodism are explained in Mr. Wesley’s Sermons, and in his Notes on the New Testament, which, with the small volume known as the Large Minutes, form the authorized standards of both doctrine and discipline. The doctrines preached by Mr. Wesley were those of the Church of England. When it became necessary for him to make a selection of them for the use of his followers, he printed them in a tract with the title Appeals to Men of Reason and Religion. The most complete summary of them, with Scripture proofs, will be found in the catechism used by the Methodists.

III. Constitution and Polity.—The Members of Society are the preachers and the members of the church, and are selected by the Conference. Any man of mature age, or any clergyman, is eligible to be a member. The preachers may be classed under the following heads: the president and secretary of the Conference, chairmen of districts, financial secretaries, official or located ministers, superintendents of circuits, ministers in full connection, licensed preachers, and superintendents of circuits, converted ministers, local preachers and exhorters.
Official lay members are classified under the following heads: trustees, local preachers, class-leaders; circuit, society, chapel, and poor stewards; treasurer, secretaries, and members of committee of various institutions; superintendents and teachers of Sunday-schools, missionary collectors, and others.

The various meetings or assemblies recognised by the Methodists are: the Conference, which is Connectional; district and minor district meetings; and the following local or circuit meetings: namely, quarterly, leader's, local preachers', band, class, society, and prayer meetings, and love-feasts. These in addition to the usual public worship.

(1) Officers.—1. Ministerial.—(1) The president of the Conference is chosen annually. The names of three or more preachers who are members of the legal hundred are placed before the Conference, a ballot is taken, and the preacher having the highest number of votes is named to the legal hundred, by whom the choice is confirmed. The secretary is elected in the same manner. Both retain office till the next Conference, when the secretary may be re-elected. The president cannot be re-elected until after the lapse of eight years. The Rev. John Farrar is the only president re-elected during the past thirty years. The president is invested with the power of two members; he presides at all official meetings, supplies vacancies in the ministry, sanctions changes in appointments, and exercises similar jurisdiction.

(2) The chairman of the district exercises the authority of a bishop, or overseer, in the locality to which he is appointed. He convenes and presides over the annual district meeting held in May, and the financial one held in September, at both which all the preachers residing in the district are present. He is responsible for the carrying-out of all the rules and usages of the Connection, the proper conduct of religious worship, the care of all the Methodist Trust property in the district, the payment of the preachers' salaries, the making of public collections and their proper distribution. He is a faithful dispenser of the means of grace, and directly or indirectly, the authority to visit any part of his district. He is chosen annually.

(3) The financial secretary has to assist the general treasurers of the various funds to transact all the financial business in which they are engaged.

(4) Official or Located Ministers.—These are principals or professors and tutors in colleges and seminaries, book stewards, missionary secretaries, secretaries of other Connectional agencies, editors, and house governors of theological colleges.

(5) Superintendents are those ministers whose names stand first in the list of appointments to a circuit. The office constitutes such a minister chairman of all the circuit official meetings. He is responsible to the district meeting for the maintenance of order and discipline, and the administration of all its affairs. He admits and excludes members with the consent of the leaders, directs all the public services, meets the classes quarterly and gives each member a ticket, keeps a list of all the officers and members in society, registers deaths of members, collects statistical information, makes circuit plans, examines his colleagues in the ministry as to their fitness, enquires into their advancement, and directs the appointment of candidates for the ministry, has to distribute the books published at the book-room and to pay for the same quarterly, to appoint the collections, and see all moneys collected transmitted to the treasurers, and is responsible for every breach of discipline in the circuit.

(6) Ministers on Trial.—When a young man has been examined by the quarterly meeting and recommended therefrom as a minister on probation, he is sent usually to the district meeting, thence to the Conference, and, if accepted there, he may be sent for training in one of the four theological colleges, where he may remain one, two, or three years. A course of study is marked out for each year. He must pass a yearly examination and be well reported of by his examiners. The Conference has made satisfactory provision for his having a supply of suitable books and proper instruction in pursuing his studies. He may attend quarterly and district meetings, but they may not vote. They may not administer the sacraments, excepting baptism in a case of great emergency. They may not marry while on trial. They are specially under the care of the superintendent until received into full connection, which is not till they have completed their form of probation. The act of being received into full connection is one of the most important in the career of a minister.

Having passed several examinations with a good report, he is presented to the Conference. Two evenings during each Conference are set for this work. On the first the young men give an account of their conversion and call to the ministry, experience, which is often attended with the manifest outpouring of the Divine Spirit on the audience, and they answer a few questions asked by the president. The young men are often heard in moving and public prayers. They may administer the ordination and confirmation, imposition of hands of the president, secretary, and several senior ministers in the legal hundred, the president saying, "Mayest thou receive the Holy Ghost for the office and work of a Christian minister, now committed unto thee by the imposition of our hands. And be thou faithful in the calling of the Ministry, and in all the holy sacraments, in the name of the Father, and of the Son, and of the Holy Ghost." After each young man has received the gift of a small Bible, the president says, "Take thou authority to preach the Word of God, and to administer the holy sacraments in our congregations." Shortly after this, each is required to send in a certificate of his admission into full connection, a copy of the Large Minutes, in which are inscribed the following words, signed by the president and secretary of the Conference: "As long as you freely consent to, and earnestly endeavor to walk by, these rules, we shall rejoice to acknowledge you as our fellow-laborer." On the second evening, the ex-probationer delivers to the newly ordained a ministerial charge, which is usually printed.

Most of the young ministers enter the married state a few days afterwards.

(8) Supernumeraries.—These ministers either from age or infirmity are unable to perform their circuit work are placed in this class. Many ministers are obliged to retire from the full work for one or more years to rest, and after recovery of strength resume circuit work. At the Conference of 1798 it was resolved that "every preacher shall be considered as a supernumerary, unless the Conference, after trial, shall order him to be excelling, and shall afterwards be deemed supernannuated." All supernumerary or supernunnated ministers are required to meet in class to retain their membership in the Methodist society. A supernunnated minister ceases to be a member of the legal hundred; but this rule has been set at naught in the case of the editors of the Methodist magazine. A su-
pernuinary who enters into business is not entitled to have his name retained on the journal of the Conference as a minister, and his death, if occurring while he is in business, is not recorded in the Minutes. The provision now made for supernumerary ministers and their widows is dependant on the rule of independence.

(9.) Local Preachers, or Lay Preachers.—This class of workers is as old as Methodism itself. As early as the year 1738, Mr. Wesley had a lay helper named Humphreys, who left in 1739. In May, 1739, Thomas Maxwell was converted; he became Mr. Wesley's first lay helper in London, and John Cennick was the first lay helper in Bristol. From this body of men nearly all the ministers have been selected. Local preachers must be accredited members of society, men of piety, of consistent life, of good understanding, and fair ability as speakers. They generally begin by exhorting in cottage meetings or mission rooms, and when considered capable of addressing an audience, they are, after preaching a trial sermon before a competent judge, admitted on trial and have appointments on the plan. They are examined as to their knowledge of doctrine and Church government and their call to the work. After examination, and if found satisfactory at the local preachers' meeting, and have passed by the quarterly meeting of Church officers, they are received as accredited local preachers. Many, by the exercise of their gifts, soon qualify themselves for a wider sphere of ministerial work; others remain at home, following their daily occupations, and preach every Sabbath, often to large congregations, without any financial consideration. Lay preachers have always been held in much esteem in Methodism, and were thought so highly of when Mr. Wesley died that they had special notice in the inscription on the monument erected to the memory of the founder of Methodism, where he was described as "the patron and friend of lay preachers." Methodism for a full century was greatly indebted to the lay preachers for their services, valuable as teachers of divine truth, but especially so because rendered gratuitously. They have hitherto looked alone to God for their reward, and through their labors thousands of sinners have learned the way to God and heaven who would otherwise have lived and died destitute of the knowledge of both.

2. Official Lay Members.—(1.) Trustees.—The office of trustees in Methodism is one of great responsibility. The body holds property belonging to the Connection, in trust for the Conference, and are themselves responsible for the discharge of the debts connected with their respective trusts. During the lifetime of Mr. Wesley, there was diversity in the drawing of the trust-deeds, and, consequently, in the powers conferred. The property of the Connection is now vested in trustees according to the form of a model deed, which has been prepared with great care, and corrected from time to time so as to meet all emergencies which are likely to arise. Some trustees have had power to refuse the admission of any preacher to their pulpit whom they did not think of the same character as the others. The ecclesiastical powers of trustees are defined in the Plan of Pacification drawn up and published in the Minutes of Conference for 1794-95. The superintendent-minister is "ex officio" the chairman at all meetings of trustees, and has a casting vote. Trustees appoint their own stewards; they discharge set rents and collections taken in behalf of the trust, and keep the property in satisfactory repair.

(2.) Class-lenders.—These are persons of piety, intelligence, and ability, who are appointed to take charge of classes. The classes consist of the members of society, belonging to the same neighborhood, according to circumstances, from six to sixty persons, either male or female, or sometimes mixed. The simple condition of membership is "a desire to flee from the wrath to come." Mr. Wesley himself was the first class-leader. The office of leader was not instituted until February, 1742, when the necessity for it was shown during a providential conversation at Bristol. During that year, leaders were appointed in London and elsewhere. The business of a leader is thus defined by Mr. Wesley, and published by him in the Rules of the Society:

I. To see each person in his class, once a week, at least, in order—
To inquire how their souls prosper.
To advance, improve, comfort, or exhort, as occasion may require.
To rejoice that they are willing to give towards the support of the Gospel.
II. To meet the ministers and the stewards of the society once a month.
To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproofed.
To pay the charges, and see that they have received of their several classes in the week preceding, and to show their account of what each person has contributed.

The original rule of Methodism was that each member contribute one penny weekly, and one shilling quarterly when the tickets of membership were given. Even at the beginning of Methodism, and throughout its whole history, there have been members who gave sixpence, or sevenpence, or even a shilling, or more, every six months or every quarter, twenty shillings quarterly, some twenty shillings. Among the poor the original rule is the standing order. As early as 1748, leaders were recommended to meet in other classes to promote growth in grace. Leaders are really resident local pastors, and, as such, have in thousands of instances witnessed many glorious and triumphal deaths. Leaders are chosen by the superintendent-preacher, and nominated by him at a leaders' meeting, the vote of the meeting fixing the appointment. Some good and useful leaders have been appointed at as early an age as sixteen years in times of special revival. Leaders are members of the quarterly meeting of society officers.

(3.) Circuit Stewards.—The most important of the circuit officers is the circuit steward, who manages all the finances. There are generally two in each circuit. They receive and pay all accounts, and report the items to each quarterly meeting. They are expected to attend the district meetings held in May and September. When ministers are invited to travel in a circuit, the steward makes the necessary arrangements. He is the official channel through which communications from a circuit are transmitted to the Conference. According to rule, the office of steward ceases at the end of the year, and no successor is to remain in office above three years in succession, except in some extraordinary cases. They are appointed to office by the quarterly meeting, on the nomination of the superintendent-minister.

(4.) Chapel stewards are appointed by the trustees to let and relet the sitting in a chapel, to receive the money for the same, and pay it into the hands of the treasurer for the trustees. They are expected to see that the chapel is kept in proper repair, to have it made ready for public worship, and to transact any business connected with the chapel which can be done without calling the trustees together.

(5.) Superintendents are entrusted with the financial affairs of a particular society. Where the members are few, only one is appointed, but two is the usual number. Their business is—
1. To attend the leaders' meetings; to examine the books of the stewards to receive the money which their members have contributed since the last leaders' meeting.
2. To prepare proper notices for the pulpits of all that is advertised upon the circuit plan, and to take care that other pulpits notices are duly signed.
3. To receive the congregation holder in the vestry before public worship, and to make such arrangements for the service as may be necessary, pending for the due celebration of the sacrament of baptism and communion, if it be administere.
4. To see that the contributions are made at the time specified upon the circuit plan, and to take charge of them until they can be delivered into the right hands.
5. To provide the necessary expenses, which are paid, by the stewards who officiate in their respective chapels, and to see that their expenses, if any, are paid.
They are chosen yearly on the nomination of the superintendent-minister, the leaders' meeting approving or rejecting as they see best. It is recommended that each society steward may be either changed annually, or one each year alternately, so as to retain one who knows the duties. The poor and efficient stewards are given the money given for the poor. The collections taken at the Lord's supper, and at love-feasts of the society, are thus distributed. They attend the leaders' meeting, and pay to the leaders any sums which are voted for needy or sick members, monthly or quarterly. A special collection is often taken on the first Sunday in every new year, which yields from five to ten shillings for each poor member. The poor-stewards provide the bread and wine for the Lord's supper, and the bread and water for the love-feasts. Preachers who have wine after preaching are supplied by the society.

(7.) Treasurers, secretaries, and members of committee of the various institutions connected with Methodism are, to some extent, offices held by intelligent and respectable members of the congregations, who are not always members of society, but persons of integrity, whose consistent Christian conduct entitles them to the confidence thereby reposed in them. The committees and families are by these means retained in Methodism who would be likely to drift into other communities of Christians, but for their being thus employed in the work. Persons so occupied generally find their way into society, and so become recognised members.

The teachers and elder scholars in our Sunday-schools render important services as collectors for the Foreign Missionary Society. Forty years ago a special effort was made to secure the services of the Sunday-school children as collectors, first of Christmas offerings. In this way, £4000 and £5000 was soon raised as free-will offerings at Christmas and at New-year's. Afterwards, those young persons were organized into a Juvenile Mississ Parliamentary Society, and by their aid a considerable sum is brought into the funds of the society. No less a sum than £16,567 was collected by the juvenile associations for 1890, which was one sixth of the entire ordinary income for foreign missions in that year.

(11.) Official Meetings.—I. The Conference is the highest court, and the only legislative body in Methodism. During forty years, all the power of the Conference was vested in Mr. Wesley. By the Deed of Declaration enacted in 1791, the Conference was made to consist of one hundred preachers in connection with Mr. Wesley's society. In 1791 was held the first Conference after Mr. Wesley's death, and was the first organized according to the deed. By the provisions of that deed, Methodism is made perpetual. The resolution of the Conference of 1781 was "to follow strictly the plan which Mr. Wesley left." This was done until the year 1814, when the Conference resolved upon two changes: first, to fill up one vacancy in four in the legal hundred, not by seniority, as previously, but by nominations from the whole body of preachers who have travelled fourteen years or upwards. Second, to give preachers of fully fourteen years' standing authority to nominate a preacher for election into the hundred, and also to vote in the election of connectional officers. The legal hundred alone has to confirm such elections. From the time of Mr. Wesley's death to the year 1878, only preachers were permitted to be present at the Conference. Following the example so successfully set them by the General Conference of the M. E. Church in America, the English Conference of 1877 resolved to admit laymen to participate in their proceedings in such matters only as did not strictly belong to the ministerial office. The time for the Conference, which is usually held on the third Monday in every new year, is limited to twenty-one days. Two weeks are now devoted to the Ministerial Conference, and the third week to the Mixed Conference. This is composed of an equal number (240) of ministers and laymen. In this brief summary only an outline of the business of each Conference can be given.

The Ministerial Conference embraces the following items of business, namely:

1. Filling up vacancies in the legal hundred.
2. Election of president and secretary.
3. Appointment of committees.
4. Public prayer-meeting for one hour.
5. Reports on probationers and candidates for the ministry.
6. Reception of representatives from other conferences.
7. Consideration of cases of character and discipline.
8. Appointment of committees.
9. Appointment of committees, notices of motion.
10. Ordination of young ministers.
11. Supernumeraries.
12. Obituaries of ministers, with reminiscences.
13. Alterations and divisions of circuits.
15. Statistics; reading pastoral addresses.
17. Pastoral reports of colleges, schools, etc.
19. Addresses to the Conference and replies.
20. Official appointments and depositions.

The business of the Mixed Conference may be thus summarized:

1. Calling the roll, and address of the president.
2. Reports on vacancies, characters and motion.
3. Consideration of home and foreign missions.
4. Schools for ministers' children.
5. Extension of Methodism.
6. Funds relating to chapels.
7. The Children's Fund.
8. Home Missions and Contingent Fund.
9. District sustentation funds.
10. Worn-out Ministers and Widows' Fund.
11. Theological Institution.
12. Education: General Committee, Sunday-school Union, and Children's Home.
15. Conversation on the work of God.
17. Temperance.
18. Reports on memorials.
19. Miscellaneous business.
20. Reading and signing the Conference Journal.
21. District meetings originated at the first Conference after Mr. Wesley's death in 1791. They correspond very much to the annual conferences in the M. E. Church. Their deliberations occupy from two to five days. The business transacted may be thus briefly stated. At the session in May, when ministers only are present, inquiries are made regarding each minister and probationer, connected with personal and professional affairs, attention to doctrine, attention to discipline, ability to preach, marriages, deaths, resignations, and whether fully employed; number of members in society; reports from Home Mission stations; conversation on the work of God; reports of examination of preachers on trial; examination of candidates for the ministry; reports from Annual Conference. When the circuit stewards join the ministers, the funds are separately brought under consideration, much in the same manner as at the Mixed Conference, each circuit being brought under consideration. The district meeting is usually closed by a sermon from one of the leading preachers, and by the administration of the Lord's supper. The financial district meeting, held in September yearly, was originated at the conference of 1819, when important changes were introduced into the system of finance. The finances of each circuit are arranged and determined for a year at that meeting. Quarterly meetings, as their name indicates, are held in each circuit once in three months, about the time of the usual quarter days. All the stewards, class-leaders, and local preachers of at least one year's standing may attend. The superintendent-minister presides. A committee records the names of those present, and the dates of meetings and resolutions of the other business transacted. The statistics of membership are read; the stewards report the amount of monies received from the classes, the salaries paid to the preachers, house rent, and other expenses, and the accounts are balanced each quarter. Conversations are held upon the progress of the work in each society, and reports of pioneer work detailed.
The quarterly meeting may be called a circuit Conference. The origin of these meetings dates from the first ten years of the history of Methodism; but the first was held at London on 26th January, 1749. At this Conference of 1749, though stewards were appointed and changed several years previously. After 1749 they became part of the economy of the Connection.

4. Leaders' meetings were originally, and for half a century, held weekly. Their purpose was to pay to the stewards what money they had received from the members. For many years that money was distributed by the stewards among the poor. It now goes towards the support of the ministry. The meetings were used for receiving reports of sick and poor members, and also for giving counsel and directions to the leaders as would be likely to promote the spiritual welfare of their classes, and the spread of the work of God. The superintendent-preacher presides, and no meeting of the leaders is legal without a preacher is present to preside. Since the death of Mr. Wesley the powers of the leaders have been increased considerably; they can veto the admission of members; members and stewards can be appointed or removed only with their consent; they also give consent for the administration of the Lord's supper, and for making special collections on the Sabbath for any benevolent purpose. In some circuits the leaders meet only once a quarter; where that is the case, they are under the rule of the Circuit Preacher, who occasionally reads and expounds, and their principles enforced. Seriously disposed persons are permitted to be present, and they are invited to become members of the society. These meetings are frequently held on Sunday evening after the usual public worship. They are held for the purpose of giving the convenience when there have been neglect and indifference manifested.

5. Local preachers' meetings are usually held seven days before the quarterly meeting of the circuit. They are occasions of pleasant and profitable intercourse. After an hour spent in taking tea together, the superintendent-preacher presides, a secretary records the names of those present, and a summary of the proceedings. The names are called over, and inquiries made as to their appointments, especially when neglected. Probationers receive every kind of help and encouragement; any revivals, or evidences of either prosperity or adversity, are reported and considered. Occasionally new preaching stations are accepted, and young men are examined before them before being received on trial, and again before they are received on full plan. The services of local preachers are all gratuitous. A Yorkshire country gentleman, when asked what reward he expected for his services, said, "I preach in a meeting a Superintendent, and keep myself." Local preachers are expected to confine their labors to their own circuits; they are all to meet in class, and are allowed to have from the book-room publications at the trade discount. According to rule, they may not hold love-feasts, but the rule is not strictly enforced. 

6. Band meetings are the oldest society meetings connected with Methodism; but they have quite changed their original design. Band societies were established before Methodism had a separate existence. In December, 1788, Mr. Wesley drew up the Band Rules, which were printed and circulated. All who were justly terrified by faith, who knew their sins forgiven, were urgencyed to meet in band, and "to confess their faults one to another, and to pray for each other." It was a more strict or searching form of class meeting. For more than a century they have been introduced into every part of England; but in 1806 the Conference complained that fellowship meetings were taking the place of band meetings, and gradually they have done so; band meetings for personal examination and confession are almost unknown now; the meetings now held under that name are generally on the Sabbath as a Family Sabbath, and they consist of singing, prayer, and the relation of personal religious experience. They are led by one of the ministers, and usually continue one hour, from eight to nine o'clock.

7. Class meetings may be said to be the origin as well as the last meeting of the local society. The first of the kind of meeting of persons who were desirous to "fly from the wrath to come, and to be saved from their sins," were continued through the years 1740-41, and till February, 1742. In May, 1745, he published the first edition of the Rules of the society. Class meetings are under the direction of a leader, who has under his care from six to twenty, or even as many as sixty persons, who meet once a week for mutual edification and encouragement. The members relate their religious experience, hear of other's progress in the divine life, and receive from the leader suitable counsel and direction. These meetings have no resemblance to the confessional of secret orders. The meetings are of a purely social character, and, to render them profitable, candor and simplicity are blended with faithfulness and affection. The members contribute each at least one penny weekly towards the support of the ministry.

8. Society meetings are convened by the preacher, and consist of members of the society usually. After singing and prayer, the preacher delivers an address respecting their religious duties, Christian experience, and general duties. Occasionally he will occasionally read and expound, and their principles enforced. Seriously disposed persons are permitted to be present, and they are invited to become members of the society. These meetings are frequently held on Sunday evening after the usual public worship. They are held to stimulate members to meet the next time, when there have been neglect and indifference manifested.

9. Love-feasts are a revival of a custom practiced by the early Christian Church. They are conducted by a minister, who, after singing and prayer, desires the stewards to give to each person a small piece of bread or cake and a drink of water, after which a collection is made for the poor. The minister then relates his Christian experience, and those present follow him in giving their own experience. About two hours are occupied for these meetings; they are usually held quarterly, soon after the visitation of the Circuit Preacher, when the members are all present. Those tickets entitled their owners to attend class and society meetings, band meetings and love-feasts.

10. Prayer meetings are appointed by the superintendent of each circuit. They are open to the public, and are held at some times as being the most convenient time of each week of the week. One should be held in each society at seven o'clock on Sunday morning; in some places one is held for half an hour before the evening service, and again after the evening service. One week-day evening is devoted for one hour for public prayer, and once a month, generally the first week of the month, home and foreign chapels are specially prayed for. Much good has been done by holding such meetings in cottages, with the permission of their occupants. A monthly prayer meeting held by Sunday-school teachers and the older scholars has been a great blessing in many schools; and other ways of prayer, such as churches organized, prayer meetings in cottages, halls, warehouses, and factories. Cases are on record of very poor persons, who had a remarkable gift in prayer, acquired by close and frequent communion with God in private, having been employed in prayer-laborers, and later on, when opportunities for the above have been fully considered, and often revivals of religion have resulted from their persistent devotion to prayer. Any church which
WESLEYANS

has well attended prayer-meetings, and earnest short prayers from many members, is sure to be in great prosperity. Prayer is power, and gives courage and strength.

These notices on the rules and ordinances of Methodism are original compilation from William Peirce's Principles and Policy of the Wesleyan Methodist; Minutes of Conference; and the personal experience of a fifty years' membership in the society in London.

The year 1766, which witnessed the commencement of Methodism in America, was memorable also as that in which the first record was printed of the number of Methodist meeting in class in England. From that year we have a continuous record to the present time.

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2. Statistics of Methodist Sunday-schoo1s in Great Britain.

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3. Order of Public Collections in English Methodism.

Name of Collection

Worn-out Ministers and their Families Fund.

Contributions in classes: May.

Public collections: July.

Home Missions, etc.

Contributions in classes: March.

Public collections: October.

Practical Missions, etc.

Subscriptions and collections: November.

Theological Institutions.

Subscriptions: January.

Church Connection:

General Chapel Fund: March.

Education Fund: Various.

Foreign Missions:

Collections: Various.
V. Institutions and Funds.—(L) Schools.—There are four theological institutions in England for the training of young men for the ministry. In official documents the theological institutions are commonly called colleges. Their names are as follows:

1. **Richmond Branch** was erected in 1840-41 largely out of the Centenary Fund, and opened in 1842. It is a very handsome range of buildings, situated on the top of Richmond Hill, about twelve miles from London. Its present staff of officers is as follows: George Osborn, D.D., theological tutor; Daniel Sanderson, house governor; Frederick P. Napier, A.B., and George G. Friedlay, A.B., classical tutors; William H. Findlay, A.B., assistant tutor.

2. **Headingly Branch**, erected in 1842-48, partly out of the Centenary Fund, is situated a short distance from Manchester, and was opened in 1843. The following are its staff of officers: William Burt Pope, D.D., theology; William Jackson, house governor; John Dury Gedden, Hebrew and classics; Alfred J. French, A.B., mathematics and philosophy; George Armstrong Bennett, A.B., assistant tutor.

3. **Heatingly Branch** was erected in 1856-57 (and opened 1868) partly by a grant of £12,000 from the Jubilee Fund of the Wesleyan Missionary Society. It is situated a short distance from Leeds, Yorkshire, and was at first intended for the training of young men for the foreign missionary work. That design has since been changed, and the Richmond Branch is now used for missionary students, as being nearest to the Mission House in London. Its present staff is as follows: John Shaw Banks, theology; Benjamin Hillier, house governor; Robert Newton Young, classical tutor; Edward H. Hughes, A.B., and William Foster, A.B., assistant tutors.

4. **Birmingham Branch**, erected partly out of a handsome gift of £10,000 by a gentleman residing in that locality, Solomon Jevons, is now (1880) in course of erection. It is situated in the estate of seventeen and a half acres, adjoining the suburb of Handsworth, in the midst of an un delighting and wood-woof tract of country, about three miles from Birmingham. The college, of which the memorial stones were laid in June, 1880, by the president of the Conference, Sir Francis Lyttelton, is now being built. The design is for a co-educational college; a college where the boys and girls are instructed in harmony with the principles of the late Rev. John Wesley. In 1846 it was also made, by royal charter, one of the colleges of the University of London, and degrees in arts and laws are open to all its students.

11. **Schools for Ministers' Children**—The Schools' Fund was instituted by the Wesleyan Conference as a fund for the education of the children of Wesleyan ministers, and he commended it to the liberal support of his people in the most forcible terms. The collections and subscriptions for the Schools' Fund are made in the early part of November. Out of it the four schools for ministers' children are entirely supported, and an allowance is made for the education of those for whom there may not be room in the schools. These allowances are only made for children between the ages of nine and fifteen.

The general committee consists of the governors of the New Kingswood and Woodhouse Grove School, the governing body of the School for Girls, and seventeen other ministers and laymen.

(1.) **For Boys.**—The governing body of the New Kingswood and Woodhouse Grove School consists of the president and secretary of the Conference, the ex-presidents, the current governors and secretaries of the Schools' Fund, the chairman of the Bristol, Bath, Halifax and Bradford, and Leeds Districts; the governors and the head-master of the school; and ten ministers and thirteen laymen named by the Conference.

New Kingswood School is situated at Lansdown, Bath, and was founded in 1853. The Kingswood School near Bristol, was founded by the Rev. John Wesley, A.M., in 1748. It is now a Reformatory School for young criminals in connection with the nation.

Woodhouse Grove School was established in 1811.

(2.) **For Girls.**—The governing body of the Schools for Girls consists of the president and secretary of the Conference, the ex-president, the general treasurers and secretaries of the Schools' Fund, the general treasurers...
and secretary of the Children’s Fund, the chairman of the Second London and Liverpool districts, the local treasurers and secretaries, and fifteen other ministers and laymen.

Quenswood School (Clapham Park) is near London. The executive committee consists of ten members.

Trinity Hall School (Southport) is near Liverpool. The executive committee consists of ten members.

(II.) Other Institutions. — 1. The Wesleyan Chapel Union, formed in 1818, and incorporated in 1854. The committee, consisting of an equal number of ministers and laymen, usually meets on the first Wednesday of each month to dispose of loans and grants; to determine on erections, alterations, purchases, and sales of Wesleyan trust property, including organs; and to afford advice on difficult cases. The income from all sources in 1879 was £9148 9s. 1d. The total number of applications for permission to erect or enlarge chapels, schools, and organs, which have received the conditional sanction of the committee in 1873-80, including 97 modifications of cases previously sanctioned, is 341. The estimated outlay is £283,655. Two hundred and ninety-seven erections and enlargements have been completed during the year at a cost of £318,175. The entire temporary debt left on this large outlay is £75,807, most of which will be paid off in the next few years from the entire amount of debts which have been discharged or provided for during the last twenty-six years is £1,482,559.

2. Metropolitan Chapel Building Fund (instituted in 1882). — This fund originated from the generous gift of the late Sir Francis Lyeceet of £50,000 towards the erection of fifty Methodist churches in London during twenty years. Sir Francis in 1880 gave £5000 more towards the erection of ten additional chapels. Shortly afterwards he died, after only ten days’ illness. The secretary of the fund is the Rev. Gervase Smith, D.D.

3. Itinerant Methodist Preachers’ Annuity Society. — The society, formed at Leeds in 1806, re-formed and revised in Leeds in 1837, and revised again in London in 1860, and is the same which is often called among the Methodists “The Preachers’ Fund.” It was formed by some of the preachers for the relief of supernumerary and superannuated preachers among themselves and of their widows, and is supported by donations and legacies, but chiefly by the payments of the members themselves. The annual payment is now by preachers on trial, £5 5s.; by ministers in the home work, £6; and by ministers on foreign stations, £10 4s.

4. Besides these agencies, there exists also a separate mission in London, chapels to be erected by the army and navy, and a lay mission, each under distinct management, for London, Manchester, and Liverpool. Since 1875 the temperance movement has been recognised by the Conference, and circuit societies and bands of hope are rapidly forming throughout England. There are also committees of privilege and exiguity, and those for the promotion of the religious observance of the Sabbath.

5. A Sunday-school Union was established in 1874, and the total number of schools in union in 1880 was 2029 out of 8236 belonging to the Connection. The secretariat is in the Rev. Gervase Smith’s rooms below No. 82, Duke Street, in the city of London.

6. The Children’s Home — Orphanage, Refuge, and Training Institute originated at Lambeth in 1869, has now four branches, and a fifth is in preparation.

London Branch. — Bonner Road, Victoria Park, E.

Lancashire Branch. — N. heathseaf Farm, Edgworth, near Bolton.

Canadian Branch. — Hamilton, Ontario, Canada.

Ontario Industrial Branch. — Milton, Kent.

Orphanage Branch. — Birmingham.

Preparatory.

This institution exists for the nurture and education of orphans and destitute children. It has been sanctioned and commended to the Christian public by several resolutions of the Conference, to which body the committee of management is annually submitted for approval. At present five hundred children are in the Home, and nearly all sent forth into the world, and the reports received concerning the great majority of them are highly satisfactory. The Home is also a training institute for Christian workers, especially with the view of preparing godly men and women for work in orphanages, industrial schools, children’s hospitals, and similar institutions.

7. Conference Office and Book-room (2 Castle Street, City Road, London) was instituted by the Rev. John Wesley. It was formed by him for the publication and sale of his works. On his death he vested his property, viz., 2000 guineas, consisting of books, the income from which “for carrying on the work of God in connection with the Conference.” The whole of the proceeds of this institution is devoted to the support and extension of Wesleyan Methodism in Great Britain and Ireland.

8. Wesleyan Methodist Missionary Society (Centenary Hall, Bishopsgate Street Within, London).—Missions were commenced in 1786, and the society organized in 1816. The committee of management consists of the president and the secretary of the Conference, the general treasurers, the general secretaries, the honorary secretaries, the stewards of the London College, the Connexional editor, the lay treasurers of the Rich mond institution, the London district treasurer, and of fifty-two other members, viz., sixteen from the country circuits and thirty-six resident in London: four of the latter go out annually by rotation, and four of the former are also changed each year. Every person subscribing annually one guinea or upwards, and every benefactor of £10 and upwards, is deemed a member.

The Wesleyan missions were commenced in 1786, and were, until 1818, confined chiefly to British North America and the West Indies. In the December of that year, however, Dr. Coker, accompanied by a band of young missionaries, embarked for India. Up to this period, Dr. Coker had mainly raised the funds needed to carry on the Methodist missionary operations. The additional evangelical enterprise now entered upon mustered new arrangements and exertions necessary. Various plans were suggested; but that which originated with the late Rev. George Morley and the late Rev. Dr. Bun ting, then stationed at Leeds, and sanctioned by several of the ministers in that town and neighborhood, was adopted by the ensuing Conference. That scheme has been greatly owned of God. In 1814 the income of the Methodist Missionary Society was £7000, comprising 10 missionaries, and the number of members under their care was 18,747. Now there are, according to the last returns in 1880, 92,527 accredited Church members, besides 10,885 on trial for membership, under the care of 919 missionaries; and the income is £185,498 12s. 4d., inclusive of £37,922 4s. 11d. received from the Thanksgiving Fund. The expenditure in 1879 was £148,107 6s. 10d. The legacies for 1879-80 amounted to £4966 1bs. 8d. The Ladies’ Committee for Female Education in Heathen Countries expended £2296 1s. 6d., besides supplying clothing, etc., for charitable objects.

9. The Home Mission and Contingent Fund was instituted in 1756 and remodelled in 1856. The committee consists of the president and the secretary of the Conference, the ex-presidents, the treasurers, the general secretary and the financial secretary of the fund, the treasurers of the various branches of the fund, the secretary of the Home Mission in Great Britain, with fifteen ministers and fifteen laymen for London, and thirty-five ministers and thirty-five laymen for the country. The secretary is the Rev. Alexander McCaulay. This fund is to assist the dependent circuits in maintaining the ministration of the Gospel; to provide means for the support of additional ministers, and to meet various contingencies. It is mainly supported by the yearly collection, by the Home Missionary collections made after sermons and
WESNA

meetings, and by subscriptions, legacies, and juvenile associations. The total income of the fund in 1879 was £33,514 8s. 9d., and the total expenditure £33,516 12s. 1d.

VI. Literature. This is copiously exhibited in Os-
born's Wesleyan Bibliography (Lond. 1869, 8vo). See also Morgan, Bibliotheca Canadensis (Ottawa, 1867, 8vo); and compare Methodism. (G. J. S.)

Wesna, in Slavonic mythology, is a sister of Mor-
ana: they represent spring and winter, or life and death, under whose protection human life stands. Wesna guards the beginning of life, Morana its end. She rocks men to sleep with beautiful hymns and suitable pictures.

Wessel, Johann (1), was unquestionably the most important, among his main opponents, those who hoped to prepare the way for the Reformation. The circumstances connected with his private life are involved in great uncertainty, inasmuch that even his names have been made the subject of inquiry (John, Hermanni; Gansvort, Basisius). He was born in 1409 or 1419, probably the latter year. His birthplace was Groningen, where the very house in which he was born is yet shown. He was orphaned at an early age, but received into the house of a kinswoman named Oda or Odilla Clantes, and sent to a school at Zwoll, which was conducted by the Brothers of the Common Life, and had a genuine reformation. He next devoted himself to scientific pursuits, but also to the promotion of the religious life, being aided in the latter respect by Thom-
as & Kempis, who sojourned in the neighborhood of Zwoll. In time he came to fill the place of an under-
teacher, but unpleasant surroundings and a thirst for greater knowledge drove him away from Zwoll to Co-
logne, where he studied Greek and Hebrew, chiefly un-
der the direction of private tutors, and also examined the libraries. His habit was to note the results of his readings and impressions in memorandum, which he con-
tinued to keep to the end of his life. The independence of thought which his method of study displayed was yet further cultivated by the study of Plato, the great 

antagonist of scholasticism and agent in the restoration of theology, and the simple and unadorned mystic 

Rupert of Deutz (q. v.). It was not possible, however, 

that he should find in bigoted Cologne a soil suitable for the propagation of his views. An invitation to Heidelberg was extended to him, but he was not yet ready to de-
vote himself exclusively to the work of teaching, and 

himself attracted to Paris, where the controversy 

between nominalists and realists had broken, out afresh. He paused for a little while at Louvain, and then hastened to the court of Maximilian in his court 

at Vienna. Here he met Henry of Zomerer and Nicholas of Utrecht, both famous professors, over to realism; but the end 

was that he became a nominalist himself, and continued to 

be such while he lived. He remained in Paris about 

sixteen years, not sustaining an altogether receptive at-

titude, but doing his part to shape the mind of the com-

ning generation. He was most powerfully stimulated by 

association with cardinal Bessarion, Rovere, then gen-

eral of the Franciscans, but afterwards pope Sixtus IV, 

and with younger men like Reuchlin and R. Agriola. 

He visited other French cities also, e. g. Angers, in or-

order to take part in disputations, and two years before 

the close of the pontificate of Paul II came to Rome. 

Here he found the most advanced culture of the time, 

but also the most evident and shocking corruption in 

the Church. On his return to Paris he witnessed the 

attempt of Louis XI to put down nominalism by force. 

He did not, however, content himself with a mere 

-Heidelberg as a member of the philosophical faculty. 

His combativeness as a debater had in the meantime 

earned for him the title of Magister Contradictionum. 

He soon afterwards retired to privacy in his native town 

of Groningen, and spent his remaining days in arrang-

ing and publishing his Commentatio de commissio-

ation of a profound piety. All the works from his pen 

which we possess were probably written in this period, 

when the mystical trait in his nature was becoming 

prominent. He is said to have been the physician of 

the bishop, and the Trentendorn correspondence 

of Rovere (see above), which circumstance probably de-

terred the inquisitors of Cologne from proceeding against 

him, as they did against J. von Wessel (q. v.), and as 

Wessel thought they would. He maintained a large 
correspondence and received many visitors. He also 

contributed much towards the formation of the charac-

ters of R. Agricola, Alexander Hegius, Hermann Busch, 

etc., with reference to whose influence in the future he 

predicted that his young friend Oostendorp would live 
to see the time when scholasticism, i.e. the teachings of 

Aquinas, Bonaventure, etc., should be rejected by all 

true Christians. He was embittered, however, by doubts 

respecting all the verities of the Christian faith, with 

which he struggled almost despairingly, but which he 

conquered with the cry, "I know nothing but 

Jesus, the crucified one." He died in peace, but with-

out having received the papal absolution, Oct. 4, 1489, 

and was buried in the Church of the Nunnery at Gre-

oningen. After his death the mendicant monks subject-

ed his writings to their rage, and probably destroyed a 

portion of them, though a sufficient quantity of them 

was preserved by the devotion of his pupils to enable 

us to estimate the character of the man. The first col-

lection was made by S. B. Hurst, omitting an essay on 

the Lord's supper, which was added for the first time in 

the Groningen edition of 1614.

Wessel's career was largely determined by the fact 

that he was never bound by any vow, official station, 

or other similar obligation; so that while he was great-

ly interested in the conditions of the Church and the 

school, it was yet possible for him to be to some extent 

an independent observer. He was thus able to com-

mand the leisure required for a thorough examination 

of the matters he discussed, and the calmness essential 

to scholarly polemics. It must be added that he was 

natur-

ally endowed with an independent spirit and sound judg-

ment. Neither the superstitions of the Church nor the 
mysticism of the Brothers of the Common Life could 

overturn his balanced mind.

The writings of Wessel do not constitute a system. 

His method was somewhat spheroidal, involving the 

discussion of the questions of the day, as having been 

revised and extended to him, but he was not yet ready to de-

vote himself exclusively to the work of teaching, and 
sent himself attracted to Paris, where the controversy 

between nominalists and realists had broken out. A 

moral, contained in the treatise De Providentialia Dei, 

which conceives of God as the absolute cause, or, in 

other words, as independent Being. The pantheistic 
tendency of this idea of God is not sufficiently guarded against, but finds its rectification in the emphasis which Wessel else-
where lays upon the idea that God is pure Being, 
distinct from and above the world. In the doctrine of 

the Trinity the Father is the divine wisdom, the Son 

the divine reason, the Spirit the divine love. The Deity 

is the creative life, the original idea, which is necessarily 

active and compelled to glorify itself. This glorifying 

of the divine nature constitutes the Son, the ἐσόγ 

μορφή; and in order that both may not be unem-

ployed, the self-conscious and self-glorying Being 

must also eternally love himself. In anthropology 

man is conceived of as being in the likeness of God, as 

respects his inner nature. The parts of the divine im-

age are not so expressed as though they 

and each of these parts is, it would appear, held 
to be incessantly subject to the divine influence. He 

locates the divine image even more particularly in the 

human will, which is free, and which is sharply 
distinguished from the intellect and the desires. In 

discussing the problem of evil, he concludes with the 

fruitful source from which spring the will, the judge-
ment, self-consciousness, etc., and remarks that man has in his personality the ability to transform the naturally existing relation between the Divine Spirit and the human into an ethical relation, an immediate consciousness of God residing in him and demanding that he be morally bound to effect this change. In soteriology he places the origin of sin in the angel-world, but does not account for its transfer into the world of men. It would even seem that he regards it as an inherent factor in the constitution of man, since it is to him merely a delusion. Adam and Eve were far from being perpetual sinners while in Eden, and needed, even if temptation had been resisted, development in every side of their nature. It is difficult to see how this undeveloped state could be other than a sinful state under his definition. He recognizes a moral depravity as having been imputed in the fall, but makes it amount to a mere immaturity, which does not extend so far as to destroy the freedom of the will, though it unites man from attaining to his rightful goal. Grace is necessary and the only means of salvation, because it was required for human well-being from the beginning.

Redemption is a process which required that Jesus should be the "express image" of God. Christ, as the source of life, was mediator from the beginning. He was from all eternity appointed to be the king and head of an empire, which is in no sense a merely social organization since the one is the life of the other. He is the one and is himself the end for which it exists. In the atonement Jesus died for us and made satisfaction to God. The process of redemption is, however, constantly described by Wessel as a conflict in which the Lamb is not regarded as taking upon himself the wrath of God, but as resisting the assaults of the devil, who is empowered to wage war and is assisted therein by God. The death of Jesus is then conceived as the completion of the life-long struggle. His victory consists, on the one hand, in the subjugation of the devil, who is unquestionably regarded as the personification of the power of evil, and, on the other, in the demonstration of his triumph that he is the testator of the New Testament, in his death and in his evident drawing of all men to himself in his righteousness and love. His merit as redeemer is superabundant, for he is the consummation of the race, and in his capacity as head and redeemer has more to offer than man possessed before the fall.

The condition of salvation is faith in God, based on the word of Christ. Justification is distinguished from the remission of sins, and conceived of as the positive act of renewing in righteousness through a union with Christ in the Holy Spirit. God regards his man as being positively righteous in Christ, though not for Christ's sake. This is stated in a different light when Wessel teaches that faith does not lay hold upon the work of Christ, but upon his life-giving person. This union having been formed, faith melts into love, and good works may appropriately be said to flow from either quality. Remission of sins is nowhere allowed an independent place in Wessel's theological system. Repentance is not with him sorrow for the sins of the past, but is, in substance, conversion or freedom from sin. It is a matter of the will rather than of the feelings.

Upon the doctrine of the Church Wessel differed from Wycliffe and Huss in that he did not define the Church to be a commumio praeestitutorum, but a commumio sanctorum. The circumstances of his age obliged him to look for the visible Church within the papacy, and according to his juridical position he restricted its operations altogether to externalities, and denied that a papal excommunication has power to control God. He even asserted that a pope is entitled to be the director of the faith of the Church only when his own faith is correct; and he rated the authority of the papacy higher than the authority of the clergy. But he esteemed the Scriptures even above the universities, and addressed to them the final appeal. The Scriptures, he held, are simply the Holy Ghost speaking to man. They are clear and self-explanatory and also sufficient. Tradition, however, was not rejected, and he contended that the Church was placed on an equality with Scripture by him.

With respect to the sacraments, Wessel denied that they are of themselves effectual means of grace. The infusion of love into the heart constitutes true baptism, and God is himself the administrator, according to his view; the priest, of whatever degree he may be, only supplies a minister, and not able to contribute anything whatever to the gracious power of the sacrament. The sacrament of penance was not allowed by him to possess any vital connection with inward purification, and the priest's agency in it was only to teach, to lead to acts of penance, and to certify them. He led to the caution forth of proper disposition through the employment of instruction, exhortation, etc. This view carried with it the rejection of indulgences as a matter of course, for they were the fruitage of the sacrament of penance as held by the Church. Wessel does not hesitate to term them swindle, and piously indulgences abominations. In connection with the Lord's supper, he contended against the opus operatum, or bringing of masses in behalf of particular individuals. He held that the mass has value for him who hungers and thirsts for the bread of life, the eating of which he regards as the highest function of an individual. The idea of sacrifice has no place whatever in his view.

In eschatology Wessel held firmly to the existence of purgatory, but as a place of purgation rather than satisfaction. The fire which burns there is the fire of piety, and, more particularly, of love. Christ himself is there to preach his Gospel among the dead, and to make of purgatory a place of delights. Wessel did not paint the state of the lost, and therein left his description incomplete.

The fanatical hostility of the mendicant monks prevented the immediate publication of Wessel's writings. Luther's collection of these writings, entitled Farrygo Rerum Theologiaca Umberrima, appeared in 1521, and was followed by repeated editions in 1522 and 1523. The last edition was that of Strack (Giessen, 1617), following a complete edition of Wessel in 1614. The Farrygo contains the following books: De Benignissima Dei Previsione, De sancto Spiritu, De quibusdam Decretis, Magistratis, Dominicoe Incuramationibus et Passionibus; De Dignitate et Potestate Ecclesiasticati; De Sacramentum Penitentiae; Quae sit Vera Communio Sanctorum; De Purgatorio; and a number of letters, among which one, De Indignitatis, addressed to Hoecck, deserves special mention. The com- complete edition completed by Louvet in 1750 contains, in addition, the tract De Eucharistia, which Luther had omitted for dogmatic reasons, and also an extended essay, De Causis Incuramationis et de Magistrattudine Dominicati Passionibus, in two books; and three ascetical works entitled, respectively, De Orat. Bas. Meditations, and Exempla Sacra Medit. The impression made by a reading of the Farrygo is that Wessel was a man who lived with pen in hand, and who for that very reason seldom undertook the composition of an extended work. It is, accordingly, not remarkable that statements with respect to lost writings from his pen do not harmonize. For information respecting such writings and also concerning Wessel's life, see Horden: Suffridus Petri De Scriptoribus Friae; Ubo Emmius, Historia Rerum Friaequirum; the Effigies et Vitae Professorum Academiae Groningae (1654); and especially Murer, Commentatio Hist. Theol. (Trav. ii. 1st ed. 1681); id: De Wesseli Gangfortii, etc. (Ad Amstelodam 1640). See also Hamburger Reformatorum vor der Reformation (Hamb. 1841). See also Schmidt, Augustin's Lehr von der Kirche, in Jahr- buch, für deutsche Theologie, vi, 210 sq.; Benhem, Hok- land. Kirchen- und Schult-Staat. ii, 178; Herzog, Real- Enzyklopädie, vol. i. 754; et al. Dr. J. J. Wessel, Johann (2), a Dutch theologian, was born at Emden, Oct. 20, 1671. For some time he was
preacher and professor at Rotterdam. In 1712 he was
called as professor of theology to Leyden, where he
died, Jan. 16, 1745. He is the author of, Dissertations
Seu Leid. et Selecta Quadrum V. et N. T. Locci (Ley-
den, 1721) —— Natiorumissum et Adoptirationum Relig-
iosis Confutationes, s. de Christo Unico et Proprio De Filio,
non Metaphorico, Liber Sugi, in quo Nosteri Poliganiza-
santes Veterumque Adoptianos: Sententiae ex Veter. Monu-
menta Ercur., etc. (Rotterdam, 1727). See Winer, 
Handbuch der Lateinischen. i, 90, 191, 572, 846; Fürst, Bibl.
Jud, iii, 506. (B. P.)

Wesseling, Peter, a German philologist, was
born at Steinfurt, Jan. 7, 1692, of an old and wealthy
Westphalian family celebrated in literary circles. He
was educated at the University of Leyden, and after-
wards at Franeker, where in 1718 he was received as a
candidate for the ministry. In 1719 he was made
professor of Greek at Middelburg, in 1721 rector
of the gymnasium at Deventer, in 1728 professor of
elocution and history at Franeker, and in 1735 filled
the same chair (with the addition of canon law in 1746, and
the librarianship in 1749) at Utrecht, where he
died, Mar. 29, 1786. He wrote, Epistola ad Archi-
daemum de Agulis in Scriptis Phthionis Jud. Fragmenta et Pla-
tonis Epistolam XIII (Utrecht, 1748) —— Observationes
Variarum Libri (Amst. 1727) —— Diatribes de Judaorum
Archontibus ad Inscriptionem Berenisseum, et Disserta-
tio de Evangelio Iesus Imperatoris Anastasii non Een-
dacius et Divini (Utrecht, 1738) —— Deusemumque
Articulaturus Usu Numismatique apud Hebræos (ibid. 1759) ——
Dissertatio in Epistolam Jeremiae (ibid. 1752). See
Winer, Handbuch der theol. Literatur, i, 52, 560; Fürst, 
(B. P.)

Wessely, Hartwig (or, according to his Jewish
name, 'Hille Wessely'), a noted Jewish writer, was
born in 1725 at Hamburg. Like his friend, Rabbi M. H.
heinich, he was originally a Rabbinic Jew, and observed
the traditional law to the last. His thirst for knowledge
led him to acquire the German, French, Danish, and Dutch
languages, and to study mathematics, natural philos-
ophy, geography, and history. An extraordinary power
of writing Hebrew both prose and poetry, secured him
the esteem of his nation, and gave him an opportunity
of communicating his acquirements in a national, and
therefore an unsuspected, form. The edict of the
emperor Joseph II to establish elementary schools among
the Jews first exhibited Wessely as a Reformer. He
wrote a letter to the congregation at Trieste upon the
subject, in which he related the importance of elementary
instruction, recommended the study of Hebrew gram-
matica, and advised the postponing of the Talmudic studies
to a riper age. This brought down upon him all the
weight of Rabbinic indignation, especially that of the
Polish rabbins, who attacked and anathematized him
with vehemence, while those of Trieste, Venice, Ferrara,
and Reggio supported him. Wessely, who died at
Hamburg in 1805, may be considered the founder of
modern Hebrew literature, in the same way as Mendels-
sohn was of German literature among the Jews of his
age and country. For though in destitute circumstances,
he found time and strength to write a series of works
which form a new era in Hebrew composition, and have
united his name with that of Mendelssohn in the hon-
orable appellation of the "two restorers of science among
the Jews." Jost's description of the effects of their labors
is very striking. He says, "They found the Jews with-
out an alphabet, without letters, without books — the
German and the Hebrew." He wrote, גירל, The Spirit
of Grace (Berlin, 1780, s. o.), a commentary on
the Book of Wisdom, translated into Hebrew by him-
self: נדעל, A commentary on Levit-
cus, which forms part of the commentary of Mendels-
sohn's Pentateuch: נדעל, The Wine of Lebanon
(ibid. 1775), a commentary on the treatise Aboth: —

West (expressed in Heb. by יﺰ, behind; ב, the
sea; ב, the going down of the sun [and so in Greek θυάτερον, sunset]; ב, evening). The Shemites,
in speaking of the quarters of the heavens, etc., sup-
poses his face turned towards the east; so that the east
is before him, לְעוֹנָה, strictly what is before or in front; the south on his right hand, נַפֵּל, strictly what lies to the right; the north on his left hand, אֶלֶף, the left side; and the west behind him, מִתְנַשֶּׁה, literally the hinder side. The last Hebrew word, though never translated "west" in our version, means so: as in Isa. ix. 12, "the Philistines behind," opposed to the Syrians, גָּוָע, Sept. אַרְּבָּא הַמַּעֲמָא; Vulg. ab occidente; and in Job xxxii. 8. The words (Deut. xi. 24, "the uttermost sea," מַגְדֵּל נְהָר, are rendered in the Sept. ποιμα τῆς ἰπείρου; Vulg. ad mare occasuale (comp. xxiv. 2; Joel ii. 20). The more general use of the word for the west is superceded among the inhabitants of Palestine by מַעֲמָא, literally "the sea," that is, the Mediterranean Sea, which lay to the west, and which, as a more palpable object, became to them the representative of the west generally, and chiefly associated with their ideas of it. Accordingly this word מַעֲמָא and its derivatives, מַעֲמָא, etc., are thirty-two times rendered by מַגְדֵּל נְהָר, in the Sept., and only once by מַעֲמָא; in the Vulg. by occidentem and maris. It is used to signify a quarter of the heavens, or of the earth (Gen. xxviii. 14; Deut. xxxiii. 23; 1 Kings vii. 25; 1 Chron. iv. 24; 2 Chron. iv. 4; Isa. xiv. 11; Ezek. xlix. 1; Hosea xi. 1; Hagg. ii. 14; Jer. xxxi. 14;); it is used adjectively in the same sense: as, west border (Num. xxxiv. 6; Josh. xv. 12; Ezek. xiv. 7); western (Num. xxxiv. 6); west quarter (Josh. xviii. 14); west side (Exod. xxvii. 12; xxxvii. 2, 12; 12; Num. ii. 18; xxxv. 6; Ezek. xlv. 3-5, 29, 24); westward (Gen. xxxii. 14; Num. iii. 23; Deut. iii. 27; Ezek. xlvii. 18; Dan. vii. 4); west wind (Exod. x. 19). Those words of Moses, "Naphtali, possess thou the west and the south" (Deut. xxxiii. 23), seem to contradict the statement of Josephus, that this tribe possessed the east and the north in Upper Galilee (Ant. v. 1, 29); but Bochart interprets the "south," not with regard to the whole land of Canaan, but to the Danites, mentioned in ver. 22; and by "the west" he understands the lake of Tiberias, otherwise called the sea of Tiberias, or Galilee, or Gennesaret; for the portion of Naphtali extended from the south of the city called Dan or Laish to the sea of Tiberias, which was this tribe. So all the Chaldean and Syrian historians explain the word מַעֲמָא, here translated west; Sept. מַגְדֵּל נְהָר, with מַגְדֵּל נְהָר, and מַגְדֵּל נְהָר, in their translation of the Psalmist, Ps. xxxiii. 11. So in Job ii. 18. In the account given of the removal of the plague of locusts from Egypt, we are told (Exod. x. 19), "the Lord turned a mighty strong west wind," מַגְדֵּל נְהָר, נַפֵּל מִכָּל נְהָר. Supposing that these were the very words of Moses, or a literal rendering of his words, it follows that the Egyptians made a similar reference to the Mediterranean, since Moses, an Egyptian, would no doubt use the language of his country in describing an event which occurred in it. If his words do not refer to the Mediterranean, they must refer to the far-distant Atlantic, which, however, according to Herodotus, was not known to the Egyptians till many ages afterwards. Moses also represents God as saying to Abram, in the land, "Lift up thine eyes and look northward, and southward, and eastward, and westward, מַגְדֵּל נְהָר (Gen. xiii. 14). The allusion to the sea in the latter passage may be accounted for by the position of Egypt very west of the Mediterranean, and the very vivid notion of God to Abram had been preserved, and were inserted by Moses in his history. In two passages (Ps. civ. 3; Isa. xlix. 12) מַגְדֵּל נְהָר stands opposed to מַגְדֵּל נְהָר, but ought still to be rendered "the west" comp. Amos viii. 12; Deut. xxxiii. 23. The west is also indicated by the phrase מַגְדֵּל נְהָר, Sept. יִרְאוּ אֶת מַגְדֵּל נְהָר; Vulg. de terra occasus solis. These words are translated "the west country" in Zech. viii. 7, literally, the country of the going-down of the sun, and are fully translated in Ps. l. 1; exiii. 3; Mat. i. 11, comp. xi. 30; Josh. i. 4, xxiii. 3. Another word by which the west is denoted is מַגְדֵּל נְהָר, from מַגְדֵּל, to remove, pass away, disappear as the sun does; hence the quarter of the heavens, etc., where the sun sets, the west. The same idea is conveyed in the Greek word ἴσος, from ἀέω. It occurs in 1 Chron. xii. 15: Ps. lxxxv. 6; civ. 12; evii. 8; Isa. xiii. 3; xiv. 6; lix. 19; Sept. ἴσος. The same word is used: in Dan. viii. 5, Sept. ἴσος; it is used to denote the west quarter of the heavens or earth. In the Apocalypse and New Test. the word translated "west" invariably corresponds to ἴσος (Jud. ii. 19; Matt. viii. ii., xxiv. 27; Luke xii. 34; xxi. 22). It is used by the Lord's disciples when they saw the east and the west, etc. (Matt. xxvii. 11), to which Luke adds "and from the north and the south," (xxix. 29), signify all the regions of the world; as in classical writers also (Xenoph. Cypr. i. 1, 3). Godius thinks that this passage refers to the promise to Jacob (Gen. xxviii. 14), "As for the light of the east and the west, etc." In our Lord's parable of the destruction of the temple by the Romans (Matt. xxiv. 27), "For as for the lightning cometh out of the east and shineth even unto the west, so shall this come to pass in the sign of the son of man." He is supposed to have intimated the precise direction in which the Roman army conducted the invasion. His reference to the cloud rising out of the east, and the west, as the precursor of a shower (comp. I Kings xviii. 43-46), still corresponds to the west in Palestine. "The east and the west winds, which in Syria and Palestine prevail from November to February, are, to borrow an expression of the Arabs, 'the fathers of showers'" (Voyage en Syrie, i. 267; Commodius, p. 329).—Kito. Notable instances of such showers are those at the battle of Bethophon (Josh. x. 11), and Elijah's sacrifice on Mt. Carmel (I Kings xviii. 44).

WEST IN EXORCISM. A person to be exorcised stood with his face towards or his hands stretched in the direction of the west, the region or symbol of darkness. This practice is related to the EA-Towards the EA.
high station he was destined to fill. He remained here until he was eighteen, with the exception of a short time when he accompanied Major Sir Peter Halkert as a volunteer to search for the remains and bury the bones of the army which had been lost under General Braddock. On his return from this expedition he was called to witness the death of his mother, after which he returned to Philadelphia and set up as a portrait-painter. When he had exhausted his patronage in Philadelphia, he removed to New York, where he met with still better success. In 1780 he was assisted by some wealthy merchant to go abroad for the improvement of his talents. At Rome he was patronized by Lord Grantham, whose portrait he painted, became the friend of Mengs, and, as the first American artist ever seen in Italy, attracted much attention. He pursued his studies in Italy for three years, during which he was greatly assisted by wealthy Americans. He painted his Clonmel and Iphigenia, and Angelica and Medora, and was elected member of the academies of Florence, Bologna, and Parma. In 1783, visiting England on his way to America, he was induced to remain in London, and in 1785 married Eliza Shewell, an American lady, to whom he had been engaged while going to Europe. He was appointed for the archbishop of York, pictures of Agrippina Landing with the Ashes of Germanicus, which attracted the attention of George III, who became his steady friend and patron for forty years, during which time he sketched or painted over four hundred pictures. His first painting for the king was The Battle of the Nile; and it was so entirely satisfactory that the artist was received by the king on terms of intimacy from that time onward. West was one of the founders of the Royal Academy in 1768, and succeeded Sir Joshua Reynolds as its president in 1792, but declined the honor of Sir Joshua Reynolds. His death of General Wolfe, painted in the costume of the period against the advice of all the most distinguished painters, effected a revolution in historic art. For the king he painted a series of twenty-eight religious pictures for Windsor Castle. His best-known works are, Christ Healing the Sick and Death on the Pale Horse, and the Battle of La Hogue. He attempted many wonderful, and to most artists dangerous, subjects, such as, Moses Receiving the Law on Sinai: —Descent of the Holy Ghost on the Saviour in the Jordan: —Opening of the Seventh Seal: —St. Michael and his Angels Coming Out the Great Dragon: —The Mighty Angel in the Sea: —The Napoleonic War and the Other on the Earth: —the Resurrection: —and others of like character. He died in London, March 11, 1820, and was buried with great pomp in St. Paul's Cathedral. See Spooner, Blog. Hist. of the Fine Arts, s. v.; Gait, The Life and Studies of Benjamin West (Lond. 1818-20); Cunningham, Lives of Eminent British Painters.

West, Elizabeth, a pious lady, the wife of a Scotch clergyman, was born in Edinburgh in 1672, married Mr. Brie, minister of Salim, Fifeshire, and died in 1735. She wrote Memoirs, or Spiritual Exercises Written with her own Hand (Edinb. 1807). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

West, Enoch G., a Methodist Episcopal minister, was born in Clermont County, O., Nov. 25, 1825. He was the son of the object of the pious parents from infancy, and the subject of deep religious impressions from childhood; experienced religion in his fourteenth year, was appointed class-leader at the age of eighteen, joined the Ohio Conference in 1848, and assisted in promoting and conducting religious and philanthropic enterprises which occurred at Urbana, O., May 8, 1865. Mr. West possessed a well-stored mind, was a man of deep and uniform piety, bold and firm in principle. See Minutes of Annual Conferences, 1866, p. 163.

West, Francis, an English Wesleyan minister, began his work in 1778, labored twenty-seven years, and died July 3, 1820. The Minutes characterize him as "a plain, useful man." See Minutes of the Conference, 1820.

West, Francis L., a Methodist Episcopal minister, was born at Rush, N.Y., March 7, 1840. He removed with his parents to Michigan when quite young, experienced religion in his youth, was licensed to preach in 1859, and in 1861 joined the Detroit Conference, and in 1864, when he was drafted into United States service, and sent in the Twenty-third Michigan Infantry to Tennessee, where he was shot, while on duty, by guerrillas, and died in Hospital No. 1 at Chattanooga the next morning, Jan. 5, 1865. Mr. West's qualifications of mind and heart made him a young man of great promise. He was firm in purpose, of intense earnestness, conscientious, able, devout. See Minutes of Annual Conferences, 1865, p. 168.

West, John (1), a Methodist Episcopal minister, was born in Charles City Co., Va., April 20, 1768. He joined the Methodist Episcopal Church in 1784, was licensed to preach in 1787, entered the travelling connection in 1790, and was appointed to Greene Circuit, in Tennessee. In 1802 he was transferred from the Virginia to the Baltimore Conference, his connection with that body lasting until 1825, when, at its organization, he became a member of the Pittsburgh Conference. For fifty-seven years (forty-four of which he was effective) "Father West" labored in the itinerant ministry of the Methodist Episcopal Church, and in every station his ardent and unceasing efforts were made to promote the fidelity but seldom equalled and perhaps never surpassed. He died July 22, 1847. "Modesty, innocence, and punctuality were prominent traits in the character of Father West." His death was as triumphant as his life was serene. See Minutes of Annual Conferences, iv, 228.

West, John (2), a Welsh Congregational minister, was born in 1808. He studied privately for the ministry, was ordained, and for some years preached in several English counties with acceptance and success. In 1839 he was received by the Colonial Missionary Society, and was sent to Tasmania under its auspices. He not only did good work as a preacher, but as a political leader he did much for Tasmania, and his stirring appeals were a strong element in the resistance that finally triumphed over the imperial government. In 1854 he became chief editor of the Sydney Morning Herald, and labored in this capacity until his death, Dec. 11, 1873. See (Lond.) Cong. Year-book, 1875, p. 375.

West, Jonathan Renshaw, a Methodist Episcopal minister, was born in Jackson Co., Ala., Aug. 31, 1806. He experienced religion in 1825, was licensed to exhort in 1827, and to preach in 1832, and in 1846 or 1847 joined the Missouri and Arkansas Conference. During the war, he was compelled to leave the South for personal safety. In 1864 he went to Kansas, where he preached until his death, June 15, 1874. See Minutes of Annual Conferences, 1875, p. 23.

West, Nathaniel, D.D., a Presbyterian divine, was born in Ulster, Ireland, in 1734. He was educated under Drs. Chalmers and Turner; entered the ministry in the Independent Connection in Hull, England, in 1821; came to the United States in 1834, and was pastor of Presbyterian churches successively at Meadville, Pa.; Monroe, Mich.; Northampton, Mass.; Pittsburgh, Pa.; Hestonville, and Philadelphia, Pa., besides being engaged in various benevolent agencies. He was senior chaplain in the Satterlee United States Military Hospital, West Philadelphia, from May, 1862, until his death, Sept. 2, 1864. He published, The Ark of God the Safety of the Nations (1841),—Discovering the Prop of Europeans Despotism (1852)—Babylon the Great (ibid.)—Right- and Left-hand Blessings of God, or a Cure for Covetousness (Phila., 1852, 18mo)—Complete Analysis of the Holy Bible, Containing the Whole of the New and Old Testaments, Collected and Arranged Systematically

WESTBROOKS, JAMES M., a Southern Methodist Episcopal minister, was born March 10, 1827. He professed conversion in his twentieth year; began preaching in 1852; and in 1853 was received into the North Carolina Conference, wherein he labored faithfully until compelled to discontinue active work in 1885 from an illness of a short time previous to his death, which occurred Jan. 28, 1856. M. Westbrooks possessed a fervent but unobtrusive piety, and, though smitten down in the morning of life, he left abundant evidence of his ability as a preacher, his diligence as a pastor, and his consistency as a Christian. See Minutes of Annual Conferences of the M. E. Church, South, 1856, p. 694.

Westcott, Lorenzo, a Presbyterian minister, was born in Southern New Jersey, and belonged to a large connection known in that part of the state. He was a graduate of Princeton College and entered the Theological Seminary in 1852, where he remained three years and graduated. He was ordained in Greenwich Presbyterian Church, Brooklyn, L.I., and was installed pastor of the Church at Warrior Run, Pa., in 1859. He was called to a professorship in Lincoln University in 1865, and remained at that post until transferred to a professorship in Howard University. He was deeply interested in the elevation of the negro race in this country, and gave to this important matter his stores of learning and unceasing labors. He died at Germantown, June, 1879. See Presbyterian, June 14, 1879. (W. P. S.)

Westcott, William Augustus, a Presbyterian minister, was born in Orange County, N. Y., in 1814. After receiving an academical education, including the Latin Grammar School, he was graduated in 1838 at Rutgers College in 1838; but returned to the pastorate in 1836 at Cortlandtown, N. Y., where he remained fourteen years (1836-50), and then retired from active service to Kingston, N. Y., where he died in 1858. Dr. Westbrook was in every respect a man sui generis. He was original in thought, speech, writing, and action. He stereotyped nothing—for he could never be anything but himself. He was learned and scholarly in his tastes, but could never endure rigid system, nor follow in the tracks of others. His mind was quick, intuitive—springing to conclusions and holding on by slow reasonings. His intellect and heart and will all acted impulsively, and often at a white heat. He studied topics, not treatises and systems. His preaching was moulded in the same way, by generous and noble impulses, by large views of truth, by intense and fervid conceptions, and by the genius which often shone in his illustrations and peculiar modes of expression, as well as by the piety which warmed his childlike heart. In prayer also he was himself, natural, trustful in God, reverential, and devout. At the grave of Washington among the veterans of the War of 1812, whose chaplain he was, he prayed with the intensity of a man that bad been left to console his country and its assembly of gray-haired heroes. His social qualities were unique and attractive. He was a Nathanael in whom there was no guile, but he was also as cheerful and happy and exuberant as a boy. His heart never grew old. He was always a boy. His pupils, parishioners, and friends loved him just because he was Dr. Westbrook, unlike any one else, and always genial, gentle, great-hearted, honest, simple-minded, single-eyed, and unselfish, full of sympathy for the weak and suffering, full of generosity and labors for the cause of Christ. His very faculties grew out of the simplicity of his large nature, and without them he added much to his experience of the grace of God. See Corwin, Manual of the Ref. Church, p. 264, 265. (W. J. R. T.)

Westen, Thomas, a missionary among the Lapps or Finns down to the year 1772. This man was one of the most noteworthy characters in the history of Protestant missions. The people among whom he labored dwelt from latitude 64° northward, chiefly in the marshes of Finland and in the North country, but to some extent also among the Norwegians. Their number is now reduced to from 4000 to 7000 souls. They speak a language resembling that of the inhabitants of Finland; all belong to the same stock. As they have not made any considerable advancement in civilization, they are greatly despised by Norwegians and Swedes. In the period of the Christianizing of those regions, they heard the Gospel and were forced to receive baptism. The preachers were not able to traverse all the country and reach all the people, and hiring adventurers, intent only upon the securing of gain, came to occupy many of the parishes. In many instances persons were denied the privileges of religion because too poor to pay the amounts demanded by their ministers as a yearly contribution. The Norwegians, too, were guilty of overbearing and unjust conduct in their intercourse with these people. The result was what might have been expected; the Finns returned to their former heathenism, though outwardly observant of the forms of Christian worship. Baptized children were washed on their return from Church in order that the baptism might not take effect, and a sort of counter-baptism was administered, etc. A Finnish name was given the child, which was carefully concealed from the preachers, etc. The forgiveness of the heathen gods was invoked whenever participation in the sacrament of the Lord's supper became necessary. In more cases of alcoholism he took no more than a very small toll of harm. Drinking-shops stood in church-yards and at church-doors, and even ministers of the Church carried on a profitable traffic in the business of providing for the general thirst for fiery potions, and used persuasion to induce unwilling persons to drink. In time, no censure could be conducted without the use of alcoholic drinks. Marriages were sealed with it, and it was sprinkled over the graves of the dead as a sort of holy water. After a time, the Norwegians came into the possession of the Finnish lands and property, and even children. The Danish-Norwegian Church was not, however, altogether unconcerned about the needs of this people. Bishop Eric Bredahl visited it repeatedly, and won a few individuals over to Christianity. Isaac Olsen, a schoolmaster, spent fourteen years at Varanger, on the Russian frontier, and under the 70th degree of latitude, engaged in apostolic toils, enduring apostolic sufferings for the cause of Christ, and succeeding in some of his pupils excel their Norwegian competitors in a knowledge of Christian doctrines in the annual visitation of churches and schools. In 1707, king Frederic IV of Denmark ordered an investigation of the condition of schoolmasters and churches in Northern Finland, and in 1714 the king founded Collège de Promovendo Cursu Evangelii to make preparation for a
mission among the Finns. The result of the measures taken in consequence of these orders was the selection of Thomas of Westen to be the superintendent of the passenger mission.

Westen was born at Trondheim, in 1682, and was obliged in early life to contend with want and difficulties of every sort. His father refused to permit him to study, and, when beneficent effort made a university career possible, induced him to study medicine instead of theology. Just as he was about to take the degree of M.D., his father died and left him penniless; but poverty did not deter him from entering on the study of theology, and particularly of Oriental languages. He was able to get food of very inferior quality, and only on alternate days; and he shared with his room-mate his old and poor black coat, which compelled him to remain indoors when the garment was away. A call to Moscow as professor of languages and rhetoric, which was extended to him at this time by Peter the Great, was withdrawn without result, and he accepted instead the post of librarian at Trondheim without salary, but with a prospect of ecclesiastical preferment. In 1710 he became pastor of the parish of Vedeno, and after six years of successful labor was made lector and notary of the Trondheim chapter, and soon afterwards vicar and manager of missions among the Finns. In the capacity of lector he was called on to preach the word, to hold in each parish yearly lectures on moral and positive theology, and also to guide the school, which was designed to become a nursery for the Finnish mission.

Westen's first missionary tour among the Finns was undertaken May 29, 1716, and was protracted through West Finmark, East Finmark, and Nordland until autumn, when he returned in open boats, often at the risk of being drowned in the stormy inland waters, to Trondheim. He brought the worn-out Olsen with him, and afterwards recommended him for the post of Finnish teacher and interpreter in the missionary college. He had left a chaplain as missionary in East Finmark, and had appointed a number of itinerant teachers, besides encouraging the building of churches by all the natives whom he could persuade to that work. He also brought to Trondheim a number of Finnish children to be trained for missionary work, and in time sustained a seminary of his own. In this work the bishop, Krog, endeavored to prevent the success of Westen's plans, but was defeated through the favor of the king. In 1717 the seminary was securely established, and royal edicts were issued providing for the erection of churches and chapels within the field of the mission, and settling the qualifications of the clergy of churches and similar matters. A second missionary tour was begun by Westen, in company with several assistants whom he had gained, in June, 1718. He was already permitted to note progress in the work he had so recently begun. Several churches were in course of erection, and a number of children were secured for instruction in the principles of Christianity. The volunteers who accompanied him were left as pastors in different places, and not only became useful laborers in the preaching of the Word, but also valuable contributors to the literature of the country. Erasmus Raebrew translated Luther's Catechism, and wrote a Grammatica Lapponica, and a Specimen Vocabularii Lapponicæ. Martin Lund rendered similar service with his pen. Westen was unable to return to Trondheim in the autumn of this year, and contented himself with rendering a written report, which led to his being invited to return to Copenhagen in the following spring, that he might gain full information. He was presented to the king, and was permitted to submit for examination a list of whatever things he might consider necessary to the promotion of success in his work. Corresponding arrangements were then made and new missions undertaken.

On Westen's return for a third missionary tour, begun June 29, 1719, he found a great awakening among the young people of his charge. They clamored for education and read the Bible. The population of certain places which he had not previously visited were, however, very few. At Sarvic he was so much afraid of being nuisances that he refused to take his life; but when he preached to them, they were subdued and won. On the rock Overhalden lived a population of 288 souls who never came into the valleys, and who had never been visited by a preacher of the Gospel. When they heard that Westen intended to visit them, they were seized with mortal terror, and held a magical mass to deter him; but he came and gained their good-will and submission to the Gospel. Similar experiences awaited him in Snasaen, where he remained two months, and, after his return to Trondheim, in May, 1723, in Stordalen and Merager, in the immediate vicinity of that centre. He perceived, while visiting the Finns, also, who dwelt within the bounds of the diocese of Christiania, but was hindered by its bishop. In 1728 the district of Saltan contained 1920 newly converted Christians, and that of Finnmark 1725.

During these years Westen wrote many works in the interest of his mission, chiefly of a practical nature. A history of the Finnish-Lapp mission was completed, but has never been published, and is now probably lost. His last days were troubled with poverty. He died April 9, 1727, leaving behind him a widow who had been a helpmeet for him and continued to live in the recollection of the people whom he had served as "the lector who loved the Finnish man." See Acta Hist. Eccles. iii, 1111; v, 922; x, 867; Högtström, Description of Lapland (German ed. 1748); also Rudelbach, in Knapp's Christoterpe (1883), p. 299-380; and Hammond, Noril. Missioniæthec. (Copenhagen. 1767).—Herzog, Real-Encyklop. s. v.

**WESTERS (or Westers), a town of Sweden, capital of the laen of Westmanland, sixty miles west-northwest of Stockholm. An imperial diet was held here in 1527, in which the Protestant controversy was brought to a crisis. Liberty was granted for the "preachers to proclaim the pure Word of God," a Protestant definition being coupled with this phrase. The property of the Church, with the authority to regulate ecclesiastical affairs, was delivered into the hands of the king. The Protestant churches retained their revenues, and the ecclesiastical property fell, for the most part, to the possession of the nobles. See Fisher, Hist. of the Reformation, p. 176.**

**WESTERLO (or Wijwerlo), a Dutch town, capital of the district of Westerlo, was destroyed by the English on Oct. 27, 1516, at Copenhagen, where he commenced his linguistic studies, which he continued from 1838 to 1839 at Bonn, Paris, London, and Oxford. From 1841 to 1844 he travelled through India and Persia, and after his return was appointed in the latter year professor of Indian philology at Copenhagen, where he died, Sept. 9, 1878. Of his writings we mention, Racines Linguas Sanscritas (Bonn, 1841)—Sanskrit Formularium, together with Sanskrit Lesebog (Copenhagen. 1846). He also published the critical edition of the Zendavesta (ibid. 1854)—and the Buudeh (ibid. 1861). His two treatises De ulide Tatarum i den indiske Historie and Studier over de ulides sprog (1860) have been translated into German (Breman, 1862).**

**Westerlo, Eilardus, D.D., the successor of Theodorus Frelinghuyzen in the Reformed Church of Albany, was born in Groningen, Holland, in 1738, his father, Rev. Isaac Westerlo, being pastor of the Church at that place. Consecrated by his parents from his early boyhood to the ministry, after spending six years at the Latin school of Oldenburg, the young man emigrated to America in the age of sixteen; spent six full years in preparation for his holy office; and at twenty-two was admitted to its vows in 1760. Just at that time he unexpectedly received and accepted the call to Albany; was installed as pastor of the Church in March, and arrived in the autumn of that year in the city where he spent his ministerial life. About eight years after coming to Albany**
he fell into a state of religious despondency, which proved to be an eventful period of his intellectual life. Relief came only with much prayer and struggle of soul, but it seemed like "life from the dead." In 1775 he married the widow of Stephen Van Rensselaer, patroon of the Manor of Rensselaerwyck, and resided with her at the Manor-house until 1784, when they moved to Albany.

John H. R. Westerlo's wife was the sister of Mrs. Westerlo. The relationship between these two eminent clergymen grew in strength and usefulness with their years and services for Christ's kingdom. Both of them were ardent supporters of the independence of the American Church from British control, and were leaders among the leaders during all the strife which ended in the triumph of their principles. Both of them were equally bold and influential patriots during the Revolutionary War. When Burgoyne was moving towards Albany in 1777, Dr. Westerlo took his family to a place of safety, but came back to his home, directed his church to be opened, and held daily religious services for a week, with fervent prayers for the army and animating exhortations to those who remained in the city. Dr. Livingston aided him in these patriotic services, which continued until the surrender of Burgoyne and his army.

When Washington visited Albany in 1782, Dr. Westerlo delivered the address of welcome, and until 1789 he preached only in the Dutch language, and at his death stated services in that tongue ceased in his church. But at the period named he began to preach on a part of each Sunday in English, and continued to do so with consent until Dr. Bassett became his colleague, in June, 1787, about three years before his own decease. He was a man of fine personal presence, mild and persuasive in manner, yet dignified and commanding. He was beloved by his own people, and a favorite in the community among all denominations of Christians. An excellent classical and theological scholar, he was familiar with the languages of his times. He wrote well in Hebrew and Greek, and president Stiles of Yale College, with whom he corresponded, said that he wrote Latin with greater purity than any man he ever knew. He left a Hebrew and Greek lexicon, prepared apparently for publication, in his own neat manuscript. Among his papers was found an interesting autobiography, written in Dutch, up to May, 1782, and in English up to Dec. 4, 1790. This work, he says, was written "for his own edification and the remembrance of God's mercies." During his last illness, a brief period of despondency was followed by the most cheerful and happy security of soul. "He spoke calmly from all points of the city, and he saw him when he was near his end, and he left them with his blessing in such a solemn manner that it was thought he did as much good in his death as in his life." He will always be remembered among the great and good ministers of the Church of his fathers. He died Dec. 26, 1790. "So omnipresent was his religion, so engrossing his piety, that his habitual state of mind seemed to be 'one continued prayer,' and his life 'one unbroken offering of praise.'" See Rogers, "Historical Discourses," p. 31, 82; Corwin, "Manual of the Ref. Church," p. 266, 268; Sprague, "Annals of the Amer. Pulpit," ix, 29-31. (W. B. H.)

Westerners, Franz Boislauff, a Protestant theologian of Germany, was born Aug. 22, 1778, at Flechtorf, near Brunswick. He studied at Helmstedt, and in 1799 he was called as pastor to Magdeburg. In 1810 he was made president of the University of Magdeburg. In 1817 the Halle University conferred on him the degree of doctor of divinity, and in 1825 the king of Prussia appointed him evangelical bishop. Three years later he was made general superintendent of the province of Saxony. He died March 1, 1831. He was one of the most brilliant men of the Evangelical Church and his "Offentliche Religionsvorträge" (Magdeburg, 1800) will always be regarded as fine specimens of pulpit eloquence. For his writings, see Döring, "Die gelehrten Theologen Deutschlands," iv, 708 sqq.; Zachold, "Bibl. Theol.," ii, 149; Wimmer, "Handbuch der theolog. Lit." ii, 150, 172, 173, 174, 175, 338. (B. F.)

Western Church. See ROMAN CATHOLIC CHURCH.

Westervelt, Alfred L., a minister of the Methodist Episcopal Church, was born about 1820, of pious parents. He received a careful religious training; experienced conversion in his twentieth year: began preaching soon after, and subsequently joined the Ohio Conference; served three years as junior preacher and three as senior; and died of cholera, July 31, 1849. Mr. Westervelt was a man of deep piety and respectable talents. See Minutes of Annual Conferences, 1849, p. 388.

Westervelt, John F., a Reformed (Dutch) scholar, was born at Paramus, N. J., Nov. 7, 1816. He was a teacher in Lafayette Academy, Hackensack, in 1838, and afterwards in private seminaries in New York and vicinity until 1844. He studied theology for one year under the Rev. Albert Amerman. After embarking in various pursuits, he joined the Presbytery of Albany in 1855, and removed to Princeton, N. J., where he gave much time to the study of languages and Biblical criticism. He was familiar with the ancient languages, Hebrew, Greek, and Latin; in addition, he understood French, German, French, and Dutch. Especially was he skilled in the last, and held familiar intercourse with the theologians and poets of the Low Countries. He preached as fluently in the Dutch language as in his own. Bilderdyk, his favorite poet, he esteemed equal to any of our English poets. When Dr. Cohen Stuart came from Holland to attend the Evangelical Alliance, so great had the fame of Mr. Westervelt become as a Dutch scholar that Dr. Stuart visited Paterson, to which place Mr. Westervelt had moved in 1866, in order that he might see the renowned scholar. Dr. Stuart afterwards spoke of his "eminently attainments being equalled only by his modesty." By request of the doctor, Mr. Westervelt was made a member of the Leyden Society of Netherlandish Literature, June 16, 1876. Although Mr. Westervelt was in doctrine a Calvinist, yet he was one of the most catholic of men. Among his brethren his opinion of difficult passages of Scripture was approved by the Lord's sufficient authority. His piety was fervent and deep, his character pure and spotless, his faith trustful and strong; and in his last hours, when utterance was difficult, he declared Christ to be his satisfaction. He died Jan. 15, 1879. He published a "Translation from the Dutch of Dr. K. van der Dussen's Treatise on Commentary," and contributed to the Princeton Review articles on Van der Palm (1861), Bilderdyk (1862), Strauss, and Schlierenmacher (1866); also articles to this Cyclopaedia. See Corwin, Manual of the Ref. Church in America, p. 550.

Westervelt, Ralph, a (Dutch) Reformed minister, studied under his father-in-law, the Rev. S. Froeligh. He was licensed by the Classis and served at Paramus in 1801, at New Jersey and Warrington from 1802 to 1807, at Clove in 1808, at Bethel and Coeysmans until 1816, and at Wyanэтskill from 1816 to 1822, in which latter year he died. See Corwin, Manual of the Ref. Church in America, n. v.

Westervelt, Samuel D., a Presbyterian minister, was born in Schraelen, N. J., April 21, 1813. He was converted in his eighteenth year; educated in the Free school; studied theology, and was licensed by the New York Classis; and ordained, October, 1839, as pastor of a church in King Street, N. Y., known as the True Reformed Dutch Church. In 1852 he transferred his ecclesiastical relation to the Second Presbytery of New York, and in 1853 was installed pastor of the Free Presbyterian Church at Paramus. He continued to labor almost until the close of his life. He died Nov. 15, 1885. He was a good scholar, a clear and instructive preacher, and an acceptable writer. He
published one of the best articles on dancing as a fashionable amusement that have ever appeared in print. It was quoted in all the religious journals, republished in London, and highly spoken of by the London press. See Wilson, *Prob. Hist. Almanac*, 1867, p. 215.

**Westfall, Benjamin B.**, a minister of the Reformed (Dutch) Church, was born at Clarence, Columbia Co., N.Y., in 1798. His early life was spent on a farm. Religious convictions seized his mind when quite young. He graduated at Union College, N.Y., in 1819, and at the New Brunswick (N.J.) Theological Seminary in 1825. He was licensed by the Classis of New Brunswick in 1826. He was missionary at Sand Beach, N.Y., in 1827-28. Then he was made pastor of Rochester, part of which time Clove was connected with it. In this field he labored from 1828 until 1838, during which time he saw, as the fruits of his labor, about three hundred souls brought into the Church. His last charge was Stone Arabia and Ephratah, where he died in 1838 until his death, in 1844. He was a man of fervent piety and deep and strong convictions. His sermons, breathing his own high convictions of truth, were addressed both to the consciences and understandings of his people. He lived only to save men. His death was caused by excessive labor in revival and other meetings for the benefit of the people. See Corwin, *Manual of the Ref. Church in America*, s. v.

**Westfall, Simon V. E.**, a minister of the Reformed (Dutch) Church, was born at Rhinebeck, Dutchess Co., N.Y., in 1804. He graduated at Williams College in 1821, and at the New Brunswick Seminary in 1824. He was licensed by the Classis of Rensselaer in 1834. He was pastor of the Hyde Park Church, Dutchess Co., N.Y., from 1824 to 1837, and Union and Salem from 1837 to 1844. At this time he went as missionary to Illinois, and in that capacity he labored without interruption for seven years, from 1847 to 1848. In 1849 he undertook the trying task of building up an "eminent Dutch Church" in the young city of Pekin, Tazewell Co., Ill., where, with the exception of one year (1850), in which he labored at Vandalia, Morgan Co., he ministered until 1856. His task was long and arduous, but fruitful. He left Pekin in 1856, and returned to his native East to spend his declining days. He had scarcely got settled in his new house and engaged to supply the Second Church of Rotterdam, when he was taken sick, and died, in 1856. During the short time he was sick, he repeatedly uttered the word "Exalted" while visions of glory passed before his mind. He was a man of separated life, of inflexible integrity, and of a modest and distended spirit. See Corwin, *Manual of the Ref. Church in America*, s. v.

**Westfall, Thomas**, an English prelate, was born at Ely in 1573. He was educated at Jesus College, Cambridge, and afterwards became a fellow; he was assistant to Dr. Nicholas Felton, at St. Mary-le-Bow, London, and then presented to the same Church; afterwards presented to St. Bartholomew's, made archdeacon of St. Alban's, and finally made bishop of Bristol, on account of his piety and wisdom. He suffered under the Revolution, was ejected from his bishopric, and died June 25, 1644. He left no published works, but two volumes of his *Sermons* appeared after his death.

**Westhoff, Elbert Wilhelm**, a Roman Catholic theologian of Germany, was born in 1801 at Dolberg. He studied at Munster and in the Collegium Germanicum at Rome, where he received holy orders in 1829, and was appointed by the Pope as the envoy of the papal legate. In 1829 he was called to the Church at Shinninghausen, and in 1833 to Destedde. In 1851 he was called to Cologne as regent of the clerical seminary, which position he occupied until 1868, when he retired on account of feeble health. He died May 6, 1871, in the Alexian Monastery at Nerlich. He is the author of several sermons, writings of Avancinus, Augustine, Bellarmino, Gregory the Great, etc. He also published new editions of Ballerini's writings on the position of the popes to the general councils, on the primacy of the popes, and their infallibility in defining controversies fidei. (B. F.)

**Westlake, Burrows**, a Methodist Episcopal minister, of whose birth and early history nothing definite can be learned, joined the Ohio Conference in 1814. The last nine years of his life and labors were in connection with the Indiana Conference. He died of epidemic erysipelas, April 17, 1845. Mr. Westlake possessed a strong, well-stored mind, and a tender, devout heart. See *Minutes of Annual Conferences*, 1845, p. 658.

**Westlake, Charles**, an English Wesleyan minister, was born at Laxmestone, Cornwall. He was converted under the ministry of Henry Cheverton, entered the sacred work in 1831, and died suddenly of apoplexy, Nov. 18, 1858, aged fifty-three years. See *Minutes of the Conference*, 1859.

**Westley.** See *Westley*.

**Westley, James R.**, an English Wesleyan missionary, was converted under a sermon preached at Kingsland Road, London, by Holloway. He was received by the Conference in 1845, and died at Kingston, Jamaica, Nov. 28, 1874, aged thirty years. He was diligent, studious, and unremitting in his pastoral duties. See *Minutes of the Conference*, 1848.

**Westminster Abbey**, the venerable pile around which the city itself (now included in London) originally sprang. (The following account is taken from the *Globe Encyclopedia*, s. v.) The foundation of the first Abbey on a spot formerly surrounded by the waters of the Thames and called Thorney Island is involved in mystery, but here was certainly one of the earliest Christian churches in England. Sebert, king of the East Saxons, who died in 616, is believed to have completed a sacred edifice dedicated to Peter, which was destroyed by Edward the Confessor in 1050. He placed over the place built a structure of great splendor for his time, and endowed it with a charter of ample powers and privileges. Henry III pulled down a portion and enlarged the plan of this ancient Abbey, adding a chapel dedicated to the Virgin, and the incomparable Chapter-house. Henry VII built the magnificent chapel to the east of the Abbey which bears his name. After his reign the building fell into decay until renovated by Sir Christopher Wren, who designed the upper part of the two western towers. The restoration of the Chapter-house was undertaken by Sir Gilbert Scott in 1863. The nave and aisles are in the form of a Greek cross, its exterior length being 416 feet, or, including Henry VII's Chapel, 530 feet. Its interior length is 575 feet, and its greatest interior breadth 290 feet. The breadth of the nave and aisles is 75 feet, and their interior height, to which the Abbey owes much of its stately appearance, is 101 feet. The best view of the Abbey is from the west door between the towers. In the interior is a noble range of pillars terminating towards the east by a sort of semicircle enclosing the Chapel of Edward the Confessor. The fabric is lighted by a range of windows supported by galleries of double columns on the arches of the pillars by an upper and under range of windows, and four capital windows, the whole of the lights being admirably arranged. Twenty-two windows are enriched with stained glass. The new choir, 155 feet by 35 feet, was executed in 1848. The fifty-two stalls exhibit a great variety of carving and traceried. The reredos, containing the statues of St. Peter and St. Paul, is an elaborate and splendid work. The names of the various chapels, beginning from the south cross and passing round to the north cross, are in order as follows: (1) St. Benedict's; (2) St. Edmund's; (3) St. Nicholas's; (4) Henry VII's; (5) St. Paul's; (6) St. Edward's; (7) St. John the Baptist; (8) St. John, St. Michael, and St. Andrew's. The Chapel of Henry VII is adorned-
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without with sixteen Gothic towers, beautifully orna-
mented and jutting from the Abbey at different angles.
Here is the magnificent tomb of that monarch and his
queen. In the south transept is the well-known Poet's
Corner. Every English sovereign since the Conquest
has been crowned in Westminster Abbey, and the coronation-
chairs and the coronation-stone of Scotland are in
the Chapel of Edward the Confessor. Thirteen kings
(george II being the last) and fourteen queens are
buried in its precincts. Here also are the remains of Chaucer,
Spenser, Ben Jonson, Dryden, Cowley, Addison,
Congreve, Prior, Gay, Dr. Johnson, Garrick, Sheridan, Campbell,
of Handel, Blow, and

no respect the product of the Westminster Assembly, except as it is executed in the spirit of their publications, and by persons some of whom had been members of it. The notes on the Pentateuch and on the four gospels are by Ley, subdean of Chester; those on Kings, Chronicles, Ezra, Nehemiah, and Esther, by Dr. Gurnall; those on the Psalms by Meric Casaubon; on Proverbs by Francis Taylor; on Ecclesiastes by Dr. Reynolds; and on Solomon's Song by Smallwood. The Larger Prophets fell to the lot of the learned Gataker; the Smaller, in the first edition to Pemberton, in the second to bishop Richardson. The eccentric Dr. Featley undertook the Pauline epistles, but did not complete his work; and Downham and Reading were both employed on the work, though what they did has not been specified. The work is more than respectable; some parts, especially those intrusted to Gataker, are done with superior learning and ability; and the whole, though of various merit, does credit to the piety, scholarship, and judgment of the authors.

Westminster Assembly or
Divines, a name given to the synod of divines called by Parliament in the reign of Charles I, for the purpose of settling the government, liturgy, and doctrine of the Church of England. The Westminster Synod or Assembly of Divines derived its name from the locality in London where it held its sessions, and owed its origin to the ecclesiastico-political conflict between the "Long Parliament" and king Charles I, which resulted in the decapitation of Charles, the protectorate of Cromwell, and the events consequent on those changes. This conflict was, in its religious aspects, a struggle of Puritanism or radical Protestantism against a semi-
Romanish Episcopal hierarchy and liturgy; in its political bearings, a contest for parliamentary privilege and popular freedom against the monarchical absolutism of the Stuarts. The final result of the struggle was a constitutional monarchy and a moderate episcopacy, with an Edict of Toleration in favor of Protestant Dissenters.

After some unsuccessful attempts to obtain the sanction of the king, a joint resolution of the houses of Parliament was passed, June 12, 1645, which convoked a synod: "for settling the government and liturgy of the Church of England, and for vindicating and clearing of the doctrine of said Church from false aspersions and interpretations," and, furthermore, for bringing about a more perfect reformation in the Church than was obtained under Edward VI and Elizabeth, by which a closer union should be established with the Church of Scotland and the Reformed churches of the Continent might be secured. It was intended that it should include among its members adherents of all the chief parties among English-speaking Protestants, except the party of archbishop Laud, whose innovations and despotic tendencies had been one main cause of the separation of Church and State. Parliament appointed to members to this synod 121 clergymen taken from the various shires of England, ten members of the House of Lords, and twenty of the Commons. The General Synod of Scotland, Aug. 19, 1643, elected five clergymen and three lay elders as commissioners to the Westminster Assembly; and what will be seen, were simply a committee raised by Parliament and amenable to its authority. About twenty of the members originally summoned were clergymen of the Church of England, and several of them afterwards bishops; but few of the Episcopal members took their seats. The bishops of the English Church never ac-

Westminster Abbey.

Purcell; of Pitt, Fox, Wilberforce, Grattan, Canning, and Peel—a multitude of the illustrious departed. Palmerston, Charles Dickens, Lyttton, and Livingstone are among the latest of the glorious company. There are also memorials to Shakespeare, Milton, Goldsmith, Thackeray, John and Charles Wesley, and many others whose remains lie elsewhere. Some of the monuments, such as that to John, Duke of Argyll, are very imposing. The Abbey fills a great place in the political and religious history of England. The Chapter-house was used for three centuries as the meeting-place of the House of Commons, and was thus the cradle of representative government, and the scene of the chief acts which laid the foundation of the civil and religious liberty of England. The Westminster Assembly of Divines sanctioned in the Abbey the Confession of Faith which is the recognised creed of the Presbyterian Church (1648-52), and the final alterations in the Book of Common Prayer were made by the bishops in the Jerusalem Chamber in 1662. Roman, Anglican, and Puritan theologians have in turn preached in these walls. In recent times, under the enlightened rule of Dean Stanley, the national character of the Abbey has been well maintained. Officially called the Collegiate Church of St. Peter, it is governed by the dean, a chapter and eight prebendaries, and other officers. See Neale and Brayley, History and Antiquities of Abbey Church of St. Peter, Westminster (London, 1818, 2 vols.); Stanley, Historical Memoirs of Westminster Abbey (ibid. 1876, 4to); Historical Description of Westminster Abbey (1878), printed for the Verger.

Westminster (Assembly's) Annotations. By this name is commonly designated a work bearing the title of Annotations upon all the Books of the Old and New Testaments, by the Assembly of Divines (London 1651, 2 vols. fol.; 3d and best ed. 1657). It was the conjoint work of several eminent ministers, but was in
knewledged its claims, and the king forbade its sessions under extreme penalties, June 22, 1648; but it nevertheless became, if measured by the far-reaching consequences of its work, the most important synod held in the history of the Reformed faith. The synod convened July 1, 1648, in Westminster Abbey, in the presence of the Scottish Parliament, and the following morning, the Assembly sixty-nine of the clerical members were in attendance, and at different times ninety-six of them were present, though the usual attendance ranged between sixty and eighty. The great body of the members, both clerical and lay, were Presbyterians; ten or twelve were English or Congregationalists; five or six styled themselves Erastians. Nearly or quite all were Calvinists. The purposes for which, according to the ordinance, the Assembly was convened were, as above stated, to vindicate the doctrine of the Church of England, and to recommend such further reformation of her discipline, liturgy, and government as might be agreeable to God's holy word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland and other Reformed churches abroad. But when the Parlia-

Let us consider the characteristics of the Assembly. The Scottish Church in the 17th century was divided into the two branches of the Solemn League and Covenant, and the Assembly was a body representing all the presbyteries of Scotland, and it was attended by all the members of the presbyteries. It was a very influential body in Scotland, and its decisions were respected by the king and the government.

The Assembly debated in a most grave and orderly way. No man is called up to speak; but who stands up of his own accord, he speaks, so long as he will, without interruption. They hang long and learnedly. They study the questions well beforehand, and prepare their speeches, but withal the men are exceedingly prompt and well-spoken. I do marvel at the very accurate and extemporal replies that many of them usually make.

The question of Church government occasioned the most difficulty, and seemed for a time impossible to be settled. The Presbyterian principle that the people should be entirely on the side of Parliament were yet in favor of what they termed primitive episcopacy, or the system in which the presbyters and their president governed the churches in common. There were the Scotch commissioners and the more radical Puritans who were at the same time seeking to have the king have authority. After due consideration, these differences must be reconciled. It was accomplished after much discussion and long delay by the adoption of the Presbyterian form of government.

The subjects relating to the form of public worship and the statement of doctrines occasioned less difficulty. Early in 1644 the House was assigned to a special committee for the preparation of materials, after which they were to be brought before the larger committees and then before the Assembly. The Directory for Public Worship was prepared in 1644. The question of Church Government, so far as it referred to ordination, was submitted to Parliament April 30, 1644, and ratified by that body Oct. 2, the same year. This Directory was completed during the following year, but the printing of it was delayed till 1647. In 1645 to 1646 the Confession of Faith was elaborated, and finally put into the shape in which it is still printed in Scotland. The Larger Catechism was sent to the House of Commons Oct. 22, 1647; the Shorter Catechism, Nov. 25, the same year. In the autumn of 1648 both houses of Parliament ordered the printing and publishing of the Shorter Catechism, but the House of Lords was dissatisfied before it had acted on the Larger Catechism.

The other papers issued by the Assembly consisted only of admonitions to Parliament and the nation, controversial tracts, letters of foreign churches, etc.

The last of the Scotch commissioners left the Assembly Nov. 9, 1647. On Feb. 22, 1649, after it had held 1163 sittings, lasting each from 9 o'clock A.M. to 2 P.M., the Commons resolved that the Speaker of the Assembly dissolve the Assembly into a committee for trying and examining ministers, and in this form it continued to hold weekly sittings until the dissolution of the "Long Parliament," April 20, 1653.

A monthly day of fasting and prayer was regularly held in union with the House of Parliament. In this time it had framed and adopted a complete standard of doctrine, government, and worship for the Reformed churches of the three kingdoms. Its labors were approved by Parliament, and their results inserted into laws of the State, though with certain modifications in the temporal government. It was a great step forward in the history of Church and State. The assembly of 1648 was, however, impossible, because a large number of the English people adhered to the Episcopal establishment and liturgy, and the great majority of Irishmen were of the Roman Catholic faith. Scotland alone gave them an unparalleled obedience, which has
been continued almost intact down to the present day. From Scotland the Westminster standards were transmitted, with unimportant modifications of statement, to the different Presbyterian bodies of North America. After completing its labors, the synod was perpetuated in the character of a board of examination and ordination until March 25, 1662, when the dissolution of Parliament caused its end and the ideas of its existence, without any formal adjournment having been had. The official records of the Assembly are supposed to have been lost in the great fire of London in 1666, though it is said that Dr. McCrie, the younger, recovered a portion of them. Extensive private reports by members have survived, but we have, however, e. g. Lightfoot's Journal of the Proceedings of the Assembly of Divines (London, 1824), Robert Baillie's Letters, and three manuscript volumes of Goodwin's Notes. Clarendon's History of the Puritan Rebellion is biased and insufficient; but Neal's History of the Puritans, part iii, ch. ii-x, has a very full and, upon the whole, trustworthy report. See also Hetherington, History of the Westminster Assembly of Divines (Edinb. 1843; N. Y. 1866); History of the Westminster Assembly of Divines (Presb. Board of Publ., Phila. 1841); Minutes of the Sessions of the Westminster Assembly of Divines (Edinb. 1874); Gibbon's History, vol. ii, chs. 2, 3; Notes of the Proceedings of the Assembly of Divines (ibid. 1844); Fuller, Church History, and Worthies of England; Palmer, Noncomformists' Memorial; Price, History of Protestant Nonconformity; Hetherington, History of the Church of Scotland; Reid, History of the Presbyterian Church in Ireland; Stoughton, Ecclesiastical History of England; Rutherford, Letters; Hanbury, Historical Memorials of the Independents; Brookes, Lives of the Puritans; Reed, Lives of the Westminster Divines; Smith, Lives of English and Scottish Divines; Wood, Athenae Oxonienses; Marnoch, Early and Later Puritans; McCrie, Annals of the Scottish Church; McCrie, History of Westminster Abbey; and Skeats, History of the Free Churches of England.

Westminster Catechism. These are two in number, the Larger Catechism being designed for use in public worship, the Shorter for the instruction of the young. They are probably, next to the Heidelberg Catechism, the most widely circulated of Reformed catechisms, and are highly esteemed for their logical and systematic, and more logical in arrangement and intelligible in statement. The substance of the questions is steadily repeated in the answers, and the use of the third person is maintained throughout. The Shorter Catechism is simply an abridgment of the Larger.

Westminster Confession of Faith, that body of doctrines proposed by the Westminster Assembly, and adopted by Parliament in 1646 as the creed of the English Church, and now the doctrinal basis of almost all Presbyterian churches. A committee, consisting of about twenty-five members, was appointed by the Assembly "to prepare matter for a joint Confession of Faith" about Aug. 20, 1644. The matter was prepared, in part at least, by this committee, and the digesting of it into a form was being more or less systematically and more logically in arrangement and intelligible in statement. The substance of the questions is steadily repeated in the answers, and the use of the third person is maintained throughout. The Shorter Catechism is simply an abridgment of the Larger.

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Hodge, Commentary on the Confession of Faith (1869); Shaw, Exposition of the Westminster Confession of Faith (1847); Stark, Westminster Confession (2nd ed. LOND. 1846).

Westminster Directory for the Public Worship Without a Form of Government, but with General Directions for the Guidance of the Worship of the Church, Parliament substituted this Directory for the Anglican Liturgy, but the latter was restored on the accession of Charles II, and Scotland alone retained the Westminster.

Westminster Form of Presbyterian Church Government Combined with Ordination of Ministers. The members of the synod were at first inclined, as a general thing, to content themselves with restoring apostolical or primitive simplicity in the Episcopalian Church; but, after the arrival of the Scottish commissioners and the adoption of the Solemn League and Covenant, the synod became predominantly Presbyterian in its views. The Presbyterian constitution was recognized as originating with Christ and being the only scriptural form of Church organization. Toleration was opposed, and uniformity was strenuously insisted on. Liberty of conscience was stigmatized as the outgrowth of sloth and a common form of error; and the Jesuits. In these tenets the majority was zealously opposed, however, by the Independents led by Dr. Thomas Goodwin, who insisted upon the divine right of each congregation to govern itself under the Word of God; and by the Erastians, who wished to relegate the power to punish and excommunicate as well as civil offices, altogether to the secular authorities, and, in general, advocated the subordination of the Church to the State as the only trustworthy means for doing away with spiritual tyranny and also of obviating all conflict between Church and State. The leaders of the Erastian party were the celebrated Orientalists and antiquarians Lightfoot and Selden, etc. When the Presbyterian party prevailed, the Independents and Erastians withdrew from the synod; but Parliament adopted the Scotch-Presbyterian constitution with an Erastian proviso, and with the declaration that it should be set aside if, after trial, its provisions should be found impracticable. The event proved that England was not ripe for such a Church organization. Independency and other forms of dissent conquered the Westminster Assembly and made an end of all its endeavors towards conformity.

Weston, David, D.D., a Baptist minister, was born in North Middleborough, Mass., Jan. 26, 1836, and was graduated at Brown University, class of 1859, and of the Newton Theological Institution in the class of 1862. Soon after graduating he was ordained pastor of the Pleasant Street Baptist Church, Worcester, Mass., where he remained nearly eight years. He resigned on account of his health, and for two years was the principal of the Worcester Academy. For a short time he was pastor of the Central Baptist Church in Salem, Mass., from which place he removed to Hamilton, N. Y., having accepted an appointment as professor in Madison University. His instruction was in ecclesiastical history in the theological department, and civil history in the collegiate department. After a service of two years and a half, he died, Feb. 21, 1875. Dr. Weston published a revised and valuable edition of Backus's History of the Baptists in New England, (J. C. S.)

Weston, Edward, D.D., an eminent Roman Catholic divine, was born in London about the middle of the 16th century. He spent about five years at Oxford, studying arts at Clare College and in the school of Dr. John Chase; studied subsequently six years at Rome and some time at Rheims; taught divinity at the latter place and at Douay from 1592 until about 1602; afterwards went on a mission to England, where he remained some time; returned to Douay in 1612; became canon of the church of St. Bruges in Flanders, in which capacity he continued until his death, in 1634. He was the author of several works, among which are, Institutiones de Triplex Hominis Officio, ex Notione ipsius Naturalis, Morali, ac Theologica (1622)—Triall of Christian Truth by the Rules of the Vertues (1624)—and Theatrum Vitae Civitatis ac Sacrae, etc. (1626).

Weston, Hugo, an English divine of the 16th century, was a native of Lincolnshire. He was educated at Boliol College, Oxford; became proctor of Oxford in 1557, rector of Lincoln College in 1557-38, elected Margaret professor of divinity in 1540, became rector of St. Botolph's in 1543, archdeacon of Cornwall in 1547, dean of Westminster in 1553, archdeacon of Colchester in the same year, dean of Windsor in 1556, was deprived of his preferments by cardinal Pole for alleged impiety in 1557, and died in 1558. He was the author of, Oratio eorum Patribus et Clero, Anno Primo Mariae (1558)—Disputations with Cranmer, Ridley, and Latimer in the Divinity School, Oxford (1554). See Alibone, Dict. of Brit. and Amer. Authors, s. v.

Weston, John Equality, a Baptist minister, was born in Amberst, N. H., Oct. 13, 1796. He was licensed to preach in 1822, and in 1827 was ordained pastor of the Baptist Church in East Cambridge, a relation which continued until his death, July 2, 1831. In 1819, with Mr. Thomas Southard, one of the first Baptist newspaper in America, the Christian Watchman. See Sprague, Annals of the Amer. Pulpit, v. 718.

Weston, John W., a Methodist Episcopal minister, was born near Easton, Md., Jan. 1, 1839. He was converted in 1856; soon began preaching, and in 1862 was received into the Philadelphia Conference, and in 1869, he worked with great zeal and fidelity. He died in Wilmington, Del., April 23, 1877. Mr. Weston was a good preacher, a skilful workman, and an upright man. See Minutes of Annual Conferences, 1878, p. 22.

Weston, Stephen (1), an English prelate, was born at Farnborough, Berkshire, in 1665. He was educated at Eton and at King's College, Cambridge, where he graduated in 1686; became a fellow of both colleges; was for some time assistant and then under-master of Eton School; became vicar of Maple-Durham, Oxfordshire; was collated to a stall in Ely in 1715; became archdeacon of Cornwall; was consecrated bishop of Exeter Dec. 28, 1724; and died Jan. 16, 1741 or 1742. In 1749 two volumes of his Sermons appeared, published by bishop Sherlock.

Weston, Stephen (2), an English clergyman and Oriental scholar, was born at Exeter in 1747. He was educated at Eton and at Exeter College, Oxford; became fellow of his college, took orders in the Church of England, held the living of Mamhead (1777-90), that of Hempston, Devonshire (1786-90), and afterwards devoted himself to Continental travel and literature, becoming distinguished as a classical and Oriental scholar. He died in London, Jan. 8, 1830. His published works include translations from the Chinese and Persian, Specimen of the Conformity of the European with the Oriental Languages (1802)—Fragments of Oriental Literature (1807)—Sunday Lessons throughout the Year (1808-18)—Specimen of a Chinese Dictionary (1812)—Annotations on Certain Passages in the Psalms, with Hebrew and Greek Titles (1824)—besides several works on travel. See (Lond.) Gentleman's Magazine, 1830, i, 370.

Weston, William, an English clergyman, was born about 1700. He graduated at St. John's College, Cambridge, of which he became a fellow, and was many years rector of Campden, Gloucestershire, where he died in 1760. He was the author of, Inquiry into the Rejection of the Christian Miracles by the Heathen (1748)—Discernments on Some of the Most Remarkable Wonders of Antiquity (1748)—Safety and Perpetuity of the British State (1759)—New Dialogues of the Dead (1762)—and other works.
Westphal, Georg Christian Erhard, a Protestant theologian of Germany, was born in 1571 at Quedlinburg. He studied at Jena and Halle. After completing his studies, he acted as private tutor. In 1775 he was appointed teacher at the Quedlinburg gymnasium, and in 1779 was called as second pastor to Halberstadt. In 1785 he went to Halle, was made member of consistory in 1805, and died Dec. 2, 1808. Besides a number of sermons which he published, he translated the histories of Livy and Valerius Maximus into German. See Döring, Die deutschen Kanzelredner, p. 566 sq. (B. P.)

Westphal, Joachim, a zealous and uncompromising Lutheran polemic and Flaccianist, was born at Hamburg in 1610 or 1611. He was educated at Wittegen under Melancthon and Melanchthon, and went to Göttingen, and after various vicissitudes settled, in 1641, as pastor in his native city. When the disputes consequent on the Leipsic Interim broke out, he united with Flaccius and his party, and published his first work, against Melancthon and Wittenberg, under the title: Vind. Vit. Aurei, hoc est, de Virtutibus. Temporibus et Schoenae Epistola. (Magdeburg, 1649). A second work incident to the Adiaphoristic controversy, and discussing the advisability of allowing the adiaphora as a lesser evil than rejecting them, issued from his pen in the following year, entitled Exemplaria Generalia Sententiae quibusdam de Temporibus, in quo Quaedam Erudita Intellegere Potest quod in Controvers. de Adiaph. Sequendum aut Fugandum sit. In this, the Olssonian disputes he was associated with Johann Aeplin in the judgment returned by Hamburg, etc., theologians to doctor Alberti of Prussia on Osiander's doctrine of justification (Magdeburg, 1558). It is also probable that in the Majoritic controversy he composed the harsh opinion of the Hamburg theologians respecting Major's doctrine of the necessity of good works to salvation. His principal field of battle, however, was the sacramental dispute, in which he defended extreme Lutheran orthodoxy against Swiss and Philippist latitudinarians. Peter Martyr had denied the bodily presence of Christ in the elements of the Lord's supper, at Oxford, 1549, and Calvin and Farel avowed similar views in the Consensus Tigurinensis of that year, issued by them in conjunction with the clergy of Zurich. An extract from Major's polemic tract: De Sacramentis Christianis (Frankfort, 1552) was soon afterward printed in a small pamphlet (1552) by J. Wolphius, in which the editor claimed that Luther's doctrine of the Lord's supper had been thoroughly destroyed. Westphal at once issued a reply, and also as an attack upon the Philippists, who agreed more nearly with the Swiss than with the Lutheran view, a pamphlet entitled: Epistola de Conformitate Christianarum (Magdeburg, 1552). In 1558 he repeated the effort by publishing Recta Fidei de Cona Domini ex Verba Apostoli Pauli et Evang. (ibid.). At this juncture Mary of England had expelled the congregation of French and Dutch exiles formed by John a Lasco in London, and they were seeking a refuge in North Germany, which was everywhere denied them. Westphal held a disputa- tion with Micronius, one of their preachers, and was ex- ceedingly zealous in opposing them. In 1554 he published a third book against the Reformed doctrines of the time, under the title Collected Sententiae. De Aurel. Aug. de Cona Domini, etc., in which he tried to show that the Swiss view has no support in the ut- terances of Augustine. This work, reinforced by in- dignation growing out of the author's treatment of a Lasco and his Reformed adherents, drew out a reply from Calvin, under date of Nov. 28, 1554 (Defensio Sac- ri et Ord. Hieron. De Sacramentis Christianis, published in 1555), written in a style of proud and haughty depreciation of the adversary it was designed to demolish. A rapid interchange of writings followed, in the course of which Lasco, Bullinger, and Beza became involved in the dispute. In the effort to defeat his opponents, Westphal wrote to various church authorities in order to unite them in a league against the Swissers, and re- ceived from many of them statements of their belief, which he published under the title Confessio Fidei de Eucharistia Sacramento, etc. (Magdeburg, 1557). The leaders of the strict Lutheran party, e.g. Brentius, Andreae, Dreß, Schmaus, Dietzet, etc., also came to his support. After 1560 Westphal withdrew from the arena of religious controversy. He acted as superintendent of Hamburg from 1562 to 1571, and in the latter year was appointed to that office. He died Jan. 16, 1574. See the Corpus Reformatorum (ibid. 1840-42), ed. Breteinch, Hist. der Kirche, vii, ix; Gieseler, Kirchengesch. (Bonn, 1858), iii, 2, 1; Müller, Klemperg, ibid.; Kle- rara (Hanau, 1744), p. 641-649; Horzog, Real-Encyklop. a. v.

Westphalia, Peace of (also known as the Peace of Münster). This title designates the treaty which brought the Thirty Years' War (q. v.) to a conclusion in 1648, and which was drawn up in the Westphalian districts of Münster and Osnabrück. The Peace of Prague, May 20 (30), 1635, concluded between the emperor Ferdinand II and the elector John George of Saxony, was designed to extend amnesty to Protestants over the whole empire, excepting Bohemia, the Palatinate, and various individual princes and nobles (see the imperial patent of June 12, 1635); but these exceptions, and the success of the combined German and French forces, together with the direct intervention of France in the war, prevented the consummation of the proposed peace, and constrained the emperor to convene a general diet to meet at Ratis- bon in 1640. A more important congress of deputies from the different contending powers was assembled, however, at about the same time in Hamburg, whose deliberations resulted in the signing of preliminaries of peace, Dec. 15 (25), 1641. The settling of these preliminaries was rendered difficult by the conflicting views of the French and Swedes, and the suspicions they entertained respecting each other; and the preliminaries themselves were extended in the desire of both parties for the holding of a definite peace convention, and determined rules to be observed with respect to the safe-conduct and powers of deputies. The sanction of the representatives of the empire and of the emperor himself to those arrangements was not obtained until 1644, and the proposed congress was delayed until April, 1645. The representatives of the emperor, the states of the empire, and the Swedes met at Osnabrück, and those of the emperor, the French, and other foreign powers at Münster. Each convention was to become a party to whatever decisions might be reached in either place, and neither convention was intended to take the place of a separate peace. The negotiations, which were protracted during more than three years, were greatly influenced, of course, by the varying fortunes of the war, which was incessantly prosecuted; but the Osnabrück convention succeeded in settling terms of peace, Aug. 8, and the Münster convention reached a like conclusion, Sept. 17, 1648. The treaty was then adopted and signed in a general assembly of both conventions, Oct. 14 (24), 1648. Spain and the United Netherlands had previously (Jan. 20, 1648) reached an agreement at Münster by which the independence of the latter country was recognised and its league with Germany confirmed; in return, the independence of the Swiss Confederation, already pronounced by the Peace of Basle, Sept. 22, 1649, was con- firmed by the Treaty of Westphalia.

The provisions of this peace belong to our field only in so far as they involve religious or ecclesiastical interests. In these respects they

1. Ordain that the demands of France, Sweden, and Hesse-Cassel be satisfied. This conclusion satisfied the demands of France over the cities of Metz, Toul, and Verdun, and established its peace and the principality of Hagenau. Sweden obtained jurisdiction over Pomerania and the bishopric of Bremen. These arrangements involved the transfer of ecclesiastical property with certain exceptions which were particularly specified.

2. Compenate Brandenburg, Mecklenburg, and Brunsw.-Liebeck for territory lost by the arrangement made
to satisfy France, etc., and thereby bring about similar ecclesiastical changes as are above described.

2. The Roman Catholic Church was ordered to abandon its heresy and apostasy, and to restore the ancient ecclesiastical property. The year 1615 was agreed upon as the year to whose conditions a return should be made; but in 1616, through the influence of the Elector of Bavaria, and for the same interest; and a somewhat similar disposition was expressed by King Ferdinand of Austria. In the papal states of Austria the annuity was practically deprived of all effect by the numerous clauses and provisos with which it was hampered. Württemberg, on the other hand, secured the return of all Church property of which it had been deprived as a Protestant state. Mecklenburg also, and a number of smaller states, which had been taken from the emperor of the empire by the Treaty of Westphalia, a special provision ordered that the ecclesiastical status of all these states should be continued as before.

3. In the spiritual states of the empire, the Anglican Church was not to be regarded as the true Church, and the Protestant ministers were to be expelled from the empire, as "communists and imprecated".

4. The emperor's letter of 1616, and the acts of the Reichstag of 1617, were to be observed, and in the event of any breach of promise, the censures of the Church were to be observed, and the provisions of the treaty were to be placed in the hands of the Universal Church, with all the penalties and consequences which were provided for in the case of breach of promise.

5. The pope, through the cardinals who were acting as mediators, was to receive the cession of the imperial territories in the empire, and the guarantees of the emperor for the observance of the provisions of the treaty.

6. The treaty was to be ratified by the censors of the emperor, and the censures of the Church were to be observed in the event of any breach of promise.

The emperor issued edicts designed to give effect to the treaty Nov. 7, 1648, and the parties to the treaty exchanged the documents involved in the consummation Feb. 8, 1649. The leaders of the respective armies also had, since the close of 1648, conducted negotiations at Prague looking towards a realization of the peace, and this led to a congress at Nuremberg at which the three estates of the empire (electors, princes, and cities) were represented, and which passed June 16, 1650, a general recess of execution. The papal legate, cardinal Fabius Chigi, had protested against the peace, Oct. 14 and 26, and Innocent X followed with the bull Zelo Domus Dei of Nov. 26, 1648. It is asserted that these protests were only designed to perform a duty which the pope claimed as a right, and that the pope had no intention of performing it, since they could not under no circumstances exercise authoritative influence over the execution of the peace.

The treaty was confirmed by the diet of 1654 and often afterwards. Its execution was, as respects particulars, secured only through many disputes, and its provisions have often been violated; but it has preserved its authority in general down to the present day.

The very copious literature may be found collected in the list of Putten, in Literatur d. Staatsrichter, ii., 420 sq., 492 sq.; iii., 69 sq.; iv., 128 sq., 140; id. Getat d. westphål. Friedens, p. 77, a complement of Senckenberg, Deutsch d. Friedens (Frankfort, 1804); 7; Wollmann, Gesch. d. westphål. Friedens (Leips. 1808, 2 vols. 8vo). For sources see Meier, Acta Pacis Publica, oder westphål. Friedensverhandlungen v. Geschicht (Hanov. and Göt. 1784-38); id. Acta Pacis Execut. Publica, etc. (Nurembr. 1786 sq.), and index to both; Görres, Gesch. d. Deutschland (Göt. 1848); Meier, Aaro 1654 (1738 sq.); id. Instrumenta Pacis, etc. (Göt. 1738 fol.); prefecte, Ubrunden der Friedensschlüssler zu Minister v. Osnabrück, etc. (Zurich, 1848).—Hertzog, Real-Encyklop. s. v.

Wettenhall (or Wettenhall), Edward, an English clergyman, was born at Lichfield in 1636. He was educated at Cambridge and Oxford became rector of Lincoln College; minister of St. Peter's, Rochester; canon on residency of Exeter in 1667; removed to Ireland in 1672; became bishop of Cork and Ross in 1678; was translated to Kilmore in 1689; and died in London in 1718. He published, Method and Order for Private Devotion (1666)—Scripture Authentic and Faith Certain.—View of Our Lord's Passion (1710)—and other works. See Allsone, Dict. of Brit. and Amer. Authors, s. v.

Wetherell, William, an American clergyman, was born in 1600, and became minister at Scituate in 1640, in which capacity he continued until his death in 1654.

Wetherill, Samuel, a preacher of the Society of Free Quakers, was born at Burlington, N. J., in 1713, and removed to Philadelphia in early youth, where he spent the remainder of his life. He was a prominent member of the Society, and the Annotations (1752) he wrote, An Apology for the Religious Society called Free Quakers—a tract on the Divinity of Christ—and other works. See Allsone, Dict. of Brit. and Amer. Authors, s. v.

Wetmore, Israeliah, an American clergyman, was born in 1729. He graduated at Yale College in 1748; became minister at Huntington, Conn.; and died in 1786. See Allsone, Dict. of Brit. and Amer. Authors, s. v.

Wetmore, James, a Protestant Episcopal clergyman, was graduated from Yale College in 1714. He was ordained the first Congregational minister in North Haven, Conn., in November, 1718, but in September, 1722, declared in favor of the Church of England. He immediately went to England, obtained orders, and returned in 1723 as catechist and assistant to the Rev. William Vesey of New York. In 1726 he became rector of the Church at Rye, N. Y., where he continued until his death, May 15, 1760. He published Quakerism a Judicial Infatuation, and other controversial works. See Sprague, Annals of the Amer. Pulpit, v. 16.

Wette, Wilhelm Martin Ledererich der, an eminent German theologian and critic, was born Jasta of 1780, at Ulla, near Weimar, where his father, Joh. Augustin, was pastor. He began his pursuit of learning at a time when German literature was in its highest glory, and in a region where its foremost representatives sojourned. In the school at Batzdorf he was greatly embraced by lack of money. Thence he went to the gymnasium at Weimar, where Böttiger was rector and Herder ephorus. His theological course was taken at Jena, where Griesbach, and still more Paulus, exercised a stimulating influence over him, and developed in him a taste for independent study of the Scriptures.

De Wette's earliest essay in literature was a critical dissertation on the book of Deuteronomy (Jena, 1805), and his next, Contributions to Neu-Test. Introduction (Beiträge zur Einführung in das N. T.). In these works De Wette abandoned the attempt to explain the miracles of Scripture as natural occurrences, and took the ground that they are mythical events. To establish this position he undertook to show that the historical books of the Bible are of much more recent origin than ecclesiastical tradition teaches; that especially the Pentateuch is composed of fragments, the earliest of which originated in the time of David, and the latest, the book of Deuteronomy itself, in the reign of Josiah; and that many persons were engaged in the compilation of these books. As J. S. Vater, of Halle, had just published similar opinions, De Wette was obliged to revise his book and delay its publication until 1806, when the first volume of Beiträge in seine Äst. Theil appeared. The second volume appeared in 1807, and carried De Wette's work to a further development of the theory that the Chronicles are not drawn from the same source in which the books of Samuel and Kings originate; but that the writer of the Chronicles had made use of Samuel and Kings so far as they could serve his purpose, and had arbitrarily altered or added to them, so as to form a parallel to the Levitical hierarchy; and for the manner in which
these conclusions are made to react upon the credibility of the Pentateuch. He nevertheless persisted in maintaining the sacredness of the Scripture histories, even in their mythical form, and insisted that no miserable preactions can possibly be ascribed to the sacredness of these.

He declared truth to be the great law of history, and the love of truth to be the historian's first qualification; but truth was for him an ideal, poetic abstraction, which had no place either in the rationalism or the supernaturalism of those days. His views upon this subject are given in the work Erwägungen zur Charakteristik des Hebräismus, in the Studien which he edited in common with Creuzer and Daub (1807). He places himself on the side of those who believe in revealed religion, and regards Christ as the true Redeemer and the central fact in revelation.

In 1867 De Wette became professor of theology at Heidelberg after having served as tutor at Jena, and having received the doctorate of philosophy. In 1811 he published a commentary on the book of Psalms (editions in 1828, 1829, and 1860), in which he denied the Davidic authorship of a number of psalms previously ascribed to David, and in his restatement of the psalms, by the current exegesis, to the person of Christ to less distant historical events; and assigned a later date than was usually assumed to the Psalms generally. He was himself constrained to feel that his work was not conducive to devotional effects, and subsequent editions were written in such a way as to bring a supplement on the devotional exposition of Psalms (Heidel. 1857). He demands a strictly scientific exposition, and emphatically denounces all "play of pious ingenuity." Christ is, in his view, not foretold as a historical personage in the Psalms, though many ideal descriptions are there furnished which may be utilized for Christological purposes. In 1810 he called to the then newly founded University of Berlin, where Schleiermacher became his colleague and his collaborator in the endeavor to secure a theology which might satisfy the demands of both faith and science, though they differed widely as respects the application of methods. Schleiermacher insisted on a strict separation of philosophy from theology, yet persistently made use of philosophy; De Wette, on the other hand, proceeded from the theistic standpoint of Kant's criticism, and also coincided with Jacobit in his theory of the feelings in relation to the object of faith, a theory which is fundamental to the philosophy of Fries. Knowledge and faith are by him sharply distinguished from each other—the former being a matter of the understanding, and being concerned with finite things only. Infinite things are to be apprehended by faith acting under the form of feeling (devotion, emotion, migration). The religious consciousness is accordingly esthetically in character. The infinite is symbolically manifested in the finite, and the historical revelation must be conceived of, in consequence, as a symbol. This he held to be true of miracles also.

De Wette's critical labors, in this period of his life, extended beyond the limits of exegesis and reached over into systematic theology. In 1817 he published the Lehrbuch der hist.-krit. Einleitung in die konv. u. apokryph. Bücher des Alten Test., which may be regarded as the consummation of his critical progress. It passed through seven editions, and was rated by De Wette as the most furnished of the productions of his pen. In 1826 the complementary Einleitung in das Neue Test. appeared (6th ed. 1860). Earlier than both of these Introductions was his Lehrbuch der hebr.-jüd. Archäologie, etc. (Leips. 1814, 1820, 1840); and earlier still the Commentarius de Morte Jesu Christi Ezechieliana (1818). In this last work De Wette's authorship is unimpeachable; and he maintained the orthodox view of the atonement from a new direction. He represented the death of Jesus as the unavoidable consequence of his moral action, and as unexpected, but grandly met when it was at hand. The philosophical principles on which De Wette's theological system was built are developed best of all in his little work Über Religion u. Theologie, etc. (Berlin, 1815 and 1821). The first part of his book on Christian doctrine appeared in 1818, and was devoted to Bible doctrines and pervaded by the principle of "historical development" of the ideas of the primitive and theological doctrines. In Bible doctrine he distinguished between Hebraism and Judaism in the Old Test., and the teaching of Jesus and the teaching of the apostles in the New. Church doctrine was not, to his thinking, a finished product, which could undergo no alteration and be developed further. He was the last to hold the bond of union which binds together those who are members of the Church, but which preserves the attention of the theologian despite every advance that may be made. The presentation of Church doctrine, however, in these books, was simply that of the Lutheran Church. The author's own system was not given to the public until 1846. In 1819 the Lehrbuch der Dogmatik was followed by a Christliche Sittenlehre (Christian Ethics) in two parts, the former of which contained the system of ethics, and the latter the history of ethics. In this book De Wette turned aside from the beaten track, in that he did not regard Christian ethics as a mere agglomeration of moral prescriptions, but as a life having its root in a Christian disposition of the heart. His views in this field are still further exhibited in the article Kritische Ueberredung der Ausbildung der theolog. Sittenlehre in der evangel.-luth. Kirche seit Calvus, in the theolog. Zeitschrift, 1821. His last work was the big work Der Kirchenrecht (Mosch, and Lücke). His published views upon this subject fairly reflected his own theological character. He combined in himself most intimately the scientific and the practical ethical character. His whole being was enlisted in the endeavor to work a moral renunciation of the German people, and a restoration, on a large scale, of a Christian community in the land. Unable to use the pulpit, he drew up a number of pamphlets and articles for periodicals (1815-19), which were very influential and became quite popular. This constant endeavor to introduce his ethical views into the relations of practical life brought upon him the censure of the government on the occasion when the Erlangen theological student. Karl Sand, a member of the Jena Burachschaft as well, startled the German world by assassinating the dramatist August von Kotzebue under the impulse of an enthusiastic patriotism (March 28, 1819). De Wette's book became the most triumphant success of the liberal movement then being made. De Wette addressed to the mother of this misguided youth a paper in which he condemned the murder as illegal, immoral, and antagonistic to all moral law, but at the same time characterized the motives from which the action sprang as mostensonous. In this De Wette, in explication of which idea he afterwards added Jean Paul's judgment of Charlotte Corday. In consequence of having written this letter he was, despite the intervention of the academical senate in his behalf, dismissed from his professorship by command of the king. Oct. 2, 1819. He declined a sum of money offered him in compensation, and retired to Weimar to undertake an editon of Luther's writings (Luther's Briefe, Sendbriefen und Bedenken), of which vol. I appeared in 1825, and the final volume (v) in 1828. A supplementary volume was published by De Wette himself in 1829. De Wette's first comprehensive and complete edition of Luther's works ever published, and was of itself sufficient to earn for its author the fame of scholarship. In 1822 he published the didactic romance Thedor, oder des Zwiefels Wehe, to which Tholuck replied in 1828 with his Wohre Wehe des Zweifels. De Wette's death took place in 1832.
place were his constant auditors. In this way he covered a course of ethics, and another on the nature, manifestations, and influence of religion; both of which were published (Berlin, 1829 sqq. and 1827). He also gave himself, besides the pulpit, a hand in the researches into the history of the kingdom, the liturgy, and the people; and he never regularly engaged during his earlier years, and published five volumes of sermons (1825-29), which were supplemented by a sixth volume published after his death (1849). He was, however, simply a teacher in the pulpit—neither a writer; and yet the pulpit reacted upon the lecture-room, and led him into the study of theoretic homiletics, the fruit of which appears in his valuable work "Anweisungen über Bildung u. Berufstätigkeit der Geistlichen, etc. He also attempted catechetical works, but without gaining the popular ear.

During the stay at Basel, he solidified his practical element in his character more energetically developed, and introduced a noteworthy change in his religious life. He learned, in contact with different people, to appreciate various forms of religious manifestation which had formerly repelled him, and his polemical tendency gave way to an irenic disposition as his years advanced. He instituted a "Griechenverein" in 1825, whose object was the advancement of the moral and religious welfare of the newly liberated Greeks, and aided in the founding of a branch "Gustav-Adolf Verein" for Switzerland (Protestant-kirch. Hülfsverein). He was chosen (1828) to the chair of theology, with a view to ecclesiastical orthodoxy; but there is abundant evidence that he never changed the views he had adopted in earlier life. He persisted in advocating the utmost independence in theological thinking, and in regarding religion as a life rather than a creed; but testified that he knew "that home other men under heaven is given among men whereby we must be saved but that of Jesus, the Crucified One." In addition to his professional employments, De Wette took an amateur interest in art. He did not condemn the drama as immoral, and had even published a drama of his own construction (Berlin, 1823), though moral considerations prevented him from visiting the theatre. He loved music and the formative arts, and impressed their importance on the thought of his students. He wrote a second romance, and published it in 1829 (Heinrich Melchthai, oder Bildung u. Genetologie [2 vols.]). A visit to Rome in the winter of 1829 was largely devoted to the study of ecclesiastical art, and gave birth to the attractive book "Gedanken über Malerei u. Baukunst, besonders in kirch. Beziehung" (Berlin, 1846).

De Wette's chief occupation, however, was always theology, and his years at Basel were fruitful in theological science. He revised his version of the Bible, wrote the "Einziehung in's N. T.," constructed a mass of text-books and articles for periodicals, and crowned his exegetical labors especially with the "Kurzgefasstes exeget. Handb. zum N. T. [3 vols. in 11 pts. 1839-46]. He possessed in an unusual measure the power of condensed yet precise statement, and evinced it here as in all his works. This commentary was contemporary with Strauss's "Leben Jesu," and the author did not hesitate to avow, in his preface to Matthew, his sympathy with Strauss in that writer's opposition to old and new "harmonists," and in his advocacy of an idealistic and symbolic interpretation of the miracles of Scripture, though he believed that Strauss had gone too far in giving up the historical Jesus. De Wette was twice invited back to Germany, once to become pastor of St. Peter's in Hamburg, and again to accept a pastorate of Schleswig, but both invitations he declined.

He died, after a brief illness, June 16, 1849. His likeness in oil by Dietter, and his bust by Schlöth, ornament the aula at Basle.

Concerning De Wette's life and works, see Hagenbach (for many years his colleague), "Leichenrede" (Basle, 1849); Schirmer, "De Wette" (Leipsic, 1849); Schleiermacher, "K. G. W. De Wette u. u. Bedeutung seiner Theologie, etc." (Schaffhausen, 1849); Luecke, "De Wette, zur freundschäftl. Erinnerung" (Ham, 1850); Thol zend, in "Nekrolog der Deutschen, 1849," p. 427 sqq.; Broekhaus, "Conversations- Lexikon, s. v. ; Biographie Universelle, s. v. With reference to his soteriology, see his "Kritische Kirchengesch. 11. Itten Jahrhunderts" (Tüb., 1846), p. 212; and especially his "D. innere Gang d. deutsch. Protestantismus" (Leips., 1860). Respectu De Wette's merits as a critic and expositor, see the various introductions to Scripture, particularly Bleek's, and the commentaries.—Herrn. Real-Encykl. s. v.

Wettengel, Friedrich Traugott, a Protestant theologian of Germany, was born Feb. 9, 1756, at Asch, in Bohemia, where he studied at Jen. In 1780 he was graduated at Jen., and in 1775 he was appointed chaplain to the prince of Reuss, Heinrich XI.; in 1780 he was made court preacher, and in 1792 superintendent. He died at Greiz, June 24, 1824. Of his writings we mention, "Predigten über die Reken Jesu Christi vor dem Kreuz" (Erlangen, 1779).—"Sind die symbolischen Bücher ein Loch für die freie evangelisch-lutherische Kirche?" (Greiz, 1790). See Döring, "Die gelehrten Theologen Deutschlands," iv, 710 sq.; Winer, "Handbuch der theol. Lit." i, 384, 494; ii, 888. (B. P.)

Wettstein (often written Wettetstein), Johann Rudolf (1), a learned Swiss theologian (son of the state minister of the same name), was born at Basle, Jan. 6, 1614. He devoted himself chiefly to Hebrew languages. After a short term as preacher at Basle, he became professor of rhetoric, and in 1637 of Greek, from which he passed in 1644 to the chair of logic, and again in 1650 to that of theology, from which he was finally transferred to the chair of the department of New-Test. interpretation. He died Dec. 11, 1684, leaving several theological works, for which see Hoefer, "Nouv. Biog. Générale," s. v.

Wettstein, Johann Rudolf (2), a Swiss theologian, son of the preceding, was born at Basle, Sept. 1, 1647, and died there, April 24, 1711, as professor of theology (after 1685), leaving the following writings: "Originum et Locorum, Marci et Luci, Responsio ad Africani Epist. de Hist. Suaquar Gra. et Lat. cum Notia Edslit" (Basle, 1674);—his "Deputatio de Prophecia" is published in "Nov. Lit. Helv." (1702), p. 127. See Winer, "Handbuch der theol. Lit." i, 899; Fürst, "Bibl. Jad." iii, 510; Hoefer, "Nouv. Biog. Générale," s. v. (B. P.)

Wettstein, Johann Jakob, a celebrated New-Test. critic, was born at Basle, March 8, 1638, the second in a family of thirteen children. His father was minister in St. Leonard's Church, and his teachers were the younger Buxtorf, Samuel Werenfels, Iselin, Frey, etc. His attention was early turned up the manuscripts in the public library and the comparison of codices, and his early study was thoroughly grounded in that branch of learning. His "Variae N. T. Lectionibus." Travels to Geneva, Lyons, Paris, and England, in connection with which he visited all accessible libraries and made himself acquainted with all the more important manuscripts of the New Test., served to enlarge the range of his views, as did also association with Montfaucon, La Rue, and Bentley. He obtained a chaplaincy in a Dutch regiment of Switzers through Bentley's influence, but in 1717 returned to Basle and was made diaconus communitis, and in 1729 deacon of St. Leonard's and assistant to his father. In this station he earned the reputation of an able preacher and faithful pastor, but stewing among his favorite occupation, he read private lectures on exegesis and systematic theology before a class of young men, and gave his spare moments to the continued comparison of manuscripts in the library. He conceived in this period of a plan of a new edition of the New Test. Iselin and Frey worked at the same time studying the codices of the Basle Library for the purpose of aiding Bengel in the preparation of his New Test., and Wettstein came into conflict with them respecting the age of the Basle Codex of the Gospels (E), which he believed to be considerably older than Bengel supposed. This dispute soon became personal. Wettstein's orthodoxy had for some time been suspected. He was
charged with holding Arian and Socinian errors, and to this fault were now added his alleged critical aberrations. His preference of ści to ści in 1 Tim. iii, 16, on the subject of a woman's deaconship, from clara Andrin, had convinced him of its genuineness, was credited to an alleged desire of depriving the doctrine of Christ's deity of a proof. Complaints respecting his heterodoxy were expressed even in the Diet of the Confederation, and ultimately a formal process of inquisition was instituted against him. With his consent, however, to take the precaution, however, to send the manuscript of his New Test. to Holland, and his assailants were accordingly compelled to substantiate their charges from the notes of his pupils, and from the memories of those who had heard him preach. He was ultimately dismissed from his post in 1789. He founded and became the ści, as successor to Clericus in the College of the Demonstrators, and henceforward made Holland his home. The Protogemna to his New Test. had already been issued anonymously in 1780. In 1792 to 1793 appeared the New Test. itself, the work of his life; but such was the timidity of the age that he was compelled to state the readings he preferred in foot-notes, and to give the received text in the body of his work. William Bowyer, of London, first published a New Test. with Wettstein's improvements in 1763. It contained a wealth of various readings, numerous antiquarian remarks illustrative of the subject, and many parallel passages from classical, ecclesiastical, and Rabbinical writers, which made it a valuable aid both to exegesis and criticism. Wettstein had appended to his New Test. two Syriac letters discovered by him and credited to Clemens Romanus, but whose genuineness has since been disproved (the letters to Cyprian). He earned the reputation of having excelled all his predecessors in the industry and exactness with which he prosecuted the comparison of codices, having personally examined about forty. To him we owe the designation of codices now current in the theological world. He did not long outlive the publication of his book, and died March 22, 1754. In 1792 his colleague, Jacob Krugholter, published a funeral discourse over his remains, which led to a dispute between himself and Frey, of Basle. Previous to his death, Wettstein had been a made a member of the academy of sciences in Berlin and London, and of the British Society for the Improvement of the British Society for the Propagation of the Faith. See A. M., 1790, 1791, 1792, 1793, Meister, Helvet. Gesamten der neuern Schriftschr. u. Jodler di (Zurich, 1785), p. 167 sq.; Hagenbach, Wettstein . . . u. seine Gesner, in Illgen's Zeitschrift f. hist. Theol. 1830, No. 1, p. 13; Herzog, Real-Encyklop., s. v.

Wetzell, Andreas, a Lutheran minister of Germany, was born Jan. 17, 1808, at Weil, in Wurttemberg. He studied at Tubingen, and in 1831 he arrived in the United States. In Lewis County, N. Y., he commenced his ministerial labors with great success, looking at the same time after his collegejions in Oneida County. In 1852 he also commenced preaching at Utica. In 1844, the congregation organized there built a church—Zion's Church—and in 1845 Mr. Wetzell left Verona, where he labored until the year 1879, when bodily infirmities obliged him to retire from his office. He died Aug. 16, 1880. Mr. Wetzell was highly honored in his ecclesiastical station, in which he held for a great many years the office of treasurer. He also promoted the cause of education within his own Church and the community in which he lived, and took an active part in all movements which tended to elevate the moral standard of the people. (B. P.)

Wetz (or Wessel), Johann Kaspar, a learned German writer, was born at Meiningen, Feb. 22, 1691, as the son of a poor shoemaker. He was educated at the expense of Bernard, the duke of Saxe-Meiningen, at Halle and Jena. After teaching awhile, he became secretary to a diplomat, and in that capacity visited Italy and Greece, writing a number of pamphlets while there. He then returned to Germany, and finally became preacher of the duchess dowager (1724) and at Römthild (1728), where he died, Aug. 6, 1755, leaving several works, of which we mention, Hypomagnesographia, oder hist. Lebensbeschreibung der berühmtesten Liederalter-Verfasser, 1719-28, 4 pts.; Hymnomologia Sacra (Nuremberg, 1729); Nomenclator Persnonnull (ibid. 1738) —Hymnomologia Polonicae (Arnszt., 1735).—Analecta Hymnica, oder merkwaerdige Nachlese zur Liederhistorie (Gotha, 1751-55, 2 vols.). See Döring, Die gelehrten Theologen Deutschlands, iv, 712 sq.; Hoefer, Nouv. Biogr. Générale, s. v. (B. P.)

Wetzor, Heinrich Joseph, chief editor of the Encyclopædia of Roman Catholic Theology, was born in 1801 at Ansbach. After Electoral Investigation, his instruction was obtained of pastor Kaiser, at Niederklap; whence he went to the Pedagogium, and subsequently (1820) to the University of Marburg. Under Arnold's and Hartmann's tuition, he devoted himself especially to the study of the Hebrew and Arabic languages. In 1828 he was at Tubingen, engaged in the study of Oriental languages, and in 1824 he received at Freiburg the doctorate of theology and canon law. He then visited Paris, and prosecuted the study of Arabic and Persian under De Sacy, and of Syriac under Quatremère. While in Paris he published from an Arab manuscript The History of the Church and the Eastern Church in the 18th Century (1828), as written by a learned imaum of Egypt, accompanying the Arabic text with a Latin version. He had already published A Latin Treatise on the Ariant Controversy, A.D. 325—850 (1827). In 1828 he became tutor and extraordinary professor, and in 1830 ordinary professor, in Oriental philology at Freiburg. In 1831 he married. He delivered interesting lectures on the grammar of the Hebrew and Arabic languages, and on the interpretation of Scripture and introduction to the Old Test., etc. In 1840 he published, in connection with L. Van Ese, the Sulzbach edition of the Bible. In the internal dispute which agitated the University of Freiburg, he held strictly Roman Catholic ground. When in 1844 a motion was made in the Chambers of Baden to discontinue that institution of learning, he wrote an essay advocating its preservation. His principal importance, however, grew out of the sense he gave to the plan of publishing and arranging the Catholic theological work, conceived by the bookseller Herder. He was given the direction of the work, and industriously prosecuted it from 1846 until his death, in November, 1853. The work is thoroughly Roman Catholic in tone and spirit, and has doubtless contributed greatly towards advancing the tendency of theological literature of late years in Germany. Its treatment of Protestantism, the institutions growing out of it, and the men connected with it is naturally biased; but its polemics are never bitter or extreme. Significant are the brevity and superficial treatment accorded to Sailler (q. v.), and curious the mildness which Fenelon's mystical quietism receives in the article "Bossuet." The immaculate conception of the Virgin is not at all approved of, though it was not yet a dogma of the Church when the Encyclopædia appeared. The entire work, including Supplement, consists of volumes (1847-1853). A complete index facilitates its use. A new edition is at this writing (1881) in course of publication.—Herzog, Real-Encyklop., s. v.

Wexford, Council of, or Concilium Wexfordense, Wexford is a seaport town of Ireland, capital of Wexford County, on the right bank of the Slaney, where it expands into a harbor, sixty-four miles south-west of Dublin. An ecclesiastical council was held here in 1240 by the bishop of Ferns, in which it was ruled how the duties of daughter children should be divided. Clerks were forbidden to follow any kind of secular business. The infringers of ecclesiastical liberties, intruders into benefices, encendiaries, poisons, false witnesses, etc., were excomcommunicated. Curates were forbidden to excommunicate their parishioners without the bishop's sanction. See Wilkins, Conc. i. 661; Mansi, Conc. (s. sup.), ii, 1065.—Landon, Manual of Councils, p. 691.
WEZEL. See WEZEL.

WHALE. The rendering in the A.V. (besides אָרָץ, Matt. xii. 40) of two very closely related Heb. terms: בָּלָה, ban (or rather בָּלָה, bananim), as a sing., Ezek. xxxii. 2; “dragon,” xxix. 3; elsewhere as a plur. and rendered “dragons,” Job xxx. 29; Ps. xlv. 19; Isa. xiii. 22; xxxiv. 18; xxxv. 7; xiii. 20; Jer. ix. 11; x. 22; xiv. 6; xlix. 38; lii. 57; and יִבְּשָׁן (Gen. i. 21; Job vii. 12; “serpent,” Exod. vii. 9, 10, 12; “sea-monster,” Lam. iv. 9; elsewhere also “dragon,” Deut. xxxii. 38; Neb. ii. 13; Ps. lxix. 13; xci. 13; cxlvii. 7; Isa. xxix. 11; li. 9; Jer. li. 34). The texts where these are used in general present pictures of ruined cities and of desolation in the wilderness, rendering it difficult to determine what kind of creatures in particular are meant, except as may be inferred from other passages (Job xxx. 29; Ps. xlv. 19, 20; Isa. xiii. 22; xxxiv. 18; xxxv. 7; Jer. ix. 11; x. 22; xlix. 38; lii. 34). Where the term is associated with beasts or birds of the desert, it clearly indicates serpents of various species, both small and large (Isa. xiii. 20; Ps. xci. 13; also Exod. vii. 9-12), and in one passage a poisonous reptile is distinctly referred to (Deut. xxxii. 38). See SERPENT.

In Jer. iv. 6, where wild asses snuffing up the wind are compared to dragons, the image will appear in its full strength, if we understand by dragons great boa and python-serpents, such as are figured in the Ptolemaic coins of Egypt, were common in the desert, and are still far from rare in the tropics of both continents. Several of the species grow to an enormous size, and, during their periods of activity, are in the habit of raising a considerable portion of their length into a vertical position, like pillars, ten or twelve feet high, in order to survey the company above the surrounding bushes, while with open jaws they drink in a quantity of the current air. The same character exists in smaller serpents; but it is not obvious, unless when, threatening to strike, they stand on end nearly three-fourths of their length. Most, if not all, of these species are mute, or can utter only a hissing sound; and, although the mali-pambu, the great rock-snake of Southern Asia, is said to wail in the night, no naturalist has ever witnessed such a phenomenon, nor heard it asserted that any other boa, python, or erpeton had a real voice; but they hiss, and, like crocodiles, may utter a hiss akin to that of a serpent, a fact that will sufficiently explain the passage in Micah (i. 8). When used in connection with rivers, the term probably signifies the crocodile (Psa. lxix. 13; Isa. xxvii. 1; li. 9; Ezek. xxxii. 3; xxxii. 2), and when allusion is had to larger bodies of water, probably alludes to the crocodile or crocodilians (Gen. i. 21; Lam. iv. 7; Jer. iv. 8). See LEVIATHAN. The above interpretation is according to that of both Bochart (Hieros, ii. 429), who proposes always to read בַּלָּה in the sense of huge serpents; but others, following Rab. Tanchum Hieros, suggest a different etymology for the plur. forms בַּלָּה and בַּלָּה (the isolated case of a sing. form בַּלָּה, in Ezek. xxxii. 3, being taken for a corrupt reading for בַּלָּה, as in some MSS.,) from the root בַּלָּה, in the tropical sense of stretched out in running, and applied to the jackal, a swift animal, which answers well to the description where these forms occur, being a creature living in deserts (Psa. xlv. 19; Isa. xiii. 22; xxxiv. 18; xxxv. 7; xiii. 20; Jer. ix. 11; x. 22; xiv. 6; xlix. 38; lii. 37), suckling its young (Lam. iv. 3), and uttering a wailing cry (Job xx. 29; Mic. i. 8). The other passages in which the forms, sing. בַּלָּה, plur. בַּלָּה, occur are thus left to be explained as before, namely, as signifying, (1) a great fish or sea-monster, e.g. a whale, shark, etc. (Gen. i. 21; Job vii. 12; Isa. xxvii. 11; Psa. cxiv. 30; Ezek. xxv. 11, 12; Deut. xxxii. 35; Psa. xci. 13), or (2) a “dragon” (Jer. lii. 34), or the crocodile (Psa. lxix. 13), put as a symbol of Egypt (Ezek. xxix. 3, according to the true reading; also xxxii. 2). See DRAGON.

In the passages where scales and feet are mentioned as characterizing these creatures, commentators say that the crocodile is intended, which then is synonymous with the leviathan; and they have endeavored also to demonstrate, where תמרין draw the drags to suckle their young, that seals are meant, although cetacea nourish theirs in a similar manner. It may be doubted whether in most of the cases the poetical dictum points absolutely to any specific animal, particularly as there is more force and grandeur in a generalized and collective image of the huge monsters of the deep, not inappropriately so called, than in the restriction to any one species, since all are in Gen. i. 26 made collectively superior to the supremacy of man, and polytheism is still more inappropriate when, not contented with pointing to some assumed species, it attempts to rationalize miraculous events by such arguments; as in the case of Jonah, where the fact of whales having a small gut and not being found in the Mediterranean is adduced to prove that the huge fish תמרין, did not a cetacean, but a shark! Now, if the text be literally taken, the transaction is plainly miraculous, and no longer within the sphere of zoological discussion; and if it be allegorical, as some, we think, erroneously assume, whether the whale be represented by means of a kind of boat called דָּק, or it be a mystical account of initiation where the neophyte was detained three days in an ark or boat figuratively denominated a fish, or Celtic araunc, the transaction is equally indeterminate; and it assuredly would be derogating from the high dignity of the prophecy of Constantine, or the people, in the 86th year of Justinian (A.D. 562), after having destroyed vessels at certain intervals for more than fifty years. Rondoni enumerates several whales stranded or taken on the coasts of the Mediterranean; these were most likely all orcas, physeters, or cæpédæóso, i.e. toothed whales, as large and more fierce than the mysticetes, which have balein in the mouth, and at present very rarely make their way farther south than the Bay of Biscay; though in early times it is probable they visited the Mediterranean, since they have been seen within the tropics. In the Syrian seas, the Belgori pinnipeds Lavia, of his nation, and the Maltese to Palestine, incidentally mentions a "Tonymyvisch," which he further denominates an "oil-fish," longer than the vessel, leisurely swimming along, and which the seamen said prognosticated bad weather. On the island of Zerbì, close to the African coast, the late Commandor Moreau found the bones of a cetacea, of which Balaen bìlus is the largest in these seas, and two species of bâlce or dugong, which are
herbivorous animals, intermediate between whales and seals.

"Much criticism has been expended on the scriptural account of Jonah being swallowed by a large fish; it has been variously understood as a large glow-worm, as an alligator, or as a poetic mythus or a parable. With regard to the remarks of those writers who ground their objections upon the denial of miracle, it is obvious that this is not the place for discussion; the question of Jonah in the fish's belly will share the same fate as the sea serpent miracle recorded in the Old Testament (Herodotus, De Fini qui Jonum Devoravit [Vitemb. 1705])."

The reader will find in Rosennmuller's Prolegomena several attempts by various writers to explain the scriptural narrative, none of which, however, have anything to recommend them, unless it be in some cases the ingenuity, such as, for instance, that of Godfrey Less, who supposed that the 'fish' was no animal at all, but a ship with the figure of a fish painted on the stern, into which Jonah was received after he had been cast out of his own vessel! Equally curious is the explanation of C. Antonius, who supposed that as just as the prophet was thrown into the water, the dead carcass of some large fish floated by, into the belly of which he contrived to get, and that thus he was drifted to the shore! The opinion of Rosennmuller, that the whole account is founded on the tradition of Nebuchadrene, is confirmed by Neptune (Lycephon, Cassandr., 38), although sanctioned by Gesenius, Winer, Ewald, and other German writers, is opposed to all sound principles of Biblical exegesis. It will be our purpose to consider what portion of the occurrence partakes of a natural and what of a miraculous nature. In the first place, then, it is necessary to observe that the Greek word κέρας, used by Matthew, is not restricted in its meaning to 'a whale,' or any cetacean; like the Latin ceto or cetus, it may denote any sea-monster, either 'a whale,' or 'a shark,' or a 'seal,' or a 'tunny of enormous size' (see Athen., p. 308 b [ed. Dindorf]; Odyss., xii, 97; iv, 446, 452; Hillel, xx, 147). Although two or three species of whale are found in the Mediterranean Sea, yet the 'great fish' that swallowed the prophet cannot properly be identified with any cetacean, for, although the sperm-whale (Physeter macrocephalus) has a gullet sufficiently large to admit the body of a man, yet it can hardly be the fish intended; as the natural food of cetaceans consists of small animals, such as medusæ and crustaces. Nor, again, can we agree with bishop Jubb (Sacred Literature, p. 178, 179) that the κελαία of the Greek Text denotes the back portion of a whale's mouth, in which case the prophet was swallowed; for the whole passage in Jonah is clearly opposed to such an interpretation. The only fish, then, capable of swallowing a man would be a large specimen of the white shark (Carcharhinus vulpinus), that dreaded enemy of sailors, and the most voracious of the family of Squaleides. This shark, which sometimes attains the length of thirty feet, is quite able to swallow a man whole. Some commentators are sceptical on this point. It would, however, be easy to quote passages from the writings of authors and travellers in proof of this assertion: we confine ourselves to two or three extracts.

The shark has a large gullet, and in the belly of it is sometimes found the bodies of men half eaten; sometimes whole and entire! ('Nature Displayed, iii, 140). But lest the abib Pluche should not be considered sufficient authority, we give a quotation from Mr. Couch's recent publication, A History of the Fish. He states that "this author, who has paid much attention to the habits of fish, states that 'they usually cut asunder any object of considerable size and thus swallow it; but if they find a difficulty in doing this, there is no hesitation in passing into the stomach even what is of enormous bulk; and the formation of the jaws and throat render this a matter of but little difficulty.'" Buysch says that the whole body of a man in armor (loricus) has been found in the stomach of a white shark; and Captain King, in his Survey of Australia, says he had caught one which could have swallowed a man with the greatest ease. Blumenbach mentions that the whole whale has been found in a shark, and Captain Basil Hall reports the taking of one in which, besides other things, he found the whole skin of a buffalo which a short time before had been thrown overboard from his ship (p. 27). Dr. Baird, in the J. Geod. Soc. (London, Nat. Encyclopaedia, p. 514), says that in the river Hooghly, below Calcutta, there had been a white shark swallow a bullock's head and horns entire, and he speaks also of a shark's mouth being 'sufficiently wide to receive the body of a man.' Wherever, therefore, the Tarsihesh, to which Jonah's ship was bound, was situated whether in Spain or in Cilicia or in Ceylon, it is certain that the common white shark might have been seen on the voyage. The C. vulpinus is not uncommon in the Mediterranean; it occurs, as Forskål (Description Animal, p. 20) assures us, in the Arabian Gulf, and is common also in the Indian Ocean. So far for the natural portion of the subject. Below Jonah could have been swallowed whole without hurt, or how he could have existed for any time in the shark's belly, it is impossible to explain by simply natural causes. Certainly the preservation of Jonah in a fish's belly is not more remarkable than that of the three children in the midst of a burning flame. Naturalists have recorded that sharks have the habit of throwing up again whole and alive the prey they have seized (see Couch, Hist. of Fishes, i, 38). 'I have heard,' says Mr. Darwin, 'from Dr. Allen of Forres, that he has frequently found a Diodon floating alive and distended in the stomach of a shark, and that several occasions he has known it eat its way out, not only through the coats of the stomach, but through the sides of the monster, which has been thus killed.'"

Whalley, Richard Chapple, D.D., a Church of England divine, was born in 1749. He received a superior education: displayed a passionate love for the fine arts in his youth; travelled extensively in Italy; and finally returned home, given much to the study of Hebrew. He became converted, however, soon after, and took orders. He travelled in Europe in 1786; and on returning, in 1787, was ordained to the ministerial office at Horsham, where he continued to reside and officiate for thirty-three years, during which time he engaged, in the loss of his wife and child, his religious knowledge and character were deepened and perfected. He died Nov. 17, 1816. See Christian Guardian, 1847, p. 1, 49.

Wharton, Charles H., D.D., a Protestant Episcopal clergyman, was born in Maryland, May 25, 1748. At the age of twelve he was sent to the English College of St. Omery's, where he educated a Roman Catholic. Little is known from this till his ordination in 1772, except that he was a teacher of mathematics for some time at Ligue. In 1788 he returned to America; and in 1785 was rector of Immanuel Church, Newcastle, Del. Subsequently he was connected with the Swedish Church at Wilmington. In 1798 he served St. Mary's, Burlington, where he continued for upwards of thirty-five years with great usefulness; and in 1801 he became president of Columbia College, N. Y. He died July 28, 1833. See Sprague, Annals of the Amer. Pulpit, v, 385.

Whatcoat, Richard, a bishop of the Methodist Episcopal Church, was born in Quinton, Gloucestershire, England, Feb. 25, 1786. He enjoyed the influences of a Calvinistic education at an early day. He was graduated at the University of Edinburgh in 1758; and was immediately placed in official positions by the society at Westminster, where he resided. In 1769 he entered as a probationer into the itinerant connection of Wesleyan Methodist preachers, then under the superintendence of Mr. Wesley. He preached extensively through England, Ireland, and the principality of Wales; and was selected by Mr. Wesley to aid in the
organization of the Methodist Episcopal Church in America. He was ordained in September, 1784, by John Wesley, assisted by Dr. Coke and Mr. Creighton, as deacon and elder; and, accompanying Dr. Coke, landed in America November 12, 1784. He was a member of the Committee for the Methodist Episcopal Church at the annual Conference until his election to the office of a bishop. He discharged, with the exception of three years, the duties of presiding elder, "which, in those days especially, required labors and privations of no ordinary character, as both the districts and circuits were large, the people generally poor, and the calls for preaching numerous and often far apart." At the General Conference in May, 1800, such was the health of bishop Asbury that he thought of resigning; but the Conference, in order to relieve him, elected bishop Whatcoat, he having a majority of four votes over Jesse Lee. Boehm, in his Reminiscences, says, "I witnessed the excitement attending the different balloting. The first, no election; the second, a tie; the third, Richard Whatcoat was elected." The same authority gives a momentary view of the ordination Sabbath. "Sunday, the 18th, was a great day in Baltimore among the Methodists. The ordination sermon was preached by Rev. Thomas Coke, LL.D., in Light Street Church. Crowds at an early hour thronged the temple. The doctor preached from Rev. ii, 8: 'And unto the angel of the church in Smyrna write, These things saith the first and the last, which was dead and is alive; even the Amen. Selah.' After the sermon, which was adapted to the occasion, Richard Whatcoat was ordained a bishop in the Church of God by the imposition of the hands of Dr. Coke and bishop Asbury, assisted by several elders. Never were holier hands laid upon a holier head. In those days we went 'out into the highways and hedges and compelled them to come in.' That afternoon Jesse Lee preached in the market-house, on Howard's Hill, from John xiv, 3: 'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.' The Lord was there in a powerful manifestation of his Spirit. "He then, as he was about to leave the city for the second time for the conference and on his election as bishop until he was disabled by sickness and debility, he travelled regularly through his vast diocese, which extended over the entire continent, preaching almost every day to the people, visiting the annual conferences, sometimes in company with his venerable colleague, bishop Asbury, and sometimes alone, discharging his responsible duties with marked satisfaction to all concerned. In 1806 he met the Baltimore Conference in company with bishop Asbury, and at the adjournment of Conference travelled through the eastern shore of Maryland towards Philadelphia. His last sermon was preached in Philadelphia, Del. On his return he "finished his sixth episcopal tour through the work after his consecration," says Dr. Phobus, his biographer, "or near that; and, after great suffering, he got an honorable discharge from the Captain of his salvation, and by his permission came in from his post which he had faithfully kept for fifty years." He took refuge at the home of senator Bassett, Dover, Del., where he died, "in the full assurance of faith," July 5, 1806. He was buried under the altar of Wesley Chapel, in the outskirts of Dover. Bishop Asbury, some time after his death, visiting the place of his sepulture, preached his funeral sermon from 2 Tim. iii, 10. In the course of his sermon he declared that such was his unabated charity, his ardent love to God and man, his patience and resignation amid the unavoidable ills of life, that he always exemplified the temper and conduct of a most devoted servant of God and of an exemplary Christian minister. Bishop Whatcoat was a man of great industry and unceasing diligence in his business, a man of great erudition, a man of great learning in the highest sense, an extensive science; but he was thoroughly acquainted with Wesleyan theology, and well versed in all the varying systems of divinity. As a preacher his discourses were plain, instructive, and highly spiritual. His distinguishing trait of character was a meekness and modesty that never faltered, but bore the marks of a man of integrity and gravity of deportment, commended him to all as a partner worthy of their imitation. Laban Clark said of him, "I think I may safely say, if I ever knew one who came up to St. James's description of a perfect man—one who bridled his tongue and kept in subjection his spirit—this was Bishop Whatcoat." See Minutes of Annual Conferences, 1867, p. 145; Stevens, Hist. of the M. E. Church, ii, 157, 166, 168, 182, 284, 295, 496; iii, 38, 75; iv, 64, 116, 169, 184, 283, 501; Bangs, Hist. of the M. E. Church, ii, 98, 184, 185; Boehm, Reminiscences, p. 85; Phobus, Memoirs of Bishop Whatcoat, etc. (N. Y., 1828), p. 118. See also Statesman's Manual.

Whately, Richard, D.D., an eminent Anglican prelate and writer, was born in Cavendish Square, London, in 1877. His father was the Rev. J. Whately, D.D., prebendary of Bristol Cathedral, and proprietor of Nonsuch Park, Suffolk, whose brother, Thomas Whately, the private secretary to lord Suffolk, was the author of Observations on Modern Gardening, and Remarks on Some of the Characters of Shakespeare. His mother was a daughter of W. Plummer, Esq., of Ware Park, in Hertfordshire. He was carefully educated, chiefly in private, at Nonsuch Park, and early entered Oriell College as a commoner, under the tutorship of Dr. E. Creighton, then head of the college, and afterwards bishop of Llandaff (1776-1849). From public lectures, private conversation, and personal study, Whately acquired a reputation as a sound thinker. His active, ingenious, and curious mind was soon engaged in the study of ecclesiastical politics, then "sounding on their dim and perilous way" towards Tractarianism, he kept a heedful and safe course. At the Michaelmas term in 1808 he graduated as A.B., taking a second-class in litera humanioribus and in disciplinis mathematicae et physicis, when the late Sir H. Peel went up from Christ Church and came out in both the only first-class man of his year. In 1810 Whately gained the chancellor's (lord William Wyndham Grenville's) prize of £20 for the best English essay on What are the arts in the cultivation of which the moderns have been less successful than the ancients? He early got into the eighteen fellows of Oriell College, graduated as A.M. in 1812, and then began to act as tutor in his college, in which office, by his felicitous style of teaching, he produced more first-class graduates than any other tutor of his day.

In 1813 Whately contributed his article on Logic to the Encyclopaedia Metropolitana. To the same work he also contributed the original outline of his Elements of Rhetoric. These writings were too important and useful to be kept shut up in the huge miscellany of literature in which they at first appeared, and were, on urgent request, brought together and published as a separate work, which, as the late Prof. Spalding said, he "has expounded the Aristotelian or syllogistic logic with admirable clearness and method, and illustrated it with characteristic sagacity," was severely commented upon by Sir G. C. Lewis, by George Bentham, nephew of the philosopher of Westminster, and notably by Sir W. Hamilton in his paper (subsequently republished) in the Edinburgh Review for April, 1833. Even by these opponents it is admitted that "a new life was suddenly communicated to the study" by logic in the publication of this work; and we may safely trust the decision of John S. Mill, that in it the student will find stated with philosophical precision, and explained with remarkable perspicuity, the whole of the common doctrine of the "syllogism." The latter work, that on Rhetoric, was immediately accepted as a text-book. De Quincey early acknowledged the "acuteness and pertinacity" of Whately's system of definitions and plans, and asserted that "in any elementary work it has not been our fortune to witness a rarer combination of analytical acuteness with severity of judgment." In 1819 Whately issued anonymously his ingeniously grave logical satire on scepticism, entitled Rhetoric: Definitions Related to the Substance of Intuition as Maintained by Sir William Hamilton, and appeared his Bampton Lectures, on The Use and Abuse
of Party Feeling in Religion. This subject is treated with
delicacy, discrimination, and liberality, and the
text is uniformly judicious. Meanwhile Whately became by marriage, in 1821, a
member "not on the foundation" of Oriel. His wife was a daughter of Wm. Pope, Esq., of Hillington, Mid-
dlesex, a lady of talent, taste, accomplishments, and lit-
erary capacity. Shortly after his marriage he accepted
the rectory of Halesworth, with the vicarage of Chad-
ston, deanery of Dunwich, in the Blything Hundred of
Suffolk. In 1825 Whately succeeded Peter Elmsley
as principal of St. Alban's Hall. His Logic and Rheto-
ric were then re-published as separate and independent
works. In 1828 he published his "Essays on Some of the
Principal Questions connected with the Subject of
the Christian Religion," which had been preceded by a
series on Some of the Peculiarities of the Christian Religion, and were succeeded by
The Errors of Romanism having their Origin in Human
Nature, etc., in 1830 his Thoughts on the Sabbath were
published. Mr. Fellowes, of Ludgate Hill, himself a mis-
cellaneous writer. This book was made the occasion
of a prosecution for stamp-duty, to which all publications
except books of piety and devotion were then liable.
The publisher was fined £20, and, on remonstrance that
the book was within the protection of the statute anent
"piety and devotion," he was answered that it was
merely "a book of private devotion," and was therefore
not the Mosaic law, and inculcates that we may do just the
same on Sabbaths as on other days." Several series of
Sermons, Charges, and Tracts were published in 1830,
1833, and 1836. In 1831 earl Grey, then premier, pro-
moted the logician, theologian, and politician of St. Al-
ban's Hall to the primacy of Ireland. The appointment
was at first the occasion of much animadversion. Sus-
picion was sown in the minds of the clergy, and dislike
was shown in their conduct. But Whately's honest
impartiality disarmed hostility, and he soon gained the
hearts of clergy and people. Bishop Copleston said,
"We have no "buffer" in Whately. He has stood by
him purely, I believe, from public spirit and a sense of
duty. Wealth and honor and title and power have
no charm for him. He has great energy and intrepid-
ity; a hardihood which sustains him against obloquy
when he knows he is discharging a duty; and he is
generous and disinterested almost to a fault. His en-
larged views, his sincerity, and his freedom from preju-
dice are more than a compensation for his want of con-
secrating manner." The labors of the episcopate, great
as they were, could not exhaust his power of work-
ing. In 1828 he had composed a paper on Trans-
pounderism, and had been on the same side against
Mr. Lee. He followed this up in 1832 with Thoughts on Secondary
Punishments, and in 1834 with Remarks on Transporta-
tion. In these he had "the distinguished honor," says
Henry Rogers, "of being the first who treated the sub-
ject comprehensively, or who succeeded in exciting any
colossal degree of attention to it." In the parlia-
montary report on this topic in 1838 nearly all the opin-
ions of archbishop Whately were adopted, and the car-
ying out of his principles was recommended. The
question of the treatment of criminals did not use up all
his sympathies. The cause of national education was
advocated by him with force and pertinacity, and
chiefly through his sagacity the national schools of
Ireland, under the commissioners of education, were placed
on a workable and useful foundation. For these schools
(in particular) he composed several treatises; among
others, his able little work, Easy Lessons on Roman-
ism, a well written Manual of British Constitution.
For scholastic purposes, too, he wrote for the Society for Promoting Christian Knowl-
edge his candid Lessons on the History of Religious
Worship, and his simple yet effective Lessons on Chris-
tian Evidence—the former of which has been trans-
lated into Italian, and the latter into German, and like
into these two tongues, but also into Spanish, Swedish,
German, Greek, and Hebrew. Explanations of the Bi-
ne and Prayer-book and Lectures on Prayer may also be
regarded as additions to the educational répertoire.
During the year 1840, 41 Whately's sermons were
issued, and for some years after Tractarianism was
active and influential in the Church and in the uni-
versity. The movement reached its crisis about 1843-
45 in the withdrawal from the English communion of
the author of Tract 90—Dr. J. H. Newman—and several
of his associates. Newman had been a friend of Whately's,
but it was said he had "actually composed a considerable portion," and he
was "the original author of several pages," of Whately's
famous work on Logic as it now stands. Yet Whate-
ly did not shrink from duty at the call of friendship,
but produced, as occasion seemed to demand, his quiet,
meek, lucid, logical, and elegantly constructed tracts,
with more special reference to the material doctrines
and theories involved in the hurricane of controversy
with which the Church was assailed, he issued in 1841
a truly admirable work, The Kingdom of Christ De-
linated. In his charge in 1843 he characterizes the
prevailing opinions on organ music in a non-natural
sense as "dangerous, disgraceful, and ruinous." Cog-
nate topics occupy his charge for 1844, entitled Thoughts
on Church Government; for 1846, on The Danger of
Divisions within the Church; for 1851, on Protective
Measures on Behalf of the Established Church. The
Maynooth question was reviewed in a lecture entitled
The Church and Roman Catholic Seminary, a charge delivered in
1845. On the failure of the potato crop in Ireland, he
issued an Address to the Clergy and Other Members of
the Established Church on the Use and Abuse of the Pres-
ent Occasion for the Exercise of Benevolence; and the
same topic occupied him in 1848, when he gave a charge on
The Right Use of National Affections. The Tracta-
rian doctrine of regeneration called from him in 1850 a
charge on Infant Baptism; and every subsequent year
found him holding himself abreast of the tide of specu-
lative or practical difficulty, and able to teach his clergy
both the "buffer" and the "protection." After the first
conference on Christian union, held at Liverpool in
October, 1845, which resulted in the establishment of
the Evangelical Alliance, Whately, early in 1846, issued
Thoughts on the Proposed Evangelical Alliance, in which
he expressed a fear that it would become an organized
intolerance, or occasion a surrender of truth for the
mere sake of an outward unity; and "condemned as
aschimastic" the setting-up, by persons engaged in the
ministry, of "extraneous combinations independently of
their own Church authorities," or the becoming members
of those combinations when set up. He thus continued
to uphold and publish the venerable powers of importance
until his death, which occurred at Dublin, Oct. 8, 1863.
Whately's works not already noticed are chiefly the following: Introductory Lessons on the Studies of St.
Paul's Epistles (1849)—Scripture Revelations concerning
Good and Evil Angels (1851)—English Synonyms (ed.);—Bacon's Essays, with Amendments (1856):—
Lectures on Some of the Parables (1859):—Lectures on Prayer (1860):—Thoughts on the Proposed Revision of
the Liturgy (ed.):—A General View of the Rise, Prog-
ress, and Corruptions of Christianity (ed.);—and Mis-
cellaneous Lectures and Reviews (1861). Since his death
two volumes of Remains have appeared. His Life and
Correspondence (1866, 2 vols.) has been published by
his daughter, Miss E. Jane Whately. See also Memoirs
(1864), by William J. Fitzpatrick.
Wheat (ὥτης, chithaō [for ὡτής, chithaō]); Chald.
plur. ἥταν, cithiaina; siron, the well-known valuable
cereal cultivated from the earliest times, occurs in va-
rious passages of Scripture (Heb. gen. xxx, 14; Exod, i, 32;
xxix, 2, xxxiv, 22; Deut, vii, 8; xxxii, 14; Judg.
vi, 11; rv, 13; Ruth ii, 33; 1 Sam, vi, 13; xii, 17; 2
Sam, iv, 6; xvii, 38, 1 Kings v, 11; 1 Chron, xxi, 20,
23, 24; 2 Chron, vi, 22, 28, 31, xxvii, 11, 13, lixxi, 16; cxlviii, 14; Cant, vii, 2; Isa, xxxvi, 25; Jer.
xii, 13; xili, 8; Ezek, iv, 9; xxvii, 17; xlv, 18; Joel i,
WHEAT

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WHEAT

11; Chald. Ezra vi, 9; vii, 22; Greek Matt. iii, 12; xiii, 22, 23, 30; Mark iv, 26 ["corn"]; Luke iii, 17: xvi, 7; xxi, 31; John xii, 24; Acts vii, 12 ["corn"]; xiii, 38; 1 Cor. xv, 37; Rev. vi, 6; xviii, 15; also Judg. iii, 3; Eclesi. xxi, 25). In the A. V. the Heb. words bar (בָּר) and רָפָה, Jer. xxiii, 28; Joel ii, 24; Amos v, 11; vi, 5, 6; dagán (דַּגָּן, Num. xii, 12; Jer. xxxii, 12), ῥηφόθ (Ῥηφόθ, Prov. xxxvii, 22), are occasionally translated "wheat," but there is no doubt that the proper name of this cereal, as distinguished from "barley," "spelt," etc., is χίθρῳ (Χίθρῳ; Chald. ɳ.UR, ɳUMIN, dictur ex usu Erebœorum. This brings it still nearer to the Arabic name of wheat, which in Roman characters is variously written, kîthē, kînthê, kentâ, and by Pemplus, in his translation of Avicenna, Khiththa; and under this name it is described by the Arabic authors on Materia Medica. As the Arabic κ is in many words converted into χ, it is evident that the Hebrew and Arabic names of wheat are the same, especially as the Hebrew כ has the guttural sound. Different derivations have been given of the word χίθρῳ: by Celsius it is derived from כנף, canath, protulit, produlit, freightum, ex Cant. ii, 13; or the Arabic "canath, rebutit, quod tetricum rubello sit coloré" (Hierobol. ii, 118). The translator of the Biblical Botany of Rosenmüller justly observes that "the similarity in sound between the Hebrew name χίθρῳ and the English wheat is obvious. Be it remembered that the χ here is identical in sound with the Gaelic guttural, or the Spanish x. It is further evident that the Hebrew term is etymologically cognate with the words for wheat used by every one of the Teutonic and Scandinavian nations (thus we have in Icelandic, hávit; Danish, hvede; Swedish, hvete; Meso-Goth. hwite; German, Weizen); and that, in this instance, there is no resemblance between the Scandinavian and Teutonic terms, and the Greek, Latin, and Slavonic (for the Greek word is κριτίκος; the Latin, frumentum or triticum; the Russian, пшеница; Polish, pszenica); and yet the general resemblance between the Slavonic, the Thracian, and the Gothic languages is so strong that no philologist now doubts their identity of origin" (loc. cit. p. 70). Rosenmüller further remarks that in Egypt and Arabia the usual name of wheat (quotul. Descript. de H. Egypte, xiv, 45; Hést, Account of Meroë and Fis, p. 309) and that also in Hebrew, ַקָּדִיק, kîdîk, denotes the flour of wheat (Gen. xxvii, 8, Numm. v, 15). This, it is curious to observe, is not very unlike the Indian name of wheat, kuma. All these names indicate communication between the nations of antiquity, as well as point to a common origin of wheat. Thus in his Hindostan Botany, Dr. J. F. Boyle has stated: "Wheat, having been one of the earliest-cultivated grains, is most probably of Asiatic origin, as no doubt Asia was the earliest-civilized as well as the first-peopled country. It is known to the Arabs under the name of kîthē; to the Persians as gûdûnum; Hindî, ghûnû and kumû. The species of barley cultivated in the plains of India, and known by the Hindî and Persians as the first or wild, is found here conticium. As both wheats and barley are cultivated in the plains of India in the winter months, where none of the species of this genera are indigenous, it is probable that both have been introduced into India from the north, that is, from the Persian, and perhaps from the Tartar races. Barley and other species of barley are most successfully and abundantly cultivated" (p. 419). Different species of wheat were doubt cultivated by

Much has been written on the subject of the origin of wheat, and the question appears to be still undecided. It is said that the Trîcium vulgare has been found wild in some parts of Persia and Siberia, apparently removed from the influence of cultivation (English Cyclop. s. v. "Trîcium"). From the experiments of M. Esper Fabre of Agde, it would seem that the numerous varieties of cultivated wheat are merely improved transformations of Egylops ovesa (Journal of the Royal Agricultural Society, 38, p. 167-180). M. Fabre's experiments, however, have not been corroborated by some botanists (see an interesting paper by the late Prof. Henfrey in No. 41 of the Journal quoted above). Egypt in ancient times was celebrated for the growth of its wheat. The best quality, according to Pliny (Nat. Hist. xviii, 7), was grown in the Thebæan; it was all-bearded; and the same varieties, Wilkinson writes (Anc. Egypt. ed. 1854), i, 39, "existed in ancient as in modern times, among which may be mentioned the seven-eared quality described in Pharaoh's dream" (Gen. xii, 22). This is the so-called mummy-wheat, which, it has been said, has germinated after the lapse of thousands of years, and it is now known that the whole thing was a fraud. Babylonia was also noted for the excellence of its wheat and other cereals. "In grain," says Herodotus (i, 128), "it will yield commonly two-hundredfold, and at its greatest production as much as three-hundredfold. The blades of the wheat and barley plants are often four fingers broad." But this is a great exaggeration (see also Theophrastus, Hist. Plant. vii, 7). Modern writers, as Chesney and Rich, bear testimony to the great fertility of Mesopotamia. Syria and Palestine produced wheat of fine quality and magnificent proportions. The wild wheats (Poa, c. xlvii, 14; lxxxi, 16, etc.). There appear to be two or three kinds of wheat at present grown in Palestine —the Trîcium vulgare (var. biberum), the T. spelta [see Rye], and another variety of bearded wheat (T. dicoccum, which appears to be the same as the Egyptian kind, the T. compostitum. In the parlable of the sower, our Lord alludes to grains of wheat which in good ground produce a hundredfold (Matt. xiii, 8). "The return of the lambs is seen one," says Trench, "is not unheard of in the East, though always mentioned as something extraordinary in this place. The English proverb says, "There is to be found at Kerek a species of hundred wheat which justifies the text; and other species of barley are against the charges of exaggeration of Egyptian Wheat (Trîcium compos- 

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which it has been the object." The common *Triticum vulgare* will sometimes produce one hundred grains in the ear. Wheat is reaped towards the end of April, in May, and in June, according to the differences of soil and position. It was sown either broadcast, and then ploughed in or trampld in by cattle (Isa. xxxiii, 20), or in rows, if we rightly understand Isa. xxviii, 25, which seems to imply that the seeds were planted apart in order to insure larger and fuller ears. The wheat was put into the ground in the winter, and some time after the barley. In the Egyptian plague of hail, consequently, the barley suffered, but the wheat had not appeared, and so escaped injury. Wheat was ground into flour. The finest qualities were expressed by the term "fat of kidneys of wheat" (בֵּית הָנֹּזֶּר הַנָּבֶּן, Deut. xxxii, 14). Unripe ears are sometimes cut off from the stalks, roasted in an oven, mashed and boiled, and eaten by the modern Egyptians (Sonnini, Travels). Rosenmüller (Botany of the Bible, p. 80), with good reason, conjectures that this dish, which the Arabs call *ferik*, is the same as the *girra carnel* (גִּירְרא כָּרְמאֵל) of Lev. ii, 14 and 2 Kings iv, 42. The Heb. word *kali* (כָּלִים, Lev. ii, 14) denotes, it is probable, roasted ears of corn, still used as food in the East. An "ear of corn" was called *shibboleth* (שִׁבְּלוֹת), the word which betrayed the Ephraimites (Judg. xii, 1, 6), who were unable to give the sound of s. The curious expression in Prov. xxvii, 22, "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him," appears to point to the custom of mixing the grains of inferior cereals with wheat; the meaning will then be, "Let a fool be ever so much in the company of wise men, yet he will continue a fool." Maurer (Comment, loc. cit.) simply explains the passage thus: "Quomodounque tractarea statuum non patiatur se emendari." See Cereals.

Wheat was known to the Israelites in Egypt (Exod. ix, 32), and on returning to Canaan they no doubt found it still cultivated as in the days of Reuben (Gen. xxx, 14). Most probably they were the same sorts which were used in both countries; but there were only a few districts of Palestine, such as the plain of Jezreel, which could compete with that magnificent "carse," the delta of Egypt, the finest corn country of the ancient world. At present the wheat crops of Palestine "are very poor and light, and would disgust an English farmer. One may ride and walk through the standing corn without the slightest objection made or harm done. No wonder it is thin, when white crops are raised from the same soil year after year, and no sort of manure put into the ground" (Tristram, Travels, p. 591). See Agriculture.

**Wheaton, Nathaniel S., D.D., a clergyman of the Protestant Episcopal Church, was born at Washington, Conn., Aug. 20, 1792. His preparatory education was acquired at the Episcopal Academy of Cheshire, Conn.; he graduated at Yale College in 1814; was ordained deacon and priest in 1817; was pastor in Anne Arundel, Prince George, and Montgomery counties, Md.; in 1816 became rector of Christ Church, Hartford, Conn., remaining twelve years; in 1831 became president of Trinity (then Washington) College, which office he filled until 1837; in that year became rector of Christ Church, New Orleans, continuing in that position for seven years; in 1844 visited Europe, and on his return published his travels in two volumes. He was a scholar of varied learning. His benefactions to various scientific, philanthropic, and religious objects were large, and his bequests to Trinity College amounted to about twenty thousand dollars. He died at Marbledale, Conn., March 18, 1862. See Amer. Quar. Church Review, 1862, p. 734.**

**Wheel (usually and properly [of a carriage] פַּאַר, which is invariably so rendered; sometimes [of any circular object] פַּעַר, Psal. lxxxiii, 13; Eccles. xii, 6; Isa. xvii, 13; Jer. xlvi, 3; Ezek. x, 2, 6, 18; xxxii, 24; xxxvi, 10; "heaven," Psal. lxvii, 18; Dan. vii, 9; "rolling thing," Isa. xvii, 13; or פַּעַר, gigal, Isa. xxxii, 28; occasionally פַּעֵר, 724, Judg. v, 28, a step, as often elsewhere; פַּעָר, 724, obdonym, Jer. xviii, 3, of a potter's wheel). We find that the wheels under the brazen laver in Solomon's Temple were cast; they are thus described by the sacred historian: "And the work of the wheels was like the work of a chariot-wheel: their axletrees, and their naves, and their felloes, and their spokes were all molten" (1 Kings vii, 50). This is illustrated by the Egyptian chariots. A wheel has been found by Dr. Abbott of a curious construction, having a wooden tire to the felloe, and an inner circle, probably of metal, which passed through and connected its spokes a short distance from the nave (A, A). The diameter of the wheel was about three feet one inch. The felloe was in six pieces, the end of one overlapping the other. The tire was fastened to it by bands of raw hide passing through long, narrow holes (B, B) made to receive them (Wilkinson, Anc. Egypti, i, 382). Among the ancient Assyrians the wheels originally had six spokes, and the felloes consisted of four pieces. They appear to have been thicker and more solid than those of the Egyptians (Layard, Nineveh, ii, 270). Later the wheel had eight and not six spokes, and was apparently strengthened by four pieces of metal which bound the felloes (ibid. p. 271). See Chariot.
WHEELER

Wheeler, Daniel, a distinguished member of the Society of Friends, was born in London, England, Nov. 27, 1771. Early in life he served in both the navy and the army. Having become an accredited minister of the Society of Friends in 1816. In 1817 the emperor of Russia, in order to carry out a cherished plan for draining and cultivating the marshes surrounding St. Petersburg, secured the services of Mr. Wheeler as manager of the enterprise. While faithfully discharging his duties in the secular business to which he had been called, he was also faithful to his higher Master, and preached the Gospel with all simplicity and fidelity, not only to the humble and lowly, but also to the higher in authority in Russia. He remained in St. Petersburg until 1822, when he felt impressed that it was his duty to go as a missionary among the islands of the Pacific, where a rich blessing attended his labors. After several years spent in missionary work in the Pacific, he returned to England. Here he remained until 1838, when he came to the United States, where he continued nine months, rendering such service as he could to the cause of Christ, and then went back over his own country. During his second year in the United States he contracted a disease which proved fatal; and he died soon after landing at New York, Feb. 6, 1840. See Memoir (Phila. 1870). (J. C. S.)

Wheeler (or Wheel), Sir George, D.D., an English clergyman and traveller, was born at Breda, Holland, of English parentage, in 1630. He removed to Kent, England, in childhood; was educated at Lincoln College, Oxford; travelled on the Continent and in the East with Dr. James Spon, of Lyons, in 1675-76; presented a collection of MSS. to the University of Oxford; received the honorary degree of A.M. from Oxford University; was knighted and ordained in 1688; and, having taken orders, was collated by bishop Crewe to the second prebend in the Cathedral of Durham. In 1684. He was presented to the vicarage of Basingstoke, Hants; in 1702 was created D.D. by diploma from Oxford, and in the following year received the curacy of Whitchurch. In 1706 he was collated to the rectory of Winston, and in 1709 to that of Houghton-Le-Skerne, which he purchased in 1714. He was created bishop of Exeter in 1714. Dr. Wheeler was the author of, A Journey to Greece (1682):—An Account of the Churches or Places of Assembly of the Primitive Christians (1689);—The Protestant Monastery; or, Christian Economics (1698). He was a man of vast research and ability, and a devoted minister and parent. See Church of England Magazine, viii, 332.

Wheeler, John, D.D., a Congregational minister, was born at Grafton, Vt., March 11, 1798. He graduated at Dartmouth College in 1816, and at Andover Theological Seminary in 1819. In 1821 he was ordained over the Church at Windsor, Vt., where he took his high rank immediately. At the age of sixty-six, he declined the presidency of the University of Vermont; but nine years after, upon the resignation of President Marsh, he accepted the honor. From this time his best energies were devoted to the university. He raised up friends for it, carried it through seasons of trial, and elevated it to the national scholarship, in 1845, and died at Burlington, April 16, 1862. Dr. Wheeler published several Sermons and Discourses, especially that before the Porter Rhetorical Society of Andover Theological Seminary in 1834. See Cong. Quar. 1863, p. 307.

Wheelock, Eleazer, D.D., a Congregational minister, was born at Watham, Conn., March 11, 1711, and graduated from Yale College in 1733. In March, 1735, he was ordained minister of the Second Church in Lebanon, called "Lebanon Crank," now Columbia. In the great Whitefieldian revival Mr. Wheelock engaged with great zeal and energy. After the religious excitement had subsided, he entered into a course in which not far from twenty-five years of age, he joined the Society of Friends. Some years after this, he abandoned a very lucrative part of the business in which he was engaged, that he might devote himself to the work to which, by the Spirit of God, he believed himself called. He became an accredited minister of the Society of Friends in 1816. In 1817 the emperor of Russia, in order to carry out a cherished plan for draining and cultivating the marshes surrounding St. Petersburg, secured the services of Mr. Wheeler as manager of the enterprise. While faithfully discharging his duties in the secular business to which he had been called, he was also faithful to his higher Master, and preached the Gospel with all simplicity and fidelity, not only to the humble and lowly, but also to the higher in authority in Russia. He remained in St. Petersburg until 1822, when he felt impressed that it was his duty to go as a missionary among the islands of the Pacific, where a rich blessing attended his labors. After several years spent in missionary work in the Pacific, he returned to England. Here he remained until 1838, when he came to the United States, where he continued nine months, rendering such service as he could to the cause of Christ, and then went back over his own country. During his second year in the United States he contracted a disease which proved fatal; and he died soon after landing at New York, Feb. 6, 1840. See Memoir (Phila. 1870). (J. C. S.)

Wheelock, John, D.D., LL.D., an American clergyman, was born at Lebanon, Conn., Jan. 28, 1754. He entered Yale College in 1776, but removed with his father Dr. Eleazer Wheelock, to Hanover, N. H., in 1770, and graduated at Dartmouth College in 1771; was tutor there from 1772 to 1776; was elected to the Colonial Assembly in 1775; appointed major in the New York forces in 1777, and soon after lieutenant-colonel in the Continental army; and was domiciled until 1778 with the Indians of the Ohio. He was a second generation of the Delhi Indians West of the Ohio (1778);—A Sermon on Liberty of Conscience, or No King but Christ in the Church (1775); —and an occasional Sermon, His Memoirs, by Drs. McClure and Parish, were published in 1811. See Sprague, Annals of the Amer. Pulpit, i, 397.

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Wheelan, Richard Vincent, D.D., a Roman Catholic priest in England, born in Baltimore, Md., Jan. 1812. He was educated at Mount St. Mary's College, Emmettsburg, where he became a teacher and prefect of studies; studied theology and philosophy at the Seminary of St. Sulpice, Paris, graduating in 1831; was ordained priest at Versailles the same year; was professor in St. Sulpice seminary from 1829 to 1833; served as curate in several parts of Virginia and Maryland from 1835 to 1840; became bishop of Richmond in March, 1850, and on the division of the diocese the following year took the title of bishop of Wheeling, where he was active in promoting the interests of Romanism, building up a school of theology and philosophy in the vicariate of de Chautau; was a member of the Vatican Council of 1869-70, in which he opposed the dogmas of infallibility,
but gave in his adhesion to it after it was declared. He died at Wheeling, July 7, 1874.


Wheelp (יוֹר, gör, or יָהְר, yāhīr), the cub of a lion (Gen. xlix, 9; Deut. xxxiii, 22; Jer. ii, 38; Ezek. xix, 2, 3, 5; Nah. ii, 13), or of a jackal (Lam. iv, 8). See LION. The cubs of a bear (2 Sam. xvii, 8; Prov. xvii, 12; Hos. xiii, 8) are not designated by the Heb. word. See BEAR.

Whewell, William, D.D., a clergyman and professor of the Church of England, was born at Lancaster, England, in 1796. He graduated from Trinity College in 1816, and received the degree of D.D.; was ordained deacon in 1820, and priest in the following year; became master of Trinity College, Cambridge, in 1841, and was vice-chancellor of the university. Previous to this he was fellow and tutor of Trinity College, and from 1829 to 1832 was professor of mineralogy in the university; from 1838 to 1855 he was professor of moral theology. Dr. Whewell died at Cambridge, March 6, 1866. As an author he was prolific; among his works being, An Elementary Treatise on Mechanics (1819), which passed through several editions, Analytical Statics (1826); Architectural Notes on German Churches (1830); Principles of University Education (1831); First Principles of Mechanics (1832); Doctrine of Limits (ed.); Treatise of Dynamics (1832-36); Astronomy and General Physics (1838); Mechanical Excid (1837); History of the Inductive Sciences (ed. 3 vols.); Philosophy of the Inductive Sciences (1840, 3 vols.); The Mechanics of Engineering (1841); Liberal Education (1845); Verses Translations from the German (1847); Lectures on the History of Moral Philosophy (1852); Systematic Morality (1846); Elements of Morality (1848). He was also editor of an edition of Newton's Principia, first three sections (1846); of Butler's Human Nature (1845); of Butler's Moral Subjects (1849); and of various other scientific works. He was also the author of various scientific articles in leading periodicals, and published many pamphlets and numerous sermons. See Amer. Quart. Review, July, 1866, p. 325.

Whichcote, Benjamin, D.D., an eminent English divine, was born at Whichcote Hall, in the parish of Stoke, in Shropshire, March 11, 1610. He was educated at Emmanuel College, Cambridge, where he graduated in 1632; became a fellow there in 1633; was a distinguished tutor; was ordained in 1655; organized a Sunday afternoon lecture on the subject of Trinity Church, and became preacher at the university; was presented to the living of North Cadbury, in Somersetshire, in 1648; appointed provost of King's College in 1644; presented to the rectory of Milton, in Cambridge, in 1649; was removed from his provostship at the Restoration in 1661, but retained his rectory at Milton; obtained the living of St. Anne's, Blackfriars, London, in 1669; and the vicarage of St. Lawrence's, Jewry, in 1668. He died while on a visit at Cambridge, in May, 1683. "Dr. Whichcote is regarded as one of the heads, if not the chief founder, of what is called the latitudinarian school of English divines." He enjoyed great fame as a preacher, and left considerable results of his literary labor, although he published nothing during his lifetime. His Observations and Apologies (1668), and his Sermons (1698), were edited by the earl of Shaftesbury. Dr. John Jeffery edited his Moral and Religious Apologies (1708), and his Discourses (1701-3, 3 vols.), to which Dr. Samuel Clarke added a fourth in 1707. An edition of his Sermons, in 4 vols., accompanied by a Life by Dr. Nathaniel Campbell and Gerard, appeared in 1751.

Whip (יוֹר, gör; occasionally rendered "scourge," Job v, 21; ix, 23; Isa. x, 26; xxviii, 15). In ancient times, whips were used not only for driving animals, but also as instruments of torture; and even now, in slaveholding countries, the unfortunate slaves are obliged to work with the fear of the whip before their eyes. The system of administering personal chastisement has been, and is, universal throughout the East; and, under despotistic governments, no person can be sure of escaping punishment, if he is inflicted with the mere caprice of any tyrant who may happen to be in power. For this purpose, however, the rod (q.v.) was often used, and punishment of the bastinado (q.v.) is now the most common in Oriental countries. See CORPORAL PUNISHMENT.

Various materials were used in the manufacture of whips. In 1 Kings xii, 11, Reboboam says, "My father chastised you with whips, but I will chastise you with scorpions." Here a simple scourge and another more painful are mentioned in opposition. The latter is called a "scorpion," and probably means to denote a comparison between the pain respectively occasioned by the scourge and the reptile. The rabbins think generally that this scourge was a scourge composed of knotted and thorny twigs, by which the flesh was severely lacerated. More probably it consisted of thongs set with thorns or sharp iron points. Such scourges were known to the Romans as a means of torturing used by unrelenting persons, and particularly by masters in the punishment of their slaves. Some of the early martyrs were thus tortured. See SOURGEE.

Few travellers have visited Egypt without commiserating the condition of the unhappy Fellahs: every public work is executed by their unpaid labor; half

[Image of Ancient Egyptian Whips]

Whip Suspended from the Wrist of the Archer.
naked and half starved, they toil under a burning sun, to clear out canals or level roads, under the eyes of task-masters ready to punish with their formidable whips, made from the hide of the hippopotamus, the least neg- lect or relapse of which immediately calls to mind the sufferings endured by the Israelites while they were subjected to the tyranny of Pharaoh. " The Egyptians made the children of Israel to serve with rigor; and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all the service wherein they made them serve was with rigor" (Exod. i, 18, 14). The monu- ments abound with similar scenes. See BRICK.

In driving, the ancient Egyptians used a whip, like the heroes and charioteers of Homer; and this, or a short stick, was generally employed even for beasts of burden and for oxen at the plough, in preference to the goad. The whip consisted of a smooth, round wooden handle, and a single or double thong; it sometimes had a lash of leather, or string, about two feet in length, either twisted or plaited; and a loop being attached to the lower end, the archer could be enabled to use the bow, while it hung suspended from his wrist" (Wilkinson, Anc. Egypt. I, 372 sq.). See CHARIOT.

Whipple, Georgi, D.D., a professor of the Congregational Church, was born in Albany, N. Y., June 4, 1805. For a time he was a student in the Oneida Institute; was one year (1838) in the Lane Theological Seminary; and graduated from the theological department of Oberlin College in 1856, in which year he was ordained deacon. From 1838 to 1838 he was principal of the Oberlin preparatory department, and from 1838 to 1847 was professor of mathematics in that institution. From 1846 until his death he was secreta- ry of the American Missionary Association, his office being in New York city. He died in Brooklyn, N. Y., Oct. 6, 1874. See Cong. Quar. 1877, p. 427.

Whiston, William, a learned English divine and mathematician, was born at Norton, in Leicestershire, Dec. 9, 1667, where his father was rector of the parish. He was educated at Tamworth School and Clare Hall, Cambridge, where he graduated in 1690; became a fel- low of his college, took orders in the Church of England, and was appointed mathematical tutor in 1693; was chaplain to a king, bishop of Oxford, from 1698 to 1698; vicar of Lowestoff, in Suffolk, from 1698 to 1701; became deputy to Sir Isaac Newton in the Lucasian professorship of mathematics in 1701, and succeeded him in that chair on his resignation in 1703; was nom- inated by bishop Moore catechetical lecturer at the Church of St. Clement. By this time he had gained em- inence as a lecturer, when he adopted, rejected infant baptism, and began to omit portions of the litany. The bishop of Ely requested him not to fulfil the duties of the Boyle lecturership, in which he was making his views public, but allowed the continuance of the salary. Whiston resigned the lectureship, and, after several hearings before the heads of the houses, was deprived of his lectureship and expelled from the university, on Oct. 30, 1710. In consequence of certain the- ological publications of a controversial character, he was pronounced a heretic by the congregation of the university, and the proceeds of his library were auctioned at public sale. His trial and conviction of sedition, and the prosecution of one John Sayer, which he procured against his former employer, the Rev. Mr. Sayer, and which he afterwards published, is the subject of the following article.

Whitaker, Nathaniel, D.D., a Presbyterian min- ister, was born at Huntington, L. I., Feb. 22, 1725, and graduated at Princeton College in 1752. He was or- dained and installed at Woodbridge, N. J., in 1784; was called to Chelsea, near Norwich, Conn., Feb. 25, 1761; and selected by the Connecticut Board of Correspondents for Evangelizing the Indians, to go to Great Britain with the Rev. Sampson Occam, an Indian of the Moh- iegan tribe, and to procure funds for a mission station at Huntington, Romaine, Venn, Wesley, and others showed them great favor, and a considerable sum was raised. After eighteen months' absence, they returned, having prepared the way for founding Dartmouth College. While in England he published several sermons on Reconciliation to God. Difficulties arising in his con- gregation on the subject of church government, he ac- cepted a call to the Second Church in Salem, Mass., and was installed July 28, 1769. In 1773, in consequence of a disagreement among the people, Dr. Whitaker, with fourteen others, withdrew from the Church, formed a separate church, and united with the Presbyterians, the Presbytery, which declared the new election the Third Church. His friends erected a house of worship, but it was soon after burned. Not disheartened, they sought outside help, and in 1778 were enabled to complete a new church. At the breaking-out of the war he warmly espoused the cause of independence, and actually en- gaged in the manufacture of saltpetre. In a short time he furnished the authorities with two hundred and eighty pounds. On the occasion of the Boston massacre in 1771, he printed a sermon on The Fatal Tragedy in King Street, and on the proclamation of independence another, The Great Milestone in the Career of the Revolution, the end of the war still another, On the Reward of Toryism. He was dismissed by a council called for that purpose, Feb. 10, 1784, but soon after installed at Norridgewock. After vainly attempting to establish a presbytery in Maine, he went to New York, and died at Woodbridge, near Hampton, Jan. 1, 1795, in poverty, though he had done for the Church and country. (W. P. S.)

Whitaker, Thomas Dunham, LL.D., a clergy- man of the Church of England, was born at Rainham, in Norfolk, June 8, 1759. He was educated at St. John's College, Cambridge; ordained deacon in 1785, and priest the following year; became perpetual curate of Holme, Lancashire, in 1757; vicar of Maexley in 1769; held for some time the vicarage of Heysham; became vicar of
Blackburn in 1818, and remained there until his death, which occurred Dec. 18, 1821. He published, A History of the Original Parish of Whalley and Honor of Clitheroe, with the Counties of Lancaster and York (1801); — History of the Demesnes of Crewe (1805); — De Motu Superior Britanniam Civico Anno 1745 et 1746 (1809): — The Life and Original Correspondence of Sir George Radcliffe (1810): — an edition of The Vision of Piers Plowman (ed.); — a new edition of Thoresby's Ducatus Leicestriensis et Ioannis Campana, Deeds of Edw. (1816); — Lothia und Albion: or, An Attempt to Illustrate the Districts Described in these Words by Bede (1816): — besides single sermons and other works.

Whitaker, William, D.D., an eminent English divine, was born at Holme, Lancashire, in 1548. He was educated at St. Paul's School and Trinity College, Cambridge, where he was appointed to a fellowship; became regius professor of divinity at Cambridge in 1579; was appointed chancellor of St. Paul's in 1580; and became master of St. John's College, Cambridge, in 1586. He died at Cambridge, Dec. 4, 1595. Mr. Whitaker was an able Calvinistic writer, and a powerful champion of Protestantism against the attacks of popery. He published his popery in Prophesies of Antichrist in English, in 1581; and also his Tractatus de Dei Eleemosynae, in Latin and Greek (1596): — Catechismus, sine Prima Institutio Disciplinae Pietatis Christiana Latina Explicita, etc. (1570): — Ad Rationes Decem Edmundi Campioni Jesu ... Respondo, etc. (1581): — A Disputation on Holy Scripture against the Popishers, especially against the Act of Supremacy and Jurisdiction of England, in Latin and Greek (1589): — Catechismus, sine Prima Institutio Disciplinae Pietatis Christiana Latina Explicita, etc. (1570): — Ad Rationes Decem Edmundi Campioni Jesu ... Respondo, etc. (1581): — A Disputation on Holy Scripture against the Popishers, especially against the Act of Supremacy and Jurisdiction of England, in Latin and Greek (1589): — and other controversial works. A collection of his Opera Theolologica was published at Geneva in 1610, 2 vols. fol.

Whitby, Daniel, D.D., an eminent English divine, was born at Rushden, Northamptonshire, in 1690. He was educated at Trinity College, Oxford, where he graduated in 1697, and became a fellow in 1664; took holy orders, became chaplain to Dr. Seth Ward, bishop of Salisbury, and was made prebendary of Salisbury in October, 1698, was admitted preacher of the same church in 1672, became rector of St. Edmund's, Salisbury, about the same time, which was his last preferment, and where he died, March 24, 1726. Among his published works are, Romish Doctrines not from the Beginning (1664): — Endeavor to Evince the Certainty of Christian Faith (1671): — Discourse concerning the Idolatry of the Church of Rome (1674): — A Body of the Coherence and Universality of the Christian Revelation (1705). Late in life he became an Arian, and engaged in a dispute with Dr. Waterland. He was a voluminous writer, the above-mentioned works being only a small part of what he gave to the public. His Paraphrase and Commentary is considered his best work.

White, Charles, D.D., a Presbyterian divine, was born at Randolph, Mass., Dec. 28, 1795. He was a lineal descendant of Pernigine White of the famous "Mayflower;" graduated at Dartmouth College with the first honors of his class in 1821; studied theology at Andover, Mass.; after license to preach, was settled as college pastor, his diploma, A.D., 1829. He was professor of divinity, at Telford, Va.; subsequently over the Church in Cazenovia, N. Y., and again at Owego, N. Y.; elected president of Wabash College, Ind., and entered upon his duties in October, 1841, and his presidency was of twenty years' continuance. In this last relation he most effectually discharged his functions with fidelity and energy. He shrink from no labor that the embarrassed condition of the college, when he entered on its presidency, demanded at his hands; and he had the satisfaction of seeing, long before his death, as one result of his labors, a larger number of students in the college classes alone than he found in all the departments when he entered upon the presidency. He died suddenly, Oct. 29, 1861. Dr. White was a ripe and accurate scholar, an able teacher, an impressive preacher, and a sound theologian. He published Essays in Literature and Ethics (Boston, 1853, 12mo), and contributed four sermons to the National Preacher, and articles (the most of which are reprinted in his Essays) to the Biblical Repository and Religious Register. See Wilson, Presb. Hist. Almanac, 1855, p. 313, Allibone, Dict. of Brit. and Amer. Authors, s. v. (J. L. S.)

White, Francis, D.D., an English prelate who flourished in the early part of the 17th century, was educated at Cambridge; became dean of Carlisle in 1622; bishop of Carlisle in 1628; bishop of Norwich in 1629; bishop of Ely in 1631; and died in February, 1637 or 1638. He was the author of, Orthodox Faith and the Way to the Church Explained and Justified against T. W. (1617): — Repleio to Jesuit Fisller's Answer to Certain Questions Propounded by James 1, etc. (1624): — Treatise of the State and Church of England (1632): — and other works. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

White, Henry, D.D., a Presbyterian divine, was born at Durham, Greene Co., N. Y., June 19, 1800. He received his preparatory training in the academy at Greenwich; graduated with high honor at Union College in 1824; studied theology in the Princeton (N. J.) Theological Seminary, was licensed to preach by the Presbytery of Columbia in 1826, and immediately after entered upon an agency for the American Bible Society, his field being in the Southern States. In 1829 he was ordained and installed as pastor of the Allen Street Presbyterian Church, New York city. He then continued until the establishment of the Union Theological Seminary in 1836, when he was elected to the professorship of theology in that institution, which office he continued to hold until his death, Aug. 25, 1880. Dr. White had naturally a strong, discriminating mind, well balanced, and abounding in practical wisdom. As a preacher, he was eminently thoughtful, clear, convincing, and pungent. As a teacher of theology, he had peculiar and almost unrivalled excellence. He published a Sermon on the Death of John Withie (1888), and a Sermon on the Abrahamic Covenant (1846). See Sprague, Annales of the American Presbyterian and Reformed Church (1872), Dict. of Brit. and Amer. Authors, s. v. (J. L. S.)

White, Joseph (1), D.D., an English clergyman and eminent Oriental scholar, was born at Stroud, in Gloucestershire, in 1746. He was the son of a weaver, and was designed for his father's calling, but having been sent to a charity-school at Gloucester, and having made rapid advance and died in February, 1637 or 1638. He was sent by a gentleman of fortune to Oxford, where he graduated at Wadham College about 1770; became a fellow of that College in 1774, was appointed to archbishop Laud's professorship of Arabic in 1775; chosen in 1788 to preach the Hampton lecture for the following year, in the preparation of which he was assisted by Dr. Farr and Mr. Samuel Badecock; became prebendary of Gloucester in 1788; was appointed rector of Melton in 1790; became prebendary of Oxford in 1802; regius professor of Hebrew at Oxford the same year; and subsequently canon of Christ Church. He died at Oxford, May 22, 1814. He was the author of the following: — Quincy & Aspinall, Studii Theologiæ Orientalis (1774); — Textus Novi Liber Historici et Epistolae tam Catholicum quam Paulinum, Verrò Syracusa Philoehizena, etc., (1779-1803); — A View of Christianity and Mohammedanism (Hampton Lectures) (London, 1784): — and other works of great merit.

White, Joseph (2), called in Spain Don José María Blanco y Crespo, a Roman Catholic priest, descend-
ed from an Irish Catholic family which had settled in Spain, was born at Seville, July 11, 1775. Being dis-
satisfied with mercantile life, he was educated for the
Church, and was ordained a priest in 1799; soon lost
confidence in Roman Catholicism, renouncing his ad-
hesive nature of his government by this paper; lived
subsequently in London as a man of letters; edited for
three years (1822-25) another Spanish journal, Las
Variedades; was editor of the London Review (1829);
served as tutor in the family of archbishop Whately at
Dublin, from 1822 to 1825; removed to Liverpool, where
he joined the Unitarian Society, of which the Rev.
John Hamilton was then pastor; and died May 20, 1841.
He was the author of a great many works, among which
are Preparatory Observations on the Study of Religion
(1817):—Letters from Spain (1822):—Practical and
Internal Evidence against Catholicism (1825):—Poor
Man's Property (1824):—Property Concerning
the Church of Rome (1827):—Letter to Protes-
tants Converted from Romanism (1827):—Second
Travels of an Irish Gentleman in Search of a Religion
(1823):—and Life of the Rev. Joseph Blanco White, Written by
Himself, with Preface of his Correspondence; edited by
John H. Thomson (1845, 8 vols.).
"The book, the time of its appearance, excited a good deal of inter-
est, and is still eminently worth referring to. The
curious picture it presents of a mind at once pious and
sceptical; longing and sorrowing after a truth which it
can nowhere find, or, finding, contrive to rest in, has, in
the present unsettled state of religious opinion, a very
particular significance. Poor White's life-long search for
a religion seems not to have been a successful one, and
to have landed him at the last in a condition of
nearly extinct sectarianism."

White, Robert Meadows, D.D., an English
clergyman and philologist, was born about 1796. He
graduated at Magdalen College, Oxford, in 1819; was
ordained in 1821; became a tutor at Oxford in 1829;
Rawlinson professor of Anglo-Saxon in 1848; visited
Denmark in the interests of philology in 1837; became
vice-president of Magdalen College in 1838; gave con-
siderable attention to local antiquarian research; was
the first rector of the Oxford college; and had a leading
authority in English philology. During the latter por-
tion of his life he was rector of Slumbridge, Gloucestershire,
where he died, Jan. 31, 1865. He devoted a large
part of his time, for twenty years, to the editing of The
Oxmalum, Semi-Saxon Hymnola in Verse, now first ed-
ted from the Original MSS., with Notes and Glossary
(Oxford, 1853).

White, Thomas (1), D.D., an English
clergyman, was born at Bristol about 1550; was educated at Mag-
dalen Hall, Oxford, where he graduated about 1570;
took holy orders, and preached frequently; received
the living of St. Gregory's in London; became vicar of St.
Dunstan's Fleet Street, in 1575; was made prebendary
of Mora, St. Paul's, in 1588, treasurer of Salisbury in
1590; canon of Christ Church in 1591, and canon of
Windsor in 1598. He died March 1, 1624. He
was noted for his benefactions in founding hospitals and
almshouses, but especially for the founding of Sion Col-
lege, London. His published works consist of a few
sermons.

White (Lat. Anglica a Albia, Candida, or Vitus; otherwise called Biscachi, Richcroth, and Blacklaw),
Thomas (2), an eminent English philosopher and
Roman Catholic priest, was born at Halton, Essex, in
1582; was educated abroad and became a priest in
1617; was employed in teaching philosophy and divin-
ity, residing at Douay, Rome, and Paris with occasional
interruptions until 1638, when he was elected prin-
cipal of the English College at Lisbon; served the duty
of the English mission for some years; resided for a
considerable time in the house of Sir Kenelm Digby,
whose philosophy he supported; became a professor at
Douay again in 1622; was rector of the English
College; spent his latter years in England, and died at
Drury Lane, London, July 6, 1676. He was a volun-
tuous writer, and among his numerous works the follow-
ing deserve mention: Dialogues concerning the Judg-
ment of Common Sense in the Choice of Religion (1646):
—De Mundo Dialogi Tres (1652):—Institutionem Peri-
pateticarum ad Medentas, etc. (1646):—Institutiones The-
ologica super Fundamentis in Peripatetica Dibaptica fusi-
ta Estraucta (1652):—Questions Theologica, etc. (1658):
—Contemplation of Heaven, etc. (1654):—The Grounds of
Obedience and Government (1655):—Religion and Rea-
son Mutually Corresponding and Assisting Each Other
(1659):—The Middle State of Souls from the Hour of
Death to the Day of Judgment (ed.). See Chalmers,
Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer.
Authors, s. v.

White, William, D.D., a Protestant Episcopal
bishop, was born in Philadelphia, March 26, 1748. He
passed A.B. at Philadelphia College in 1765, and was
soon after admitted to the English church. He
resided in America in 1772, he became associate minister of Christ
Church and St. Peter's, Philadelphia, where he con-
tinued till the Revolution. In 1777 he was chaplain to
Congress and was elected rector of Christ and St. Peter's
churches in Philadelphia. He was consecrated bishop
at London in 1787, and died July 17, 1836. Exclu-
sive of periodicals, he published, The Case of the Episcopal
Churches in the United States (1782):—Thoughts on the
Singing of Psalms, etc., signed "Silas" (1808):—Lec-
tures on the Catechism of the P. E. Church, with Supple-
mentary Lectures, etc. (1813, 2 vols. 8vo):—Comparative
View of the Conjoint and Compromise systems of
the Arminians, etc. (1817, 2 vols. 8vo):—Memoirs of the
P. E. Church in the United States (1820, 8vo):—A Com-
mentary on Ordination, etc. (1833, 8vo):—An Essay:
and several Addresses, Letters, and Sermons. See
Sprague, Annuals of the Amer. Pulpite, v, 280.

Whitefield, George, a pre-eminent evangelist and
founder of the Calvinistic branch of the Methodists,
was born in the village of Ewloe, Flintshire, county of
Denbigh, in the principality of Wales, in the walled
town (his father being a tavern-keeper) he was born,
Dec. 16, 1714. His father having died while George
was yet young, the boy's education devolved solely on
his mother, whose pious instructions and example had
a powerful influence in imbuing his infant mind with
strong religious impressions. Having resolved to en-
vocate the superior talents with which she saw George was
endowed, she sent him to a classical school. At the age
of fifteen he had distinguished himself by the accuracy
and extent of his knowledge, and by his taste in Greek
and Roman literature. But his mother not succeeding
in the hotel, and becoming reduced to poverty, the
progress of George's education was stopped, and, being
driven to undertake some menial place about the estab-
lishment, his manners and morals were much injured by
his association with irreligious servants. Happily his
religious impressions revived, and, having been confirmed,
he received for the first time the sacrament put on
the Lord's supper. His mother's circumstances improving, she
sent him to Pembroke College, Oxford, and there he
joined in forming a small select society for mutual
improvement in religious knowledge and personal
piety, along with the Wesleys and a few college contempora-
aries of his. John Benson, a man who was acquainted with his rare talents and piety, re-
solved to grant him ordination, and the solemn cere-
mony was performed at Gloucester on June 20, 1736.
His first sermon, preached on the following Sabbath,
produced an extraordinary sensation. From Gloucester he
went to London, where he preached alternately in the
chapel of the Tower and at Ludgate Prison every Tuesday. In 1737 he joined his friends the Wesleyas as a missionary at the Georgian settlement; but he had only been four months resident there, when he returned to London with unkindly effects. In 1751 Mr. Whitefield was an ardent supporter of the subscriptions for erecting an orphan-house in that settlement. On his arrival in London, he found an outcry raised against him on account of Methodistism. Bishop Benson disregarded it and ordained him a priest. But he was denied access to the pulpits of many old friends; and hence he commenced the practice of open-air preaching in Moorfields, Kennington, Blackheath, and other quarters, where his ministrations were attended by vast crowds. Having raised a fund of £1000 for his orphanage, Whitefield returned in 1759 to the American continent. At Savannah immense crowds repaired to hear him, and extraordinary scenes of excitement were exhibited. On March 25, 1740, he laid the first brick of the orphan-asylum; and when the building was completed, he gave it the name of the Bethesda. Although his ministry was very successful at Savannah, he signed for his native land; and accordingly, in 1741, he returned to England. He travelled in and out with indefatigable diligence to preach the Gospel. In prosecution of that object, he made a tour through England, Wales, and Scotland, preaching in many places, and always in the open air, to immense crowds. While in Wales, he married Mrs. Jones, a widow to whom he had been introduced by Dr. John Hawkesworth. After a short time, however, he returned to London, where, it being winter, some of his admirers erected a wooden shed in which he preached, and which he called the Tabernacle. He was under the patronage of the countess Dowager of Huntingdon, to whom he was chaplain, and whose benevolence he shared especially in the support of the community of which he was the head. At the death of that lady, her place was filled by lady Erskine.

In the beginning of August, 1744, Mr. Whitefield, though in an infirm state of health, embarked again for America. At New York he was taken exceedingly ill, and his death was apprehended; but he gradually recovered and resumed his arduous and important duties. He was still very much inconvenienced with pains in his side, for which he was advised to go to the Bermudas. Landing there on March 15, 1745, he met with the kindest reception, and traversed the island from one end to the other. He experienced the greatest pleasure in his communications with the people. The societies were large, he there collected upwards of £100 for his orphan-school; but as he feared a relapse in his disorder if he returned to America, he took passage in a brig, and arrived in safety at Deal, and the next evening set off for London, after an absence of four months.

On the return of Mr. Whitefield, he found his congregation at the Tabernacle very much scattered, and his own pecuniary circumstances declining, all his household furniture having been sold to pay the orphan-house debt. His congregation now, however, began to contribute, and his debt was slowly liquidating. At this time lady Huntingdon sent for him to preach at her house to several of the nobility, who desired to hear him; among whom was the earl of Chesterfield, who expressed himself highly gratified; and lord Bolingbroke told him he had done great justice to the divine attributes in his discourse. In September he visited Scotland a third time and was joyfully received. His thoughts were now wholly engaged in a plan for making his orphan-house (which was at first only intended for the fatherless) a seminary of literature and academical learning. In February, 1749, he made an excursion to Exeter and Plymouth, and returned to London in April, in the same year he returned to London, having travelled about six hundred miles in the west of England; and in May he went to Portsmouth and Portsea, at which places he was eminently useful; many at that time, by the instrumentality of his preaching, being turned from darkness to light, and from the power of Satan unto God." In September he went to Northampton and Yorkshire, where he preached to congregations of ten thousand people, who were peaceable and attentive; and only in one or two places was he treated with abuse. On Oct. 17 he arrived at Savannah, and was gladly received at Dublin; his labors there were, as usual, very useful. From Ireland he proceeded to Scotland, where he also met with great encouragement to proceed in his indefatigable work. On Aug. 8 he set out from Edinburgh for London, in order to return to America. On Oct. 27 he arrived at Savannah, and found the orphan-school in a flourishing condition. Having suffered formerly from the climate, he determined not to spend the summer in America, but re-embarked for London, where he arrived in safety. His active mind, ever forming some new plan for the extension of the Redeemer's kingdom, now turned toward the erection of a new tabernacle. The foundation was laid March 1, 1758, and was opened on Sunday, June 10, 1754. After preaching in it a few days, he again left England for Scotland, embracing every opportunity of preaching on his road till he arrived at Edinburgh. And when it was determined he returned home on Nov. 25, and opened the Tabernacle at Bristol, after which he returned to London, and in September, 1756, opened his new chapel in Tottenharn Court Road. His labors were immense. He preached fifteen times a week; hundreds of persons went away from the door without being able to gain admittance, by his unremitting attention to his congregation, at the two chapels in London, his strength was much reduced. About the end of the year, finding his health improved, he, however, determined on again visiting America. Towards the end of November he left England, and arrived at Boston the beginning of January. After spending the winter pleasantly and usefully in America, he once more embarked for his native shores and landed in England, and on Oct. 6, 1765, opened the countess of Huntingdon's chapel at Bath. Shortly after his arrival in London, Mrs. Whitefield was seized with an inflammatory fever, and became its victim on Aug. 9; and on the 14th he delivered her funeral sermon, which was distinguished for its pathos, as well as for its manly and pious eloquence.

He now prepared for his seventh and last voyage to America, where he arrived in safety on Nov. 30; but his health was so fast giving way that he was unable to counteract his complaint, which was asthma, made rapid inroads upon his constitution, and, though it had several times threatened his dissolution, it was at last sudden and unexpected. From Sept. 17 to the 20th this faithful laborer in the vineyard of Christ preached daily at Boston; and was much indulged in its advantages, continued from thence on the 21st, and continued his work until the 29th, when he delivered a discourse at Exeter, N. H., in the open air for two hours; notwithstanding which, he set off for Newburyport, where he arrived that evening, intending to preach the next morning. His rest was much disturbed, and he complained of a great oppression at his lungs; and at five o'clock on Sabbath morning, Sept. 30, 1770, at the age of only fifty-six, he entered into the rest prepared for the people of God. According to his own desire, Mr. Whitefield was interred at Newburyport. He and Wesley, though one in heart, were divided in their theological opinions, each seeking in the early part of their career their paths diverged. The friendship existing between them was not of an ephemeral character, but remained steadfast to the end. Wesley preached a funeral discourse commemorative of his virtues and usefulness.

Mr. Whitefield was not a learned man, like his contemporary, Wesley; but he possessed an unusual share of good sense, general information, knowledge of the Holy Scriptures, and an accurate acquaintance with the human heart. Few ministers have been equally useful since the days of the apostles. The sermons of Mr. Whitefield were impassioned, and generally addressed to
hearts of his congregations. He was benedictive and kind, forgiving and gentle; but he was zealous and firm, and seldom allowed his feelings to overcome his judgment. In his piety, he conveyed a greater degree of attention to religion; and millions have doubtless blessed his name, as tens of thousands revere his memory.

Whitefield was no common preacher. Parties of the most opposite character and principles, such as Frank- lin, Hume, and John Newton, have united in bearing testimony to the beauty and effectiveness of Whitefield's pulpit oratory. Dr. James Hamilton, of London, describing Whitefield, said, "He was the prince of English preachers. Many have surpassed him in making sermons, but none have approached him as a pulpit orator. Many have outshone him in the clearness of their logic, the grandeur of their conceptions, and the sparkling beauty of single sentences; but in the power of darting the Gospel direct into the conscience, he eclipsed them all. With a full and beaming countenance, and the frank and easy port which the English people love, he combined a voice of such compass which could equally thrill over Mofford's in musical thunder or whisper in terrible secret in every private ear; and to his gainly aspect and tuneful voice he added a most expressive and eloquent action. None ever used so boldly, nor with more success, the higher styles of impersonation. His thoughts were transformations; and if he spoke because he felt, his hearers understood because they saw. They were not only enthusiastic amateurs, like Garrick, who ran to weep and tremble at his burst of passion, but even the colder critics of the Walpole school were surprised into admiring sympathy and reluctant wonder. In Lord Chesterfield was listening in lady Huntington's pew when he described the sinner under the character of a blind beggar led by a little dog. The dog escapes, from some cause, and he was left to grope his way guided only by his master's voice. UNSUCCEsSfully he wanders to the edge of a precipice; his staff drops from his hand, down the abyss too far to send back an echo; he reaches forward cautiously to recover it; for a moment he poises on vacancy, and—'Good God!' shouted Chesterfield, 'he is gone, as he sprang from his seat to prevent the catastrophe. But the glory of the whole reached such a pitch that it was heart-kindled and heart-melting Gospel. Without this all his bold strokes and brilliant impersonations would have been no better than the rhetorical triumphs of many pulpit dramatists. He was an orator, but he only sought to be an evangelist. Like a volcano where gold and gems are mingled and no one knows which shall come to the surface, but where gold and molten granite all alike in fiery fusion, bright thoughts and splendid images might be projected from his pulpit, but all were merged in the stream that bore along the Gospel and himself in blended fervor. Indeed, so simple was his nature that glory to God and good-will to man had filled it, and there was room for little more. Having no Church to found, no family to enrich, and no memory to immortalize, he was simply the ambassador of God, and inspired with its genial, pious spirit—so full of heaven reconciled and humanity restored—he soon himself became a living Gospel. God continued his work most wonderfully in his communion with his Master, and in the strength of accepted prayer, there was an elevation in his mien which often paralyzed hostility, and a self-possession which made him, amidst uproar and confusion, the more sublime. With an electric bolt he would bring the jester in his fool's- coat to the very beam of the roof, cut him to the quick, cut at the skulking miscreant's grasp, or sweep down in crouching submission and shame-faceted silence the whole of Bartholomew Fair; while a revealing flash of sententious doctrine, of vividly Scripture, would disclose to awe-struck hundreds the forgotten verities of another world. In all the saddest aspects of man's condition he came to break your head, but through you God has broken my heart' was a sort of confession with which he was familiar; and to see the deaf old gentleman, who used to utter imprecations on him as he passed along the street, clambering up the pulpit stairs to catch his angelic words, was a sort of spectacle which the triumphant Gospel often witnessed in his day. When it is known that his voice could be heard by twenty thousand, and that ranging all the empire, as well as America, he would often preach thrice on a working day, and that he has received in one week as many as a thousand letters, it is clear that some result must be the reasonable estimate can be formed of the results of his ministry, some idea may be suggested of its vast extent and singular effectiveness."

Whitefield published a number of sermons, journals, etc., and his entire works were printed in London in 1771-72 (7 vols., 8vo), including a Life by Gillies. For other literature, see Allibone, Dict. of Brit. and Amer. Authors, s. v. The best biography is by Tyerman, Life of George Whitefield (Lond. 1876, 3 vols. 8vo).

Whitehouse, Henry John, D.D., D.C.L., a Protestant Episcopal clergyman, was born in New York city in August, 1808. He graduated at Columbia College in 1824, and at the General Theological Seminary (Epis- copal) in 1826. He ordained deacon in 1827 and priest in 1829. He was a brother of Dr. Whitehouse in Chicago, Chicago, in 1829 to 1844, and of St. Thomas’s, New York, from 1844 to 1851; was consecrated assistant bishop of Illinois, Nov. 20, 1851; was chosen to succeed bishop Chase in 1852; served as bishop of the latter in 1852; preached the sermon before the New York Central Council, in 1867, and died Aug. 10, 1874. His only publications are in the form of Sermons, Addresses, etc.

Whitgift, John, D.D., an eminent English prelate, was born at Great Grimsby, Lincolnshire, in 1530. He was educated at Queen's College, and Pembroke Hall, Cam- bridge, where he graduated in 1554; was chosen fellow of Peterhouse in 1555; entered into holy orders in 1560, and was appointed chaplain to Cox, bishop of Ely, who gave him the rectory of Fevensham, in Cambridgeshire; was appointed lady Margaret professor of divinity at Cambridge in 1568; became chaplain to the queen in 1568; was president of Peterhouse in 1567; became master of Pembroke Hall in April of the same year; was appointed regius professor of divinity, and yet the same year became master of Trinity College; became prebendary of Ely in 1568; vice-chancellor of the Uni- versity of Cambridge in 1570; dean of Lincoln in 1571; prebendary of Lincoln in 1572; bishop of Worcester, and vice-principal of the Maroch of Wales in 1577; was chosen the successor of Edmund Grindal as archbishop of Canterbury in 1588; was very severe in his prosecution of Nonconformists, both Puritans and Catholics, and was noted for his strenuous advocacy of the constitution of the English Church; obtained a decree against liber- ty of printing in 1585; became privy-councillor in 1596; founded a hospital and grammar-school at Croydon in 1595; joined in the deliberations of the conferences at Hampton Court in January, 1604; and died at Lambeth Palace, Feb. 29, of the same year. The Works of John Whitgift, Archbishop of Canterbury (Cambridge, 1651-54, 3 vols. 8vo) was prepared for the press by Rev. John Ays. Biographies have been writ- ten by Sir George Paule (1612) and John Strype (1718).

Whiton, John Milton, D.D., a Presbyterian divi- ne, was born at Winchendon, Mass., Aug. 1, 1785. He graduated at Yale College in 1803; taught an academic course in Life in a school for the daughters of the clergy, or in the bride's chamber; was ordained and installed pastor of the Presbyterian Church in Andrim, N. H., Sept. 28, 1808; resigned Jan. 1, 1833, and became acting pastor of a Congregational Church in Bennington, N. H., where he continued till his death, Sept. 28, 1836. He published several sermons and an oration on the marriage of the Town of Antrim to the New Hampshire Hist. Coll. iv. 221-224, and to the Repository an Account of the Mis-
isters of Hilleborough, N. H. — See Sprague, Anna of the Amer. Pilgrim, iv, 413, note; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Whittaker, John William, D.D., an English divine, was born at Manchester in 1790. He was educated at St. John's College, Oxford, of which he became a fellow; was made vicar of St. Mary's, Blackburn, and in 1852 honorary canon of Manchester. He died Aug. 5, 1854. He published, *An Historical and Critical Enquiry into the Interpretation of the Hebrew Scriptures* (1819): Supplement to the same (1820): — *Justification by Faith: Five Sermons, etc.* (1825): — *The Catholic Church: Five Sermons* (1835): — and other sermons and papers.

Whittimore, Thomas, D.D., an American Universalist minister, was born in Boston in 1808. He was apprenticed successively as a morocco-dresser, brass-founder, and boot-maker; studied theology, and in April, 1821, was settled as pastor of the Church at Milford, Mass.; removed to a Church at Cambridgeport in 1822; resigned this pastorate in 1831, but remained in Cambridge the rest of his life; was joint editor of the *Universalist Magazine*; established *The Trumpet*, a Universalist newspaper, in 1828, and was sole editor and proprietor of it for thirty years; was a member of the Massachusetts Legislature, president of the Cambridge bank, and president of the Vermont and Massachusetts Railroad, and died in Cambridge, March 21, 1861. He was the author of *A Commentary on the Revelation of St. John* (1830): — *A Commentary on the Book of Daniel*: Plain Guide to Universalism (1840): — Autobiography (1859): — and other works.

Whittingham, William Rollinson, D.D., LL.D., a bishop of the Protestant Episcopal Church, was born in New York city, Dec. 3, 1806. He graduated in 1825 from the Theological Seminary in New York city, and was ordained two years later. St. Mark's, Orange, N.J., was his first pastoral charge, which he held from 1828 for a year and a half. In 1831 he became rector of St. Luke's parish, New York city. While there his health failed, and he made a trip to Italy, returning much benefited. In 1835 he was elected to the chair of ecclesiastical history in the General Theological Seminary. In 1846 he was elected bishop of Maryland, and was consecrated in Baltimore, Sept. 17 of that year. He died at West Orange, N.J., Oct. 17, 1879. The *Parish Register* was largely edited by him, and he was also editor of *The Churchman*, a well-known Episcopal periodical. *The Family Visitor and Children's Magazine* were also under his editorial supervision. Bishop Whittingham's library was considered one of the finest collections in America. See *Amer. Church Rev.* xxxi, 476.

Whitleysey, William, archbishop of Canterbury, is supposed to have been a native of Whitleysey, a town situated in the County of Cambridge, and received his education at the University of Cambridge. In 1349 he became master custos of his college, the third in succession from the founder. In 1361 William Whitleysey was consecrated to the see of Rochester, and on Oct. 11, 1368, he found himself privy of all England and metropolitan by order of the pope. It seems that he was neither physically nor intellectually adequate to the exigencies of his position or the requirements of the time. His government was weak. The condition of the Church troubled him greatly. He felt deeply his incapacity to take his proper place in the country. From 1368 to 1371 the government of the diocese belonged to the metropolis by order of the pope. It seems that he was an end to the disputes which frequently arose between the University of Oxford and the bishop of Lincoln. He died in June, 1374. See Hook, Lives of the Arobishops of Canterbury, iv, 221 sq.

Wicklf. See Wycliffe.

Wilberforce, Samuel, D.D., an English prelate, son of William Wilberforce, was born at Clapham, Sept. 7, 1805. He graduated at Oriel College, Oxford, in 1826; became curate of Chickenden, Oxfordshire, in 1828: rector of Brixton (Brightstone), Isle of Wight, in 1830; select preacher at the University of Oxford; rector of Alverstoke, Hants, archdeacon of Surrey, and chaplain to prince Albert, all in 1839; canon of Winchester Cathedral in 1840; sub-almoner to the queen in 1844; dean of Westminster and select preacher before the University of Oxford in 1845; bishop of Oxford, to which he was appointed in 1854; and archbishop of Canterbury in 1860. He died Oct. 25, 1863. He was the author of *Notes on the Life and Writings of Charles Wesley* (1834), *Life of the Rev. John Wesley* (1854), *The Vicar of Wakefield* (1857), *Heroes of Hebrew History* (1870): — and many other miscellaneous works, including sermons, charges, stories, etc.

Wilberforce, William, an English philanthropist, was born at Hull, Aug. 24, 1759. He father was a merchant of the city, descended from the ancient Yorkshire family of Wilberfoos. He first attended the grammar-school at Hull; but on the death of his father, in 1768, he was transferred to the care of his uncle, who placed him in a school at Wimbledon. While at this school his aunt, who was an ardent admirer of Whitefield's preaching, first led him to the contemplation of the truths of religion; but, at the same time, impressed upon him her peculiar views. His mother, fearing lest he should become a Methodist, removed him from the care of his uncle and placed him in the Fockington Grammar School. In 1774, when he was nineteen years of age, his serious impressions were soon dissipated in a life of ease and gaiety. In October, 1776, he entered St. John's College, Cambridge, being only seventeen years of age. He graduated in 1781, and almost immediately thereafter was elected member of Parliament from Hull. He now came to London and entered at once on an active political life. He was a member of the most fashionable clubs, and became intimate with the leading wits and politicians of the day. He had formed an intimacy with Pitt while at Cambridge which now became still closer. In Parliament he took but little part in the debates, but he was really a powerful influence in the cabinet through his administrative relations, and particularly adverse to the American War. In 1784, while delivering an address before the freeholders of York, they suddenly decided to have him for their representative, and he was returned to Parliament from this the largest county in England. He made a tour on the Continent during 1784-85 with Mr. Pitt and the Rev. Isaac Milner, whose influence, coupled with the reading of the New Test. and Dodridge's *Rise and Progress*, awakened in him those serious impressions which had been implanted by his aunt at Wimbledon, and fixed in him the determination to devote his life to God and humanity. On his return to England he began to devote himself to all reforms which opportunity permitted. But in 1787 he began a series of efforts for the reformation of manners, the suppression of vice and immorality, and especially for the abolition of the African slave-trade. The debate against the slave-trade in 1788, published in May, 1789, and, during all the period that followed until the accomplishment of this great result, never lost sight of the one object of his public career. He continued to represent York until 1812, from which time until 1825 he was representative from Tamworth. From the *English Cyclopedia* (Blog. Div. vi, 609, 610) we quote the account of his efforts against the slave-traffic: 
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"Relying more upon the humane and religious feelings of the country than upon parliamentary support, he and his party were not unopposed. The Hanoverian Whig, George Sharp, was the president, and Thomas Clarkson the agent. Throughout the struggle, which lasted twenty years, and ended in the defeat of the Jacobites and the accession of George III, his hopes were deferred. Thwarted at one time by the protracted examination of witnesses, outvoted at another, as now in the Commons, now in the Lords, he never flinched from a renewal of the contest. In Parliament he supported a number of symlinkables, and in debate, in his diluent collection and silencing of evidence. Out of Parliament he never lost sight of the same great object. In his counties, he was a visitor, a counsellor, and a collector of all parties. Cabinet ministers, opposition members, the clergy of all shades of opinion, and his own familiar friends, were all invited to the cause of abolition..."

"Apart from the opposition which he encountered from the West India interest, the fearful excesses of the French Revolution and the rebellion of the slaves in St. Domingo led many to the cause of abolition of the slave trade with the frantic schemes of the Jacobins. For seven years this cause alone retarded the success of his endeavors. Meanwhile, though well suited morally for the labors he had undertaken, it is marvellous how his weakly constituted enabled him to bear up against the bodily fatigues which he incurred. When the labor was yet to come, his health appeared to be as far from him. To the suggestion of the organ. The first physicians, after a consultation, declared to his family that he had not stamina to last a fraction of a day; but though he had only 80 to live from illness, we find him exclaiming on New-year's-day, 1796, 'At thirty and a half I am in constitution sixty.' From then on, his health gradually improved, and his exertions were constantly interrupted or rendered painful by this infirmity. Still, rising with new hopes and with the thought of the approaching abolition day, he was encouraged by the possibility of ultimate success. At length the hour of triumph was at hand. In January, 1838, he put a blow against the slave-trade, at the very moment that question was about to be discussed in the House of Commons. The abolition bill passed the House of Lords, and its passage through the Commons was one continued triumph to its author, Mr. Samuel Morley, concluded an affecting speech in favor of the measure. He expressed the feeling of the nation, that we are all his greatness, with those of that honored individual who would this day lay his head upon his pillow and meet with death. The slave-trade was abolished, and when the whole House, we are told, burst forth in acclamations of applause, and greeted Mr. Wilberforce with three cheers."

During this whole period he had been actively engaged in all the great questions of the times. He sacrificed friendship to the cause of truth and humanity, and never suffered an opportunity to escape for doing good. His great task, however, was the agitation of negro-emancipation, which he continued until his retirement in 1825. The emancipation act passed just before his death. "Thank God," he exclaimed, "that I should have seen my birthday in abolition, and willing to give twenty millions sterling for the abolition of slavery!" He died at Cadogan Place, London, July 29, 1838, and was buried in Westminster Abbey with all the honors of a public funeral. His most important literary works are, "Speech in the House of Commons on the Abolition of the Slave-trade" (1789); "Practical View of the Present Religious Systems of Professed Christians in the Higher and Middle Classes in this Country Contrasted with Real Christianity" (1797); "Apoloogy for the Christian Sabbath" (1799); "Letter on the Abolition of the Slave-trade, Addressed to the Freeholders and Other Persons in the County of Yorkshir and elsewhere (1811); "Theophilus, Memoir of William Wilberforce" (1855); and Harford, "Recollections of William Wilberforce, Esq., M.P., etc."!

WILBROD (or WILLIBROD), St., commonly known as "The Apostle to the Frisians," was born in the Saxony kingdom of Northumbria about A.D. 657. He was placed in Wilfred's monastery at Ripon while still a child, and adopted the monastic profession before he was ten years old. In 694 he was sent three years under the instruction of St. Egbert and the monk Wigbert, two members of the Anglo-Saxon Church, the latter of whom had preached Christianity in Friesland for two years in vain. Having determined to undertake the work which had baffled his predecessor, Wilbrod devoted three years in the year 690, taking with him twelve or thirteen disciples. When they arrived at Utrecht, they were warmly received by Pepin the Big, who had just gained a victory over the Frisians. In 692 he visited Rome to gain the favor and influence of the pope, and in 695 made a second visit to the papal capital, and for Promad bishop of the Frisians with the ecclesiastical name of Clemens. He established his episcopal chair at Utrecht, where he built the Church of St. Saviour, and restored that of St. Martin. He visited the Danes and made many converts; then, proceeding by water, he came to the island called Friesland (probably the present Heligoland), from the name of the idol worshipped there. Here his disregard of their superstitions and of the objects by them held sacred subjected him to great opposition and a severe ordeal, in which, however, he was successful in escaping punishment. His work was largely undone by the death of Pepin in 701, and the consequent restoration of the heathen monarch Radbod. But Willibrod enjoyed the patronage of Charles Martel, whose successes re-established him in his episcopal authority and influence. He founded the monastery of Epernach, near Treves, about 698, and there died in 728. The Church calendar is the 7th of November.


Wiley, Allen, D.D., a Methodist Episcopal divine, was born in Frederick County, Va., Jan. 15, 1789. He removed to Indiana with his parents in 1804; was brought into the Church of Christ in 1810; licensed to exhort Sept. 10, 1811, and to preach July 10, 1813, and was admitted on trial in the Ohio Conference in 1817. "The commencement of his itinerancy was the beginning of a career of great and permanent usefulness." Eleven years he spent in traveling extensive circuits, during ten years he acted as presiding elder, and for five years he was stationed in the principal large towns. He was chosen delegate to each General Conference from 1832 to 1844. He died at Vevay, Ind., July 23, 1848. Dr. Wiley was a man of God, mighty in the Scriptures, able and successful as a minister, his mind clear and strong, his heart good, his soul healthy, and his mind, with a happy familiarity in the Hebrew, Latin, and Greek languages. "He was one of the active founders and patrons of the Indiana Asbury University, and held for many years the position of trustee. He wrote for the Western Christian Advocate a number of articles on 'Ministerial Character and Duties,' which were subsequently collected and published in a separate work, and are now contained in the account of his Life and Times, written by Dr. F. C. Holiday." See Minutes of Annual Conferences, iv, 295; Simpson, Cyclop. of Methodism, s. v.; Sprague, Annales of the Amer. Pulpit, viii, 569. (J. L. S.)

Wiley, Charles, D.D., a Presbyterian minister, was born at Flatbush, L. L., May 30, 1816. He was the second son of Charles Wiley, bookseller and publisher in New York city. After the usual school preparation, he entered Columbia College in 1825, and remained as a student there until the death of his father, in 1826. He then entered the law-office of Griffen and Strong, a well-known law firm in Wall Street, and pursued a successful practice of law with ardor, hope, and determination of success. During the religious revival of 1828-29 he joined Dr. Joel Parker's Church, and resolved to become a minister of the Gospel. In 1831 he entered Princeton College, and in 1832 went to the Theological Seminary at Auburn, N. Y., graduating in 1835 after a full course. In 1836 was placed on the pastoral charge for six years at the church at Dansville, where he had taught during his college course, and from which he was called there, and after spending a short time at New Ha
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ven, Conn., was in 1837 ordained and installed as pastor of the Congregational Church at Northampton, Mass., where he remained eight years. In 1845 he was installed over the Reformed Dutch Church at Utica, N.Y., where he remained until 1855. In 1855 he was appointed president of Milwaukee University, and held that position for several years; but the financial crisis of 1857 made it impossible for that institution to sustain competition with others earlier in the field, and the effort to build it up was discontinued. In 1858 he supported the Free Church movement at Lafayette, Ind., and was rector of the high-school there. In 1859 he supplied the Congregational Church at Birmingham, Conn. In 1860 he settled over the Reformed Dutch Church at Geneva, N.Y., where he preached until 1866, when he removed to Hackensack, N.J., and engaged in teaching a private school. In 1871 he removed to Orange, and up to the period of his fatal illness was engaged in that region in conducting a private school, and in editing some text-books of Virgil and Cesar for school use.

Dr. Wiley was a fine classical scholar. His death occurred Dec. 21, 1876, at East Orange, N.J. (W. F. S.)

Wilfrid (Wilpferd), Saint, is the name of four English bishops.

1. Bishop of York (which was no longer an archbishopric after the death of Paulinus; see Fuller, Church Hist. of Britain, i, 217). This celebrated man was born c. 670. On the death of his father, Sixtus, in 679, he was of age to succeed him. He entered the Scotch convicts on the island of Lindisfarne, but afterwards resolved to study the Church and monasticism at Rome. He went thither by way of Canterbury and Lyons, and arrived in 654. From 655 to 658 he was at Lyons, and there received the tonsure at the hands of his friend, the archbishop Dalfin. He returned to England, and gained the favor of Oswy, king of Northumberland, being made tutor to the prince Alchfrid (664) and receiving the abbey of Inrhymp (Ripon). At this time a synod was assembled at Sennesdale (Whitby, in Yorkshire), at which the Eastern and Western churches were controvoriesies, and Wilfrid succeeded in determining it to approve the usages of Rome, in consequence of which he was appointed in 665 to the then vacant see of York, and sent to archbishop Agilbert of Paris for consecration. During his absence, Cedd (St. Chad) was ordained bishop of Lindsey, and Canterbury; and Wilfrid therefore retired to his monastery of Ripon until archbishop Theodore transferred Ceddada to Mercia (Lichfield) and restored York to Wilfrid, after which he exercised jurisdiction over the whole of Northumberland. He lost the royal favor, however, in 673, by assisting queen Ethelburga of Kent in her complaints against him, and he was then deprived of his diocese divided into three parts. He appealed to the pope, and started for Rome to plead his own cause in A.D. 678; and being driven out of his course by a storm, he carried the Gospel to the Frisians, converted many, and baptized their king, Aldegis. On his arrival at Rome, pope Agatho restored him to his bishopric, but directed that the more distant parts of his see should be erected into separate dioceses. King Egfrid threw him into prison, however, on his return to England, regardless of the justification of his cause pronounced by the pope; and he was eventually obliged to seek an asylum among the heathen people of Sussex. This banishment was utilized, however, for successful missionary labors. King Edwelve received baptism, and evangelists were sent to the Isle of Vincta (Wight), who labored with gratifying success. In 686, Alchfrid, Wilfrid's former pupil, having obtained the crown, the exiled bishop was permitted to journey to Rome. The king, however, being disobedient to the authority of Canterbury. He once more appealed to the pope from his banishment in Mercia, and at the age of seventy years undertook a journey to Rome that he might obtain justice (703 or 704). The concile decided that Wilfrid's opponents were base calumniators, and the pope granted Wilfrid his see. While returning through Gaul, Wilfrid fell sick (705), and had a vision in which the angel Gabriel revealed that the prayers of Wilfrid's pupils had obtained for him restoration to health, the recovery of part of his diocese, and four years of life. The king refused, on his return to England, to recognize the pope, but died soon afterwards, and his successor, Osered, restored the see. Wilfrid died, "after four years," Oct. 12, 709, having held the bishopric during forty-four years. His remains were interred at Ripon, but ultimately at Canterbury. His importance, aside from his missionary character, lies in his association with Theodore of Canterbury as principal supporter of the papal authority and Roman canons in England. The following writings are attributed to him, but without full proof of authenticity: De Catholico Celebrando Paschali Ritu:—De Regibus Monasteriorum, etc. See Hedioin, Vita Wilfridi; Bede, Hist. Eccl. iii-v, ed. Stevenson; Roger de Wendover, Chronicum circiter Florae Historiarum, vol. i, ed. Coox; Lingard, Hist. of England, 5th ed. i, 122 sq.; William of Malmsbury, De Gest. Pontif. iii, 152; id. De Gest. Reg. i, 3; Godwin, De Presol. Angl. p. 654; Her- zog, Real-lexikon. v. 3.

2. Bishop of Beverley and archbishop of York (Wilfridus Junior), a contemporary of Bede (Hist. Eccl. v, 5, 23; see also Roger de Wendover, sup. i, 213, 227; and Sachsenchronik).

3. Bishop of Worcester at the beginning of the 8th century. See Anglo-Saxon Survey; Roger de Wendover, usp. i, 305; Bede, Hist. Eccl. v, 25.

4. Archbishop of Canterbury, 806 et sq., died 829 or 832. See Roger de Wendover, usp. i, 370; also Sachsenchronik.

Willie, William, D.D., a Scotch clergyman and poet, was born at Echlin, Linliithgowshire, in 1721. He was educated at the University of Edinburgh, where he had entered at the age of thirteen, but was compelled to leave that institution before completing the course on account of the death of his father; turned his attention to farming, where he continued his studies, and took orders in the Church of Scotland; published The Epigram, a Poem in Nine Books, in 1757, which gained for him the title of "the Scottish Homer"; printed a new edition of this work, accompanied by A Dream in the Manner of Spenser, in 1759; was chosen professor of natural philosophy at St. Andrew's the same year; published a volume of Moral Fables in verse in 1768; and died Oct. 1772.

Wilkins, David, D.D., a learned English divine, was born in 1651. He was appointed keeper of the archiepiscopal library at Lambeth in 1716; spent the next three years in drawing up a catalogue of that collection; became rector of Monagh-Parva, Kent, in 1716, and of Great Chart and Hadleigh in 1719; was constituted chaplain to the archbishop and collated to the rectories of Monks-Ely and Bocking; was appointed joint commissary of Bocking; became prebendary of Canterbury in 1729; was collated to the archdeaconry of Suffolk in May, 1724; and died Sept. 6, 1745. His principal publications are, Novum Testamentum Aegypticum, vulgo Copticum, etc. (1716) — Leges Anglo-Saxonicae Ecclesiasticatae, etc. (1717) — Lives of Monks of the Principal Monasteries of Egypt, Magna Propheta in Lingua Aegyptiaca, etc. (1717) — Concilia Magna Britanniae et Hiberniae (1736-37). See Chalmers, Biog. Dict. s. v.

Wilkins, Isaac, D.D., a clergyman of the Protestant Episcopal Church, was born at Withywood, in the island of Jamaica, Dec. 17, 1742. His father, Martin Wilkins, became a judge in Jamaica, and was an eminent lawyer. Martin Wilkins was an only son, and when about six years of age was brought to New York city to obtain better educational facilities than the West Indies afforded. In 1760 he graduated at Columbia College. What he saved from his father's estate in Jamaica enabled him to purchase Castle Hill Neck, in Westchester County, New York, for some time upon this farm, and occupied himself in cul-
tivating it. In 1772 he was sent to the Colonial Legislature, and until April 18, 1775, he was an active member of that body, ready in debate and honest in the service of his country. He was the reputed author of several anti-republican and anti-slave works which were in circulation to the Whigs, and eventually it was necessary for him to leave America; and published, before sailing for England, an address to his countrymen, in which he endeavored to vindicate himself as a lover of his country. He remained in England about a year, in which time it is assumed that he endeavored to whet the chins of the disputes between Great Britain and the colonies. Having returned to his family at Castle Hill, which had been left waste, he was compelled to retreat with them to Long Island. At Newtown and Flatbush he made his residence until peace was declared. His farm had not been confiscated; so he sold it in 1784, took his family to Shelburne, N. S., purchased property there, and again became a farmer. Soon after he was a member of the Assembly in that province. In 1798 he returned to New York and prepared for the ministry, and took charge of St. Peter's Church at Westminster, of which, as soon as he was ordained deacon, he became rector. On Jan. 14, 1801, he was ordained priest. The British government, in consideration of his services during the Revolution, bestowed upon him an annuity of £120 for life, and for thirty-one years he was rector of St. Peter's. He died in Westminster, N. Y., Feb. 5, 1869. His sermons were forcible; his memory was natural and effective. As a rule, his discourses were short and impressive. A number of poetical effusions of some merit are extant of which he was the author. See Sprague, Annals of the Amer. Pulpit, v. 462.

Wilkins, John, D.D., an ingenious and learned English bishop, was born at Fawsley, near Daventry, Northamptonshire, in 1614. He was educated at All-Saints' College, Hall, and Hall, Oxford; took holy orders; became chaplain, first to William, lord Say, and then to Charles, count Palatine of the Rhine; took sides with the Parliament under Cromwell, and took the Solemn League and Covenant; was made warden of Waihelm College in 1648; became master of Trinity College, Cambridge, in 1629; ejected at the Restoration the following year; became preacher to the honorabile society of Gray's Inn and rector of St. Lawrence Jewry, London; was chosen a member of the Royal Society; was made dean of Ripon; became bishop of Chester in 1688; and died at the house of Dr. Thomas, a retired lady, King's Lane, Nov. 19, 1672. He published several mathematical and philosophical works, and the following, viz., Ecclesiast, or a Discourse concerning the Gift of Preaching as it Falls under the Rules of Art (1648); best ed. 1778; — Discourse concerning the Beauty of Providence in all the Rugged Passages of it (1649) — Sermons, etc. (1675): — Of the Principles and Duties of Natural Religion (1679).

Wilkinson, Henry (1), D.D., an English clergyman, son of one of the same name, and known as "Long Harry," was born at Waddesdon, Buckinghamshire, in 1698. He entered as commoner in Magdalen Hall, Oxford, in 1622, where he made great proficiency in his studies, became a noted tutor, master of the schools, and divinity reader; took orders in the Church of England about 1638, but was suspended from preaching because of views advanced in a sermon at St. Mary's in September, 1640; was restored by the Long Parliament; removed to London, where he was made minister of St. Faith's, under Sir Thomas Urquhart, one of the Proprietors of Divines; became rector of St. Dunstan's-in-the-West in 1645; was appointed one of the six ministers to go to Oxford to establish Presbyterian forms and practices; became fellow of Magdalen College, a canon of Christ Church, and Margaret professor of divinity in 1652; went deputy to the Restoration; settled at Chesterton, Northamptonshire, in September, 1675. He published several Sermons preached before the Parliament. See Chalmers, Biog. Dict. s. v.

Wilkinson, Henry (2), D.D., sometimes called Junior, but commonly known as "Dean Harry," an English clergyman, cousin of "Long Harry," was born at Adwick, in the West Riding of Yorkshire, in 1616. He began his education at a grammar-school in All-Saints' parish, Oxford; entered a commoner of Magdalen Hall in 1631, where he graduated, took holy orders, became a noted tutor, and moderator or dean of Magdalen Hall; left the university on account of his Puritan principles in 1642; removed to London, took the Covenant, and preached frequently; under the supremacy of Parliament he returned to Oxford, and became principal of Magdalen Hall and moral-philosophy reader; and suffered for Nonconformity after the Restoration while endeavoring to preach at Buckingham, Leicester- stershire; Gisfleld, Essex; Sible-Headingham; and lastly at Conard, near Sudbury, Suffolk, where he died, May 13, 1690. He was the author of Consecrations Tres (1654): — Three Decades of Sermons (1660): — Catalogus Librorum in Bibliotheca Aulae Mag- dalenae (1661): — Two Treatises (1681): — and other works.

Wilkinson, Sir John Gardner, D.C.L., F.R.S., a celebrated English traveller and Egyptologist, was born at Haxendale, Westmoreland, Oct. 5, 1797. He was the eldest son of the Rev. Richard Gardner. He received his education at Harrow School and at Exeter College, Oxford. He afterwards went to Egypt, where he remained twelve years, devoting himself to the study of the antiquities of the country, and making himself acquainted with the language, manners, and customs of the modern inhabitants. He resided a considerable time in a tomb at Thebes, and employed himself in making accurate surveys of the district and drawings of the superb architectural monuments, and in copying the sculptures, paintings, hieroglyphics, and other objects of interest then existing. In 1828 he published at Malta Materia Hieroglyphica, in four parts, and in 1835, in London, Topography of Thebes and General View of Egypt. In 1886 he began the publication of his great work, The Manners and Customs of the Ancient Egyptians, printing the first series in 3 vols. 8vo., the second series, in 2 vols. 8vo., appearing in 1840. In 1843 he published Modern Egypt and Thebes, a new and condensed edition of which was published among Murray's Hand-books in 1847. In 1844 he travelled in Dalmatia and Montenegro, and in 1848 published Dalmatia and Montenegro, with a Journey into Servia, Karageorgevina, and the Slavonic Nations, etc. In 1850 he published The Architecture of Ancient Egypt, and in 1851 The Fragments of the Hieratic Papyrus at Turin containing the Names of the Egyptian Kings, etc. In 1856-57 he revisited Egypt, and on his return published Egypt in the Time of the Pharaohs, represented his collection of Egyptian, Greek, and other antiquities to Harrow School for the purpose of forming a museum, to which he added, in 1874, his valuable collection of coins and medals. In 1858 he published A Treatise on Color and the General Diffusion of Tint among all Classes. He contributed many notes to the most important ancient and published papers in the Transactions of the geographical and archaeological societies in Great Britain. He died Oct. 29, 1875. A Memoir was published by his widow in 1876. Lord Ripon, in an address before the Royal Society of Literature, spoke thus of his great work on the ancient Egyptians: "Indefatigable in research, full of learning, accurate in facts, Sir Gardner Wilkinson has at the same time treated his subject with the enthusiasm of genius and the liveliness of poetry. He opens to you the temple of their deities, the palace of their sovereign, the field of battle, and the repositories of the dead. He traces for you their early history, he enlightens your knowledge of the arts and sciences.
the course of their husbandry, and the process of their manufacturers; and he introduces you to their private life with a graphic vivacity which makes you at once a judge of the virtues and vices of the Egyptian character, as it was, of the intimacies of their domestic society.”

**Will, Arminian View of.**—I. Definitions.—1. Mind is one and indivisible. For convenience in language, the phenomena of mind are generalized, and names given to the powers by which phenomena become possible and to which phenomena are referred. Those powers of mind which are immediately concerned in the acquisition, retention, and classification of knowledge are classed together and generalized so that the generic name of the intellect is made to include them all, or, more briefly, the mind’s power to know is called the intellect. In like manner, the susceptibility of feeling is called the sensibility, and the power to put forth action is called the will. Not that there are three distinct entities, for evidently it is the same one and indivisible mind that perceives, judges, remembers, imagines, is pleased or displeased, loves or hates, chooses, resolves, determines, acts. Perhaps it would be quite as scientific as is the usual method of statement to say that mind, considered as an entity, is one, simple, indivisible, and ultimate; that the same one mind, considered as a power to know, is called the intellect; considered as a power of feeling, is called the sensibility; and considered as a power to act, is called the will.

2. Edwards defines will as “the power to choose.” This is unscientific and inadequate, because there are evidently other phenomena of mind as distinctly active, and as clearly distinguished from knowledge and from feeling, as is choice.

Tappan’s definition of will is “the mind’s causality.” This is not objectionable, unless it be said that it is too general and does not enable the thinker to form a definite conception.

Wisdow says the will is “that power of the mind by which an individual is the author of an intentional act.” This is more specific, and is correct so far as it goes; but it may be asked, Is not will sometimes active when there is no intention or purpose cognized in consciousness? Does not the mind put forth acts of will unconsciously?

3. I understand by the will that power which the mind has of determining or deciding what it will do and of putting forth volitions accordingly.

Upham says “the will may properly enough be defined the mental power or susceptibility by which we put forth volitions.” These are both defective, because they require a knowledge of what is meant by the word volition.

Manifestly mind is so perfectly one, and its phenomena are so thoroughly interpenetrated, each and all being mutually conditioned one upon the other, that accurate and exhaustive definition is extremely difficult, if not impossible, in the present state of mental science, perhaps we say the best thing possible, and all that is requisite for practical purposes, when we say that to know, to feel, and to act is an exhaustive category of mental phenomena, and the mind’s power to act is what is expressed by the term “will.”

3. In general use, all acts of will are called volitions. Some writers, however, distinguish them as “choices” and “volitions;” but no reason is apparent for varying from the general usage, as the distinction sought may be easily made when necessary by simply noting one class as volitions in choice, and the other as volitions in the sense of volition. I begin to seek, and am about to seek for a purpose, to seek an end, to indulge an intention, to resolve to do, with other terms of similar import, express acts of mind which are different from the mental *nissa* which moves the mind or body, or both, to do the thing intended. As between idleness and employment, as between leisure and business, no distinction is made, and another point of between several books lying before me, I determined to take up a particular book and give attention to the reading of the same, and the study of the topic on which it treats. These selections and the determination formed are acts of will—are choices, volitions in choice; but no one of them, nor all of them together, have as yet stirred a muscle. Another act of will is requisite to move the body and do the work intended: this may be called volition in the executive nissa.

The executive power of will is exerted both upon the mind and upon the body—upon the mind as in all acts of volition, and whereby attention is confined to any particular topic; upon the body as in all cases of intended muscular movement.

The above, in a matter so well understood, may suffice as a sort of index pointing towards, rather than accurately defining, what is intended by the terms “will,” “choice,” “volition,” and their synonyms; and we now proceed to the discussion of the question which, more than all others connected herewith, is of vital importance, namely—

II. The Freedom of the Will.—Fatalism is a denial of the existence of free-will in any sense in which the term may be used. What is is, because it could not not be; and what is not is not, because it could not be. The actual is equal to the possible, and the non-existent is equal to the impossible. Eternal fate governs all existences and events. Of course atheists are universally fatalists. Materialism, when it asserts that nothing exists but matter, is necessarily fatalistic, and in any of the forms which it assumes it is logically fatalistic. Dualism and pantheism always lead in the same direction, though dualists and pantheists are not all professed fatalists. One form of professed theism is confessedly fatalistic, namely, the species of them which affirms that God acts from the necessities of his nature, so that he does all he can do, and what he does he cannot avoid doing, the actual being, by the necessity of God’s nature, the measure of the possible. All that it is deemed needful to say of fatalism in this connection is that it contradicts the universal convictions of the human mind. All men, fatalists themselves included, have an ineradicable conviction that many things might be different from what they are. All men irresistibly conceive an essential difference between a man and a machine, and conceive that that difference is due to the fact that he is free to choose the ends and the manner of their accomplishment, and the machine does not. Fatalism, if true, cannot be proved, for to admit the possibility of its truth long enough for the consideration of an argument is to admit that human thought is a necessary falsehood; and arguments against fatalism are evidently futile, for, in his own profession, he is bound to ignore all confidence in his own thoughts. Rejecting as he does ultimate principles, denying intuitive truths, there is no foundation for an argument.

The antagonism between fatalist and freedom may be found in the distinction between the two subjects to the law of necessity in every direction, and in the same sense that matter is subject to that law? The fatalist affirms and the freedomist denies. For all that is apparent, the antagonists must stand face to face forever—the one affirming and the other denying—with nothing for either to say that will be of any service to the other.

Among antifatalists there is great diversity of opinion, and here controversy begins. All are agreed in affirming the doctrine of human liberty, or technically in asserting the doctrine of free-will; but they instantly begin to divide as to the manner in which these phenomena are referred to the brain. Some affirm the complete freedom of the mind, so far as is possible and consistent with human nature—some the subjection of the mind to the necessity of the case. One affirms that the will is the principal effect of the brain, the other affirms that it is of no importance to the brain. The former affirms that the will is the principal cause of the brain, the latter denies it. Some affirm that the will is the only cause of the brain, the other denies it. Some affirm that the will is the principal cause of the brain, the other denies it. Some affirm that the will is the principal cause of the brain, the other denies it.
be said that this question does not cover the whole ground of controversy, since some allow that "the power to the contrary" is essential to a probation, and that the first man possessed it; affirming only that the pos-
terity of the first pair, by reason of their relation to the first, has the same. This is one of the difficulties in the case; for it is clear that all, or well-nigh all, arguments adduced to prove the non-existence of a power to the contrary in the posterity of Adam prove, if they prove anything, not the non-existence, but the impossibility, of such a power. The question may be stated in another manner. Is man a power to the contrary, or is he rather a power dependent on another power? When the mind chooses A, could it at the same time and under the same circumstances have chosen B instead? Is mind, or is it not, an either-causal power? Is it, or is it not, in respect to any event, a first cause? The parties to this controversy have been called Fre-
domists and Necessitarians. We adopt these terms not only for convenience, but because they explicitly charac-
terize the opinions held by each.

1. Freedomists affirm that the power to the contrary is not only conceivable, but actual; that it is involved in all intellectual concep-tions of infinite power; that at any moment in the determination God can create or refrain from creating; that, creating a world, he can place its centre in any one given point in space or in any one of an infinite number of other points; that this power in God is absolutely free from all constraint, either from anything external to himself or from anything pertaining to his own nature. They further affirm that several created men in this feature of his image, so that to de-
prive man of it entirely would be to dehumanize him—
would be to reduce him to the character and condition of
a brute, or perhaps worse, to mere machinery. They
still further affirm that the possession of this power is
fundamental and essential in the make-up of a moral
being. Necessitarians deny the power to the contrary.
Their opponents—stating it in the mildest terms they
choose to adopt—an invariable antecedency in all events, psy-
chosical as well as physical. All phenomena are uniform,
equally so whether pertaining to matter or mind. Exter-
nal objects determine perception, perception deter-
mines emotion, emotion determines desire, desire de-
termines volition in choice, volition in choice determines
volition in the executive nisus, and this determines the exter-
nal muscular action. The chain is unbreakable; the
one links the antecedent, the next the necessary, as impossible to otherwise, as is the connection be-
tween external object and perception. Every cause is
potent only for one sole effect; every antecedent is fol-
lowed, and must be followed, by one sole consequent. As
Edwards puts it, the law of necessity governs all events;
it is a broad inclusive law; it makes the possibility of
the opposite of what is. Discussions on this subject among theologians
have primary and chief respect to the power for good. Pelagi-
ans affirm that the power for good is as essential to human nature as any other power. Of course it was not lost by the fall, and all men come into personal con-
sciousness as fully possessed of power to choose the evil. Augustinians and Armillians affirm that power to choose
the good was lost by the first sin; that man became enslaved, and that the race have inherited the enslav-
emment. Augustinians further affirm that the lost power is never restored; that if man wills a good, it is by a divine efficiency causing him thus to will—in other words, the power to the contrary does not exist in the
human mind, has not since the first sin, and never will.
Armillians agree with Pelagians in affirming that the
power to the contrary is essential to a moral nature, to a
human soul's activity, but differ from them in the things
they deny that the power to good was lost by sin. Ar-
millians agree with Augustinians in affirming that the
power of the first pair have inherited an enslaved
nature, but they differ from them when they assert that
this enslavement is perpetual. Armillians affirm that the
race, except the first pair, come into personal con-
sciousness under grace; that the unconditioned benefits of
atonement include not only personal existence, but
also all the requisites of a fair probation, among which
the power to refuse the evil and choose the good is chief,
is fundamental and essential. These differences among
freedomists and theologians are of the greatest importance; but it is not needful that they be kept in mind, for the dis-
cussion is the same, whether they be considered or left out of the account.

(1) Freedomism is sustained by an appeal to univer-
sal consciousness. It is affirmed that every man does,
that every day of his life, millions of times, anything
while doing these things that he has power to do other-
wise. It is objected to this appeal by opponents that
consciousness testifies to the acts of mind, and not to its
powers. This objection is an assumption which all
psychologists do not admit, and it cannot be denied
that man is, in some sense, conscious of his power.
But allowing the objection to stand for what it is worth, it is still averred that the consciousness of a conviction
so universal as is the conviction that very many things
we do, we do with the same ability to do otherwise that
we have to do as we do, is as determinative as any con-
version of plus or minus that can be relied upon in any testimony that it gives respecting human nature, or if a conviction existing in
universal consciousness is any evidence that that convic-
tion is true, then man is free in the sense of the free-
domists; he possesses power, or, more accurately, he is himself the agent in the matter.

(2) Freedomists affirm that the power to the con-tra-
y is essential to moral obligation; that a conviction of
its existence arises necessarily from a consciousness of
moral responsibility. It is affirmed that it is imposs-
ible for any one to feel responsible for any event, unless he also feels that that event is under his control.
If one feels obligated to choose the good, he must also feel
that he has power to do so; if he feels condemned for
choosing the evil, he must also feel that he might have
chosen the good. These convictions are, in perfect ac-
cordance with what abstract science, and nature, are judged as just, honorable, and right. Wherever obligation
and responsibility exist, alternative must be coexistent.
In justice and in honor, punishment cannot be awarded for
the unavoidable; if but one way be possible, moral
desert is impossible. Necessitarians attempt to avoid
these conclusions by affirming that not a power to
contrary, but voluntariness, is the basis of obligation
and responsibility; voluntariness, they say, is self-mo-
tion in the absence of constraint. It is said if a man
choose evil unconstrained by anything extraneous to
himself, he is responsible; though being what he is it
were impossible for him to choose otherwise. How-
ever, it is said that it is no matter how he came to be
what he is, whether his depravity be concreted, in-
fused, or self-imposed, if his acts are his own and not
another's, he is responsible. Is this so? If without
any fault or agency of my own I am a slave to evil de-
sires, so that I have no power or ability to choose good,
am I responsible for the evil I do? Let the common
sense of mankind answer.

(3) Freedomists aver that a denial of power to the
contrary, if not itself identical with fatalism, is logically
its equivalent, since absence of power to be otherwise
equals necessity. The term necessity cannot be
accurately defined than by the term absence of power
to the contrary. In reply, necessitarians make a dis-
tinction between a physical and a moral necessity; the
former being found in the connection between a physi-
cal cause and its effect, and the latter between a men-
tal state and its effect. Both when they deny this equ-
ality he contends for is "the full and fixed connection
between the thing signified by the subject and predicate
of a proposition which affirms something to be true."
The rejoinder of the freedomist is that necessity is al-
ways the same, whatever be the subject to which it ap-
plies, and is always impossibility of the opposite. No
distinction founded on an irrelevant matter, nor the obscurity of Edwards's definition, avails to avert the force of the evident affirmation that absence of power to be other than as necessity, fate; and necessitarianism equals fatalism.

(4.) Freedomists affirm that to deny the power to the contrary is to deny human liberty fully and totally. If man cannot do otherwise than he does, he is not free. To avoid this affirmation, vicious definitions are given of the terms liberty, freedom, etc. Liberty is power to do as you will, to will as you choose, to do as you are pleased, etc. To do as you will defines physical liberty, the freedom of the body, and has no relation whatever to mental freedom. To will as you choose is without significance, because choosing is willing, and liberty, if anywhere, is in the choice and the chance, not in the accordance with it of any subsequent act either of body or mind. To will as you are pleased admits the inseparable connection between choice and antecedent pleasure or desire, and may reject the possibility of the opposite, and this is precisely that for which the definition is constructed. When used for this purpose, the outcome is simply a statement of the issue; the definition, and all that depends upon it, avails nothing in averting the affirmation that the denial of a possible opposite is a denial of the possibility of freedom fully and totally. Liberty does not exist, fixed fate governs all.

(5.) As a corollary of the above, freedomists affirm that necessitarianism must, if consistent with itself, equally with fatalism, deny all moral distinctions and regard the idea of a moral government as chimerical.

2. The principal arguments adduced in support of necessitarianism are as follows:

(1.) Causality.—Volitions are effects, and must have a cause; the cause being what it is, the effect cannot be otherwise than it is. This is regarded by opponents as a plain begging of the question, for it assumes that all causes are potent only for one sole effect, when the question under discussion is whether or not mind is a cause equally potent for each of different several effects. If it be asked, What causes the mind to cause as it does? the answer is, Nothing causes it; it is itself first cause of its own volitions, and is by its nature an adequate cause of all its volitions, both general and particular.

(2.) Antecedence.—If the act to be self-determined, it must determine itself in any given volition by an antecedent volition; but if this antecedent volition be self-determined, it also must be determined by another antecedent volition, and so on ad infinitum. But to suppose such an infinite series of volitions always reduced to a reducible antecedent is to suppose impossibility. All the force of this argument comes from the unfortunate use of the term self-determined. Mind is not determined, it is itself determiner. The supposed antecedent volition is useless, and the series is stopped at its beginning.

(3.) Utility.—The question is asked, "What is the use of a power that is never used?" The events that do occur are produced each by a power adequate to its production; if there be a power adequate for the production of an opposite event, it is never used, is useless, and therefore shall not be. The fallacy here consists in the assumption that the doctrine of freedom supposes two powers—one to do, and another not to do. Whereas the asserters of a power to the contrary affirm that the same one power is fully adequate to the production of either of several different results. Mind is such a cause that when it acts as effect A, it is fully adequate to produce effect B instead.

(4.) Motive.—It is said mind cannot act without a motive. In a conflict of motives the strongest must prevail, therefore volitions always are as the strongest motive. The fallacy of this argument comes from the materials and ideas by which it is supposed. There is no analogy between material and mental phenomena that admits of such argumentation. The strength of a motive cannot be represented by the weights of a balance; to infer prevalence from strength in mental the same as in physical phenomena is vicious. If, however, the term strong be used in the same sense as determinist believe it to be distinctly stated in what the strength of a motive consists; the term strength must be clearly defined. "The so-called strength of a motive," says Weden, "may be defined the degree of probability that the will will choose in accordance with it, or on account of it." This definition being admitted, the argument is closed, for beyond all controversy it is evident that great improbabilities do sometimes occur; an improbability, however great, is not the equivalent even of a certainty, much less of a necessity.

But, again, the argument assumes that mind never acts but in accordance with motives, and that it cannot act without a motive. This is not admitted. Every active man, every day of his life, in a thousand indifferent and unimportant movements, both of mind and body, acts in the total absence from consciousness of any motive or reason for doing as he does; and, again, in an equilibrium of conflicting motives, clearly cognized in consciousness, man can make a choice. This is not a supposed case, but is of actual and frequent occurrence. Men frequently with strong motives for action find themselves without any motive whatever for action in one way rather than another, and yet in these circumstances there are volitions as natural and as definite as when a strong preponderance is obvious. The argument from the strength of motives is not determinative.

(5.) Divine Prescience.—Infinite wisdom must include a perfect knowledge from eternity of all existences and events. A complete history of the universe through all time must have always been perfectly cognizable by the Divine Mind. God's foreknowledge can never be disappointed. All existences and events will be as God has from eternity foreknown them; therefore the opposite to what is, and the different from it, could not be; the power to the contrary does not exist. Let it be distinctly noted that the inference here is not merely the non-existence of a power to the contrary, but its impossibility; and if the argument proves an impossibility in human affairs, it also proves the same as to divine affairs—indeed, as to all events from eternity to eternity—and God himself is forever shut up to one sole positive and necessary act, the possible; eternal fate governs God and all that is not God.

The premises are unquestionable, but the conclusion is a non-sequitur. A future event may be certain, which may be known as certain, and its opposite be possible notwithstanding; will be is not the same as will may be. The argument that a power to the contrary is impossible if the foreknowledge of God were eliminated. Knowledge is not causative; the knowledge of an event has nothing to do with its production. All that the divine prescience of future events does in this argument is to prove their certainty. But this must be admitted without such proof: all things will be as they will be, whether God knows them or not. The history of the universe will be in one way, and not two; objective certainty is self-evident. But certainty is not necessity; it does not exclude the possibility of an opposite. Prescience neither helps nor hurts this case at all. If a man can see no difference between necessity, he cannot admit contingency; he is logically shut up to invincible fate. If one does apprehend a clear difference between will be and must be, he may affirm both prescience and contingency. Between these two parties thus cognizing these ultimate ideas there must be a perpetual difference of opinion in the question of contingency. Further discussion is useless; they have reached the ultimate of the question; they must stand face to face, one affirming contingency, and the other necessity, without the possibility of an argument from either that will be of any service to the other.

(6.) Ditincts of the same case. The same world is in accordance with a decree. No existence or event can be permitted to contravene his plan; all existences and
events must be included in the plan, and each must form a constituent part thereof. To suppose anything contingent upon the human will is to take that thing from the influence of God, or sovereignty, subject it to human caprice, to uncertainty, to chance. Therefore nothing can be possible which is different from what is. All the strength of this argument lies in one or the other, or both, of two conceptions. One of these conceptions is that a perfect government implies an absolute necessity of being endowed with authority; the other is that contingency is the equivalent of uncertainty, no cause, chance. The one conception is that the divine sovereignty cannot be complete and perfect unless all that is not God be reduced to the condition of machinery. The other is that the complexion of Calvinism is the complexion of beings being endowed with alternative powers. The idea that a contingency is an uncertainty is antagonized by the conception that contingency and certainty may both be predicative of the same event; it may be certain that a thing will be, and yet at the same time, be possible that it may not be. These antagonizing conceptions are ultimate; and two parties, the one entertaining one and the other the other, must forever be at variance. Controversy closes, the one party affirming and the other denying. If God cannot know how his creatures will conduct themselves when endowed with such a variety of power, how can their conduct be by their own free will; if he cannot govern the world when much of its history is within the power of his creatures, when much that is, is determined and enacted by the free volitions of men, then freedom must quit the field, and, as we see it, fatalism is triumphant. There are innumerable possibilities which never become actual; if the actual be the measure of the possible, then fate governs all things.

III. Literature.—Arminius, Works (Auburn, N. Y. 1853, 3 vols. Svo.), iii. 222; ii. 472; Wesley, Works (N. Y. ed.), i. 68, 494, 460; vi. 89; vii. 41, 49, 127, 584; viii. 97; Fisk, Calvinistic Controversy (ibid.), ii. 435 sq.; Fisk, Calvinistic Controversy (ibid.), 135 sq.; Bledsoe, Examination of Edwards (Philadelphia. 1835); Whedon, Freedom of the Will (N. Y. 1864); Raymond, Systematic Theology (Cincinnati, 1877), ii. 140 sq.; Pope, Christian Theology (London, and N. Y. 1879 sq.), iii. 363 sq. A moderately Calvinistic, but not strictly Arminian, view of the will may be found in the Baptist Review, 1880, p. 537 sq. See Arminianism; Theology (New England); Wesleyanism. (M. R.)

WILL, CALVINISTIC DOCTRINE OF THE. It is obvious that consistent Calvinists and Pelagians cannot hold the same theory as to the nature, conditions, and extent of the freedom of man in will. If there be no possibility of the occurrence of any event, it is no more conceivable that the human will, that it is not possible for a free-agency, that is, the freedom of the will, to be absolutely limited in its operation. The Westminister Confession of Faith represents all other Calvinistic standards in ascertaining as follows:

Ch. III, § 1. God has "unchangeably ordained whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creature, as through the interposition of secondary causes taken away, but rather established."

Ch. IV, § 1. "The foreknowledge and decrees of God, the first cause of all things, come into the sight of the natural and secondary causes, either necessarily, freely, or contingently."

Ch. ix, § 1. "God hath enjoined the will of man with that natural liberty, that it is neither forced nor, in any absolute necessity of nature determined to good or evil."

This doctrine Calvinists have always maintained, and they have never held any other doctrines which, in their belief, were inconsistent with this fundamental doctrine of human freedom. In former times Calvinistic theologians, while maintaining the freedom of man as a responsible moral agent, have generally felt impelled to over against the fact of freedom the equally certain facts of man's moral depravity, and consequent voluntary aversion and moral inability to will that which is contrary to that which is in accordance with our relation to God. This has been sharply emphasized in opposition to Pelagian error. But more recently, in consequence of the prevalence of pantheistic and materialistic modes of thought, which are alike fatalistic, man's freedom is entirely a gift of God, an expression of the rational and moral self-determining power of the human soul which they had always held. This primary truth is the only and the efficient solvent alike of materialism and of pantheism in all their forms. It is the citadel of faith, the last tangible support of supernatural religion. We therefore not only hold to the freedom of the human soul in willing sincerely and in good faith, but we regard it as fundamental and essential, the truth of all others to be held aloft and vindicated at the present day.

The Arminians as a class have always maintained the freedom of the human soul as the sole cause of its own volitions is so consciously true that such impartial, learned, and able critics as Sir William Hamilton (Discussions, Appendix I, A.; and note on p. 402 of collected Works of Dugald Stewart), Dugald Stewart (Discourse on the Progress of Philosophy), and Sir James Mackintosh (Note O to his Preliminary Dissertation) have affirmed that the doctrine of the will maintained by Jonathan Edwards is irreconcilably inconsistent with the doctrines of Augustine and Calvin, and the system they taught. In direct contradiction to this opinion, E. B. Colton (Christian Church and its Work, 227 sq.) has held that with a particular theory of liberty which they maintained—which has been absurdly misrepresented by its title of "philosophical necessity"—is essential to the logical defence of the Calvinistic system. Principal William Cunningham, in his article "Calvinism and the Doctrine of Philosophical Necessity," in his Reformers and the Theology of the Reformation, has incontrovertibly proved that both these opposite opinions, as to the relation of the Calvinistic system of theology to special theories of the freedom of the will, are false; and that neither the theory taught by Edwards, nor the theory of self-determination taught by E. B. Colton, or any of the systems of the will which can be consistently held by Wesleyanism, is excluded by the logic of Calvinism.

II. Opposition to Pelagianism.—Pelagians hold that the essence of free-will involves an absolutely unconditional power of choice between good and evil, and that this power is inalienable from human nature and essential to responsible agency; that the moral agency of a man at any one moment cannot determine nor limit his moral agency at any other moment, but that he must possess, whatever his conduct, throughout his entire existence, full ability to will and to do all that God has any right to require of him; that moral character, whether good or bad, can be rationally predicated only of acts of the will, and not of any permanent states of the will or of the affections. Hence Pelagians deny—1. That Adam was created with a holy character antecedent to his own morally unacted action. 2. They deny that there is in any representative of the human race, and that, in consequence of his apostasy, his own nature or that of his posterity became morally depraved. 3. They deny that man's will is ever morally impotent, or unable to meet all the obligations resting upon him. 4. That the will of sinful man is dependent upon a natural law, whether of nature or of grace, that it can be absolutely influenced by such grace without prejudice to its freedom or responsibility. 5. Socinians, the only con-
sistent Pelagians, hold that certainty is absolutely in-consistent with liberty, and that, consequently, God cannot make free future acts of men, or other contingent events.

Calvinists, are, of course, prevented by their religious faith from agreeing with the above positions of the Pelagians as to the conditions of free agency. They hold that man was created with a positive holy character, yet able to obey or disobey. That man's moral nature has since the fall totally corrupted, indisposed and disabled to obey God's holy law. That the influence of divine grace, prevalent and co-operative, exercised in regeneration and sanctification, instead of limiting the liberty of the human will, re-establishes and revives it.

III. Ability and Liberty.—Hence Augustinians have sharply emphasized the distinction between liberty, the inalienable property of the human soul as a free rational moral agent, and ability, i.e. the power to will and do up to the full measure of our responsibility; or the power to will in a manner contrary to the prevailing moral state of the soul itself; or the power, by a mere volition, to change that prevalent moral state. The same distinction is signalized, by German philosophical theologians, by the terms Freiheitsfakt, or ability, and Reale Freiheit, or liberty. The neglect of this distinction led to so much confusion, as Luther, and many of the older Augustinian theologians, in terms denied liberty, when they really meant only to deny to men moral ability to obey the divine law independently of supernatural grace. This has led many honest opponents of Calvinism, imperfectly acquainted with Augustinian theological literature, and the usage of technical language which prevails in it, to misunderstand altogether the meaning of many of our classical authorities.

Calvinists, as they have understood themselves, have always maintained the freedom of the human will, and at the same time, and in perfect consistency, have denied the moral ability, as used by the Augustinians, of God's law without supernatural grace. They have also always, and with equal consistency, maintained that all events, including the volitions of free agents as well as those dependent upon necessary causes, have been from eternity certain future, and that this certain futurity has been determined by the sovereign foreordination of God.

But in all these points, except the last, Westleyans and Calvinists agree. Different explanations and adjustments of these great commonplaces of Evangelical Christianity may distinguish them, but, as above general, they are at one. God did create man with a nature holy, antecedent to all action, yet mutable (Watson, Institutes, pt. ii, ch. vi and xviii; and Wesley, as there quoted by Watson). Man, after his fall, continues to be a free and responsible moral agent, and yet is morally depraved before individual action, and is unable, before regeneration, and without the assistance of supernatural grace, to obey the divine law; and the operation of this grace does no violence to his freedom of will (Methodist Articles, art. viii; Watson, Institutes, pt. ii, ch. xvii; and Wesley on Original Sin). Saints in glory will be free, yet confirmed in holiness and not liable to fall into sin (Methodist Articles, pt. i, ch. xxvii). The free acts of men and angels have always been certainly future to the infinite foreknowledge of God (ibid. pt. ii, ch. iv).

IV. Foreknowledge and Predestination. — Obviously, there is no point at which the essential elements of the Calvinistic system appear to us, but that the nature or conditions of human free agency in a manner different from that in which the essential principles of evangelical Arminianism bear upon the same is the point of the divine decrees. Calvinists hold that God has from eternity immutably foreknown whatsoever comes to pass. Wesleyans hold that God has from eternity immutably foreknown whatsoever comes to pass. Both equally involve certainty, and neither involves anything else. Watson says "the great fallacy in the argument, that the certain prescience of a moral agent is inconsistent with the liberty of the agent and opposing that contingency and certainty are the opposite of each other." Anti-Calvinists commonly understand that divine foreordination necessarily includes the determination upon the part of God efficiently to bring to pass the things foreordained. But all events are effects either of necessary or of free causes. Foreordination of the effects of necessary causes, of course, does involve a putting-forth of divine efficiency to bring them to pass either immediately or mediatly. But the foreordination of the effects of free causes, such as the volitions of free agents, of course, does not involve upon the part of God any pre-existing act of putting forth event in order to make the foreordained volition to pass, except that involved in bringing the free agent into existence whom he foresaw would freely execute the volition in question; and in giving him power, either natural or gracious, to execute it. God eternally saw in idea all possible free agents, under all possible conditions and all necessary combinations which they would freely exercise under all those conditions, if they were so created and conditioned. This knowledge (scientia simplicia intelligitiva) precedes and conditions all foreordination. He then sovereignly chose out of the possible the entire system of things he desired to make the futurity of all things certain. This foreordination precedes and conditions his foreknowledge of things certain future. In order to execute it, God, in creation and providence, brings into existence and controls in action all necessary agents, including some sides of human nature; but as to free volitions, he simply brings the agents into existence and conditions them according to his plan, and gracioulsly or naturally supplies them with the power necessary to will and act as predetermined, and then leaves them freely and contingently to will as he had certainly foreseen they would do. The whole system of Calvinism is simply this: "The Calvinist position is stated with sufficient distinctness when it is said that the existing system of things or world-plan was present in the divine mind from all eternity, and was therefore both foreknown and foreordained." Thus the Calvinistic doctrine of the foreordination of free acts, like the Wesleyan doctrine of foreknowledge (which really does not differ from it as much as many suppose), simply involves the pre-existing immutable certainty of the act, and in no way affects the freedom of the agent or the contingency of his act (Westminster Confession of Faith, lii, 1.). It is free in its very essential nature. It is not foreseen by any antecedent cause or condition, and so conditioned. God makes it certainly future by his purpose to so create and so place that man. His creation and providential condition are brought about by the efficiency of God. His volition, although foreseen to be certain future, is his own free spontaneous self-determination. Even if this explanation should be proved untrue or absurd, surely a thousand other reconciliations of these revealed truths may be possible to divine, although they should all be impossible to human, reason.

Hence, neither Calvinist nor evangelical Arminian can consistently hold a theory of the will involving the principles of Pelagianism which both repudiate. Hence, also, Westleyans and Calvinists agreeing (1) that God's foreknowledge proves that all events are certainly future, and (2) that there can be no foreordination of a human volition in any sense or degree inconsistent with its perfect freedom, have, each of them, in consistency foreseen and foreordained that God's free volition shall be within the same range of choice as to theories of the will as the other. Principal William Cunningham incontrovertibly proves this in essay ix, Reformers and Theory of the Reformation. That foreordination leads to foreordination is argued by professor L. W. Cable, D.D., L.L.D., in his Classical Address for 1880, and The Foreknowledge of God; and hence he proposes to revolutionize Wesleyan theology by the introduction of
the denial of God's foreknowledge of future contingent events.

V. The Eudorean Doctrine.—Edwards wrote against the Pelagianizing Armenians represented by Whitby, and in a theological interest, as he supposed. He proposed to settle forever, by strictly logical process, all the questions at issue. He argued that the act of the will is its free will only in so far as it is the self-determining motive. "He does not carefully distinguish between the different usages of the word 'cause'; he seems to limit freedom too exclusively to executive volition; at times he implies that the whole causal power, producing volition, resides in the motives; his conception of causation, so to speak, is an atomistic one. He seems to regard volition as merely a series of principles, disconnected from that of living spontaneous forces; and he is so earnest in arguing against the self-determining power of the will as to neglect that element of self-determination which is undeniable found in every personal act" (Smith [Dr. Henry B.], in the Amer. Preach. and Theol. Review, Jan. 1865). Yet he never intended to deny that essential freedom of choice which is witnessed for in consciousness, and that he conducted his argument with consummate power is witnessed to by his most earnest opponents. He "set up a philosophy of the will which is not consonant with the doctrine that had been held by the main body of Augustinian theologians. ... The doctrine of Augustine, however, and the more general doctrine, even, of Calvinistic theologians, the doctrine of Calvin himself, and of the Westminster Assembly's creeds, is that a certain liberty of will (ad utrumvis), or the power of contrary choice, had belonged to the first man, but had disappeared in the act of transgression, which brought his will into bondage to evil. It was the common doctrine, too, that in mankind now, while the will is enslaved as regards religious obedience, it remains free outside of this province in all civil and secular concerns. In this wide domain the power of contrary choice is preserved. Fisher [Rev. Prof. George P.], in the North American Review, March, 1879]. Calvin says, in writing against Pighius, "If force be opposed to freedom, I acknowledge and will always affirm that there is a free will, a will determining itself, and proclaim every man who thinks otherwise a heretic. Let the will be called free in this sense, that is, because it is not constrained or impelled irresistibly from without, but determines itself by itself" (Henry, Life of Calvin, transl. by Stebbing, i, 497).

Dr. Thomas Reid, the founder of the Scottish philosophy, was a Calvinistic minister, and in his Active Powers taught the freedom of the will. Sir William Hamilton was a man of the Augustinian school, and a believer in foreknowledge and foreordination, taught the same (see his Notes on Reid, and his Discussions). Dr. McCo"h (Divine Government, bk. iii, ch. i, § 1 and 2) plainly enters his dissent from Edwards, although he regards the problem with the consistency of the admitted self-determining power of the human soul and the universal reign of the law of causation to be at present insoluble. Henry P. Tappan has ably criticised Edwards in the interest of the "doctrine of a self-determined will," while he remains a consistent Calvinist.

There is no doubt that Edwards's celebrated treatise is an amazing monument of genius. In certain special directions its argument has never been answered, and, as far as can now be seen, never will be. Dr. Whedon's new view of the will is a practical testimony to the continued vitality of Edwards's logic (Ward's A finite Series remains a triumphant refutation of the old doctrine of the liberty of indifference. The position of the treatise before the public in the present age, however, is maintained not by its Calvinistic defenders, but by its persistent critics, who attack it because they believe it to be the policy of Calvinistic theology and Calvinistic practice is, and has always been, an entire mistake. Calvinists, as such, are independent of, and indifferent to, the psychological theory it advocates, and the fate of the argument on which that theory rests.

VI. Psychology of the Subject.—The question as to the will and the laws of its action should be investigated purely as a psychological, and not as a theological, question. In this respect both Edwards and Whedon have equally erred. The opinion of most modern theologians, founded purely on psychological considerations, and independent of all theological bias, is that the will is, in its uppermost aspect, the street where decision is made to be by the usages of the soul, common to both parties, of considering the will as a separate organ or agent, external to the reason, affection, desires, conscience, and other faculties of the soul. Consciousness affirms that the human soul is an absolute unit, not a series of separate functions; the soul is the one organ of all its functions; the whole soul (Ego) thinks, desires, judges, feels; and the whole soul wills. The soul, that is, the person, is an original self-promoted cause, and is the sole and sufficient cause of all its volitions. In every free volition the soul is self-determined only, and had power to the contrary choice. The will, however, is not separate from the reason, but includes it; includes all the soul includes; is self-decided by its own contents and its own character; and hence is rational and moral, free and responsible.

If the problem be pushed further, and we are asked to affirm the relation which the previous states of the soul sustain to its volitions, most theologians believe that no satisfactory answer has ever been given. The answer of Edwards that the volitions are determined, through a rigid law of moral causation, by the preceding state of the soul, or by the strongest motive, appears to involve the reign within the will of the same law of cause and effect which prevails in the physical universe; and this it is difficult to prevent from degenerating into fatalism. The answer of Whedon that the will, independent of the reason, and the affections and the conscience, can follow, is not in any way consistent with the rational and moral character of an agent, and direction of which no cause or reason whatever exists, except the bare power the man has to will anything, appears to us to involve pure chance (by excluding conscience and reason and personal character and content from the will itself). And chance is only another name for fate. It is better to be satisfied with the statement of the points in which all agree,—(a) the free self-determining power of the soul itself in every free choice, (b) that in the free acts for which we are morally responsible we act for reasons, in view of moral considerations, and our personal character is revealed in the act,—(c) that the self-determining power is the genealogy of each volition and its relation to the antecedent states of the soul. For hitherto no such account has been permanently regarded as satisfactory by either party.


William, Josiah, D.D., LL.D., a president of Harvard College, brother of Rev. John Willard, D.D., of Stoughton, Conn., was born in Biddeford, Me., Dec. 29, 1758. He was the son of the Rev. Samuel Willard, minister of that town, and great-grandson of the Rev. Samuel Willard of the Old South Church, Boston, and vice-president of Harvard College. Joseph was born and reared in poverty, but by the aid of others and by his own energy he entered Harvard College, and gradu-
WILLEHAD was consecrated bishop at Worms, having previously been a simple presbyter. On his return, he found the Saxons unwilling to recognise a bishop placed over them by the conqueror and endowed with the rights of an apostle. He laboured, however, to effect a firm establishment of the Church among them, and succeeded in dedicating the first Church in his diocese Nov. 1, 789. His administration, however, was but brief. He undertook a tour of visitation, the fatigue of which threw him into a violent fever, from which he died Nov. 8. He had earned the reputation of a devout, eminently trustworthy and very zealous Christian laborer, as well as of a modest, courageous, and abstemious man. He wholly abstained from the use of flesh food and intoxicating drink. His body was interred at Bremen and was credited with the performance of many miracles. Anagur enumerates thirty-four such wonders, which involve not only many noteworthy historical and topographical traditions of that time, but also several psychological features which deserve examination. He was formally canonized, and two days, July 13 and Nov. 8, were set apart in his honor.


WILDERAM (or Willeram) and WALRAM (a) were two celebrated German monks, and native of Franconia. On his return from Paris, where he had been to study philosophy and belles-lettres under able masters, he was appointed prebendary at Bamberg; but ere long he assumed the garb of a monk and retired into a hermitage at Fulda. The report of his piety, his merits, and his learning reached the emperor or Henry III, who gave to him the Abbey of Ebersberg, Bavaria, in 1048, where he passed the remainder of his days. Willeram died May 7, 1085. He seems to have been concerned to improve the material interests of his monastery, as a number of exchanges of property made by him are on record. Among his works are several devotional books for a vineyard possessed by bishop Henry of Trident. He had the reputation of being a scholar and a poet. We are indebted to him for a double paraphrase of Solomon's Song, one in hexameters and the other in Latin, which, in the style of language, is a specimen of the ancient Franks. It was arranged in the form of a dialogue between bridegroom and bride. Several copies of this double work are preserved in manuscript in various libraries of Europe; the original is at the Abbey of Ebersberg. The Latin paraphrase had been brought out for the first time in 1628, in the title Willemi Abbatos in Cantico Solomonis Mysticae Explantatio (Hagenau, 1528). Paul Merula published the two texts, with notes and a Dutch translation, at Leyden, in 1538, entitled Willeram Porphyrostus Gemina in Canticum Canonicum, prior Rhythmus Latinus, Altera Vetera Lingua Francico. His spirit in his publication, after one poor manuscript was finished, remained incorrect and of little value. That which Marquard Freher had given in German from the manuscript at Heidelberg is more highly estimated. It was published at Worms in 1581 under the title Uralte Deuteronomium oder verholten Lektur, und der Alderne Theatr. The author of this work is the author of the Theaurus Antiqu. Teuton., formed a plan of reducing the work of Willeram, but he died before he had time to realize his project. His work was found among his papers, and Scherz took upon himself the task of completing it, and published it in Ulm in 1726. Through the efforts of M. de Fallerschen, an entire edition of the work was published by Hoffmann in Ger

William (St.) of Aquitaine, duke, surnamed "the Great," was the son of count Thierry, and is thought to have been the brother of Charlemagne, who greatly honored him, and rewarded his services in reducing the Saracens in Spain. William founded a monastery in Gelone, a little valley on the borders of the diocese of Lodève, which he entered barefooted and in sackcloth in 806, after having obtained the consent of his wife, and made provision for his children. He practiced great austerity, and died May 26, 812 or 813. His body was found in 1679 under the great altar of the church there. See Hoefer, Nouv. Biog. Générale, xxiii, 594.

William of Aria, a goldsmith of Paris, flourished about the beginning of the 13th century. He stood forth as a preacher of the sect of the Holy Ghost, and announced the coming of judgment on a corrupt Church, and the inauguration of a new era in which the Holy Ghost was to permeate all. See Neander, Hist. of the Church, iv, 448.

William of Auvergne (also called of Paris), a French prelate and theologian, was born at Aurillac about the close of the 12th century. He succeeded Barthélemy as bishop of Paris in 1228. He took a large part in the civil affairs of Louis X. At the same time he too deeply interested himself in the controversies of the day respecting benefits, combating the abuses with great vigor. He also erected several churches and monastic institutions. He died at Paris March 30, 1248. His works, which consist of many mystical treatises, were published by Leferon (Orleans, 1674, 2 vols. fol.). See Hoefer, Nouv. Biog. Générale, xxiii, 898.


William of Champcaux (Lat. Campellonius), a French prelate, was born in the diocese of Champaux, near Melun, about the close of the 11th century. He studied at Paris under Anselm of Laon, became archdeacon of Notre Dame, and taught dialectics in the cathedral school for many years. Among his scholars was the famous Abelard, who eventually eclipsed him. In 1105 Champcaux retired to a suburb of Paris, and there founded, in 1113, the Abbey of St. Victor. He soon opened a school of philosophy, rhetoric, and theology, and was next raised to the episcopacy of Chalons-sur-Marne. He became involved in the papal quarrel of the investitures (q. v.), and died in 1121. His principal published works are two treatises entitled Moralia Abbreviate and De Originis Animae, together with a fragment on the eucharist, contained in Mabillon's ed. of St. Bernard's Works. For these philosophic speculations, see Hoefer, Nouv. Biog. Générale, ix, 626.

William of Corbeil, archbishop of Canterbury, is generally supposed to have been a Frenchman. His first appearance in history is as counsellor with the crown of Stephen. He is also supposed by some to be the Ralph Flamard, bishop of Durham. William was selected by the bishop of London to be prior of St. Osyth. He was consecrated archbishop of the see of Canterbury in 1125. In 1128 he officiated at the coronation of king Stephen. His conduct in so doing has been severely condemned. One in his history is as counsellor with the crown of Stephen. The history of archbishop William was the completion and consecration of the church commenced by Lanfranc and carried on by Anselm. This occurred May 4, 1130. "A dedication so famous," says Gervais, "was never heard of on earth, since the dedication of the Temple of Solomon." The archbishop died in 1136. See Hook, Lives of the Archbishops of Canterbury.

William (St.) of Dion was born in 961 of a noble family, near Navarre (Italy), and was early dedi-


cated to the Church. He became a proficient in sacred and profane learning, and retired first to Clugny, but was soon made abbe of St. Benigne, and superior of a large number of monasteries, into which he introduced the reforms and the spirit of fervent devotion. He founded the abbey of Frusta, commonly called St. Balain, in the diocese of Yvres, and died at Fécamp (Normandy), Jan. 1, 1031. See Hoefer, Nouv. Biog. Générale, xxii, 596.

William of Malmesbury. See Malmesbury.

William of Modena, a Roman Catholic bishop of the 18th century, was sent by pope Honorius III as a legate to Livonia about 1224. He was of great service to both the natives and their recent conquerors, the Germans, by exhorting the one to bear the yoke in submission, and charging the other to lay on the shoulders of their subjects no intolerable burdens. See Nean-
der, Hist. of the Church, iv. 41.

William of Newbury (Newburgh, or Newbridge), a canon of the monastery of Newbury, Yorkshire, was born in 1136, probably at Briddlington, Yorkshire, and died in 1204 at a valuable and valuable monastery on extending from the Norman Conquest to the year 1197, entitled Guileelmus Neighbriensis Rerum Anglicarum Libri V (Antwerp, 1567).

William of Nogaret. See Nogaret.

William I of Orange (of the house of Nassau), the first leader in the Dutch war of independence, was born of Lutheran parents at Dillenburg, in Nassau, April 16, 1553. He was educated in the principles of the Reformed religion; but the emperor Charles V, who early became interested in his career, removed him to his court, and had him trained in the Roman Catholic faith. The emperor soon admitted the boy to great intimacy with him, allowing him alone to be present when he gave audience to foreign ambassadors, and in other ways conferring with him a confidence not shewn to others. The discretion which the young prince manifested in matters of public concern gained for him the surname of The Silent; and even the emperor avowed that he had been indebted to so young a man for important suggestions which had not occurred to his own mind. One day Philip the Second ordered him to continue employed him in diplomacy. On the abdication of Charles in favor of his son Philip II, the relation of William to the crown was materially changed. Philip hated him on account of the esteem in which he had been held by his father. Yet, under Philip, William paved the way for the treaty of Cateau-Cambresis in 1559, and Henry II of France detainted him and the duke of Alva as hostages for its execution. While Charles remained on the throne William adhered to the Roman faith; but on the abdication of that monarch he embraced Calvinism as reasorn as he had abandoned Lutheranism in his youth. This change was unknown to the French monarch at the time of his residence there, who, supposing him to enjoy the same confidence with Philip that he had enjoyed with Charles, incautiously revealed to him the secret of a treaty lately concluded between the crown of France and the crown of Spain, to which the cursed vermin of the Protestants" in the dominions of both. William hastened to communicate this disclosure to the Protestant leaders at Brussel, and Philip discovered that he had revealed the secret. William was already a member of the council of state which was to assist his brother John in the administration of the Spanish possessions in Ireland. Being also stadtholder of Holland, Zeeland, and Utrecht, he was able to exert a strong influence in
behalf of the Protestants, and largely undermine the designs of Philip. In 1564 he brought about the removal of Cardinal Granvelle, the principal enemy of the Protestants, but could not prevent the introduction of the Inquisition, and the increasingly strong hand of persecution that followed. In 1568 he led the delegation to the Hague, where, at the behest of the Duke of Alva, to whom Philip had transferred the regency of the Netherlands from Margaret of Parma, was the signal to William of the coming contest. He avoided the tragic fate of Egmont and Horn by retiring for a few months to his paternal domains in Nassau. He then set about improving the security of the Netherlands, his own wrongs, and perhaps political more than religious motives aroused William, in 1568, to an energetic course of opposition to the tyranny of Spain, which did not cease until triumph was complete. He published his Justification against the False Blame of his Calumniators, and began, in concert with the Pro- tentant princes of Germany, to raise money and troops. His first operations miscarried. He was driven back with his army of 30,000 men into French Flanders; and in the spring of 1569 he, and his brothers Louis and Henry, with 1200 of his soldiers, joined the Huguenots under Charles IX, in 1570. In 1571 and 1572, on successful engagements, in which he had command of an army of 24,000 troops, he was compelled to disband it on account of the loss of all hope of assistance from France. In 1578 William secured the famous Union of Utrecht, which formed the basis of the Dutch republic. This union included the seven Protestant provinces of Holland, Zealand, Utrecht, Friesland, Groningen, Over- sief, and Guelderland. As soon as this measure became known to Philip, he offered a reward of 25,000 crowns and a patent of nobility for his assassination. Once he was dangerously wounded, but the French undertook by Bethlgazar Gerard, a Burgundian fanatic, who obtained audience with the steward on the pretext of business, drew a pistol, and shot him through the body, at Delft, July 10, 1584. See Motley, The Rise of the Dutch Republic (N. Y. 1866, 3 vols.); Kloos, Wacht am Ehrenhain (Leipzig, 1871); Heinrich von Cramer, Wilhelm von Oranien (Stuttgart, 1873); Gachard, Correspondance de Guillaume le Taciturne (Brussels, 1847-56); and Juste, Guillaume le Taciturne d'après sa Correspondance et les Papiers d'Etat.


William of Rubruquius. See RUBYSSBOUK.

William of St. Alban's. flourished about 1170, and is known chiefly for a Latin prose life of St. Alban, said to be a translation from an English life of that saint. The work has never been printed, but a copy of the MS. is in the Cottonian Library, and another in the library of Magdalen College, Oxford. See Wright, Biog. Brit. Lit. (Anglo-Norman Period), p. 213.

William of St. Amour, in Burgundy, doctor of the Sorbonne, and a famous defender of the Paris University in the 13th century against the mendicant orders, which claimed the right to occupy regular chairs of theology in the university without consenting to be governed by its rules. Pope Innocent IV had seen the necessity of putting down the monks before his death, but under Alexander IV they obtained full control of the university. Under these circumstances, St. Amour attacked them, ridiculing their doctrine that manual labor is criminal, and that prayer will reap greater harvests in the hereafter than in labor. He was sent before the bishop of Paris, but acquitted because his accusers did not appear (1245). Alexander, nevertheless, issued three bulls in behalf of the Dominicans in 1255. In 1256 William published his book De Pericula Non- cristianorum Temporum, which, without specifying the orders endorsed by the pope, charged monks generally with being ignorant intruders into the pulpit and the teacher's chair, and also seeking-prosecute, as well as professional beggars, liars, flatterers, and calumni- tors. It asserted directly that perfection consists in labor, in the performing of good works, and not at all in being a beggar. The work was endorsed by the archbishop of York, followed by the whole of England, and was the origin of the famous traditions of St. Amour, who was a wealthy nobleman. The work was condemned by the pope, and its author was ban- ished. He resigned his see and went to the Holy Land. His father, Rev. John, Cistercian, was canonized in 1290. The victory achieved over St. Amour enabled the orders to pursue their arbitrary methods without restraint, until the accession of popes Urban IV and Clement IV restored the rules of the university to some degree of honor. St. Amour was therewith returned, and was not again molested by the Dominicans. His death occurred probably in 1272. See Bulaei, Hist. Univers. Paris. iii, 260; Dupin, Nouv. Bibl. des Auteurs Eccl. vol. x; Schrck, Kirchengesch. xxvii, 458 sq.; Hist. Lit. de la France, Paris, xix, 314 sq.; Herzel, Real-Encyklopd. s. v.

William of St. Thierry, a Belgian theologian, was born at Liege about the end of the 11th century. He studied in the abbey of St. Nicaise at Rheims, of which he was made prior in 1112, and eight years after- wards he became abbe of St. Thierry in the same vicini- ty. In 1184 he retired to the monastery of Ligny, and died in 1185. He was a great friend of St. Bernard, and an admirer of Abelard. He wrote a number of doctrinal, practical, and historical discussions, for which see Hufner, Nouv. Biog. Générales, xxii, 665.


William of Waynflete. See WAYNFLETE.

William of Wyckum, an English clergyman of the 12th century, became prior of Lanthony, and chap- lain of Robert de Beutm, bishop of Hereford. After the death of that prelate (1149) he wrote a sketch of his life, which is published in Wharton's Anglia Sacra, ii, 293 sq. See Allibone, Dict. of Brit. and Amer. Au- thors, s. v.

William of Wykeham. See WYKHEAM.

Williams, Charles S., D.D., a clergyman of the Protestant Episcopal Church, was born June 11, 1791, in the County of Kent, in England; was graduated (B. A. Rev. Williams was rector of a parish). He entered the army when young, and passed some time in India; on his return from India he joined the Dragoons, and served with them during a part of the Peninsula War. At Toulouse he was severely wounded, and was left all night among the dead and dying on the field. He graduated at St. John's College, Cambridge, and was ordained in 1820. In 1823 he came to the United States, and became rector of St. John's Church, York, Pa. For about eight years he was president of Baltimore College, having charge, at the same time, of the parish at Elk Run. For the last twelve years of his life he resided in Philadelphia, devoting himself to the cause of education, and officiating almost constantly for his brethren of the clergy. He died there, June 12, 1859. See Amer. Quar. Church Review, 1859, p. 534.

Williams, Daniel, D.D., an eminent English Presbyterian divine, was born at Wrexham, Denbigh- shire, in Wales, but educated in England. He professed the utility of educational advantages seem to have been rather limited, but he was admitted a preacher among the Presbyterians in 1683. To avoid the penalties of the law against Dis- senters, he went to Ireland, where he became chaplain to the countess of Meath. Some time after, he was called to be pastor to a congregation of Dissenters as-
seeming in Wood Street, Dublin, where he continued for nearly twenty years. During the troublous times in the latter end of the reign of James II, he found it necessary to return to London in 1687, where he continued to reside. Here he was often consulted by William III on Irish affairs, and did great service in behalf of many who fled from Ireland. He became pastor of a numerous congregation at Hand Alley, Bishopsgate Street, in 1688, and in 1691 succeeded Richard Baxter as preacher of the Merchants' Lecture at Finsbury Hall, Bromley. On account of claiming in the law the houses, he, with others of the incumbents, withdrew, and established another lecture at Salter's Hall, on the same day and hour. This led to a sharp controversy between the two parties, and a great deal of bitter feeling. He died Jan. 25, 1716. The bulk of his estate he bequeathed to a group of charitable charities. The most important of these charities was the founding of the Red Cross Street Library. He ordered a convenient building to be obtained for the reception of his own library, and the curious collection of Dr. Bates, which he purchased for that purpose. Accordingly, after his death a commodious building was erected (1727) by subscription among the wealthy Dissenters in Red Cross Street, Cripplegate, where the books were deposited, and by subsequent additions the collection has become a considerable one, containing more than 20,000 volumes. It is also a depository for acts and minutes of Nonconformist meetings, manuscripts, and other matters of curiosity or utility. It is here that the Dissenting ministers meet for the transaction of all business relating to the general body. Registrars of births of the children of Dissenters are also kept here with accuracy, and have been allowed equal validity in courts of law with parochial registers. Dr. Williams was the author of, The Vanity of Childhood and Youth; in Several Sermons (1691): — Gospel Truth Stated and Vindicated (1692): — A Defence of Gospel Truth (1688): — Man Made Righteous by Christ's Obedience; Sermons (1694): — Discourses on Several Important Subjects (1728-50); — Tractatus Selecti, ex Anglica Latina Versi, et Testamenti sui Jussu Editti (1760).

Williams, Eliphalet, D.D., a Congregational minister, son of Solomon Williams, D.D., of Lebanon, Conn., was born Feb. 21, 1727. He graduated at Yale College in 1748; was ordained minister in East Hartford in March, 1748; and died June 29, 1808. See Sprague, Annals of the Amer. Pulpit, i, 923.

Williams, Griffith, D.D., an English divine, was born at Carnarvon, in North Wales, about 1589. He entered Oxford University in 1603, but two years later entered Jesus College, Cambridge, where he graduated and entered into holy orders. He became curate of Hanwell, Middlesex; rector of Foscot, Buckinghamshire; and lecturer of St. Peter's, Cheapside, London; was suspended by the bishop of London in 1615; received the living of Llanbedr, in the diocese of Bangor; became domestic chaplain to the Earl of Montgomery, and tutor to his children; was promoted to be chaplain to the king, and prebendary of Westminster; was instituted dean of Osney, Ireland, in 1621, but was obliged by the breaking out of the Irish Rebellion, in less than a month after taking possession, endured great hardships for many years on account of his attachment to the crown; regained his bishopric at the Restoration, and died at Kilkenny, March 29, 1672. Among his published works are: The Lights of Life by Mr. Griffith Williams (1629) in Sixteen Golden Catechismes (1627) — The True Church (1629) — The Right Way to the Best Religion (1636) — Vindicia Regum (1643) — The Discovery of Mysteries (ed.) — Discourse on the Only Way to Preserve Life (1644) — Jura Majestatis (ed.) — The Great Antichrist Revealed (1660) — Description and Practice of the Four Most Admirable Branches (1665) — The Persecution


Williams, John, 1, D.D., a distinguished English prelate, was born at Ather-Conway, Carnarvonshire, Wales, March 25, 1582. He was admitted to St. John's College, Cambridge, in 1588; graduated there in 1602, and was made fellow for two years; he held holy orders, was appointed to a small living nearbury St. Edmonds', upon the borders of Norfolk; was presented to the rectory of Grafton-Regis, Northamptonshire, in 1611; appointed chaplain to lord Egerton the same year, by whom he was promoted to the rectory of Gratton-Underwood, Northamptonshire, made precentor of Lincoln 1613; rector of Waldgrave, Northamptonshire, in 1614, and between that year and 1617 was made prebendary and residuary in the Church of Lincoln, prebendary of Peterborough, of Hereford, and of St. David's, and secured a sinecure in North Wales. On the accession of Francis Bacon as lord-keeper, he was made justice of the peace for Northamptonshire, and chaplain to the king at the same time; became dean of Salisbury in 1619, and of Westminster in 1620; was made lord-keeper of the great seal of England July 10, 1621, and in the same month was made Lord-Lieutenant of Lincoln as lord-keeper by Charles I in October, 1626; in 1636 convicted of subornation of perjury when tried for betraying the king's secrets, fined £10,000, suspended from his offices and imprisoned in the Tower, where he remained three years and six months; was released, and restored his seat in the House of Lords in 1639, and by command of the king had all the records of proceedings against him cancelled; became archbishop of York in 1641; retired to his estate at Ather-Conway in July, 1642, and fortified Conway Castle for the king. After the death of Charles I, he spent the remainder of his days in sorrow, study, and devotion, and died March 25, 1650. He published several Sermons, and The Holy Table, Name and Thing more Anciendy, Properly, and Literally Used under the New Testament than that of Allar (1657).

Williams, John, 2, D.D., an eminent English divine, was born in Northamptonshire in 1634. He entered as a commoner at Magdalen College, Oxford, in 1651, where he completed his degrees in arts, and was ordained in 1658; was made rector of St. Mildred-in-the-Poultry, London, in 1673; prebendary of Reyemere, in St. Paul's, in 1688; became chaplain to William and Mary after the Revolution; was preferred to a prebend of Canterbury; was consecrated bishop of London December 16, 1696, where he died in 1709. He was the author of, Hist. of the Gunpowder Treason (1679) — Brief Exposition of the Church Catechism (1690) — Twelve Sermons Preached at the Boyce Lectures concerning the Possibility, Necessity, and Certainty of Divine Revelation (1699-1700); and other works, including Sermons.

Williams, John, 8, LL.D., a Socinian minister, was born at Lampeter, Cardiganshire, Wales, in 1728. He was pastor of a Church at Sydenham, Kent, from 1758 until his death, at Islington, in 1798. He published, A Concordance to the Greek Testament, with the English Version to each Word, etc. (1677) — Thoughts on Subscription to the Thirty-nine Articles: Free Inquiry into the Authenticity of the First and Second Chapters of St. Matthew's Gospel (1717) — Clerical Reform (1792); and other works, including Sermons.

Williams, Joshua, D.D., a Presbyterian divine, was born in Chester County, Pa., Aug. 8, 1787. He pursued his preparatory studies in Gettysburg; graduated at Dickinson College in 1788; studied theology privately; was licensed to preach by the Presbyterian Church Oct. 4, 1787, and was ordained and installed pastor of the united congregations of Perry and Paxton, Oct. 2, 1789. In April, 1802, he became pastor of the Congregation of Big Spring, where he continued to labor for twenty-seven years, during which period, as appears from his church register, he admitted to communion
four hundred and twenty-six persons. In April, 1829, on account of bodily infirmities, he resigned his charge, but continued to preach as his health permitted and opportunity offered until his death, Aug. 21, 1838. Dr. Williams was a man of vigorous and comprehensive mind, learned and able in his profession; as a preacher, some of the most marked and prominent characteristics of his ministration, besides occasional contributions to periodicals, was a _Sermon on the Sinner's Inability._ See Sprague, _Annals of the Amer. Pulpit_, iv, 186; Nevin, _Churches of the Valley_: Allibone, _Dict. of Brit. and Amer. Authors_, s. v. (J. L. S.)

**Williams, Nathan, D.D., a Congregational minister, son of Stephen Williams, D.D., of Lebanon, Mass., was born Oct. 28, 1735. He graduated at Yale College in 1755; was ordained pastor of the Church in Tolland, Conn., April 30, 1760; from 1788 to 1808 was a member of the Corporation of Yale College, and died April 25, 1829. He published, _A Dialogue on Christian Baptism and Discipline_ (2d ed. 1792). See Sprague, _Annals of the Amer. Pulpit_, i, 297.

**Williams, Peter, D.D., an English clergyman, was born during the latter part of the 18th century, and became archdeacon of Merioneth in 1802. He published, _A Short Vindication of the Established Church_ (1803) — _First Book of Homer's Iliad, Translated into Blank Verse_ (1806) — _Remarks on British Independence of Commerce_ (1812) — _Remarks on the Recognition of Each Other in the Future State_ (1809).

**Williams, Philip, D.D., an English clergyman of the 18th century, became a fellow of St. John's College, Cambridge, in 1730, and was rector of Starston and Barrow. He published a volume of _Observations_ (1738), some controversial works, and a number of _Sermons_.

**Williams, Robert, was one of the earliest Methodist ministers in America. Previous to his leaving England, Mr. Wesley had given him permission to preach under the direction of the regular ministers. He first labored for a time in New York City. Under date of Nov. 1, 1769, Mr. Pilmour, then in Philadelphia, writes, "Robert Williams called, on his way from New York to Maryland. He came over about business, and being a local preacher in England, Mr. Wesley gave him a license to preach, and justifies the ordination of irregular preachers." He afterwards speaks of him as "very sincere and zealous." Williams spent the greater part of his time in Maryland, where he was instrumental in commencing a great work. In 1772 he passed south into Virginia, where his labors were greatly blessed. He died July 1775; that same year he died. Bishop Asbury says of him, "He has been a very useful, laborious man, and the Lord gave him many souls to his ministry. Perhaps no man in America has ministered to awakening so many souls as God has awakened by him." It has been said of him that "he was the first travelling preacher in America that married, located, and died." See Bangs, _Hist. of the M., E. Church_, i, 73, 76, 89; Simpson, _Cyclopedia of Methodist_, s. v.; Sprague, _Annals of the Amer. Pulpit_, vii, 11.

**Williams, Roger, the founder of the colony of Rhode Island, was born at Conway Cayo, Wales, in 1599. In his youth he went to London, and attracted the attention of Sir Edward Coke by his short-hand notes of sermons and matriculated pensioner at Chamberton, and was sent by him to Sutton's Hospital (now the Charterhouse School) in 1621. On April 30, 1624, he entered Jesus College, Oxford, where he obtained an exhibition. According to some authorities, he was admitted to Pembroke College, Cambridge, Jan. 29, 1623, and matriculated June 15, 1624, graduating A.B. in January, 1627. He studied Latin, Greek, Hebrew, French, and Dutch, and took orders in the Church of England. He soon, however, became an extreme Puritan, with tendencies towards the views of the Baptists, who were rapidly rising in England at that time. To avoid the persecution then rife in his own country, he emigrated to New England, arriving at Boston Feb. 5, 1631, accompanied by his wife, Mary. He refused to join the congregation at Boston, because the people would not make public declaration of their repentance for having been in communion with the Church of England. He thereupon resolved to become the assistant to pastor Skelton; but the general court remonstrated against his settlement there, on account of his attitude towards the Boston congregation; and, further, that he "had declared his opinion that the magistrate might not punish Sabbath-breaking and other crimes, because it was contrary to the first table of the law. His ministry at Salem was brief. Before the close of the summer, persecution drove him to Plymouth, where for two years he was assistant to the pastor, Ralph Smith. At the close of this period he was invited to return to Salem as assistant to Skelton, and, after the latter's death, became pastor. In a short time he had very generally indoctrinated the people with his peculiar views. In the autumn of 1635 the general court banished him from the colony, with orders to depart within six weeks, because he had called in question the authority of magistrates in respect to the liberty of conscience, the liberty of the king to appropriate and grant the lands of the Indians without purchase, and the other to the right of the civil power to impose faith and worship. On the first of these questions he had written a paper in which he defended the right of the natives to the soil; but on the interference of the court of the Massachusetts nation, and consented to the burning of the MS. when they were somewhat more leniently disposed towards him. But on the other question he reiterated and amplified his views; and when oppressed by his opponents, frankly declared his opinion that the magistrate ought not to interfere to stop a church's preaching, and that office of civil magistrate "extends only to the bodies and goods and outward estates of man." He was the first to assert fully the doctrine of entire liberty of conscience, the right of every person to worship in whatever manner he pleased, or to refrain from public worship altogether without interference on the part of the civil magistrate. In reply to the charges against him, and in defence of his views, he published a pamphlet entitled _Mr. Cotton's Letter Examined and Answered_ (printed in 1644). Winter being at hand, the period for his departure was extended until the spring; but he persisted in preaching, and the people flocked to hear him. It became generally understood that many had decided to go with him to found a new colony not far distant, and the court decided to send him at once to England, regarding him as a dangerous person in the colony. A small vessel was despatched to Salem to convey him away; but he was forewarned, and fled before its arrival. Leaving family and friends in midwinter, he was "for fourteen weeks sorely tossed in a bitter season, not knowing what bread or bed did mean." But he had learned the Indian language while at Plymouth, and was kindly received and so favored by the savages. He selected a site for his new colony on the shores of the Narraganset; and, after purchasing lands on the eastern shore of the Seekonk River, and planting his corn, he learned that he was within the limits of the Plymouth colony. He therefore set out, with five companions, to make new exploration; and went eastward, until he arrived in a canoe to the spot which Williams fixed upon as his home. He said that he had "made covenant of peaceable neighborhood with all the sachems and nations round about;" "and, having, of a sense of God's merciful providence _to them in their distress, called the place Providence, desiring it of God to be an assurance for persons distressed for conscience._ Here he was joined by others who sympathized with his opinions, and even people from England flocked thither in considerable numbers. Roger Williams was the founder, the lawgiver, and the minister of the infant colony, but
he did not aim to be its ruler. His purpose was to found a commonwealth in the form of a pure democracy, where the will of the majority should govern, but only in civil affairs, leaving matters of conscience to be settled between the individual and God. The original constitution, which all were required to sign, was in these words: "We whose names are hereunder, desirous to inhabit the town of Providence, do promise to subject ourselves, in active or passive obedience, to all such orders or agreements as shall be made for the public good of the body, in an orderly way, by the major consent of the present inhabitants, masters of families, incorporated together in a town of fellowship, and others whom they shall admit into the same, only in civil things." With this foundation for a civil government, Williams went on to establish the Church in Rhode Island on his own views. Having adopted the belief in baptism of adults by immersion only, he was baptized by Ezekiel Holliman, a layman, in March, 1639; and then he baptized Holliman and about ten others. He soon entertained doubts as to the validity of the proceeding, and early withdrew from the Church thus organized. The colony remained for some years a pure democracy, transacting its business in town-meetings; but the time was coming for a more systematic organization. Accordingly, in 1648, Williams was sent to England to procure a charter. He was treated with marked respect by the Parliament, but no charter was given. He took up residence on Narragansett Bay, with "full power and authority to govern themselves," was granted. Williams returned the following year, and was received in triumph by the inhabitants of Rhode Island. On his voyage to England he had prepared a Key to the Languages of America, including abstracts of the observations on manners, customs, habits, laws, and religion of the Indian tribes. This work he published in London; and about the same time The Bloody Tenent of Persecution for Cause of Conscience Discussed in a Conference between Truth and Peace (Lond. 1644; new ed. Providence, 1867). On his return to Rhode Island, he refused the office of president of the colony; but when the rights granted by the charter were about to be infringed, he was sent to England again in 1651 to secure a confirmation of the rights of the colony, and was entirely successful. While in England the second time he published The Bloody Tenent of the Puritans: Mr. Knowles, &c., by Colonel Easton, renounced (1652):—"The Harming Ministry None of Christ's; or, A Discourse Touching the Propagating the Gospel of Jesus Christ, etc. (ed.).—And Experiments of Spiritual Life and Health and their Preservatives (ed.). He also began his great work on the Indian languages by the conversational method, and thus became acquainted with John Milton, Oliver Cromwell, Sir Henry Vane, and other persons of eminence. In 1654 he returned to Rhode Island, and was elected president of the colony, which post he held two years and a half. He refused to persecute the Quakers, but met some of their ablest preachers in public debate; and in 1672 published a work in opposition to the sect entitled George Fox Dugg Out of his Burrow, or an Offer of Disputation on Fourteen Proposals, made this Last Summer, 1672 (so called), unto G. Fox, then Planted in Rhode Island in New England, etc. By his constant friendship with the Indians he was of great service to the other colonies; but they refused to remove their ban, or to admit Rhode Island into their league. He died in 1683, and was buried in his family burying-ground, near the spot where he landed. Much was written about Williams, and to this day ten by James D. Knowles (Boston, 1833), William Grammel (ibid. 1846), and Romney Elton (Lond. 1852). His works have been reprinted by the Narragansett Club in 6 vols. folio (Providence, 1866–75). Among the works not already named is Letters from Roger Williams and John Wheelwright, Jr., Governor of Connecticut (Boston, 1863). A tract by Roger Williams, recently discovered, is in the John Carter Brown Library at Providence. See also Dexter, As to Roger Williams and his Punishment from the Massachusetts Plantation, with a Few Further Words concerning the Baptists, Quakers, and Religious Liberty (ibid. 1875); and Arnold, History of Rhode Island (vol. i, 1860).

Williams, Rowland, D.D., an English clergyman, was born at Haikin, Flintshire, Wales, Aug. 16, 1817. He was educated at Eton and at King's College, Cambridge, where he graduated in 1841; was chosen fellow, and in 1842 elected tutor of his college; took orders, and became identified with the review of the Deist at Cambridge and with the Broad Church movement, which was headed by Arnold and Maurice; became vice-principal and professor of Hebrew in the Welsh Theological College of St. David's at Lampeter, and chaplain to the bishop of Llandaff; in 1850; was appointed select preacher to the University of Cambridge in 1854; became vicar of Broad Chalk, Wiltshire, in 1859; was one of the authors of the famous volume of Essays and Reviews (1860), for which act he was prosecuted in the Court of Arches, and condemned in December, 1862, but obtained a reversal of the judgment in February, 1863. He died in 1882, and was buried in the churchyard of St. Peter's, Paddington, thereafter resided at his vicarage in Broad Chalk, near Salisbury, where he died Jan. 18, 1870. His principal published works are, Essays from the Cumbic Lyre:—Account of St. David's College, Lampeter:—Rational Goodness (1855)—Christianity and Hindustan (1856)—Christ and Christians (1859), with the Preface of the Council of 1632.—The Hebrew Prophets Translated Afresh (1868–71, 2 vols.).—Broad Chalk Sermon—Essays on Nature, Medicine, Ation, and Abolition (1867).—Owen Glendower, a Dramatic Biography, and Other Poems (1870):—and Paulins and Lutians (1872), edited by his widow, who also published his Life and Letters (1874).

Williams, Solomon, D.D., a Congregational minister, son of the Rev. William Williams, of Hatfield, Mass., was born June 4, 1700. He graduated at Harvard College in 1719, and was ordained pastor of the Church in Lebanon, Conn., Dec. 5, 1722. In 1746 he became involved in a controversy on the nature of justifying faith with the Rev. Andrew Crowswell, and in 1751 in another with his cousin, the elder Jonathan Edwards, concerning the Christian sacraments. In the extensive revival of 1740 he showed himself a decided friend to Whitefield, whom he repeatedly welcomed to his pulpit. He died Feb. 29, 1776. He published, Substante Observations on the Ordinances of God (1732), by Drowning of Mr. John Woolcard and of the Deliverance of Mr. Samuel Gray (1741).—A Vindication of the Gospel Doctrine of Justification by Faith (1746), being an answer to the Rev. Andrew Crowswell's book, "On Justifying Faith."—The True State of the Question concerning the Qualifications Necessary to Lawful Conunion in the Christian Sacraments (1751), being an answer to the Rev. Jonathan Edwards's "Humble Inquiry," etc.—and several occasional Sermons. See Sprague, Annals of the Amer. Pulpit, i, 821.

Williams, Stephen (1), D.D., a Congregational minister, son of the Rev. John Williams of Deerfield, Mass., was born May 14, 1695. When in his eleventh year, he was taken captive by the Indians, with all his father's family except one brother, and subjected to great suffering on the journey to Canada. Having been separated from the rest of the family, he did not meet any of them again for fourteen months. He was released at a village called Neshow, had been written by his father, and arrived in New England, and arrived in Boston, Mass., Nov. 21, 1705, nearly twenty-one months from the beginning of his captivity. In 1713 he graduated at Harvard College, and then taught school at Hadley for one year. After preaching at Longmeadow for about two years, he was appointed the pastor of the church there, where he was active till 1716. During this period he served as chaplain in the army: at Cape Breton, in 1745, under Sir William Pepperrell; went to
Lake George, in 1755, under Sir William Johnson; and in the year following was under General Washington. He was an important agent in establishing the mission in 1784 among the Housatonic Indians in Stockbridge. He died June 10, 1782. His only publication was A Sermon at the Ordination of John Kep (1772). See Sprague, Annals of the Amer. Pulpit, i, 384.

Williamson, Stephen (b), a Constitutional minister, son of the foregoing, and father of the Rev. Stephen Williams of Fitzwilliam, N. H., was born at Longmead, Mass., Jan. 26, 1722. He graduated at Yale College in 1741, studied theology with his father, was ordained first pastor of Woodstock (West) in 1747, and continued in charge until his death, April 26, 1736. He was a great, able, and learned man, a practical preacher, and much esteemed by his people. See Cong. Quar. 1861, p. 855; Sprague, Annals of the Amer. Pulpit, i, 287.

Williamson, Thomas, D.D., a Methodist Episcopal minister, was born in the city of Durham, England, July 6, 1811. He was converted in 1835, graduated at Hoxton in 1840, joined the British Wesleyan Conference, and was appointed as a missionary in America, three years later; removed to Edinburgh, where he formed a close friendship with the famous Dr. Chalmers, and from thence he removed to the Stockport North Circuit, where he published his defence of the British Wesleyan Conference against the Fly-sheets Vindicated. In 1849 he was appointed to the General Conference of the church in the United States, and furnished his Address to the Methodist societies. In 1852 he was appointed to City Road, London (First Circuit); and in 1854 emigrated to America, joined the Rock River Conference, and was stationed at Indiana Street Church, Chicago, where he continued three years. Mr. Williamson was transferred in 1858 to the Missouri Conference, and was appointed pastor of Ebenezer Church, St. Louis. On the death of the president of the University of Missouri, at Jefferson City, Mr. Williamson was elected to fill the vacancy. Failing health in 1861 caused him to travel East for its restoration. He stopped at Saratoga, and there died the same year. See Minutes of Annual Conference, 1862, p. 5.

Williams, William, called the "Watts of Wales," was born in 1717, in the parish of Llanfair-fawr, Bryn, Carmarthenshire, Wales. His conversion he traced to the preaching of Howell Harris. He left the Established Church at the age of thirty-two, and connected himself with the Methodists, among whom he was recognized as one of their most popular preachers. Gifted with poetical talents of a high order, like Charles Wesley, he consecrated his genius to the cause of his Master. He published the following works: Alleluia (Bris tol, 1745-6, 6 pts.); The Sea of Glass; Visible Fare well; Welcome to Invisibly Things; and A Elegy on Whitefield, dedicated to the countess of Huntingdon. His death occurred in 1791. Mr. Williams was the author of the hymn "O'er the gloomy hills of darkness," etc. His best-known hymn—one that is found in so many collections of hymns—is that commencing with the words "Guide me, O thou great Jehovah." The hymn was at this time translated into Spanish by Bishop Whitefield, who, having read one of William's books with much spiritual satisfaction, persuaded him to prepare a collection of hymns, to be called the Gloria in Excelsis, for especial use in Mr. Whitefield's Orphans' House in America. In this collection appeared the original stanza of "Guide me, O thou great Jehovah." In 1774, two years after its publication in the Gloria in Excelsis, it was republished in England in Mr. Whitefield's collections of hymns. Its rendering from the Welsh into English is attributed to W. Evans, who gives a translation similar to that found in the present collections of hymns. The hymn was taken up by the Cymmrodor Methodists, embodying, as it did, a metrical prayer for God's overcoming strength and victorious deliverance in life's hours of discipline and trial, expressed in truly majestic language, in harmony with a firm religious allegiance and trust, and a lofty experimental faith. It immediately became popular among all denominations of Christians, holding a place in the affecting of the Church with Robinson's "Come, thou Fount of every blessing." The fourth verse is usually omitted:

"Musing on my habitation,
My heart's in the heaven above,
Pule my heart with holy longing—
Come, Lord Jesus, quickly come."Vandike is all 1. See: Lord, I long to be with thee."

See Butzer, Story of the Hymns, p. 30-34. (J. C. S.)

Williamson, Isaac Dowd, D.D., a Universalist clergyman, was born at Pomfret, Vt., April 4, 1807. He had no better early educational advantages than a district school, and learned the clothier's trade; but force of character and thirst for knowledge made amends for lack of external aid, and in 1827 we find him preaching in Springfield. Subsequently he labored as supply in Langdon, N. H.; as pastor, in 1828, at Jeffrey; in 1829 at Albany, N. Y., where he lived seven years, and published his first book, An Argument for Christianity; removed to Poughkeepsie in 1835, to Philadelphia in 1839; to New York city in 1841; to Mobile, Ala., three years later; to Memphis, Tenn., two years later; to Lowell, Mass., in 1850; to Louisville, Ky., in 1851; to Cincinnati, O., in 1853; and in 1856 to Philadelphia, where he spent three years. He died in Cincinnati, Nov. 26, 1856. Dr. Dowd was a man of high and scholarly taste, engaged during his ministerial career as editor and reviser of the Universalist minister of the Gospel Anchor, in Troy, N. Y., in 1880; the Religious Inquirer, in Hartford, Conn.; the Herald and Era, in Louisville, Ky., in 1829; and for ten years was connected with the Star in the West as joint proprietor and editor. Besides the above-named Argument for Christianity, he published An exposition and Defence of Universalism (1840, 1848);—Examination of the Doctrine of Endless Punishment (1847, 1850)——Sermons for the Times and People (1849, 1850);—The Philosophy of Universalism, or Reasons for our Faith (1866, 1869). He was a Universalist to the core; he was a Universalist to the bone. He was essentially a pioneer, empirically a self-made man, a man of strong convictions and robust intellect, and a prominent member of the Odd-fellows' Society. He was logical, sincere, lucid, ingenious, and magnetic. See Universalist Register, 1878, p. 82.

Willibald, Sr., and first bishop of Eichstätt, was a steadfast supporter of Boniface in the work of Christianizing the Germans. He was born about A.D. 700 in England, of noble Saxon parents; and in his third year, during a severe sickness, was dedicated to the service of the Church. In his fifth year abbot Eg bald, of Walthem, undertook his education. In 720 he undertook a pilgrimage to Rome, in company with his father and brother (Wunibald). From Rome he went accompanied by two friends, on a pilgrimage to the Holy Land, which extended over seven years, and exposed him to many dangers and adventurous experiences. On his return he spent ten years in monastic retirement at Monte Cassino (729-739). He then accompanied a new emperor, and it was during this mission that he made the acquaintance of Boniface, whose kinman he was. In 740 he came to Germany, and entered on his apostolic work at Eichstätt. In the same year he was consecrated to the priesthood, and in the following year (Oct. 31 or 22) to the bishopric. In 742 he was present, as bishop of Eichstätt, at a council held by Carloman, duke of the Eastern Franks. But little is known as respects the details of Willibald's activity. Descriptions of his career speak in general terms of the eradication of heathenism, the subduing of the soil, the maintenance of worship at stated times, the regular preaching of the gospel, and the multiplication of convents, under the rule of St. Benedict, in his diocese. His brother Wunibald and his sister Wulburgis came to his assistance, as did other missionaries, and he was thus able to multiply his labors and
extend their area. In 765 he attended a synod at Aitigny, held by Pepin. He attained to a great age, and outlived most of the pupils and companions of Boniface. Reports of the 11th century fix the date of his death on July 7, 781; but a donation to Fulda, from his hand, is dated 786; and it might accordingly be more nearly correct to set his death on that date. The principal source for Willibald's life is the Vita Willibaldi, also entitled Hodeporicum, written by a nun of Heidenheim, who terms herself his kinswoman, and states that she obtained many of the facts she records from his own lips. This Vita was copied in Canisius, Leiden, 1589; and in Bolland, SS. July, ii, 308; and at Magdalen, Acta SS. B. M. iii., ii, 117; and in Falkenstein, Cod. Diplom. Nordgau., p. 445. A second Life is copied in Canisius, ut sup., p. 117; Bollandus, p. 512; and Magdalen, p. 388; which, however, is merely an abridgment of the first. A third Life, which, for no special reason, is usually ascribed to bishop Reginald (died 806), is given by Canisius alone. Abbot Adelbert, of Heidenheim, furnished a brief biography of Willibrord, in connection with a historical sketch of his monastery, in the 12th century; and another was drawn up by bishop Philip of Eichstätt in the 14th century, of which we have copies in Gessner, De Diesis Tetelocharis (Ingolst. 1617). See Retberg, Kirchengesch. Deutschl., ii, 348 sq.; Wright, Biog. Brit. Literat. (Anglo-Saxon Period), p. 335; Herzog, Real-Encyklop. s. v.

Willibrord (or Willibrord). See Willibrord, St., Willis, Henry, one of the early Methodist preachers in America, was a native of Virginia. He entered the ministry in 1779, and was one of the most dominant spirits of the times, energizing, by his irresistible ardor, the work of the Church throughout two thirds of its territory. He labored mightily for the West, as if conscious of its prospective importance in the State and the Church. He filled the following stations: Roanoke, 1779; Mecklenburg, 1780; Talbot, 1781; Dorchester, 1782; New Hope, 1783; Holston, 1784. In 1786 he was in charge as presiding elder of a district, comprehending most of North Carolina; 1786, Charleston, S. C.; 1787, New York city; 1788, presiding elder of New York District; 1789, of a district which extended from Philadelphia to Redstone and Pittsburgh; 1790, located; 1791-95, supervisor in Philadelphia; 1796, he reappears in the minutes of the Conference. John Hagner of this district, and others, testified that he was as about "six feet in stature, slender, a good English scholar, well read, an eloquent man, mighty in the Scriptures, and a most profound and powerful reasoner. He became feeble in the prime of life, retired from the itinerant field, married, and settled on a farm near Frederick County, Md. The Baltimore Conference sat in his parlor in April, 1801." He was the most endeared to Asbury of all the itinerants of that day. See Minutes of Conferences, 1808, p. 157; Stevens, Hist. of the M. E. Church, ii, 51-53, 154, 286, 947; iii, 17, 267; iv, 240; Biddle, History of the M. E. Church of 1780 (L. L. S. iv, 782). Willis, Michael, D.D., LL.D., a minister of the Scotch Presbyterian Free Church, was born in Scotland in 1798. He was ordained and installed pastor of Renfield Presbyterian Free Church, Glasgow, and labored with great success and usefulness for twenty-five years. In 1847 he received a call from Canada West to the pastorate of the Congregational church at Ancaster, Hamilton, and Toronto. He was well known to English Presbyterians, and took a great interest in everything pertaining to the welfare of the Church. In some respects he was peculiar, was regarded as very eccentric, and was quoted for his pungent remarks on the preachers to whom he chanced to listen. Though pointed, his criticisms were not bitter or intended to wound. Fifty-seven years of his life were spent in preaching and teaching. He died at Aberfoyle, Scotland, in September, 1879.

Dr. Willis published a Funeral Sermon, on his father.—A Discourse on Popery (1829)—A Defence of Church Establishment—Biographical and Historical Memoirs.—besides several Pamphlets. See Morgan, Celebrated Canadians (Quebec, 1862, 8vo), p. 465. (W. P. S.)

Willis, Richard, D.D., an English bishop, was born in 1683. He became prebendary of Westminster in 1695; prebendary and dean of Lincoln in 1701; bishop of Gloucester Jan. 16, 1714; bishop of Salisbury in 1721; bishop of Lincoln in 1722; and died in 1731.

He was the author of, The Occasional Paper, in Eight Parts (1697)—Speech in the House of Lords on the Bill against Francis (late), Bishop of Rochester (1723)—and a number of single Sermons.

Willis, Robert, F.R.S., F.G.S., an English clergyman and scientist, was born in London in 1806. He graduated at Caius College, Cambridge, in 1826, and obtained a fellowship, which he subsequently vacated; took orders in the Church of England; was early distinguished for his researches in physical science, particularly in acoustics and the physics of oral language, the philosophy of mechanism and machinery, and the mathematical and philosophical analysis of architecture; became a fellow of the Royal Society April 22, 1830; was appointed Jacksonian professor of natural and experimental philosophy at Cambridge in 1837; made a tour of France, Germany, and Italy for the study of architecture in 1862–5; and became a profound architectural historian. He was a member of many scientific associations, before which he delivered many addresses; invented several philosophical instruments; and died at Cambridge, Feb. 28, 1875. As a lecturer in his own department he was unrivalled. He was the author of numerous works on scientific subjects, among which may be mentioned, Remarks on the Architecture of the Middle Ages, Especially of Italy (1855)—Report of a Survey of the Dilapidated Portions of Hereford Cathedral in the Year 1841—Principles of Mechanism for Students (1841)—Architectural History of Canterbury Cathedral (1845)—Architectural History of Winchester (1846)—Architectural History of Ely Cathedral (1846)—Architectural History of the Holy Sepulchre at Jerusalem (1849)—and Architectural History of Gloucester Abbey (1866).

Willis, Thomas, D.D., an English clergyman of the 17th century. He was educated at St. John’s College, Cambridge; became minister of Kingston-upon-Thames about 1657, and died in 1692. He published, The Key to Knowledge: and several single Sermons (1659–76).

Williston, Seth, D.D., a Presbyterian minister, was born at Suffield, Conn., April 4, 1770. He studied at Dartmouth College, where he graduated in 1791. Having applied himself to the study of theology, he was licensed to preach on Oct. 7, 1795, and employed for some months in supplying, temporarily, several churches in Connecticut. After several years spent as a missionary in Vermont and New York, he was finally, in 1803, installed pastor of the Church of Lisle, N. Y., which he held, however, supplied for the preceding three or four years. Having in 1810, become pastor of the Presbyterian Church at Durham, he remained there eighteen years, when he received a dismission, at his own request, Dec. 22, 1828; and during the rest of his life he preached at various places, chiefly in New York state. After a life remarkable for earnestness and activity, he died at Guilford Centre, Chenango Co., N. Y., March 2, 1851. Dr. Williston published the following volumes: An Address to Parents (1799)—Sermons on Doctrinal and Experimental Religion (1813)—A Vindication of Some of the Most Essential Doctrines of the Reformation (1817)—
Willow is the rendering, in the A. V., of the two following Heb. words:

1. יְרֵב, ēreb (only in the plur. יְרֵבִים, Sept. iring, ἑγροῦ), is apparently a generic term for the willow, like the Arabic gharab. Willows are mentioned in Lev. xxiii, 40, among the trees whose branches were to be used in the construction of booths at the Feast of Tabernacles; in Job xii, 22, as a tree which gave shade to Behemoth ("the hippopotamus"); in Isa. xlv, 4, where it is said that Israel’s offspring should spring up "as willows by the watercourses;" in the Psalm (cxxxi, 2) which so beautifully represents Israel’s sorrow during the time of the Captivity in Babylon—"We hanged our harps upon the willows in the midst thereof." With respect to the tree upon which the captive Israelites hung their harps, there can be no doubt that the weeping willow (Salix Babylonica) is intended. This tree grows abundantly on the banks of the Euphrates, in other parts of Asia as in Palestine (Strand, Flora Palest. No. 556), and also in North Africa. Bochart has endeavored to show (Phaleg, I, viii) that the same country is spoken of, in Isa. xv, 7, as "the Valley of Willows." This, however, is very doubtful. Sprengel (Hist. Roi Herb. i, 18, 270) seems to restrict the ēreb to the Salix Babylonica; but there can scarcely be a doubt that the term is generic, and includes other species of the large family of Salices, which is probably well represented in Palestine and other Bible lands, such as the Salix alba, S. cinerea (osier), S. Aegyptiaca, which latter plant, however, Sprengel identifies with the safaf of Abulfedâ, cited by Celsius (Hierod. ii, 108); but this latter word is probably the same as—

2. פֶּשֶׁל, tsiphtaphâd, which occurs only in Ezek. xviii, 5, "He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow-tree." Celsius, however, thinks that the word means locus planus, planités, although he at the same time gives all the evidence for the willow. First, the rabbins consider it to mean a tree,"et quidem salix," R. Ben Melech says it is "species salicae, Arabicae tsiphtaph dicta;" while “Avicenna hoc tit. dict. tsiphtaph esse chilaf." Travelers also give us similar information. Thus Paul Lucas: "Les Arabes le nomment safaf, qui signifie en Arabe saule." Rauwolf (Travels, i, 9), speaking of the plants he found near Aleppo, remarks, "There is also a peculiar sort of willow-trees called safaâf, etc.; the stems and twigs are long, thin, weak, and of a pale-yellow color; on their twigs here and there are shoots of a span long, like unto the Cypriotish wild fig-trees, which put forth in the spring tender and woolly flowers like unto the blossoms of the poplar-tree, only they are of a more dry- ing quality, of a pale color, and a fragrant smell. The inhabitants pull of these great quantities, and distil a very precious and sweet water out of them." This practice is still continued in Eastern countries as far as Northern India, and was, and probably still is, well known in Egypt. Hasselquist (Trans. p. 499), under the name of safaf, apparently speaks of the same tree; and Forskål (Descript. Plant. p. lxxvi) identifies it with the Salix Aegyptiaca, while he considers the safaf to be the S. Babylonica.

Various uses were no doubt made of willows by the ancient Hebrews, although there does not appear to be any definite allusion to them. The Egyptians used "flat baskets of wickerwork, similar to those made in Cairo at the present day" (Wilkinson, Anc. Egypt. i, 45). Herodotus (i. 194) speaks of boats at Babylon whose framework was of willow; such coracle-shaped boats are represented in the Nineveh sculptures (see Rawlinson, Hierod. i, 268).

Of Biblical willows by far the most interesting is the weeping willow, or willow of Babylon (S. Babylonica). With its long lanceolate, finely serrated, and pointed leaves, with its smooth, slender, purplish, drooping branches, it has in all modern times been the symbol of sorrow. Before the Babylonian Captivity the willow was always associated with feelings of joyful prosperity. "It is remarkable," as Mr. Johns (Forest Trees of Britain, ii, 240) truly says, "for having been in dif-
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Branch of the Weeping Willow.

frequent ages undeveloped of two directly opposite feelings—at one time being associated with the palm, at another with the cypress." After the Captivity, however, this tree became the emblem of sorrow, and is frequently thus alluded to in the poetry of our own country; and "there can be no doubt," as Mr. Johno continues, "that the dedication of the tree to sorrow is to be traced to the pathetic passage in the Psalms." "The children of Israel," says lady Callcott (Scripture Herbal, p. 583), "still present willows annually in their synagogues, bound up with palm and myrtle, and accompanied with a citron."

Wills. The subject of testamentary disposition is, of course, intimately connected with that of inheritance, and little need be added here to what will be found there. See H 7. Under a system of close inheritance like that of the Jews, the scope for bequest in respect of land was limited by the right of redemption and general re-entry in the Jubilee year. See J 6. V 6. But the law does not forbid bequests by will of such limited interest in land as was consistent with those rights. The case of houses in walled towns was different, and there can be no doubt that they must, in fact, have frequently been bequeathed by will (Lev. xxv, 30). Two instances are recorded in the Old Test., under the law, of testamentary disposition—1. In the case of Abihithaphel (2 Sam. viii, 28); 2. Recommended in the case of Hezekiah (2 Kings xx, 1; Isa. xxxviii, 1); and it may be remarked in both that the word "set in order" (παραστασις; Sept. 7εριτακοαμας; Vulg. dis-PMC) in Rabbinc is a will. See Gesen. The-7auer, p. 1155), marg., "give charge concerning," agrees with the Arabic word "command," which also means "make a will" (Michaels, Laws of Moses, art. 80). Various directions concerning wills will be found in the Mishna, which imply disposition of land (Baba Bathr. viii, 6, 7). See Testament. 

Willson, James McLeod, D.D., an eminent Presbyterian divine, and son of the distinguished divine Rev. James R. Wilson, D.D., was born at the Forks of Trough, near Elizabeth, Allegheny Co., Pa., Nov. 17, 1802. From childhood he was apt in the ac-quisition of learning, and diligent in his studies. His preparatory education was prosecuted under his father's instruction. "So thorough had been his previous training, and so advanced his scholarship, that on entering college he took high rank at once in the senior class." He graduated at Union College, Schenectady, N. Y., in 1829; then spent some years in teaching, first in an academy at Belair, Md., then at the village of Scho-duck, N. Y., and lastly as principal of the High-school in Troy, N. Y.; studied theology until 1834, when he was licensed to preach by the then Southern Presbyterian; and ordained and installed pastor of a distinctive church in Philadelpia, Pa., Nov. 27, 1834, where he labored with great success until 1802. In 1859 he was appointed by the Synod to a professorship in the Theological Seminary, Allegheny City, Pa., a position for which he was emi-nently qualified, and which he filled with great industry and zeal for three successive sessions, while still retaining his pastoral relation to his congregation. In 1862, his pastoral relation was dissolved, and he removed to Alle-geny, where he continued to perform the duties of his professorship, until the day of his death, Aug. 31, 1856. Coincident with his pastoral and professional duties, he performed the amount of other work requisite to the whole power of a man of ordinary gifts. For more than seven-teen years he was sole editor of the Covenant, an able conducted and efficient monthly, and co-editor with Dr. Thomas Sproul for four years more after its union with the Reformed Presbyterian. He was also the author of several treatises, viz.: The Decree (1840):—Civil Mag-nistracy: — Civil Government: —a little treatise on Psephology. Dr. Willson was a diligent, kind, and faith-ful pastor; a plain, logical, and eminently instructive preacher; a successful editor and author; a distinguished theological professor. His controversial powers were of a high order; his knowledge of history was both ex-tensive and accurate. In the Theological Seminary he was in his element. He was an "Israelite indeed, in whom was no guile." His whole life gave evidence of this. See Wilson, Pres. Hist. Almanac, 1867, p. 807.

Willson, James Renwick, D.D., one of the most learned, able, and eloquent divines of the Reform-ed Presbyterian Church in his day, was born near Pitts-burgh, Pa., April 9, 1780. He early gave indications of great mental ability, and, when only twelve years of age, was graduated at Jefferson College, Pa., with first honors, in 1806; was licensed to preach in 1807; and was principal of Bedford, Pa., 1806–15, and of a classical school in Philadelpia for two and a half years. His labors as a teacher were highly successful, some of the most prominent gen-tlemen of the country having been trained by him. In 1817 he became pastor of the congregations of Newburgh and Coldenham, N.Y. At that time Newburgh was noto-rious for its infidelity; but his advent was a new era in the village. The town collected to hear him; it was gradually reformed, and the oldest inhabitants still as-scribe very much to his sermons. In 1828 the congre-gation of Coldenham asked and received all his services until 1830, when he removed to Albany, as pastor of a church there. As early as 1820 he began educating young men for the ministry; in 1822 he began to edit the Evangelical Witness, a monthly magazine, the first ever published by a Covenanter as a distinctive denom-inational magazine: it was discontinued in 1826. He afterwards commenced and continued for two years The Christian Statesman, a small paper, 8vo, of eight pages. In 1831, about the time when the abolition movement began, and also a movement within the Reformed Pres-byterian Church, he began a series of essays in which he took a leading part in all this conflict, and from its earlier appearance had begun the publication of The Albany Quarterly. From 1840 until 1845 he was senior professor in the Reformed Presbyterian Seminary, Alle-gheny, Pa.; from 1845, when the Seminary was re-moved to Cincinnati, O., he was sole professor until
WILLYMOTT, William, LL.D., an English clergyman, was born at Rosyston about 1675. He was admitted a scholar at King's College, Cambridge, in 1692; became usher at Eton; was tutor in King's College; became rector of Milton in 1735; and died in 1787. He published numerous school-books, and Collection of Devotions for the Alar, etc. (1720). See Chalmers, Bio. Dict. s. v.

Wilmer, William H., D.D., a Protestant Episcopalian clergyman, was born in Kent County, Md., Oct. 29, 1782. He graduated at Washington College, Md., and immediately engaged in mercantile pursuits, but eventually abandoned them to study theology. In 1806 he was ordained, and then appointed to Chester Parish, Md. The convention of the diocese named him one of the standing committee in 1811. The following year he received a call to St. Paul's Church, Alexandria, Va., and, after his removal to this charge, became one of the standing committee of the diocese of Virginia. He was one of the Virginians in 1819 at the Education Society of the District of Columbia, designed to aid theological students at the seminary in Fairfax County. Until his removal from Alexandria he was president of this association. When St. John's Church in Washington, D.C., was erected in 1816 he was chosen its first minister, but did not accept the office, though he supplied the Church until a rector was secured. Of the Washington Theological Repertory, a periodical begun in 1819, he was one of the editors until 1826. After removing to Virginia, until the close of his life, he was a delegate of every general convention; and was presiding clerk of the Court of Chancery and Lay Deputies in 1820, 1821, 1823, and 1826. When the Theological Seminary of Virginia opened its sessions in Alexandria in 1825, he became professor of systematic theology, ecclesiastical history, and church polity. In the spring of 1826 he was chosen assistant rector to bishop Moore, in the Monumental Church at Richmond, Va., but was induced by the friends of the seminary to decline the call. A few months after, however, he was elected president of William and Mary College, and rector of the Church at Williamsburg. Before the expiration of a year from the time of his entrance upon these duties he died there July 4, 1824. His death, it was said, was due to great simplicity; and although his manner was not considered oratorical, it was fervent. See Sprague, Annals of the Amer. Pulpit, v. 515.

Wilna, Elijah, also called the Pious (יוסף), was born in 1720 at Selz, near Brisk, in Poland. His natural endowments were so extraordinary that when eleven years of age he was not only a thorough Hebraist, but unrivalled in the knowledge of the traditions of the rabbinical school, of astronomy, geometry, grammar, etc.; and at the age of thirteen (1733) was appealed to as a great authority and teacher. In addition to his marvellous native powers, he possessed a real love of learning and great assiduity, as well as an independent fortune, and lived till 1797. Like Mendes Pinto and Joseph. Wilna was laboring to produce a reformation in Poland with the special purpose to check the mischief wrought in the Jewish community by the Chasidim, who at his time had become very powerful. Wilna's writings are very numerous. Up to the year 1790 he had written the prodigious number of sixty volumes, of which four appeared between 1802 and 1854. We mention the following: Commentary on the Order Zeraim (Lemberg, 1797, and often; last ed. Steitlin, 1860) — Commentary on the Order Toharoth (Brunn, 1802, and often; last ed. Steitlin, 1860) — Text-critical Glosses on the Mechilta (Wilna, 1844) — Critical Notes on the Babylonian Talmud (Vienna, 1807, and often) — Critical Notes on the Pirke de R. Eliezer (Warsaw, 1854) — Critical Notes on the Pesikta (Breslau, 1851) — Scholiar to the Greater and Lesser Seder Olam (Wilna, 1846) — Glosses on the Thirty-two Hermeneutical Rules of R. Joseph (Sklov, 1808) — The Mante de Eliazh, a commentary on the Pentateuch (first printed in the Pentateuch edition published at Dobrown, 1804, and again at Halberstadt, 1859-60) — A Commentary on Isa. i-ix and Habakkuk (Wilna, 1820; 2d ed. ibid. 1843, edited and supplemented by his grandson Jacob Moses of Slovin) — A Commentary on Jonah (ibid. 1860) — A Commentary on Proverbs (Sklov, 1789, and others) — A Commentary on Job i-ii (Warsaw, 1854) — A Commentary on the Song of Songs (Prague, 1811; Warsaw, 1842) — A Commentary on the Chronicles (Wilna, 1820; 2d ed. ibid. 1848) — A Commentary on the Book of Jezira (Grodnin, 1806) — A Commentary on the Zohar (Wilna, 1810) — A Hebrew Grammar (Sklov, 1833) — A Description of Palestine, and a Treatise on the Solomonic Temple (Sklov, 1802, and often) — A Commentary on the Third or Essexi Temple (Berlin, 1822). See Fürst, Bibl. Jud. iii, 516-521; Jost, Gesch. d. Judenth. u. s. sektes. iii, 248 sq.; Kitto, Cyclop. c. v.; Grätz, Gesch. d. Juden, xi, 118 sq.; Heschel, יוסי והזדיק אייל (Wilna, 1856); Finn, יוסי והזדיק אייל (containing a history of the congregation of Wilna, biographies of its rabbins, etc. [ibid. 1860]), p. 133 sq. (B. P.)

Wilson, Adam, D.D., a Baptist minister, was born at Tophams, Me., Feb. 3, 1794. He was a graduate of Bowdoin College in the class of 1819, and during his freshman year he joined the newly constituted Baptist Church in his native town. He studied theology with Rev. Dr. Stoughton, of Philadelphia, and was ordained in 1820. After preaching some months he was settled as pastor at Wiscasset, Me. His special vocation seemed to be rather as a stated supply of churches, and in this capacity he served in various places in New England, some denominational paper having been started in Portland, Me., the Zion's Advocate, he became its editor and proprietor, conducting it with marked ability, and making it exceedingly useful in promoting the interests of the Baptist denomination in his native state. The last years of his life were spent in Waterville, Me., of the college in which place he was a trustee for forty years. His death occurred at Waterville, Jan. 16, 1871. "A man of energy and industry, of decided character and marked wisdom and discretion, and of genial disposition, he ever had the respect, confidence, and affection of the community whose interests he espoused, and was eminently a good man." See Necrology of Bowdoin College. (J. C. S.)

Wilson, Bird, D.D., LL.D., a Protestant Episcopal clergyman, was born at Carlyle, Pa., in 1777. He graduated at Philadelphia College in 1792; studied law, and became president—judge of the Court of Common Pleas for the seventh Circuit of Pennsylvania in 1802; was ordained pastor in the Paterson Presbyterian church in 1819; was rector of St. John's Church, Norristown, Pa., from 1819 to 1821; professor of systematic divinity in the Episcopal General Theological Seminary in New York from 1821 to 1850, and emeritus professor from 1860 until his death, April 14, 1869. He published Memoirs of the Life of the Right Rev. William White, Bishop of the Protestant Episcopal Church in the state

Wilson, Christopher, D.D., an English clergyman, in 1714, became prebendary of London in 1745, of Westminster in 1748, and bishop of Bristol in 1783. He died in 1792. His publications consist of a few single sermons.

Wilson, Daniel, D.D., a colonial bishop of the Church of England, was born in Spitalfields, London, in 1727. Destined by his parents for trade, he was apprenticed at fourteen to his father's partner. He was a only boy; but in 1797 he was converted, and determined to abandon trade. In 1798 he entered St. Edward's Hall, Oxford, where he graduated A.B. in 1802, and A.M. in 1804. He had previously been ordained in 1801, and began his ministry in that year as curate to Mr. Cecil in Chobham. "In 1806 he was appointed to a tutorship at Oxford, where he remained for about eight years and a half, during which time he was first curate of Worton, and then of St. John's Chapel, London, where he remained until the year 1824. He then became vicar of Islington, discharging the duties of his station until 1828, when he was elected to the see of Dr. Top¬ner, bishop of Calcutta; he was appointed his successor, and from that time to his death, in 1858, he was devoted to the arduous and indefatigable labors for the promotion of Christianity in India, which have made his name conspicuous in the history of missions. Bishop Wilson was a man of studies, until he became pastor, of the little respect for forms or ceremonies, compared with inward experience; destitute of the elegant culture and graceful address of Heber, one of his most distinguished predecessors, he was stern in purpose and explicit in speech. He knew that the discharge of duty was almost without a parallel. Social in his disposition, fond of conversation, and exercising a generous hospitality, he appears to have had few attachments and intimacies.

Free from worldliness, from every trace of self-indulgence, from all duplicity and guile, he found his highest glory in the progress of the faith; and in his zeal, courage, firmness, and self-devotion, must be regarded as a model of the missionary bishop." In theology he belonged to the evangelical party of the Church of England — the earnest school of Newton, Hill, and Celic. He died at Calcutta, Jan. 2, 1858. A copious biography is furnished in Bateman's Life of Bishop Wilson. (London, 1859.) Besides occasional sermons, charges, etc., he published Sermons (4th ed. ibid. 1826, 8vo) — Evidences of Christianity (4th ed. ibid. 1841, 2 vols. 12mo) — Divine Authority of the Lord's Day (ibid. 1851, 12mo; 8d ed. 1840) — Sermons Preached in India (ibid. 1858, 8vo) — Lectures on Colossians (ibid. 1845, 8vo) — Our Ten (Continued (1825, 2 vols. 8vo). See Life, by Bateman; London Rev. July, 1860, p. 470; Amer. Ch. Rev. 1858, ii, 177.

Wilson, Henry Rowan, D.D., a Presbyterian divine, was born near Gettysburg, Adams Co., Pa., Aug. 7, 1780. He pursued his preparatory course in a classical school in the neighborhood; graduated at Dickinson College in 1798; studied theology privately; was licensed to preach by the Presbytery of Carlisle in 1801; and was ordained and installed pastor of the congregations at Bellefonte and at Lock Run, Centre Co., Pa., in 1802. In 1806 he was called to the professorship of languages in Dickinson College, which position he held for about ten years, until the death of his predecessor, September 1816. In May, 1824, he was installed pastor of the Church in Shippenburg; in 1838 he accepted the general agency of the Board of Publication in the Presbyterian Church; in 1842 he became pastor of the Church at Nesbitt, Hartsdale, Bucks Co., Pa., where he continued till October, 1848, when, at his own request, the pastoral relation was dissolved. He died March 22, 1849. Dr. Wilson was a man of strong mind; an able, energetic, and popular preacher; "his record is on high." See Sprague, Annals of the Amer. Pulpit, iv, 806; Nevin, Churches of the Valley. (G. L. S.)

Wilson, Hugh Nesbitt, D.D., a Presbyterian minister, was born at Elizabeth, N. J., May 7, 1813. He early felt the power of religion and united with the Second Presbyterian Church of Elizabeth at about fifteen years of age. He graduated at the College of New Jersey in the class of 1830, and, after teaching for a short time in Trenton, N. J., entered Princeton Theological Seminary. After taking a full course of study, he graduated in 1834. During the years 1833–35, he held the place of tutor in the college. As an instructor, he was faithful, thorough, and able. His manners were gentle, winning, and most agreeable, and he always commanded the unbounded respect as well as the affection of the students. He was licensed by the Presbytery of Elizabethtown, April 23, 1835, and ordained as an evangelist by the same Presbytery Oct. 7, in the same year. His first field of labor was on Long Island, where he began to supply the Church at Southampton in September, 1835, but soon after he re¬ceived a call to become a regular pastor on Long Island. He was installed June 29, 1836. Here he had a long, useful, and happy pastorate of nearly sixteen years. His labors were largely blessed in gathering many souls into the Church, and he enjoyed the unbounded love of an attached people. For reasons connected with his health he removed from Long Island on April 13, 1852, and was immediately afterwards settled at Hackettstown, N. J. There he was installed June 23, 1852, and labored six years with great acceptance; but, having received a call to the Second Reformed (Dutch) Church of New Bruns¬wick, N. J., he resigned his charge at Hackettstown May 1, 1858, and was installed at New Brunswick May 27, in the same year. After laboring at the latter place four years, he resigned this charge in May, 1862. It is not often that a minister is invited back in later life to serve the congregation which enjoyed his first ministry. This happened to Dr. Wilson. By leaving New Brunswick, he was invited to supply for a time the Church at Southampton, which he began to do in August, 1863. In the next year he received a regular call, and was again installed as pastor on Sept. 28, 1864. But, after three years, his health, which had for a time promised to return from strength, hopelessly failed, and he resigned May 1, 1867, and in June of the same year he removed to Germantown, near Philadelphia. Here, in an extremely infirm and disabled condition, but patient and trustful, he continued to reside until his death, which occurred June 4, 1878. Dr. Wilson was a director in Princeton Seminary from 1841, until he resigned in 1858, on entering another denomination. He was, in the truest sense of the word, a Christian gentleman; was a fine classical scholar and a man of extensive reading. As a preacher, he was earnest, affectionate, instructive, and popular. The blessing of God attended his labors in every place where he was settled. See Corwin, Manual of the Ref. Church, s. v. (W. P. S.)

Wilson, James D.D., a bishop of the Church of Ireland, was a native of Dublin, and a student of Trinity College, from which he received his degree of A.M. in 1809. He occupied the post of examining chaplain to Dr. Walsh, a bishop of Dublin, when consecrated bishop of Cork in 1848. He died at Cork, Jan. 5, 1857, aged seventy-five years. His title at the time of his death was bishop of Cork, Cloyne, and Ross. See Amer. Quar. Church Rev. 1857, p. 149.

Wilson, James Patriot, D.D., a Presbyterian divine, was born at Lewes, Sussex Co., Del., Feb. 21, 1789. He graduated with high honor at the University of Pennsylvania in 1798, and was admitted to the bar in 1799; licensed to preach by the Presbytery of Lewes in 1804, and in the same year was ordained
and installed as pastor of the united congregations of Lewes, Cool Spring, and Indian River. In 1800 he accepted the pastoral charge of the First Presbyterian Church in Philadelphia, where he remained until he resigned in 1830. He died Dec. 9, 1830. Dr. Wilson was a profound thinker and a learned preacher of the Gospel. He published, "Lectures upon Some of the Paradoxes of the Roman Catholic Church," 8vo;—"An Easy Introduction to Hebrew" (Phila, 1812, 8vo; 1817, 8vo);—"An Essay on Grammar" (1817, 8vo; Lond. 1840, 18mo);—Common Objections to Christianity (Phila, 1829, 12mo);—The Hope of Immortality (1829, 12mo).—A Free Conservation on the Unbearable Sin (Philadelphia, 1829) a series of Gospemvtrical Lectures;—Liturgial Considerations (1833)—also many single sermons and pamphlets. He edited Sermons of the Rev. John Evening, D.D., with a Life (Easton, 1812, 8vo);—Ridgley's Body of Divinity, with Notes (1814). See Sprague, Annales of the Amer. Pulipt, iv, 385; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Anecd. Mag. xi, 177. (J. L. S.)

Wilson, John, D.D., a missionary of the Scotch Free Church to Bombay. Though not so widely known as Dr. Duff, he was a kindred spirit. His influence had become very great in India, where he spent forty-eight years of missionary toil. While at home a short time, he was made moderator of the General Assembly, and he returned to India where to do him honor. He returned to India and assumed his labors, continuing in vigorous health until a few months before his death, which occurred in Bombay in 1875. See Presbyterian, Jan. 1, 1876. (W. P. S.)

Wilson, John Makemee, D.D., a Presbyterian divinity, was born in Mecklenburg County, N. C., in 1769. He graduated with the highest honor at Hampden Sidney College in 1791; studied theology privately under the direction of the Rev. James Hall, D.D.; was licensed to preach by the Presbytery of Orange, N. C., in 1793, and immediately after was sent by the Commission of Synod on a missionary tour through the counties in the lower part of the state. He was ordained in 1795, and continued in this mission work until 1801, when he accepted a call from the congregations of Rocky River and Philadelphia. In 1812 he opened a school especially for the accommodation of the young men of his charge who wished to devote themselves to the ministry; this school continued for thirty years. Twenty-five of his pupils became ministers of the Gospel. He died July 30, 1831. Dr. Wilson possessed a strong, penetrating, and well-cultivated mind. As a member of the Judicatories of the Church, no man of his day was held in higher repute. He preached the Gospel with great fidelity and fervency, and with strong faith in the spirit of God to give it effect. He published, a Sermon (1804)—Sermon (1811)—and an Appendix to a work on psalmody by the Rev. Dr. Ruffner, of Virginia. See Sprague, Annales of the Amer. Pulipt, iv, 90; Foote, Sketches of North Carolina; Allibone, Dict. of Brit. and Amer. Authors, s. v. (J. L. S.)

Wilson, Joshua Lazoey, D.D., a Presbyterian divinity, was born in Bedford County, Va., Sept. 22, 1774, and in the fall of 1781 removed to the neighborhood of Danville, Ky., with his mother and stepfather, John Templan, father of Terah Templan. He was brought up to the trade of a blacksmith, and had no education beyond what his mother gave him till he was twenty-two years old. At that period he was converted. He soon after commenced the study of law, but abandoned it for theology; was licensed to preach in 1802, and in 1804 was ordained pastor of Bardstown and Big Spring churches, Ky. In 1806 he sat as a member of the Commission of Synod in the Cumberland difficulties. In 1808 he became pastor of the First Presbyterian Church in Cincinnati, where he remained for thirty-eight years, part of the time teaching a classical school. In the great controversy which divided the Presbyterian Church in 1837 he bore an active and prominent part. He died Aug. 14, 1846. Dr. Wilson was a self-educated man, of unbending integrity, candor, and conscientiousness. For thirty-eight years he was at the head of every social, moral, and intellectual enterprise of the day in Cincinnati, and to his personal influence Cincinnati College is largely indebted for its existence and prosperity. He published "Discourses and Sermons" (1811), and a number of sermons and theological pamphlets. See Sprague, Annales of the Amer. Pulipt, iv, 308; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Davidson, Hist. of the Presb. Church in Kentucky, p. 354—366. (J. L. S.)

Wilson, Matthew, D.D., eminent as a Presbyterian, a physician, and a teacher, was born in Chester County, Pa., Jan. 15, 1781. He received his education in an academy in New London, Pa., studied theology privately, was licensed to preach in April, 1754, ordained in October, 1755, and installed pastor of the congregations at Lewes and Cool Spring, Del., in April, 1756. He was regularly bred to the medical profession, and few physicians of his day manifested more medical skill and learning. He died March 30, 1790. Dr. Wilson was an instructive and persuasive preacher; learned, pious, patriotic, and benevolent in an eminent degree. He contributed medical papers to Aikens's Amer. Mag. 1775, and Carey's Amer. Mag. 1783, vol. iv, and a treatise on the Asmetics of Surgery. In the Trans. Amer. Soc. vol. iii; and left prepared for the press (never published) A Therapeutic Alphabet. See Thacher, Amer. Med. Biog. ii, 197; Sprague, Annales of the Amer. Pulipt, iii, 175; Allibone, Dict. of Brit. and Amer. Authors, s. v. (J. L. S.)

Wilson, Robert, G., D.D., a Presbyterian divinity, was born in Lincoln County, N. C., Dec. 50, 1768. He pursued his preparation for the ministry and studied at Salisbury, N. C.; graduated at Dickinson College in 1790; studied theology privately; was licensed to preach April 16, 1798, by the Presbytery of South Carolina; and was ordained and installed pastor of Upper Long Canoe Church, in Abbeville District, May 22, 1794. He was offered a professorship in South Carolina College, and was also invited to become principal of an academy in Augusta, Ga.; but he declined these offers, and accepted, in 1805, a call to become pastor of a small Church, then lately organized, in Chillicothe, O., where he remained nineteen years, greatly beloved by his people and signalized by laudable labor. In 1824 he resigned his charge by advice of the presbytery, and accepted an invitation to the presidency of the Ohio University, at Athens, over which he continued to preside until 1839, when, on account of the increasing infirmities of age, he resigned the office, returned to Chillicothe, and engaged to write a stated supply for the Union Church. He died April 17, 1851. Dr. Wilson was an instructive preacher. He excelled as a member of the judicatories of the Church. In no situation, however, in which he was placed were the energies of his mind brought into more vigorous and effective exercise than in the presidency of Ohio University. When he entered upon that office, the institution was greatly depressed; but he gave it to the whole power of his vigorous mind, and his success was indicated within a few years by a very considerable increase of both funds and students. He published, three sermons (1817, 1829, 1839), and the First Preacher (1833)—and an Address to the Graduating Class of Ohio University (1836). See Sprague, Annales of the Amer. Pulipt, iv, 122; Foote, Sketches of North Carolina; Allibone, Dict. of Brit. and Amer. Authors, s. v. (J. L. S.)

Wilson, Sir Thomas, (L.L.D.), a statesman and divine of the reign of queen Elizabeth, was born at Stro- key, about 1524, in Lincolnshire, and was educated at Eton and at King's College, Cambridge, where he graduated in 1546. He took orders in the Church of England; became tutor to the two sons of Charles Brandon, duke
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of Suffolk, by Mary, ex-queen of France, but both of his pupils soon died; withdrew to the Continent on the accession of Henry VIII in 1509, was imprisoned by the Inquisition at Rome on account of heresies alleged to be contained in his LOGIC and RHETORIC, and was put to the torture; obtained his liberty at the death of pope Paul IV in 1555, in consequence of a fire which caused the populace to break open the doors and allow the prisoners to escape; returned to England, and became private secretary to queen Elizabeth in 1558: was appointed one of the masters of requests, and master of St. Katherine's Hospital, near the Tower; went as envoy to the Netherlands in 1576; became secretary of state and colleague of Sir Thomas Walsingham in 1577; was made dean of Durham in 1579; and died in London, June 16, 1581. He published a Latin Biography of his two pupils, Henry and Charles Brandon (1551) — The Rule of Reason, Containing the Arts of Logique set forth in English (ed.) — The Arte of Rhetorike, for the Use of all Such as are Students of Elocution (1558) — The Three Orations of Demosthene, etc. (1570) — A Discourse upon Usage by Waye of Dialogue and Oracions, etc. (1572). See Strype, Annals; and Chalmers, Biog. Dict. s. v.

Wilson, Thomas (2), D.D., LL.D., a Church of England divine, was born at Burton, Cheshire, Dec. 20, 1663. Little is known of his early life. He was educated at Chester and at Trinity College, Dublin, quitting the university in 1686, and receiving an appointment to Winchester, Lancashire. In 1692 he was ordained priest, and became domestic chaplain to the earl of Derby, and tutor to his son; and in 1726 entered upon his duties as bishop of Sodor and Man, in which he remained faithful till death, 1755. Bishop Wilson was remarkable for his humility, his conscientiousness, and his devotedness to Christian duty. He was a man of prayer and deep piety. See Christian Observer, 1820, p. 568, 713, 785; Church of England Magazine, 1820, p. 245; and Christian Remembrancer, 1829, p. 729.

Wilson, Thomas (3), D.D., an English divine, son of bishop Thomas, was born at Kirk Michael, in the Isle of Man, Aug. 24, 1703. He was educated at Christ Church, Oxford, where he graduated A.M., Dec. 16, 1727: became prebendary of Westminster in 1743: was forty-six years rector of St. Stephen's, Wallbrook; and died at Alford House, Bath, April 15, 1784. He published, Distilled Liquors the Bone of the Nation: — Review of the Project for Building a New Square at Westminster (1757): — The Ornaments of the Churches Considered, etc. (1716).

WIMPINA, Konrad (really Kock; for he adopted the name Wimpina from the town of Wimpfen, his father's native place), a scholastic theologian and defender of Tetzl, the indulgence peddler, was born at Buchen, or Buchheim, in the Oden forest, A.D. 1459 or 1460. He was educated at Leipsic, and held a professorship in that university. In 1592 he became licentiate, and in 1508 doctor of theology. Envy charged him with holding heterodox views at this time, but he succeeded in repelling the charge before the archbishop of Magdeburg. In 1566 he, in his turn, assailed Martin Folichus with a charge of heterodoxy, because that writer had characterized scholastic speculations as useless, and had recommended philosophical studies as possessing a higher value for theology. Wimpina was associated with the founding of the University of Wittenberg, and immediately afterwards was made professor of theology and rector in the University of Frankfort-on-the-Oder. On Luther's promulgation of his theses against indulgences, Wimpina assumed the defence of Tetzl. Two dispu-

tations in Tetzl's favor appeared in 1517, which were generally credited to Wimpina, and which were chiefly remarkable as postulating a distinction between punitive and reformatory punishments in connection with the theory of indulgences. In 1580 Wimpina attended the Diet at Augsburg, in the character of associate author of the Confutation of the Augsburg Confession, and also as a member of the commission appointed to effect a reconciliation of parties with respect to points in dispute. He died, either May 17 or June 16, 1581, in the monastery of Amorbach.

Litterature. — Gieseler, Kirchengegesch. vol. iii; Léschner, Reform, Acta und Documenta (Leips., 1720), i., 86 sq.; Unsichliche Nachrichten (ibid., 1716); De Wette, Luther's Briefe, etc. (Berlin, 1830), vol. i.; Seekendorff, A Auführli, Hist. d. Lutherthums (Leips., 1714); Sisit and Olpe, Tetzl u. Luther, etc. (1859) [Rom. Cath.]; Herzog, Real-Encyklop. s. v.

Wimple is the rendering, in the A. V. at Isa. iii, 22, of the Heb. נַרְפָּך (from נַרְפָּך, to spread out; Sept. translates undistinguishably; Vulg. virga, which is translated "veil" in Ruth iii, 15, but it signifies rather a kind of shawl or mantle (Schröder, De Vestitum Mulier. Hebr. c. 16). The old English and now obsolete term means a kind of hood or veil in use at the time the translation was made, and was not a bad representative of the original. The word occurs in Spenser:

"For she had laid her mournful stole aside, And widow-like and wimple thrown away."

"But (she) the same did hide Under a veil that crepted was full low; And over all a black stole she did throw, As one that lily mourned."

See Veil.

Oriental Out-door Veils for Ladies.

Oriental Out-door Veils for Ladies.
WINCHLESTER, Thomas, D.D., a learned English divine, was born in the County of Berks about the beginning of the 18th century. He was educated at Magdalen College, Oxford; was a tutor there for many years; received a fellowship in 1747; became rector of Appleton, Berkshire, in 1761; held for some years the curacy of Aslton Chapel, near Asbury, in Warwickshire; and died May 17, 1780. He published A Dissertation on the XVIIth Article of the Church of England, etc. (1773).

Winckelmann, Johann, a Lutheran theologian of Germany, was born in 1561 at Homburg, in Hesse. He studied at Heidelberg and Oxford, and obtained the degree of doctor of divinity at Basle in 1581, and was appointed court preacher at Cassel in 1582. In 1592 he was called as professor of theology to Marburg; in 1607 he received the chair of theology at Giessen, and in 1612 the superintendency there. He died Aug. 16, 1626. He wrote commentaries on the Minor Prophets, the gospels of SS. Mark and Luke, the epistles to the Romans and Galatians; on St. Peter's and James's epistles, and on the Apocalypse. He also wrote dissertations on different passages of Scripture and on theological and other subjects. See Freher, Theatrum Eruditorum; Witte, Memoriae Theologorum; Fischer, Allgemeine Gelehrten-Lexikon, s. v. (B. P.)

Winckler (or Winkler), Johann, one of the most faithful, important, and judicious of the friends of Spener (q. v.), was born July 18, 1642, at Götzen, near Grimma, and was educated at Leipsic and Tübingen. He had become acquainted with Spener before he entered upon his first pastorate at Hamburg in 1671, and received ordination at his hands. In 1672 Winckler became superintendent at Braubach; 1676, court preacher at Darmstadt; 1678, pastor at Mannheim; and 1679, superintendent at Wurtzheim. He had already, at Darmstadt, begun to hold private devotional meetings, such as he had observed to be a useful means of grace in the ministry of Spener at Frankfurt. On Aug. 31, 1684, he was, on the recommendation of Spener, chosen chief pastor of St. Michael's at Hamburg, and that city continued afterwards to be his home while he lived. Soon after his settlement in Hamburg (1686), he came into a controversy with Dr. Joh. Frieleit, Mayer, pastor of St. Jacob, who maintained the three scriptural passages defended against Winckler's aspirations; and the dispute was renewed with greater acrimony when Dr. Schultz, the senior of Hamburg, submitted a formula, made binding by an oath, and directed against all fanatics, to the ministers of Hamburg for their signature. Winckler and his friends refused to sign the paper, and various theologians in other places, among them Spener, had written against its adoption, while Mayer became its impassioned advocate. Winckler ultimately felt constrained to discuss the matter in dispute in the pulpit, which he did in four sermons delivered April 25, 1694. The course of the dispute Horb was expelled from the city, but Mayer was thoroughly defeated. An amnesty was secured in June, 1694. In 1699 the death of Schultz transferred the office of senior to Winckler, and Mayer

WINCLER, in ecclesiastical phrase, is a name of a hood or veil, especially the white linen cloth bound over the forehead, and covering the necks of nuns (q. v.).

Winem, in Norse mythology, is the river through which Thor waded when he journeyed towards Geirrodsgard. The daughter of the giant made its waters so high that they reached to his neck.

Winchelsey, Rossiter, archbishop of Canterbury, was born at Winchelsea, and educated at Canterbury. From Canterbury School he proceeded to Paris, and there his success was remarkable. At an early age he received his degree of A.M., and soon after was appointed rector of the university. On his return to England he became a member of Merton College, Oxford. He was also appointed archdeacon of Essex. He was translated to Canterbury in 1293, and enrobed in grand style by Henry, prior of his church at Canterbury, in 1295. It seems that of all the primate of all England, none was ever so unpopular as archbishop Robert. He was so severe and hard and haughty that he placed himself, as it were, in opposition to the country just when the nation was rising to national independence. He was so unscrupulous in the means he adopted and the measures he proposed that he at length involved himself in the guilt of high treason. Towards the close of his life, he was created archbishop of Canterbury, and was enrobed in grand style by Henry, prior of his church at Canterbury, in 1295. Whatever may have been said of his faults as a public character—and they were many and great—all his contemporaries bear testimony to his worth in private life. He exercised boundless charities to the poor, and their gratitude invested him with the character of a saint. He died at Oxford, May 11, 1313. See Hook, Lives of the Archbishops of Canterbury, iii, 386 sq.

Winchester, Elhanan, a Universalist minister, was born at Brookline, Mass., Sept. 30, 1731. He was of Welsh descent, the son of a respectable and industrious mechanic, the eldest of a family of fifteen children; was very precocious, naturally of a feeble constitution, and remarkably amiable; received a careful religious training and excellent educational privileges; joined the Baptist in 1769, united in marriage the same year, and soon after began his ministerial career. In 1771 he preached at Rehoboth, Mass., where his youth, extraordinary memory, eloquence, apparent zeal, and singular desire of interest and admiration at his hands. In 1762 Winckler became superintendent at Braubach; 1676, court preacher at Darmstadt; 1678, pastor at Mannheim; and 1679, superintendent at Wurtzheim. He had already, at Darmstadt, begun to hold private devotional meetings, such as he had observed to be a useful means of grace in the ministry of Spener at Frankfurt. On Aug. 31, 1684, he was, on the recommendation of Spener, chosen chief pastor of St. Michael's at Hamburg, and that city continued afterwards to be his home while he lived. Soon after his settlement in Hamburg (1686), he came into a controversy with Dr. Joh. Frieleit, Mayer, pastor of St. Jacob, who maintained the three scriptural passages defended against Winckler's aspirations; and the dispute was renewed with greater acrimony when Dr. Schultz, the senior of Hamburg, submitted a formula, made binding by an oath, and directed against all fanatics, to the ministers of Hamburg for their signature. Winckler and his friends refused to sign the paper, and various theologians in other places, among them Spener, had written against its adoption, while Mayer became its impassioned advocate. Winckler ultimately felt constrained to discuss the matter in dispute in the pulpit, which he did in four sermons delivered April 25, 1694. The course of the dispute Horb was expelled from the city, but Mayer was thoroughly defeated. An amnesty was secured in June, 1694. In 1699 the death of Schultz transferred the office of senior to Winckler, and Mayer

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of another without being himself observed (Judg. v. 28; 2 Sam. vi, 16; Prov. vii, 6; Cant. ii, 9). In Egypt these outer windows generally project over the doorway (Lane, Modern Egypt, i. 27; Carne, Letters, i. 94). When houses abut on the town-wall, it is not usual for them to have projecting windows surrounding the wall and looking into the street, as is sometimes the case in Byzantium and How-
son's St. Paul, i. 124. Through such a window the spies escaped from Jericho (Josh. ii, 15), and Paul from Dam-
ascus (2 Cor. xi, 33). In the Talmud, Tyrian windows are mentioned (Baba Batra, iii, 5). See Hart-
mann, Hebriden, iii, 541 sqq.; Oldermann, De Speciali-
bus ianuis (1805). In the remainder it may be assumed.

Wine, both natural and artificial, is frequently men-
tioned in the Bible, and in modern times, especially in connection with the temperament cause, its character and use have been a subject of little nor always temperate controversy. We propose here to treat it in the light of Scripture, history, and morals, unbiased by the disputes into which learned and good men have allowed themselves to fall upon the subject.

I. Bible Terms.—The produce of the wine-press was described in the Hebrew language by a variety of words indicative either of the quality or of the use of the liquid. It may at once be conceded that the Hebrew terms translated "wine" refer occasionally to an unfermented beverage, although as such they are much as they are generally translated "wine" in the Authorized Version. It is clear that fer-
mented liquors were also in common use. It is also obvious that the Bible generally speaks in terms of strong condemnation of the effects of wine; but it is a fair question whether the condemnation is not rather directed against intoxication and excess than against the substance which is the occasion of the excess.

The following are the words more or less so rendered in the A.V., with a few others of cognate signification and application.

1. ἑγίνοντο, ὑπερήφανον; (A. V. invariably "wine," except Judg. xxi, 14, "wine," Cant. ii, 4, "banqueting"). This word, the most commonly employed in the Old-Test. Scriptures for wine, is also the most comprehensive, including, like the corresponding English word, words of all sorts, although used also in a more restricted sense to denote red wine.

(1.) It is etymologically derived, according to Gene-
nius, from ἂν, an unused root, having the force of ferro-
da, estuendi; according to First, from ποτήριον, like the Arabic ἂν, Aeth, ἂν, Fr. Socote, et sic porro cetere in linguis, Arm. yavít, Lat. viusum, Eng. wine, Sept. oino, didere, Lat. dextrum. It has been the constant opinion of the Indo-European languages borrowed the term from the Hebrews. The reverse, however, is thought by some to be the case (Renan, Lang. Sém., i, 207), and the word has been referred either to the root ῧή, "to weave," whence comme vinem, veris, vitia (Pott, Etym. Forsch., i, 120, 250), or to the root ἡμίκ, "to love" (Kuhn, Zeitschr. f. vergl. Sprache, ii, 395, 1892). However this may be, the etymological connection and substantial identity of the above Heb, Greek, Latin, and English words cannot be doubted.

(2.) In most of the passages in the Bible where ὑδαίν is used (85 out of 156), it certainly means fermented grapes-juice, and in the remainder it may fairly be pres-
sumed to do so. In four only (Isa. xvi, 10; Jer. xi, 10-
12; Lam. ii, 12) it is doubtless. In no passage can it be positively shown to have any other meaning. The corresponding English word "wine" properly means "the fermented juice of the grape." It always has this meaning, except when expressly modified by the immediate connection in which it is used. The same is true of its equivalent congener—Greek, oinos, Latin, vinum, German, wein, French, vin, etc.

The intoxicating character of ὑδαίν in general is plain from Scripture. To it are attributed the "darkly flash-

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**Winder, Henry, D.D., a learned English Dissenter, was born at Hutton John, in the parish of Graysstock, Cumberland, May 16, 1838. He was educated at Pen-
ruddock and at Whitby; continued his studies pri-
vately in Dublin for two years; became pastor of a con-
cgregation at Tunley, Lancashire, and was ordained in 1716; was chosen pastor of the meeting at Castle Hey, Liverpool, in 1716, where he continued to labor until his death. Aug. 9, 1752. He is known to the litera-
ty world by his "ingenious and elaborate work," A Critical and Chronological History of the Rise, Progress, Declension, and Revival of Knowledge, Chiefly-
ly Biblical, in Two Periods—the Period of Trans-
dition, from Adam to Moses; and the Period of Let-

**Window (usually ἐπιθέσια, chaldón; Chald. ṣer, Kan, Dan. vi, 10; Gr. ἑπιθέτον.) The window of an Oriental house consists generally of an aperture (as the word chaldón implies) closed in with lattice-work, named in Hebrew by the terms arubbdh (πηνελς, Eccles. xii, 3, A.V. "window"); Hos. iii, 3, A.V. "chimney," charakkim ὑπεπέφελον, Cant. ii, 9), and eshēbd (ἐπιθέσις, Judg. v, 28; Prov. vii, 6, A.V. "casingment," the two former signifying the interlaced work of the lattice, and the third the coolness produced by the free current of air through it. On the Heb. terms rendered "window" are ὑπεπέφελον (Gen. vi, 16; a light or opening to admit it, otherwise "noon"), and ὑπεπέφελον, shibeyp (1 Kings vii, 15 or πηνελς, ὑπεπέφελον, ὑπεπέφελον (iv, 4; vii, 4), which means simbera or beams. See Ark; Temple.**

Glass has been introduced into Egypt in modern times as a protection against the cold of winter; but lattice-
work is still the usual, and with the poor the only, con-
trivance for closing the window (Lane, Modern Egypt, i. 29). When the lattice-works of Saxon method has been there appears to have been nothing in early times to prevent a person from falling through the aperture (Acts xx, 9). The windows generally look into the inner court of the house, but in every house one or more look into the street, and hence it is possible for a person to observe the approach
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ing eye" (Gen. xlix. 12; A.V. "red," but see Gesenius, Theor. Append. p. 89), the unbridled tongue (Prov. xxx. 1; Isa. xxvii. 7), the excitement of the spirit (Prov. xxxii. 6; Isa. vii. 11; Zech. ix. 15; x; 7), the charmed affections of its votaries (Hos. iv. 11), the perverted judgment (Prov. xxx. 5; Isa. xxvii. 7), the indecent exposure (Hab. ii. 15, 16), and the sickness resulting from the use of A.V. "bottles" of wine (Pro. vii. 5). So in actual instances: Noah planted a vineyard, and drank of the yagin and was drunken (Gen. iv. 21): Nabai drank yagin and was very drunken (1 Sam. xxvi. 36, 87); the "drunkards of Ephraim" were "overcome with yagin" (Isa. xxvii. 1), or rather, knocked down, or, as Gilgal (Isa. xxvii. 1), amnitted, knocked down, with it as with a hammer, and laid prostrate on the ground, where they lie fixed to it, not able to rise." Jeremiah says, "I am like a drunken man, and like a man whom yagin hath overcome" (xxix. 9).

The intoxicating quality of yagin is confirmed by Rabbinical testimony. The Mishna, in the treatise on the Passover, informs us that four cups of wine were poured out and blessed, and drunk by each of the company at the eating of the Paschal lamb, and that water was also mixed with the wine, because it was considered too strong to be drunk alone (Perekhim, vii. 15; x. 1). In Hichai (Hoch. 1, 1) it is said, "To this rite be performed with red wine." Babylon. Shabb. (Ixxvi. 1), "Sharon wine is of famous report, with which they mix two parts of water;" Babylon. Berachoth (fol. 1), "Their wine (yagin) was very strong, and not fit for drinking without being mixed with water." The Gemara adds, "The cup of blessing is not to be blessed until it is mixed with water;" the Jerusalem Talmud says, "It became a man nobly to entertain his wife and children (at the Passover), that at this feast they might be merry with wine" (yagin). To meet the objection How can intoxication be hindered? the rabbis replied, "Because wine between eating does not intoxicated a man" (Hieros. Talm. The D. Rabbim's Reply to a Pamphlet by Rev. W. Ritchie on the Scripture Testimony against Intoxicating Wine, p. 9, 8.

But, although usually intoxicating, yet it was not only permitted to be drunk, but was also used for sacred purposes, and is spoken of as a blessing. Thus, in Jcob's blessing on Judah, "His eyes shall be red with yagin, and his teeth white with milk" (Gen. xlix. 12). So in God's promise to restore his people, that "I, the Lord, will give them their yagin again" (Amos iv. 19). "Drink thy yagin," says the preacher, "with a merry heart, for God now accepteth thine works" (Ecclus. ix. 7). The Nazarite, at the expiration of his vow, was permitted to drink yagin (Numb. vi. 13; 20); the Israelites were permitted to drink yagin at their feasts (Deut. xiv. 24-26); yagin was used in the sacred service of Jehovah, being poured out as a drink-offering to him (Exod. x. 10; Lev. xxvi. 13; Numb. xv. 5).

Hence, it not only "maketh glad the heart of man" (Psa. civ. 15), but also "cheereth both God and man" (Judg. ix. 13); its cheerful effects being symbolically transferred to the Divine Being.

Some, indeed, have argued from these passages that yagin could not always have been alcoholic. But this is begging the question, and that in defiance of the facts. Although yagin was probably fermented, it was probably not properly inebriating, in most instances, doubtless, was but slightly alcoholic, like the vin ordinaria of France, or our own cider.

2. Tirdsh, מ' (Gen. xxviii. 28-38; Numb. xxviii. 12; Deut. vii. 13; xi. 14; xii. 17; xiv. 23; xvii. 3; xxviii. 4; xxxiii. 5; xxiii. 26; Judg. ix. 15; 2 Kings xvii. 32; 2 Chr. xxxiii. 20; Jer. xxxi. 12; xxv. 9; xiv. 22; vii. 17; Zech. ix. 17; xii. 10; Isa. xx. 8, 9, 22; vii. 14; Joel ii. 19, 24; rendered "new wine" in Neh. x. 39; xix. 8, 5; Prov. iii. 10; Isa. xxiv. 7; lxv. 8; Hos. iv. 11; ix. 2; Joel i. 10; Hag. ii. 10; Zech. ix. 17; "sweet wine," in Mic. vi. 15), properly signifies must, the freshly pressed juice of the grape (the γάρνησκον, or sweet wine of the Greeks, rendered "new wine" in Acts ii. 13). The word (rendered in the Sept. by three distinct terms, ωνος, ροδινος, μωσθων) occurs sometimes in connection with yagin, sometimes with oil, and sometimes with words denoting the edible productions of the earth (Isa. xlv. 12).

(1.) Etymologically, tirdsh is usually referred to the root yagin, מ' , "to get possession of," applied to wine on account of its inebriating qualities, whereby it gets possession of the brain. So Gesenius, "Mustum, novum vinum ita dictum quia inebriat, cerebrum occupat" (Theor. p. 683); and Furst, "Mustum uvis expressum, A. V. מ', occupare, acquirere, comparare" (Concord. p. 528, 2). But according to Bythner, as quoted by Lees (Tirshah, p. 52), it refers to the wine as being a possession (הנה 'יסחי) in the eyes of the Hebrews. Neither of these explanations is wholly satisfactory, but the second is less so than the first, inasmuch as it would be difficult to prove that the Hebrews attached such pre-eminent value to the vine as to place it on a par with landed property, which is designated by the cognate terms yewashah and morashah. Nor do we see that a wine which is drunk from this latter derivation; for, assuming its correctness, the question would still arise whether it was on account of the natural or the manufactured product that such store was set on the wine.

(2.) As to the exclusively liquid character of the substance denoted, both yagin and tirdsh are occasionally connected with expressions that would apply properly to a fruit; the former, for instance, with verbs significant of gathering (Jer. xi. 10, 12 and growing (Psa. civ, 14-16); the latter with gathering (Isa. lix. 9, A. V. "brought it together"); treading (Mic. vi. 15), and sowing (Zech. vii. 7). Joel i. 10, 11. This explains, the former is used in Numb. vi. 4, to define the particular kind of tree whose products were forbidden to the Nazarite, viz. the "pendulous shoot of the vine;" and the latter in Judg. ix. 13, to denote the product of the vine. It should be observed, however, that in most, if not all, the passages where these and similar expressions occur there is something to denote that the fruit is regarded not simply as fruit, but as the raw material out of which wine is manufactured. Thus, for instance, in Numb. xxvii. 15, and Judg. ix. 13, the cheering effects of the product are noticed, and that these are more suitable to the idea of wine than to that of self-evident fruitage. In the same way, indeed, the A. V. connects the expression "make cheerful" with bread (Zech. ix. 17); but this is a mere mis-translation, the true sense of the expression there used being to nourish or make grow. So, again, the treading of the grape in Mic. vi. 15 is in itself conclusive as to the pregnant sense in which the term tirdsh is used, even if it were not subsequently implied that the effect of the treading was, in the ordinary course of things, to produce the yagin which was to be drunk. In Isa. lix. 9, the object of the gathering is clearly conveyed by the notice of drinking. In Isa. xxiv. 7, the tirdsh, which with the wine is shed on the two following verses. Lastly, in Isxv. 8, the nature of the tirdsh, which is said to be found in the cluster of the grapes, is not obscurely indicated by the subsequent euclomium, "a blessing is in it." That the terms "wine" and "wine" should be thus interchanged in poetic language of this kind, is, in my opinion, inexplicable, and infer from such instances that the Hebrew terms mean grapes as fruit than we could infer the same of the Latin vinum because in some two or three passages (Plautus, Trist. ii. 4, 126; Varro, De Ling. Lat. iv. 17; Cato, De Re Rustica, c. 147) the term is transferred to the grape itself, and the grape of tirdsh is not named.

Moreover, tirdsh generally follows "corn" in the tripleCorn, wine, and oil," and hence the term applied to the consumption of corn is carried on, in accordance
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with the grammatical figure zeugma, to the other members
of the clause, as in Deut. xii, 17. In the only pas-
sage where the act of consuming tirōsh alone is noticed
( Isa. lxii, 8, 9) the verb is zahakh (צחה), which
constantly indicates the act of drinking (e. g. Gen. ix, 21;
xxiv, 22; Exod. vii, 21; Ruth ii, 9), and is the general
term combined with abd (אבד) in the joint act of
“eating and drinking” (e. g. 1 Sam. xxx, 16; Job i, 4;
Eccles. ii, 24). We can find no confirmation for the
sense of sucking assigned to the term by Dr. Lee (Ti-
rōsh, p. 61); the passage quoted in support of that sense
( Psa. lxv, 8) implies, at all events, a kind of sucking
allied to drinking rather than to eating, if indeed the
sense of drinking be not the more correct rendering of
the term. An argument has been drawn against the
usual sense assigned to tirōsh, from the circumstance,
that it is generally connected with “corn,” and there-
fore implies an edible rather than a drinkable substance.
The very opposite conclusion may, however, be drawn
from this circumstance; for it may be reasonably urged
that in any enumeration of the materials needed for
man’s support, “meat and drink” would be specified
rather than the better kinds of the latter. “Bread and water”
or “cereal and drink” occur together very often
(e. g. Ezek. iv, 17; 1 Sam. xxxv, 11, etc.). Is water
then, a solid? There are, finally, passages which seem to
imply the actual manufacture of tirōsh by the same process
by which wine was ordinarily made. For, not to insist on
the probability that the “bringing together,” noticed in
Isa. lix, 9 would not appropriately apply to the col-
lecting of the fruit in the wine vat, we have notice of the
“treading” in connection with tirōsh in Mic. vi, 15,
and again of the “overflowing” and the “bursting out”
of the tirōsh in the vessels or lower vat (יַנַךְ, תַּנְךָ; Sept.
pron. yānāch, yannāch), which received the must from the
proper presses ( Psa. xxcvii, 10; Joel ii, 24). This,
according to the author of Tirōsh Lo Yāqin, is an “image
of abundance;” the “vats piled up with fruits so full
that what was put on would roll off to the ground, because
they could hold no more!” (p. 54).

(5) As to the intoxicating character of this drink, the allusions to its effects are confined to a single pas-
sage, but this a most decisive one, viz. Hos. iv, 11,
“Whorelom and wine (yāgin), and new wine (tirōsh)
take away the heart,” where tirōsh appears as the cli-
max of engrossing influences, in immediate connection
with yāgin. The inevitable impression produced on the mind by
a general review of the above notices is that both yāgin
and tirōsh, in their ordinary and popular accception,
referred to fermented, intoxicating wine. In the con-
demnatory passages no exception is made in favor
of any other kind of liquid passing under the same name,
but invested with the same dangerous qualities. Nor,
again, in these passages is there any decisive con-
demnation of the substance itself, which would enforce
the conclusion that elsewhere an unfermented liquid
must be understood. The condemnation must be un-
derstood as implied in any use in which the scriptural
law is not then specially represented. Where this is not expressed, it is implied; and therefore the instances of wine being drunk without any reproof of the
act may, with as great a probability, imply the moderate
use of an intoxicating beverage, as the use of an
unintoxicating one.

The method of fermentation are not very decisive.
A certain amount of fermentation is implied in the dis-
tension of the leather bottles when new wine was placed
in them, and which was liable to burst old bottles. It
has been suggested that the object of placing the wine
in bottles was to prevent fermentation, but that in “the
case of old bottles, fermentation might ensue from their
being impregnated with the fermenting substance” (Ti-
rōsh, p. 65). This is not inconsistent with the state-
ment in Matt. ix, 17, but it detracts from the spirit of the
comparison which implies the presence of a strong,
expansive, penetrating principle. It is, however, in-
consistent with Job xxxii, 19, where the distension is
described as occurring even in new bottles. It is very
likely that new wine was preserved in the state of must
by placing it in jars or bottles, and then burying it in
the earth. But we should be inclined to understand
the passages above quoted as referring to wine drawn
off before the fermentation was complete, either for
immediate use, or for the purpose of forming it into
sweet wine after the manner described by the Geoponic
writers (vii, 19). The presence of the gas-bubble, or,
as the Hebrews termed it, “the eye” that sparkled in
the cup (Prov. xxiii, 31), was one of the tokens of fer-
mentation having taken place, and the same effect was
very possibly implied in the name chēmer (כֹּהֶמֶר).

The testimony of the rabbins is to the same effect.
They say, “Tirōsh, יַנַך (יַנַךְ), is new wine; the liquor
of the grapes first pressed out, which easily takes posses-
sion of the mind of man” (Sanhedr. lxxvi, 1). “If thou
abuse it, thou shalt be poor; if thou rightly use it,
thou shalt be head” (Yoma, lxxvi, 2). Again, in the
Gemara, “Wherefore is it called tirōsh? Because all
who are drawn to it shall be poor.” Such is the testi-
mony of the rabbins, “who ought to know something of
their own language.” In accordance with this, the
Targumists Onkelos and Jonathan render tirōsh, in
every instance of its occurrence (except in three cases
where there is no word, or the word for vineyard), by
the word בָּרָך, chamarr (see Tattam, Reply, p. 5, 6).

3. Chēmer, כֹּהֶמֶר (כֹּהֶמֶר), is a fermenting and fermentando dictum” (Genesius, Thesaur. p. 493). The word occurs eight times—twice
(Deut. xxxii, 14; Isa. xxxvii, 9) in its Hebrew and six
times (Exra vi, 9; vii, 22; Dan. v, 1, 2, 4, 23) in its
Chaldee form.

In Deut. xxxii, 14 it is (in the A.V.,
but the Vulg.) treated as an adjective, and renders
“pure”—the pure blood of the grape, instead of “the
blood of the grape—wine,” chēmer. The rabbins call it
“pure or neat wine” (i. e. no water being mixed with
the juice of the grape), “because it disturbs the head
and the brain” (Tattam). They regarded chēmer and
tirōsh as equivalent terms. This pure, powerful
wine was permitted to the Israelites (Deut. xxxii, 14); and
is spoken of with approbation by Isaiah, “In that day
sings your song, in the heyard of reeds, I, Lord, do keep it”
(xxvii, 2, 3). Cyrus and Arta-
xerxes commanded that chēmer should be given to the people of Israel “for the service of the God of heaven”
(Exra vi, 9).

4. Shekār, שְׂכָר (from שְׂכָר, שְׂכָר תֹּא), is a fermenting drink, whether wine prepared or distilled
from barley or from honey or from dates (Genesius, Thesaur. p. 1440). So First, who adds, “or any other
kind of intoxicating drink comprehended under the
name תֹּא וַיָּקְנִין. Jerome says, “Sicerā (בָּרָך) He-
bru seronome omnis potio, que inebriare potest, sive
illa quae frumento conficitur, sive pomorum succo, aut
quum faveo discequantur in dulcem et barbaram potioni-
em, aut palmarum fructus exprimitur in liqueorem,
cocctiae frugibus aqua pungentior colorantur (Ep. ad Ne-
poticonem). In the A. V. the word is once rendered
“strong wine” (Numbl. xxviii, 7); and elsewhere,
occurring along with yāgin, “strong drink” (vi, 8; Deut.
xxix, 6; Judg. xiii, 4, 7, 14; Isa. v, 11; li, 12; Mic. ii, 11;
and the passages cited below). Onkelos, On Numbl.
xxviii, 7, calls it “old wine. Rabbi Solomon, rabbi
Eleazar says, “it belongs to the first fruit, or intoxicating
wine.” The word means strong drink, from whatever
substance made” (Tattam). It was used as a drink-of-
fering in the service of God (Numbl. xxviii, 7), and was,
notwithstanding its highly intoxicating property, per-

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mitted to the Israelites (Deut. xiv. 26). See Drink, Strong.

A vain attempt has been made, by connecting the word etymologically with sugar, to prove, in the face of the clearest evidence to the contrary, that it was a sweet, non-intoxicating syrup (see Lees, Works). The word is employed in the following passages in such a manner as to show decisively that it denotes an intoxicating drink: Lev. x. 9, where the priests are forbidden to drink wine or shékdr when they go into the tabernacle; 1 Sam. i. 15, where Hannah, charged with drunkenness by Elkanah, swears, "It is not so!"—are drunk neither wine nor shékdr; Ps. lxxx. 12, where the psalmist complains, "I was the song of the drinkers of shékdr" (A. V. "drunkards"); Prov. xx. 1, "A wine is a mocker, a shékdr is raging, and whosoever is deceived thereby is not wise;" xxxi. 4, 5, "It is not for kings to drink wine, nor for princes shékdr, lest they drink and forget the law." Isa. v. 22, "Woe unto them that are mighty to drink wine, and men of strength to mingle shékdr;" xxviii. 7, "They also have erred through wine, and through shékdr are out of the way: the priest and the prophet have erred through shékdr, they are swallowed up of wine, they are out of the way through shékdr;" xxx. 9, "They are drunken, but not with wine; they stagger, but not with shékdr.

5. **'Asa, נַעַרְנָה** (from נַעַרְנָה, to tread; Sept. νιαῖμα, γλυκαρίαν, oinos vign, usen, τιφός), "pure wine;" Vulg., dulcedo, mustum), is must, that which is expressed from grapes by treading, or from pomegranates (Genesius, Thesaur, p. 1054). Henderson says, "By נַעַרְנָה is meant the fresh wine, or juice of the grape or other fruit which has just been pressed out, and is remarkable for its sweet flavor and its freedom from intoxicating qualities" (Comment on Joel i. 5). Its extraction is employed in the following passages: Cant. iv. 2 ("juice"). Yet its intoxicating quality seems intimated in Isa. xliii. 6, "They shall be drunken with their own blood as with sweet wine" (also Joel i. 5, "Awake, ye drunkards, and weep. . . . because of the new wine (as it), for it is cut off from your mouth."); it is promised by God as a blessing (Joel iii. 17, 18; Amos ix. 10).

6. Sôbê, סָבָה (from סָבָה, potar, idque intemperantia, *gurgisgiaut,* to drink to excess, to tope [Genesius, *Thesaur.*, p. 982]; Sept. oinos: Vulg. vinum), occurs only in three places (Isa. i. 22, "wine;" Hos. iv. 18, "drink;" Nah. i. 10, "drunken"), but the verb and particle סָבָה occurs in the latter to denote a drunkard, a hard topfer. Genesius renders the noun in Isa. i. 22, vinum, but in Hos. iv. 18, composito, a drinking-bout, a carouse; so Henderson, Dathe, etc. The Sept. must have followed a various reading in this place. Sôbê, then, means some (or perhaps any) kind of intoxicating drink.

7. **Miské, מִשָּׁקָה** (from מִשָּׁקָה, to mix, or mingle, is wine mixed with water or aromatics (Sept. καίμασιν: Vulg. mutam). It occurs only once (Psa. Ixxvi. 9); but the participial noun מִשָּׁקָה, misnak, is found in Prov. xxviii. 30; Isa. ix. 11, in a similar sense—wine highly spiced, to improve its flavor and enhance its intoxicating power. See below.

8. Shemarím, שֵׁמַרִים (from שֵׁמַר, to keep, preserve, lay up; Sept. σωστίων, φιλαργυρία, δόεα; Vulg. facres, eudemium; A. V. "lees, " dregs," wine on the lees"), occurs five times, and always in the plural. It is used both of lees and of wine preserved on the lees of: lees, Psa. xcv. 8; Jer. xxviii. 11: Zeph. i. 12, in all which passages it is not given as an assuragence: in the second and third, the form of expression is proved to be, being used of individuals and nations—"de is qui desideres, atque otiosi sunt, vel certe vita utuntur quieta, tranquilla, metaphorâ a vinum potuo, quod diu in cella reconditum facibus superjacet et intactum asservat, quo validissimi fit vinum odorique fragrantissimi" (Genesius, *Theaurin p. 1444*). It is used of wine, Isa. xxx. 6 (his), where the prophet foretells the rich provision of Gospel blessings under the figure of "a feast of fat things, of wines on the lees, shemarim, well refined (גְּנֶשְׁוּי, dejecto—i. e. "vinum vetus et nobilissimum a facibus purgatum" (Genesius), or "cum facibus servantum (He-) feinwein), quod deflectat et clarificant in convivis opifis apportatur" (Furst, *Concord. p. 1177*). The word is used of lees, according to some, "from their preserving the strength and flavor of wine" (Alexander); according to others as "id quod ad ultimum usque reservatur et remaneat—fectus, utpote que in imo vasio fundus subsidendum" (Furst). This "vetus et nobilissimum vinum" is spoken of approvingly in the last-cited passage.

9. Ashisháih, אֲשִׁשָּׁה (Sept. λαγγαον ἀντι ρηγανον, πινακή, ἀμπερικος—i. e. a cake from the frying-pan, a baked cake, a sweet cake—is a variation of rendering truly. The Targ. of Jonathan on Exod. xvi. 31 uses פְּלָדָה for the Heb. פְּלָדָה, a flat cake. The traditio Judaica is פְּלָדָה, a jar of wine. The A. V. has "flags, on "flagons" (wine). The plural of the word occurs both in the masculine and feminine forms. Critics are pretty generally agreed that it does not denote wine or any other drink, but a cake; such, e. g., "prepared from dried grapes, or raisins pressed or compacted into a certain form. Cakes of this kind are mentioned as delicacies with which the weary and languid are refreshed (2 Sam. vi. 19; 1 Chron. xvi. 3; Cant. ii. 5), and were offered in sacrifice to idols (Hos. iii. 1). They differed from פְּלָדָה, i. e. grapes dried but not compacted into the form of cakes; and also from פְּלָדָה, i. e. figs pressed into cakes." So Genesius, who derives the word from פְּלָדָה, to press, although Buxtorf would derive it from a similar form denoting barn. The evidence seems in favor of a cake, especially a grape cake, in which latter sense it certainly occurs in Hos. iii. 1, where, however, it is written more fully, or rather with the addition of פְּלָדָה, grapes, which fills up its meaning, פְּלָדָה יִשַּׁק=cakes of grapes. Dr. Tattam, resting on the authority of rabbins whom he quotes, seems inclined to abide by the rendering of the A. V. (see Reply, p. 13, 14). See Cake.

10. Three other words may here be noticed. יִשָּׁק, chometa (Sept. διακατ, but in Prov. x. 28 διακατα, i. e. sour grapes; so Jabez, Gen. xlv. 7), occurs five times. This, it appears, was obtained either from יִשָּׁק or shékdr (Num. vi. 3), and was used by those engaged in the labors of the field to soften and render more palatable the dry bread which formed the food of the reapers (Ruth ii. 14). It was also used as a beverage, probably mixed with water (Num. vi. 3), in which case it would resemble the posca of the Romans, which was not an intoxicating drink, and was used only by the poorer classes (Plaut, *Mil. Glor. iii. 2, 23*). In Matt. xxvii. 34 our Lord is said to have had vinegar mingled with gall offered to him to drink when on the cross. Mark (xxv. 29) says it was wine mingled with myrrh; Luke that it was vinegar offered by the soldiers in mockery (xxiii. 38); and John that it was vinegar (xix. 29). Possibly these accounts refer to two separate occurrences—the one an act of cruelty on the part of the soldiers, who, in response to our Lord's exclamation, "I thirst," offered him some of their own posca; the other an act of intended kindness, designed to alleviate his sufferings by an anodyne. See Vinegar.

11. In the New Test. several words are employed denoting wine.
The second notice of wine is in the history of Lot, whose daughters made their father drink wine (gēdān), so that he became stupidly intoxicated (Gen. xix., 32, etc.). It next occurs in Isaac's blessing pronounced on Jacob: "The Lord give thee... plenty of corn and wine" (Gen. xxvii., 29). The next notice of the juice of the grape (although, be it observed, the product is not called wine) is in connection with Egypt (Gen. xi., 11), when the chief butler says, "I took the grapes and pressed them into Pharaoh's cup. Are we to take these words according to their strict literal meaning? It is a question whether the king of Egypt could drink the unfermented juice of the grape etc. However that may be, and although an affirmative answer seems demanded, yet we know that the vine was cultivated in Egypt from very ancient times, representations of the process of the manufacture of wines being found on tombs of the 4th dynasty. The process was used almost universally by the rich; that it was freely drunk at the banquets of both men and women, and even excessively, as the monuments abundantly testify; that it was drunk even by the priests, and offered in the temples to their gods. All this is now well ascertained, notwithstanding the contradictory statements of Herodotus on some points (see Rawlinson, Herod. ii., 103, 126; Wilkinson, Anc. Egypt. i, 144, etc.). It has been inferred from a passage in Plutarch (De Isid. 6) that no wine was drunk in Egypt before the reign of Ptolemy, and this passage has been quoted in illustration of Gen. xi., 11. The meaning of the author seems rather to be that the kings subsequently to Ptolemy did not restrict themselves to the quantity of wine prescribed to them by reason of their sacred official (Deod. i., 70).

In the laws of Moses wine is frequently mentioned as forming a usual drink-offering that accompanied the daily sacrifice (Exod. xxix., 40), the presentation of the first-fruits (Lev. xxii., 13), and other offerings (Num. xv., 5). It appears from Num. xxxviii., 7 that strong drink might be substituted for it on these occasions. Tithe was to be paid of wine (tirāš) as of other produce. And this was to be given unto the "Lord," meaning within the precincts of the Temple, or perhaps, as may be inferred from Lev. vii., 16, at the place where the Temple was situated (Deut. xii., 17, 18). The priest was also to receive first-fruits of wine (tirāš), as of other articles (xxviii., 4; comp. Exod. xxii., 29); and a promise of plenty was attached to the faithful payment of these dues (Prov. iii., 9, 10). Wine offered to God as a drink-offering (Num. xv., 5, 7, 10) furnishes the key to the peculiar language of Jotham's parable, "wine that cheereth God and man" (Judg. x., 15)—an exposition much preferable to that which renders the words "the gods and men" for wine was offered to God as the drink of the Great King, the symbol of our best spiritual things which we offer in his worship. Wine was forbidden to the priests during the performance of their sacred duties in the tabernacle (Lev. x., 9), which prohibition seems to have originated in the influence of the Egyptian law, as the Hebrews drank it "transgressed through wine." At other times the priests were at liberty to drink wine. To the Nazarites, while under their vow, not only wine, but vinegar, and the fruit of the vine generally, in every form, was prohibited (Num. i., 5, 4). The Israelites were at liberty to drink wine even at their national sacred feasts.
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vala when rejoicing before the Lord (Deut. xiv, 22-26). The Rechabites are mentioned as very peculiar in their abstaining from wine, as well as from their refrainig to live in tents, and are commended, not for their abstention, but for their obedience to the command of their ancestors (Jer. xxxviii, 11). This was incompatible with the conditions of a nomad life, and it was probably on this account that Jonah, wishing to perpetuate that kind of life among his posterity, prohibited the use of wine to them. The case is exactly parallel to that of the Nabataeans, who abstained from wine on purely political grounds (2 Chron. xxi, 9). The use of wine at the paschal feast was not enjoined by the law, but had become an established custom, at all events in the post-Babylonian period. The cup was handed round four times according to the ritual prescribed in the Mishna (Pesaach, x, 1), the third cup being designated the "cup of blessing" (1 Cor. x, 16), because grace was then said (Pesaach, x, 7). The contents of the cup are specifically described by our Lord as "the fruit" (γίνομα) of the vine (Matt. xxvi, 29; Mark xiv, 25; Luke xxii, 18), and in the Mishna simply as wine. The wine was mixed with warm water on the Passover, as implied in the words of the warming-kettle (Pesaach, viii, 13). Hence in the early Christian Church it was usual to mix the sacramental wine with water, a custom as old, at all events, as Justin Martyr's time (Apol. i, 65). See PASSOVER.

The rabbis have a curious tradition, that at the great feast which was observed on the day of atonement, the rabbi shall drink wine made from grapes which grew in Paradise during the six creative days, and preserved in Adam's cave for that great occasion (Obothia Lez. s. v.; "Vinum:" Buxtorf, Syn. Jud. p. 460).

The Pastoral Epistles contain directions as to the use of wine; and the practice of the parting of the table holding office in the Church; as that they should not be πυρονικοί (1 Tim. iii, 8; A.V. "given to wine"), meaning insolent and violent under the influence of wine; "not given to much wine" (iii, 8); not enslaved to much wine" (Tit. ii, 3). The term νηπηληος in 1 Tim. iii, 2 (A.V. "sober"), expresses general vigilance and circumspection (Schleusener, Lez. s. v.; Alford, ad loc.). Paul advises Timothy himself to be no longer an habitual water-drinker, but to take a little wine for his health's sake (1 Tim. v, 23). No very satisfactory reason can be assigned for the place which this injunction holds in the Epistles of St. Paul, and is perhaps due to possible misapprehension as to the preceding words, "Keep thyself pure." The precepts above quoted, as well as others to the same effect addressed to the disciples generally (Rom. xiii, 13; Gal. v, 21; 1 Pet. iv, 3), show the extent to which intemperance prevailed in ancient times, and the extreme danger to which the Church was subjected from this quarter.

It appears to have been an ancient custom to give medicated or drugged wine to criminals condemned to death, to blunt their senses, and so lessen the pains of execution. To this custom there is supposed to be an allusion, Prov. xxxi, 6, "the parting of the table drinking drink unto him that ready is to perish," and an illustration of this custom is furnished by the soldiers giving Jesus "wine mingled with myrrh," or, which is the same, "vignar" i.e. sour wine; "mingled with gall," i.e. a bitter drug, without specifying the kind (Mark xv, 23; Matt. xxvii, 44). "Omnis a naviedo ad mortem damnati potarunt "vino g," "vino viso" (h.e. optimo, fortii) ut diriperetur intellectus eus, ad confirmandum id dictor, Prov. xxi, 6, etc. De pertulo dictor, id fieri, ut obliviscatur mortis, quia est currus ipse" (Syst. Minn. Hest. p. 260). To the same custom some suppose there is a reference in Amos ii, 8, where the "wine of the condemned" (A.V.) is spoken of. The margin reads, instead of condemned, "fined or mulcted," so Gesenius; Henderson, 'amerced.' The wicked here described, in addition to other evil practices, imposed unjust fines upon the innocent, and spent the money thus unjustly obtained upon wine, which they quaffed in the house of their gods; as Dante renders it: "pecunias hominibus innocentibus extortas comptionationibus absumunt in templo deorum suorum."

Mixed wine was also spoken of in Scripture. It was of different kinds. Sometimes it was mixed with water to take it down (Isa. i, 29); sometimes with milk (Cant. v, 1); and sometimes, by lovers of strong drink, with spices of various kinds, to give it a richer flavor and greater potency (Isa. v, 22; Ps. ixxv, 8). Both the Greeks and Romans were fond of the habit of flavoring their wines with spices, and such preparations were described by the former as wine i.e. αυρωματω κατασκευαζον (Athen. i, 21 e), and by the latter as aromates (Pliny, xiv, 19, 5). The authority of the Mishna may be cited in favor both of water and of spices, the former being noticed in Berach. vii, 5; Pesaach. vii, 18; and the latter in Shen. ii, 1.

The "royal wine," literally wine of the kingdom, ποτηρι Κυρίου (Esth. i, 7), denotes most probably the best wine, such as the king of Persia himself was accustomed to drink. "Wine of Lebanon" is referred to in such a way as to indicate its peculiar excellence—"the scent thereof shall be as the wine of Lebanon." (Hos. iv, 7). Hence it is thought to have been distinguished by its grateful smell. But "21 means, as the margin renders it, memorial, and includes odor, flavor, and refreshing influence. Modern writers have generally assumed that this wine was the wine of Lebanon. The "wine of Helbon, or Chalbon," is mentioned as one of the importations of Tyre (Ezek. xxxviii, 18), and was very famous. It was greatly valued by the Persian monarchs (Strabo, xv, 785), as it is still by the residents of Damascus (Porter, Damascus, i, 333).

The wines of modern Palestine are represented by travellers as being of excellent quality. The sweet wines are particularly esteemed in the East, because they are grateful to the taste, very exhilarating, and some of them will keep for a long time. They were therefore preferred by those who were addicted to drinking, and commonly selected for the tables of kings. Their inebriating quality is alluded to by the prophet Isaiah: "I will feed them that oppress you with their own flesh, and they shall be drunken as with sweet wine" (Isa. xlix, 20). "The testimony of the best modern travellers respecting the spiritual nature of the wines of Palestine accords with that of the sacred writers. . . . It is observed by Thevenot that the people of the Levant never mingle water with their wine at meals, but drink by itself what water they think proper for abating its strength. While the Greeks and Romans by mixed wine understood wine united and lowered with water, the Hebrews, on the contrary, meant by it wine made stronger and more inebriating by the addition of powerful ingredients. . . . The wines of Palestine are generally kept in bottles made of leather, or goat-skins, sewed or pitched together. In these the process of fermentation took place, and the wine acquired its proper degree of strength. In absence of anything like chemical analysis, these are the data from which we must draw our conclusions concerning the nature of the wines referred to by the sacred writers. Some of them are represented to have been sweet wines, which, if not the strongest, are known to have been famous. The grapes from which they were produced were remarkable for their richness and excellence; the climate of the country being such as to favor the growth and development of those principles which, during fermentation, were converted into alcohol. As the grapes of that country are supposed to have been very rich and spirituous wines, we may infer that the ancient were similar in their character; since there is abundant evidence that the climate has not suffered any material change for three thousand years. We should not omit, in confirmation of this view of the spiritual nature of
the wines of Palestine, to advert to the modes in which they were kept. It is now well known that when mixtures of alcohol and water are put into bottles, the water evaporates and leaves the alcohol in a more concentrated state. If kept in bottles closed by pieces of bladder firmly tied over the mouth, in a few weeks acquire the strength and flavor which would be imparted to it only by several years' preservation in the ordinary way. Now, it is probable that the leather bags into which these wines were put would produce a similar effect upon the liquor, which, after the process of fermentation had ceased, would soon attain its complete and appropriate alcoholic character" (Prof. Silliman, *Amer. Jour. of Science and Arts*, 1834).

"The wine was generally contained in large ox-skins ranged in the store-room, and quite distended with liquor. The larger skins seem to have answered to casks; the smaller goat and kid skins, to barrels and kegs in the comparison, to be chiefly used in conveying to customers the smallest quantities required. Individuals rarely keep large stores of wine in their houses, but get a small supply of a goat-skin or two from the wine-store. This seems also to have been the case with the ancient Jews, for Nehemiah, although holding the rank of governor, had no store of wine, for we read he had a supply every ten days (Neh. vi, 18). The large skins in the wine-store we have mentioned are supported above the floor on frames" (*Kitto's Bible Cyclopaedia*, note on Job xxxii, 19). Similar methods of storing and keeping wine were common to the Greeks and Romans. See Smith, *Dict. of Class. Antiq.* a. v. "Vinum."

II. Teaching of the Scriptures in respect to the Use of Wine.—1. As appears from the foregoing examination, the Bible makes no distinction between intoxicating and non-intoxicating wines—never refers or alludes to such an idea. There is no watered or diluted wine, no fermented or distillate, spoken of in precisely the same way that corn and oil and milk are spoken of,—namely, as a blessing sent by God for the use of man. It was enjoined to be used in the service of God. It is employed as a symbol of the highest spiritual blessings (Isa. iv, 1, 2). The use of it was common among the Jews, as it is among the people of all wine-producing countries. It was forbidden to the Nazarites alone, and that only while under their vow. It is, in one sense, as prescribed by Paul to Timothy (1 Tim. v, 23). Jesus Christ came "drinking wine" as well as "eating bread" (Luke vii, 33-54), and in one instance miraculously produced a supply of wine when it was needed (John ii). We attach great importance, religiously and philosophically, to the use of wine. Jesus was no ascetic. He gave the most perfect example of moderation and prudence in its use. It is certainly in no sense antecedent to asceticism. By drinking wine—freely using the blessings of God's providence—he testified against the error, afterwards called Gnostic and Manichean, which would attach impurity to that which enters the mouth, and vindicated the liberty of his followers to use "every creature of God" as good and fit for food, and to be received with thanksgiving by them as those who "believe and know the truth" (1 Tim. iv, 3, 4). But this error repelled, and this liberty asserted, none are obliged to drink wine or to eat meat if they prefer not. There is liberty on this side also. They may abstain if they choose. Paul expressed his readiness to abstain from "fresh" and "wine" to secure the good of a brother, or to avoid occasioning him injury (Rom. xiv, 21; comp. 1 Cor. viii, 13). The same liberty is ours; and if a great practical good may be attained by this principle, Christian benevolence calls us in this direction.

But while liberty to use wine, as well as every other earthly blessing, is conceded and maintained in the Bible, yet all abuse of it is solemnly and earnestly condemned. In the book of Proverbs the warnings against such abuse are frequent and severe (xx, 1; xxii, 29-31; xxv, 6-7). It is the same in the New Test. (Cor. vi, 10; Gal. vi, 21). "Be not drunk with wine—not given to much wine." Such are its precepts—precepts which would have little or no force, or even meaning, were wine not intoxicating, and were there not some peculiar excellence in its use. If wine were not intoxicating, the apostle might as well have exhorted them against drinking too much milk or too much water. He takes for granted the right to use: he recognises the danger incident to the use; but instead of prohibiting, he cautions and exhorts against the abuse of it. "Moderation" is the word; and "Moderation" is the broad Christian law. *Abstinence* from some kinds of food may become a duty under peculiar circumstances. Self-denial, in relation to things lawful, is often imperative. Wine is good; it is a gift of God. It may be used with advantage; it may be abused, but not inoffensively or with impunity. It may be declined in the exercise of Christian liberty; it ought to be declined if doing so helps forward the cause of humanity, morality, and religion, and promotes the glory of God. In view, however, of the almost impossibility of procuring genuine wine in the United States without extravagant cost, and the fact that in order to its preservation it is invariably more alcoholic than the light wines of Bible times usually were, and especially in view of the dangerous tendency to intoxicating habits involved in the use of wine as a beverage, not only to the drinker, but to his family and friends, it cannot be doubted that the exercise of this liberty is austerely binding on them from it. This is in accordance with the apostolic precept of self-restraint (1 Cor. viii, 13).

2. There is no positive proof that the fluid used by our Lord in instituting the sacred communion was alcoholic; it is nowhere expressly called wine, but simply "fruit of the vine" (Matt. xxvi, 29). That it was wine, properly so called, however, is a fair presumption from the fact that this was the customary liquor of the Jews in the Passover meal, as we learn from the definite prescription of the Talmud ("There shall not be less than four cups of wine" [*yad], 16). Many modern Jews, it is said, use the liquor of steeped raisins for paschal purposes; but there is no trace of such a custom in ancient times.

Therefore the use of any other fluid in the communion at the present day must be justified, if at all, from prudential considerations growing out of modern temperance principles. Let us consider ourselves as liberty to vary the kind of bread (originally unleavened), the posture of the communicant, and other unessential details, to suit the convenience of the occasion and the parties. These considerations are undoubtedly of the greatest importance; yet theologically they do not redound inebriates partaking or even approaching the communion-table, where the taste or fumes of alcoholic beverage are liable to revive their appetite. If, as it is confidently claimed by many, unfermented grape-juice can be procured at a moderate cost and without great inconvenience, and can be considered with ordinary care as a sufficient length of time, and is not offensive to the sense, or otherwise particularly objectionable, there is no reason why ceremonial scruples should be allowed to stand in the way of its employment. Whether individuals not susceptible to such a danger as the above stated could be employed the serious objections from the communion where alcoholic wine is used, is quite another question, which it does not lie within the scope of this article to discuss.

IV. Literature.—This is quite copious. We mention, in addition to the works noticed above, only the most important. General treatises on fermentation, etc., of wines have been written by Henderson (London. 1831), Redding (ibid. 1851), Denman (ibid. 1864), Thudichum (ibid. 1872), and others, but they are chiefly of a commercial character. The moral aspects of the subject have been considered in numerous books and periodical articles; see also the 12th ed. of the *Bible Repository*. In 1860, we may especially refer the reader to the Biblical Repository, Oct. 1866, and
Oct. 1839; and the Bibliotheca Sacra, Jan. 1839; Jan., April, and June, 1880. Dr. F. R. Lees in various works, has strongly asserted that the wines of antiquity were largely non-alcoholic, and this view has incautiously been accepted by several others. In his class of the wines of the Bible, Stuart, Burns, etc., and by many temperance advocates; but it has been powerfully combated by others, especially Tattam, Crosby, and scholars generally. The latest and most complete treatise on this question is that of Wilson, The Wines of the Bible (Lond. 1877), which is dedicated to the memory of the late Dr. Harper, a scriptural reference, arrives at the conclusion that "so far as the wines of the ancients are concerned, unfermented wine is a myth." The effort of Samson, The Divine Law as to Wine (N. Y. 1880), to meet this testimony by garbling the ancient statements and contradicting the modern is feeble and unworthy. Treadwell observes, "All the terms for wine [in the Bible] are used in collocations which clearly show that fermentation is implied; nor is there the slightest ground in criticism for the pretense that the unfermented juice of the grape was ordinarily used." (Nat. Hist. of the Bi- ble, p. 41). An article by Rev. H. Bumsted, in the Bibliotheca Sacra for January, 1881, fairly meets the scientific, philological, and moral aspects of the "wine question" as presented by Rev. A. B. Rich, D.D., in the January, April, and July numbers of the same journal. It shows, at least, that alcohol when taken in moderate doses is innocuous, or at the very least is only properly a poison, but is assimilated and healthily disposed of in digestion; that tirah denotes the produce of the vine in general, while yāḏāh always signifies the fermented juice of the grape; and that to no one of the words translated "wine" does the Bible attach an indiscriminate and absolute condemnation. See Temper- ance.

Winebrenner, Christian, a German Reformed minister, was born Feb. 7, 1789. He entered the ministry in 1838 or 1889, taking charge of several congregations in Bedford and Huntington counties, Pa., where he labored until 1846. After this time he was not connected with the Synod, but still continued to preach until the time of his death, at Woodbury, Pa., Feb. 12, 1858. See Harbaugh, Fathers of the Germ. Ref. Church, iv. 491.

Winebrenner, John, an American clergyman, was born in Frederick County, Md., March 25, 1797. He began his ministry in the German Reformed Church, having charge of four congregations in and near Leipsic, Md., in its lamented connection with Titchele, N. B. He was accustomed to precede or follow his lectures with addresses in which he surveyed, often with truly prophetic vision, the movement of events in the world or the Church; and on those occasions he often rose to the highest point of impassioned eloquence, and urged impressions which his hearers were not likely to forget. It remains to be added that his tendency was thoroughly orthodox, and that all his impulses grew out of his perfect devotion to moral goodness. He was, however, too earnest a lover of truth to engage in the building of original systems which can only be held by their authors will not recognize the soundness of any truth that is old and approved, and also too devoted to the service of truth to endorse and repeat the old simply because it is old.

Of the written products of his life a small number belong to the department of symbols—namely, the Comparative Darstellung des Lehrbegriffs der verschiedenen christlichen Kirchenparteien (1824, 2 ed. 1837), a thoroughly scientific work:—his edition of the Augsburg Confession, with notes (1825):—and two addresses on the author of the book of Daniel written in the German in 1826 and 1830. In bibliography his Hinrich der theologischen Literatur (1821, 3d ed. 1838-40, 2 vols.; and supplement, 1842) is a monument of genuine German industry, and is valuable for its brief biographies of authors. The central object, however, about which all of Wine's literary activity turned was the Bible. Not only did he supply works reference to the Bible, but his most original, meritorious, and permanently useful work for theology was done in the field of Biblical science. He barely touched upon Biblical theology indeed, and gave but passing attention to either the lower or the higher criticism; but in inagological science he contributed valuable papers to the elucidation of questions respecting versions of the Old Testament, e. g. the character of the Samaritan Pentateuch, the value of the Chaldee paraphrases, especially of Onkelos and Pseudo-Jonathan. The interpretation of Scripture engaged his attention more than any other study. He reviewed all the books of the New Testament before his classes. But of the results of his labors he gave the world no considerable quantity—a single book, the Epistle to the Galatians (1821, 3 ed. 1829), and sections from other epistles constituting the whole. As the fruit of a whole life given to the study of exegesis, he accomplished this with a little help from others. Matters of fact from Scripture history he was on the other hand, very busy with his pen. He wrote dissertations on the taking of Tyre by Nebuchadnezzar (1848); on the question whether the gift of Jesus and his disciples (John xiii) were a Passover supper or not (1847); on whether the feet of Christ were nailed to the cross or not (1845), etc. His Bibliothec
Complete in Christ. His works, in addition to those mentioned, are, A Trip to Boston (Best, 1861, 12mo):—Three Hints on a System of Popular Education (Philad. ed. 12mo):—How Shall I Govern my School? (ed. 2mo),—Preliminary letter to a First-reading teacher in Boston (12mo):—Commentaries on the Loves of the Ancient Hebrews, with an Introductory Essay on Civil Society and Government (N. Y. 1852, 8vo). This work passed through five editions:—Adam and Christ: or, The Doctrine of Representation Stated and Explained (1865, 18mo):—Preliminary letter to a First-reading teacher in Boston (12mo):—The True Penitent Portrayed, etc. (Philad.).—Treatise on Generation (N. Y. 1863, 12mo):—The Promises of God (Philad. 1868, 18mo):—Essay on Temptation (1865, 12mo). He has also published a number of Addresses, and contributed to The Amer. Quart. Rev., North Amer. Quart. Rev., Biblical Repository, The South and South-West, The Teachings of the Sacra, Knickerbocker, etc. See N. Y. Observer, Dec. 18, 1879; Allibone, Dict. of Brit. and Amer. Authors, a. v. (W. P. S.).

Wing (prop. Πηγή, πτιψί). By this word the Hebrews understood not only the wings of birds, but also the lappet, skirt, or flap of a garment (Ruth iii, 9; Jer. ii, 34), the extremity of a country (Job xxxviii, 13; Isa. xxiv, 16); figuratively, the wings of the wind (Psa. xxi, 10), sunbeam (Mal. iv, 2); and, metaphorically, protection (Job xxi, 5). Eliphaz (Job xxi, 5) says, his wings have borne him on the wings of eagles (Exod. xxi, 4; see also Deut. xxxii, 11); that is, he had brought them out of Egypt as an eagle carries its young ones upon its wings. The prophet begs of God to protect them under his wings (Psa. xxviii, 8), and says that the children of men put their trust in the protection of his wings (xxxvi, 7). Isaiah, speaking of the army of the kings of Israel and Syria who were coming against Judah, says, "The stretching out of his wings shall fill the breadth of thy land, O Immanuel" (viii, 8).

Wing, M. T. C., D.D., a professor of the Protestant Episcopal Church, was born in Vermont in 1758, and died at Gambia, June 26, 1835. Dr. Wing was a graduate of Middlebury College, and, after studying at the Theological Seminary, Alexandria, Va., became a tutor in Kenyon College, O. At the time of his death he was professor of ecclesiastical history in the Theological Seminary at Gambia. See Amer. Quart. Church Rev. April, 1885, p. 162.

Winifred, the apostle of Germany. See Boniface.

Winkelmann, Frederick T., D.D., an American clergyman and teacher, was professor of Latin, French, and German in the Packer Collegiate Institute, Brooklyn, N. Y., and in a polytechnic school in New York City. He died in 1865.

Winnowing. See AGRICULTURE.

Winslow, Gordon, M.D., D.D., a clergyman of the Protestant Episcopal Church, was born at Williams, Vt., in 1864. His preliminary education was acquired at Andover, Mass., and he graduated at Yale in both the collegiate and theological departments, becoming a Congregational minister. In 1886 he entered the Protestant Episcopal communion, and was ordained deacon in that year. His first parish was St. John's, Troy, N. Y., from which he went, in 1886, to Trinity Church, Elmira, N. Y.; and in 1887 became rector of St. Ann's Parish, Annapolis, Md. In 1845 he assumed the pastorate of St. Paul's Parish on Staten Island, and a few years after, though still rector of St. Paul's, was chaplain at the Quarantine. At the beginning of the Civil War he was appointed chaplain to the Fifth New York Regiment. In 1863 he was made inspector of the important contributions to religious literature, and the last work on which he was engaged was seen in the Riverside Press at Cambridge, Mass., his book entitled The State of Prisons and of Child-saving Institutions throughout the World. He had prepared another book which was ready for the press, under the title of
being drowned by falling overboard from a steamer near the mouth of the Potomac. See Amer. Quar. Church Rev. Oct. 1864, p. 482.

Winslow, Hubbard, D.D., a Presbyterian divine, brother of Drs. Gordon and Myron, was born at Williston, Vt., Oct. 30, 1799. He prepared for college at Phillips Academy, Andover, Mass.; graduated at Yale College in 1818, and studied theology at New Haven; preached at Litchfield, Conn., in 1827-28; was pastor of the First Congregational Church at Dover, N. H., from 1828 to 1831, and of the Bowdoin Street Church, Boston, from 1832 to 1844; travelled in Europe; was principal of the Mount Vernon Institute for Young Ladies, Galveston, Tex., 1844 to 1853; was in the religious institutions of Europe in 1858; edited for a time the Religious Magazine, besides contributing to various other periodicals; gained considerable repute as a polemical theologian; was much employed as a platform lecturer on various topics; preached to the First Presbyterian Church at Geneva, N. Y., from 1857 to 1892; became pastor of the Fiftieth Street Presbyterian Church, New York city, in 1861; and died at Williston, Vt., Aug. 13, 1884. He published, Controversial Theology (1832); — Discourses on the Nature, Evidence, and Moral Value of the Doctrine of the Trinity (1831); — Christology to no other Social and Civil Duties (1836); — Young Man's Aid to Knowledge (1836); — Are you a Christian? An Aid to Self-examination (1836); — Mental Cultivation (1839); — Design and Mode of Baptism (1842); — The Christian Doctrines (1844); — Elements of Intellectual Philosophy (1851); — Elements of Moral Philosophy, Analytical and Synthetical (1856); and other works.

Winslow, Myron, D.D., LL.D., an eminent Congregational missionary, was born at Williston, Vt., Dec. 11, 1789. He was of the same stock as the two governors Winslow of Massachusetts, and the Kenelm Winslow mentioned in the English history of the 16th century. At the age of fourteen he entered a store as a clerk, and finally established himself in business in Norwich, Conn. During this period he was converted, and convictions that he ought to preach to the unenlightened nations took hold upon him. Abandoning a profitable business, he entered college and graduated at Middlebury in 1813, and Andover Theological Seminary in 1818. He was ordained to the ministry in 1821, and was a resident preacher at Fisk and others, Nov, 4, 1819, and in the following year embarked at Boston, arriving at Calcutta in five months. He took up his residence in Oodooville, Ceylon, in 1820, where he labored seventeen years, founding a seminary and otherwise consolidating the mission. In 1836 he was transferred to Madras. His biography during his residence in India would be no less than the history of the missions there. He founded the Madras Mission; was general secretary and financial agent of that and other missions; was president of Madras College from 1840, and head of all the native schools; had the care of a native church of several hundred members; supervised the printing and editing of various educational and religious works in the Tamil language; and was at the time of his death the oldest missionary of the American Board of Commissioners for Foreign Missions. He died at the Cape of Good Hope, on his way to America, Oct. 22, 1864.

Dr. Winslow wrote the following: History of Missions (Andover, 1819, 12mo, 432 pp.); — Hints on Missions to India (N. Y., 1856, 8vo); — A Comprehensive Tamil and English Dictionary of High and Low Tamil (Madras, 1862, 4to). "This work has received the eulogies of native, English, and our own best writers, and seems second to no other philological achievement of the age. Not merely for the profound scholarship displayed in its pages, but for the vast influence it exerts in civilizing and Christianizing India, has it called forth the thanks of the religious world. In the preparation and completion of this work, Dr. Winslow spent upwards of twenty years of continuous toil. It has one thousand pages, three columns to a page, and contains sixty-eight thousand words and definitions. Of these nearly half owe their lexicographical birth and position to the author. The dictionary contains the mythological, astrological, medical, political, official, and poetic terms of the Tamil; names of heroes, gods, goddesses, geographical and historical information, thus forming an encyclopedia of Tamil learning." Dr. Winslow is said to have devoted more study to the Eastern languages than any other American. He also conducted a continuous correspondence for forty years with the Missionary Herald, N. Y. Observer, and many other periodicals. Several Sermons and Addresses were published in pamphlet. Dr. Winslow was five times married. Memoirs of two of his wives and one of his children were published. See Cong. Quarterly, 1865, p. 209; Appleton's Annual Cyclopaedia, 1864, p. 814; Allibone, Dict. of Brit. and Amer. Authors, n. 6.

Winstanley, Thomas, D.D., a Church of England divine, was born in 1749. He studied at Brasenose College, and afterwards became fellow of Hertford. He took his degree of A.M. in 1774; published an edition of the Poetics of Aristotle; was appointed principal of St. Alban's College, in 1775; took his degree of B.D. and D.D. in 1798, and died in 1835. He was a Unitarian, though the first Oxford professor of Arabic, Camden professor of ancient history, and prebendary of St. Paul's. He died in September, 1823. See Christian Remembrancer, 1823, p. 628.

Winter (prop. יגש, sethān, Cant. ii, 11; but usually יאֹר, chōresh, which is strictly autumn, the season of ripeness; Gr. χρυμός, the rainy season). In Palestine, part of autumn and the seasons of seed-time and cold, extending from the beginning of September to the beginning of March, were called winter (Gen. viii, 22; Ps. lxxiv, 17; Zech. xiv, 8; Jer. xxxvi, 22). The cold of winter is not usually very severe, though the north winds from the middle of December to the middle of February are exceedingly penetrating. Snow falls more or less, but seldom lies upon the ground, except in the mountains (Ps. cxxvii, 17). In shady places the ice will occasionally bear a man's weight, but thaws as soon as the sun rises upon it. In the plain of Jericho the winter is more genial than the spring of northern countries, while in the mountainous country around Jerusalem it is often more severe. More inclusion might be expected (Matt. xxiv, 20). In this season the most frequent storms of hail are experienced all over the land; the brooks rise, and all their streams fill their channels, and thunder and lightning are frequent. Towards the end of January the fields become green, and there is every appearance of springing; the last rains fall in the early part of April; it is still cold, but less so, and the spring may be said to have arrived (Cant. ii, 11). See Calendar; Palestine; Season.

Winter, Robert, D.D., an English Dissenting minister, was born in London in 1762, and was pastor at New Court, Carey Street, from 1806 until his death, in 1853. He published Pastoral Letters on Nomocommity, and several works. See (Lord.) Gentleman's Magazine, 1833, ii, 277.

Winter, Samuel, D.D., an English clergyman, was born in 1603; became provost of Trinity College, Dublin, and died Dec. 29, 1666.

Wisdom (prop. יִשְׁלֹה, chokmah, σοφία), in a general sense, is a comprehensive knowledge of things in their proper nature and relations, together with the power of combining them in the most useful manner. Among the Hebrews, the term "wisdom" comprehended a wide circle of virtues, nearly coinciding with the modern ideas of virtue, knowledge, prudence, and prudence. xxviii, 3; xxxi, 6; 1 Kings iii, 38; iv, 29-34), and its precise import in the Scriptures can only be ascertained by a close attention to the context. See Fool.

1. It is used to express the understanding or knowledge of things, both human and divine, chiefly in a
practical and moral aspect, especially in the Psalms, Proverbs, and the book of Job. It was this wisdom which Solomon entreated and received of God, especially in a governmental sense.

2. The wisdom, skill, dexterity, as in the case of the artificers Bezaleel and Aholiab (Exod. xxviii, 3; xxxi, 3).

3. Wisdom is used for subtlety, craft, stratagem, whether good or evil. Pharaoh dealt wisely with the Israelites (Exod. i, 10). Jonadab was very wise, i.e. subtle and crafty (2 Sam. xiii, 8). In Proverbs (xiv, 8) it is said, "The wisdom of the prudent is to understand his way."

4. It stands for doctrine, learning, experience, sagacity (Job xii, 2; 12; xxxviii, 37; Ps. cv, 22).

5. It is put sometimes for the skill or arts of magicians, wizards, fortune-tellers, etc. (Gen. xii, 8; Exod. vii, 11: Eccles. ix, 17; Jer. i, 55).

6. The wisdom or learning and philosophy current among the Greeks and Romans in the apostolic age, which stood in contrast with the simplicity of the Gospel, and tended to draw away the minds of men from divine truth. It is mentioned (2 Cor. i, 19) "wisdom of this world" (1 Cor. i, 20; iii, 19), and "wisdom of men" (ii, 5).

7. In respect to divine things, wisdom, i.e. knowledge, insight, deep understanding, is represented everywhere as a divine gift, including the idea of practical application and is thus distinguished from theoretical knowledge (Acts vi, 10; 1 Cor. xii, 8; Eph. i, 17; Col. i, 9; 2 Tim. iii, 15; James i, 5; iii, 13, 15, 17).

Wisdom of Jesus (Son of Siraich). Book of. See Ecclesiasticus.

Wisdom (The) of Solomon. Book of, one of the deuterocanonical portions of the Old Testament, which have come down to us by tradition as the production of the son of David. Among the Apocryphal books of the Bible, it attaches to the end of the supposed parallelism with some of the genuine writings of Solomon found in the sacred canon, especially the book of Ecclesiastes (q. v.). See Apocrypha.

I. Title and Position. This book is called Σοφία Συλωμών or Σολωμώντος (Alex. Compl.), i.e. the Wisdom of Solomon, in the Sept.; and the Great Wisdom of Solomon in the Vulg. version, because it was anciently believed to have been written by Solomon, who therein propounds the lessons of wisdom. It is denominated Παντόκρατος Σοφία, All-virtuous Wisdom, an appellation which, though also given to Proverbs and Ecclesiasticus, is especially given by Athanasius and Epiphanius. It is a very extensive book, containing much wisdom and wisdom of wisdom than either of the other so-called Solomonic productions. It is called § Άνθρω πός Σοφία, Sapientia Dei, by Clement of Alexandria (Strom. iv, 16) and Origen (On Rom. xii, 14). In the Vulg. it is simply called Liber Sapientiae, without the name of Solomon, because Jerome disputed the Solomonic authorship of it. The versions of the Reformation are divided between those appellations. Thus, in Luther's version (1536), the Genevan version (1560), the Bishops' Bible (1568), and the A. V. (1611) this book is called the Wisdom of Solomon, according to the Sept.; while the Zurich version (1551), Coverdale's Bible (1550), Matthew's Bible (1567), Cromwell's Bible (1539), and Cranmer's Bible (1540) denominate it The Book of Wisdom, after the Vulg.

The book is placed in the Sept. and in the Vulg. after the Song of Songs and before Ecclesiasticus, or immediately after the deuterocanonical productions of Solomon, since it was believed that it, too, proceeded from this monarch. Though all the translations of the Reformation followed the example of Luther's version in separating the deuterocanonical from the canonical books, yet they have deviated from their prototype in the order of the books, while Luther, in his Bible, places this book between Judith and Tobit, the Zurich version—which, as usual, is followed by Coverdale, and again by Cromwell's Bible, Matthew's Bible, the Bishop's Bible, and Cranmer's Bible, as well as the Genevan version and the A. V.—places it between the additions to Esther, for Esther and Ecclesiasticus.

II. Design, Division, and Contents.—The object of this book is both panentheistic and apologetical. It comforts and strengthens the faithful who are distracted by the inexplicable difficulties in the moral government of the world, by showing them that whatever sufferings and conflicts they have to bear from their persecutors, their brethren and their heathen oppressors, and however much the wicked and the idolaters may prosper here, the elect, in following the counsels of divine wisdom, will be able to look forward with joy to a future state of retribution, where the righteous Judge will render to the ungodly according to their deeds, and confer upon the godly a blissful immortality.

This purpose is developed in three sections, the contents of which are as follows:

1. The First Section (i, 1–vi, 21), which contains the real problem of the book, opens with an admonition to the magnificence of the earth to follow the path of righteousness, since God only reveals himself to and abides with those who are of an upright heart (i, 1–6), and duly registers the deeds of the wicked, which he will most assuredly bring before the bar of a future judgment (ver. 7–16). For although the wicked deny the immortality of the soul (ver. 1–4), and stir up the pleasures of this world (ver. 7–9), and persecute the righteous, defying God to defend them (ver. 10–24); and though the case of the godly seems almost forlorn, yet God exercises a special care over his people, whom he allows to be chastised and to puny to them (i, 7–17), and has destined his saints to judge the nations of the earth, and to abide forever with their Lord (ver. 8, 9); while he has laid up condign punishment for the wicked (ver. 10–18).

The wicked who have large families are therefore not to be envied, for their children only perpetuate their wickedness to the third generation (i, 18–21), and are suddenly overtaken by death are not to be despised, since honorable age is not to be measured by length of years, but by holiness of conduct, and since they are sometimes suddenly taken away to escape the snares of the wicked: thus showing that God's mercy is with his saints even in their adversity (i, 22–27), and that their being perfected in their youth, though dead, speak condemnation to the wicked, who shall at last, in the great day of retribution, be constrained to confess it (ver. 8–20).

For then the righteous shall triumph, and the wicked who shall witness it will confess with anguish of soul to the justice of the decree and the severity of the sentence that those whom they have derided and persecuted in this life are really the children of God, enjoy a glorious immortality, and deal out terrible punishments on the ungodly (v, 1–23). Having shown that this is the doom of the wicked, Solomon reiterates in more earnest tones the warning to the magnificence of the earth with which this section commences, seeing that the righteous Judge who invested them with the powers they possess will soon call them to the bar of his judgment, where there is no respect of persons (vi, 1–8); and tells them that the most effectual way to obey this warning is to learn divine wisdom, who is always ready to be found of those that seek her (ver. 9–14), who alone is the safest guide in this world, and leads to a union with the Creator in the world to come (ver. 15–21).

2. The Second Section (vi, 22–lx, 18) describes the nature of this wisdom, the blessings she secures, and the manner in which she is to be obtained. First of all the presence of Solomon, who recounts himself in the first person. He tells us that, though an exalted monarch, he realized his mortality, and therefore prayed for wisdom (vi, 22–vii, 7). With this precious gift, which he preferred above thrones, riches, health, and beauty, he came all the way through life, while the wicked, who were his mother (ver. 8–12). Through her he became the friend
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of God, whose she is, and who bestows her as a gift (ver. 13–16). By her aid he fathomed the mysteries of the changing seasons, of the heavenly bodies, and of the animal and vegetable kingdoms, as she herself is the maker of all things, and pervades all creation. She alone unites us to God with ties of friendship, and no vice can defile us. The virtues of the Virgin, 11–14. She offers all earthly blessings, all intellectual and moral powers, as well as the ability to govern nations, and she can only be obtained from God in answer to prayer (viii, 1–21).

Solomon then recites the prayer in answer to which he received this divine gift (ix, 1–12). The second, 12–22 describes the blessings which wisdom secured to the people of God, and the sore calamities which befell the ungodly who rejected her teaching, from the history of mankind, beginning with Adam and ending with the conquest of the Promised Land. Thus it shows how wisdom guided and protected the pious from Adam to Moses (x, 1–xi, 4): how the wicked who despised her counsels and afflicted the righteous were punished, as seen in the case of the Egyptians (xi, 5–xii, 1) and the Canaanites (xii, 2–27). As the chief sin of the Canaanites was idolatry, so the chief sin of the Egyptians was the worship of false gods.

Abominations of idolatry (xiii, 1–xx, 19), and then returns to describe the plagues of Egypt, which constitute an essential part of the history of the question, thus showing the awful doom of the wicked and the great deliverance of the righteous (xiv, 1–xii, 22).

From a critical and systematic analysis of its contents, it will be seen that the book forms a complete and harmonious whole; the grand problem discussed in the first section being illustrated in the second section by the experience of Solomon, and in the third section by the experience of God’s people, detailed in the third part of the work. Indeed, the unity and integrity of the book were never questioned till the middle of the last century, when Houbigant (Prolegomena in Not. Crit. in Omnes V. T. Libros, p. 29, xxxvi, cxxxi) maintained that it consists of two parts, the first (ch. 1–ix) being written by Solomon in Hebrew, and the second (ch. x–xix) being most probably an addition of the Greek translator of the first part.

Eichhorn submits (Einleitung in d. Apokryph. p. 145 sq.) that the two parts, which belong to different authors, are x–i, and xi, 2–xix; or, if proceeding from the same author, that he must have written the second part in his younger years, before he divested himself of his national prejudices, and before his notions were enlarged by Greek philosophy. Bretschneider, again (De Libri Sup. Parte Priori), will have it that it consists of four different documents, the first of which (i, 1–v, 8) is a fragment of a larger work originally written in Hebrew by a Palestinian Jew connected with the court of Antiochus Epiphanes; the second (vii, 9–x) was written in Greek at the time of Christ, by an Alexandrian Jew, who put sentiments of Greek philosophy into the mouth of Solomon in order to vindicate for the Jews the honor of having possessed all philosophic systems and sciences prior to every one else. The third (viii, 1–xix, 2–26) was written by a common Jew, who possessed the crudest notions; while the fourth piece (xi, 26–36) was added by the compiler of the book to connect the second and third parts. These must suffice as specimens of the opinions entertained by some respecting the unity of this book. They are most ably and elaborately refuted by Grimm (Comment. p. 9–15).

The integrity of the book is not only impugned by those who dispute its unity, but by some who admit that it has a regularly developed plan. Thus Grotius will have it that it is imperfect and unfinished, having been left by the hand of the original author. On the contrary, Calvin, who also maintains that the book is unfinished, hesitates to decide whether the end was lost by accident or through the unfavorable circumstances of the times, or whether it was designedly omitted by the author himself. But a conclusion more aptitude and more in harmony with the design of the book can hardly be imagined than xix, 22, in which the just reflection and moral lesson are enunciated as deduced from the whole treatise, that the righteous are under God’s special care, and that he “assists them in every time and place.”

Equally untenable is the assertion that the book contains internal contradictions. A Christian exposition was first made by Grotius (“Christiana quodam commodis locis addit,” Prof. in Librum Suppl. Magistri Josephi Vossi, in his who in his Comment. specifies iv, 7, where he remarks, “Sed hae, ut dixi, Evangelium magis reddent.” Grätz Geschicht der Juden [2d ed. Leipzig, 1868, iii, 439 sq.], who advocates the same opinion, admits that Grotius had consulted Grimm’s masterly commentary on the passages in question when preparing the second edition of the whole of his history, he would not have reprinted so literally the remarks from the first edition on this subject.

IV. Philosophical and Doctrinal Character. — 1. Though there are Platonic and Stoical sentiments in this book, it is not to be considered that the Wisdom of Solomon propounds therein a philosophical view of Judaism.

The book of Wisdom contains no greater admixture of Greek elements than the post-Babylonian canonical writings contain of Persian elements. It is essentially based upon the truths embodied in the Old Test., whose spirit it is, and which it expounds with the due regard to its paramount, while the Greek sentiments are very subordinate, and are such as would almost enter spontaneously into the mind of any educated Jew residing in such a place as Alexandria.

The doctrines of divine and human wisdom (or objective and subjective wisdom as it is termed) contained in this book are simply amplifications and bolder personifications of what is to be found in Proverbs and Ecclesiastes. This may be seen in the conception of divine wisdom being an emanation from, or the Spirit of God present with, the Deity before and during the creation of the world, and brooding over the elements of the unformed world (Wis. vii, xx, 25; ix, 19; iv, 22–26; Job xxxiv, 19; iv, xix, 19; Prov. iii, 19; viii, 22–26; Job xxxii, iv, x, 7; comp. Prov. iii, 19; viii, 22–26; Job xxxii, 4; Ecclus. xxxiv, 9); in the view that human wisdom proceeds from the primordial divine wisdom which permeates all finite and pure spirits (Wis. vii, 25; comp. Job xxxii, 4; Prov. ii, 6; Ecclus. i, 1), for which reason the two notions frequently merge into one another (Wis. vii, 12; viii, 6; x, comp. Prov. iii, 13–20); that she is “the universitas litterarum,” she teaches us all arts and sciences —cosmology, chronology, meteorology, astronomy, zoology, pneumatics, psychology, botany, pharmacy, politics, philosophy of history, parables, and enigmas (Wis. vii, 17–21; viii, 8; comp. Exod. xxxi, 3; 1 Kings iii, 12; iv, 29–34), and the whole range of moral and spiritual virtues (Wis. i, 18; x, 1–15; Prov. i, 7; iii). See the article preceding.

Not only does the author of this book derive his lead-
the depth of the sea—thus violating both its connection with the following verse, as indicated by διά τοῦ ἀνάθεμα of the sense of ἀνάθεμα, which is not to bring out, but to spit out, to cast out—is based upon a tradition which tells us that the sea spit out the corpses of the Egyptians as they did not know from the Shekhinah. This tradition is given in the Mechina, the so-called Chaldean paraphrases of Jerusalem, and Jonathan ben-Uzziel, On Ezek. xx. 12, and Pirke de Rabbi Eliezer, sect. xii., and is at the basis of the account in Josephus (Ant. ii, 16, 6). Our author also follows tradition in his re- mark p. 31, line 39, that the Targum is as stated in Numb. xx. 9, but to God, which saved the Israelites (Wisd. xvi, 7; comp. Rosh hash-Shanah, 26; Jerusalem Targum; and Rashi, On Numb. xxii, 9), that the manna (Numb. xii, 6) had all manner of pleasant tastes (Wisd. xvi, 20, 21; comp. Yoma, 76); that prayers must be offered to God before the sun rises (Wisd. xvi, 28; comp. Mishna, Berakoth, 2), that Sodom was destroyed because its inhabitants were inhospitable to strangers (Wisd. xix, 17, 18; comp. Sankedrin, 109), etc.

With these facts before us, we entirely differ from Gföhler (Phil. ii, 207 sq.), Dähne (Jiid.-alexand. Rel. 153 sq.), and others, who maintain that the author of this book derived his leading tenets from Alexandrian, and more especially from Platonism, philosophy, and fully concur with Ewald (iv, 549), who remarks that to the closing day of the Old Testament as well as with our author is the peculiarity that he derived the doctrine of immortality from the above-named source. The specification of the σώματα σωτηρίου, φως, ζωης, δικαιοσύνη, and άνδρα as the four cardinal virtues, both here (Wisd. vii, 7) and by Philo (ii, 455 sq.; iv, 54 sq.; xv, 18 sq.; xv, 22 sq.; where δικαιοσύνη is put for φως, etc.; xv, 7, where there is a similar change) is indeed real Platonism, and is derived entirely from the Platonic school. But even these four virtues appear in vii, 7 as merely secondary, and in the whole connection of the treatment of the book as accidental." Welte (Erläuterungen, p. 163 sq.), indeed, who does not dispute the agreement of the book of Wisdom with Alexandrian philosophy, goes so far as to say that it only refers to such things as are also more or less clearly expressed in the canonical books of the Hebrew Scriptures.

2. In its religious doctrines the book of Wisdom is one of the most remarkable and instructive contributions to the literature of the Jewish theology before the advent of Christ. It shows how the tenets of the Jews were preparing them for the teachings of the New Testament. Thus it tells us that God is not the author of death, but made both man and all creatures in the image of his own eternity, and delighted in the whole of his creation (i, 13, 14; xi, 24), which he made for perpetual duration (i, 14; comp. Rom. viii, 20, 21). Death entered into the world through the envy of the devil (Wisd. ii, 24). We have here the first instance on record where the serpent which tempted the protozoa in Paradise is identified with the devil (ver. 24), thus confirming the explanation given of Gen. iii, 1-15 in John viii, 44; Rev. xii, 9, 11, 22. Grätz (Gesch. iii, 448 sq.), who cannot brook so striking a confirmation on the part of the Jews before Christ to the correctness of the teachings of the New Testament, will have it that this is one of the passages interpolated by a Christian hand. But there is very little doubt that the Jews believed in the identity of the serpent and Satan long before the advent of Christ (comp. Ginsburg, The Kabbalah [London, 1885], p. 29), and that this notion has even passed over into the Punic religion (comp. Hengstenberg, Christologia, iv, 401 sq.).

The book of Wisdom, moreover, shows that the doctrine of immortality and a future judgment was most emphatically believed and was generally current among the Jews (i, 16, 6; ii, 15, 16, 18; iii, 17); that the Israelites believed that the wicked attract death by their sinful deeds (i, 10); that the saints, who are the chil-
tion of the fetus in the mother's womb is at variance with Philo's notions upon the same subject (Wisd. vii, 2; comp. Philo, De Mundi Opif. in Opp. i, 13). (2) The text of this book is distinctly declared that the Egyptians were punished with serpents, which Philo distinctly denies (Wisd. xii, 15; xvii, 9; comp. Philo, De Vit. Mox. in Opp. ii, 97 sq.). (4) The darkness with which the Egyptians were visited is described in this book as having proceeded from the infernal regions, while Philo assigns it to the eclipse of the sun (Wisd. xvii, 14; comp. Philo, De Vit. Mox. i, 21). (5) The view that the serpent which tempted our first parents is the diabolically opposed to that of Philo, who does not recognize such an evil power in the world, and regards the serpent as a symbol of pleasure (Wisd. ii, 24; comp. Philo, De Mundi Opif. in Opp. i, 38). (6) The description of the idolatry of the world in this book is totally different from that of Philo (Wisd. xii, xiii; comp. Philo, De Monarch. § 1-3, in Opp. ii, 213 sq.). (7) The idea of divine wisdom, which in the centre of this book is different from that of Philo. The author of the book has thrown a new light upon the subject of wisdom, which shows a trichotomy of human knowledge, nor even with the doctrine of ideas, which forms a most essential and organic part of Philo's system, as is evident from the fact that he makes no allusion thereunto in such passages as i, 8; vii, 19 sq.; ix, 15; and especially vii, 22 sq., where it would have been most appropriate, and where it would undoubtedly have been found, had the writer known the points in question.

The force of these arguments against Philo Jäckel, and yet the unwillingness to relinquish the traditional name, have led many Roman Catholics and some Protestant scholars (vz. Lortzus, Bellarmine, Huetius, Drustus, Wernsdorf, Buddeus, etc.) to resort to the theory that it was not the well-known philosopher, but an older Philo, who either composed the book of Wisdom or put it into its present form. But the fatal objection to this is that the elder Philo was, according to the expression in Philo, pp. 234 sqq. Deuteronomy 1:26, a heathen; and could not therefore have written this book.

Still more far-fetched is the theory of Dr. Tregelles, that it was written by an unknown Christian of the name of Philo, basing it upon the passage "et Sapientia ab amicis Solomonis in honorem ipsi scriptam in" the Authorized translation of the Greek original, that may have read, η α' Σαπιες Σαλωμους ὑπὸ Φίλωνων, instead of ὑπὸ Φίλωνων (Journal of Philol. 1855, p. 37 sq.).

Being thus compelled to relinquish the name of Philo in whatsoever form, Augustine would at first have it that Jesus, son of Junias, was the author of this book (De Doctr. Chr. ii, 8), but afterwards retracted his opinion (Retractt. ii, 4; De Civ. Dix. xvii, 20, 1).

Faber, again, maintained (Prolegomena a Libro Sap. [Ansach, 1776-77], 1-vii, pt. v) that it was written by Zerubbabel, who might justly call himself the second Solomon, because he restored the Solomonic temple, but as all the arguments against the Solomonic authorship are equally to be urged against this theory; and, moreover, as ix, 3 can only be applied to Solomon, and as the whole tone of the book shows that this monarch is meant, Faber's conjecture has not been espoused by any one else.

Neither can the more plausible theory of Lutterbeck (Die neutestamentl. Lehrbegriffe [Mayence, 1852], p. 407 sq.) be sustained, that Aristobulus (flourished B.C. 150) wrote it. Because (1) he was a favorite of Ptolemy VI Philometor (67-46 B.C.) and not of the younger Ptolemy, the nearest contemporary of the time against kings (comp. vii, 1 sq.). (2) The Jews in Egypt enjoyed the greatest distinctions under this monarch, and were treated with the highest confidence, so much so that Philometor and Cleopatra intrusted the government and the army to Jews (Josephus, Contra Apion. ii, 5), whereas the Jews in Egypt suffered under the most rigorous treatment when under Cleopatra (Wisd. x, 5 sq.; xii, 23 sq.; xvii-xix; Grimm, Comment. p. 21). For these reasons modern writers have given up all attempts to discover the author's name.

2. Equally divergent are the opinions of commentators and historians respecting the date of the book, as will be seen from the following statements:

Sept., the Syriac and Arabic versions, Clemens of Alexandria, Tertullian, etc. B.C. cir. 1000
Faber, 1000
Grotius, 1500-300
Weiss, 1500-300
Grimm, 1500-300
Grütter, 1500-300

Some ancient fathers, De Lyra, Luther, bishop Cosin, Grütz, etc. a.D. cir. 30-80

All, however, that can be deduced from internal evidence upon this subject is that (1) the author of the book was an Alexandrian Jew, or that he resided in Egypt and wrote for his coreligionists in the land of their former bondage, as is evident from the details of the Egyptian animal-worship (ix, 15; xii, 24; xv, 18 sq.); from the involuntary adoption of certain Alexandrian notions and phrases as shown above; from the allusion to the events in the history of Assyria; and from the apologetic nature of the book, not specifying the names of these patriarchs—viz. to the directing of the course of the righteous in a piece of wood of small value (i.e. Noah and his family in the ark; comp. Wisd. x, 4 with Gen. vii, 1 sq.); to the preservation of the righteous man blameless unto God (i.e. Noah); to the saving of the righteous man from the burning of the cities (Wisd. x, 5 sq.; comp. Gen. xix, 15 sq.), which could only be made by a Jew, and only be understood by Jews; and from the exalted terms in which he speaks of the Jewish nation, of the permanent obligations of the Mosaic law, and of Palestine (Wisd. ii, 12; iii, 8; 7); and from the Haggadic embellishments of the Old-Test. narratives, as has been shown in the preceding part of this article. These facts, therefore, completely set aside the opinion of Kirschbaum (Der jüd. Alexandriaeisimus [Leips. 1841], p. 82), Weisse (über die Zukunft der europ. Kirche [Ibid. 1849]), p. 235), Noak (Der Ueberg. der Christl. Lehren auf die Griech. Sprache, etc., that this book is the work of a Christian hand; and that (2) it was written after the Sept. (i.e. Ptolemy II Philadelphus, B.C. 284-246), for, as we have seen, he quotes the Pentateuch and Isaiah according to this version. He, however, composed it some time before Philo (B.C. 140), because he found the Mosaic law more imperative than the Jewish statutes, and the greater depth of the degree of development which the religious philosophy of Alexandria had attained among the Jews in the interval between the author of Wisdom and the writings of Philo. The sufferings referred to in this book (ix, 5 sq.; xii, 25 see viii-xix) are most probably those which Ptolemy VII Phoenix (B.C. 140-117) heaped upon the Jews in Alexandria (comp. Josephus, Contra Apion. ii, 5; see Grütz, Geschichte der Juden [2d ed.], iii, 66). The hypothesis of Dr. Rainfall (Cena. litt. Apocr.) 'that it was written in the time of the emperor or Caesar, who would have his statue set up and adored in the temple of Jerusalem (Suetonius Vit. Cæs. § 22), and that xiv, 10-20 deprecates his blasphemous attempt at self-defilement, which is followed by Noak (Der Ueberg. des Christenthums, i, 222 sq.) and Grütz (Geschichte der Juden, iii, 442), is based upon precarious interpretations of the text and has not been approved by Grütz, p. 99).

The conclusion (g) shows conclusively that it gives the writer's opinion respecting idolatry, which he, in common with many learned heathen of his day, traces to the deification of man, as is evident from the fact that several Seleucidians adopted the epithet 2εικων (2 Macc. ii, 25), and that Ptolemy I was called by his subjects 2εικων, and that his successors and subjects gave him the title 2εικων του θεον, and erecting to them altars and temp-

VI. Original Language and Style.—Believing it to be the work of Solomon, many of the ancient fathers, and several modern writers, both Jews and Protestants, as well as most of the scholars of the language, have held that the language of Wisdom was Hebrew. Even Grothus, though not regarding it as the production of Solomon, believed it to have been originally written in Hebrew, while Houbigant advocated a Hebrew original for the first nine chapters, and Bretschneider and Engelbrecht restricted it to the first six. The latter held that the author of the "Arab. de Rossi" again would have it that Solomon wrote it in Aramaic in order to send it to some king in the extreme East ("Meer Enagim" ed. Vienna, 1829, 281 b). But Jerome had already declared that there was no Hebrew original extant of this book, and that it was originally written in Greek, as is evident from its style ("Secundus qui Sapientia Solomonis inscribuit" apud Hebraeos nunc est, quin et ipsae stylum Graecum eloquentiam redoleat" [Pref. in Libr. Sali.]). This remark is fully borne out by (i.) The numerous compound expressions, especially adjectives (e. g. κακοθεμως, i. 4; x, 16; κακοθεμως, i. 17, 18; κακοθεμως, xii, 16, 17; comp. also i. 6, ii. 10; iv. 8; v. 22; vii. 3, 13, ix. 5, 15, x. 3, xi. 17, xii. 5, 19, and for ἄφιξης λεγο

nu, vii. 1, xii. 3; xiv. 3, 25; xv. 8, xvi. 3, xvi. 21), which have no corresponding terms in the Hebrew. (2.) The tone and character of the style. In accordance with the nature of the language, the lexicai Haerisms (ε. g. ἄτροχος καρδιας, i. 1, μετερος, ii. 9, πριτζος, ii. 15, λογι

ζωας εις τι, ii. 16, πλημνον κουσρ, iv. 13, Ἰσιον του στοιρο, iv. 15), the numerous Hebrew parallelisms, etc., these are to be expected from so thorough an Israelite and admirer of Hebrew literature, as the author manifestly was; and when it is borne in mind that the author breathes throughout the whole of his work the spirit of the Old Test.; that the book of Wisdom is a Hebrew version of the same tradition wherein Solomon is represented as having philosophically refuted scepticism and tyranny, of which traces appear elsewhere in the later Jewish literature; and that the author took the ancient Hebrew poetry for his model.

The style of the book is very uneven. Some portions of it are truly sublime, and will bear comparison with any passages in the best classics; as, for instance, the delineation of the sensualist (ii. 1 sq.), the picture of future judgment (v. 15 sq.), and the description of wisdom (vi. 22—viii. 11); while in other passages the author, as bishop Louth remarks, "is often pompous and turgid as well as tedious and diffuse, and abounds in epithets, directly contrary to the practice of the He

brews" (Lectures on the Sacred Poetry of the Hebrews, Prelect. p. xxiv).

VII. Canonicity and Authority.—Though the book of Wisdom, like the other deuter-cano nal books, was nev

er included in the canon of the synagogue, as is evident from the literary citations given the Turim mud (Quaerelath, § 14); and though it is not found in the catalogues of Origen, Jerome, Epiphanius, Athanas

ius, Cyril, etc., yet there can but little doubt that it was held in great respect among the Jews, and that the apostle Paul was familiar with its language, as may be seen from the striking parallels in Rom. ix. 21 to wisdom, x. 7; in Rom. ix. 12 to xii. 10; in Eph. vi. 13—

17 to Wisd. v. 17—19. The next allusion to it, though also not by name, is to be found in the epistle of St. Clement to the Corinthians (i. 27; comp. Wisd. xvi. 22; xii. 12); and Eusebius tells us (Hist. Eccles. v. 26) that Ireneus made use of it in a lost book. Clement of Alex and Hippolytus, though the latter supposes the language of canon to be the language of Wisdom, is quoted with the introductory phrase η ζυδι σαφει λευχα (Strom. iv. 16, p. 699, ed. Potter). It is also quoted as such by Origen (Contra Celsum, iii. 72), Tertullian (Advera. Va

lent. c. 11), Cyprian (Exhortat. Martyr. 12), Cyril (Catech. ix. 127), etc. Hence it was declared as canonical by the third Council of Carthage (A.D. 397), and the concil

s of Sardis (A.D. 347), Constantinople in Trullo (A.D. 692), Toledo (A.D. 675), Florence (1438), and in the fourth session of the Council of Trent (1464). With other deuter-cano nal writings, it remained in the canon till the time of the Reformation, when Luther first separated it and put it together with the rest of the Apocrypha at the end of the Old Test. Still Lu

ther spoke of it with great respect (Vorrede auf die Weis

heit Solomonis in his translation of the Bible, ed. 1534). In the Anglican Church the book of Wisdom is looked up on with still greater favor. Thus chapters xii., xiv. and xvi. are quoted as Scripture (Sermon against Peril of Idolatry, pt. iii. viii. 1, 16; xiv. 10; xii. 8, are cited as the work of the same wise man (Sermons for Rogation Week, pt. iii.); iii. 11; xiii. 5, are quoted as Scripture (Sermon against the Batch of the Lord's Enemies, 2. 11; and ch. v is referred to as Holy Scripture (Against Wil

ful Rebellion, pt. vi.) See Deuter-Cano nal.

VIII. Test.—The book of Wisdom is preserved in Greek and Latin texts, and in subsidiary translations into Syriac, Arabic, and Armenian. Of these latter, the Armenian is said to be the most important; the Syriac and Arabic versions being paraphrastic and inac

curate (Grimm, Einleit. § 10). The Greek text, which, as appears above, is undoubtedly the original, offers no remarkable features. The variations in the MSS. are confined within narrow limits, and are not such as to suggest the idea of distinct early recensions. Nor is there any appearance of serious corruptions anterior to existing Greek authorities. The Old Latin version, which was left untouched by Jerome (Pref. in Libr. Sali., "In eo libro qui aliqua Sapiendia Sali

monis inscribuit ... calamo temperavi; tantummodo etiam canonicam redactum esse meum certis magis quam dubius commendare"). in the main, a close and faithful rendering of the Greek, though it contains some additions to the original text, such as are characteristic of the old version generally. Examples of these additions are found: i. 10, Injustitia est autem morte est ascipti: ii. 8, Nulium prae tum non fore. Jeremiam non prout moluzat luxuria nostra; ver. 17, et sciens que

rum novissima illius; vi. 1, Melior est sapientia quam vires, et vir prudens quam fortis. And the construction of the parallelism in the two first cases suggests the belief that there, at least, the Latin reading may be correct. But other additions point to a different con

clusion: vi. 23, diligite lexem sapientia omnes qui pre

estis populos; viii. 11, et facies principium mirabatur me; ix. 19, quicumque placuerit tibi domine un principio; xi. 5, a defectio potus estui, et in eis ambustum filiui Israel latrat.

The chief Greek MSS. in which the book is contain

ed are the Codex Sinaiticus (N), the Cod. Alexandrinus (A), the Cod. Vaticanus (B), and the Cod. Ephraemi rescr. (C). The entire text is preserved in the three former; in the latter, only considerable fragments: vii. 5—10; xiv. 19—xvii. 8; xviii. 24—xix. 22.

Sabatier used four Latin MSS. of the higher class for his edition: "Corbeilenses duos, unum Sangerma

nensem, et alium S. Theodoric de Remos, of which he professes to give almost a complete (but certainly not a literal) collation. The variations are not generally important, but patristic quotations show that in early-
Wiseman, Nicholas Patrick Stephen, Cardinal, and chief of the English Catholic Church in England, was born at Seville, Spain, Aug. 2, 1802, of Irish and Spanish extraction. At an early age he was brought to England, and placed in St. Cuthbert's College, at Ushaw, near Durham. He was thence removed to the English College at Rome, where he was ordained a priest, and made a doctor of divinity. He was a professor for a time in the Roman University, and was then made rector of the English College at Rome. In 1828 he published his Hora Syriaca. Dr. Wiseman returned to England in 1835, and in the winter of that year delivered a series of lectures upon the leading doctrines of the Catholic Church, at the Sardinian Chapel, in Lincoln's Inn Fields. About the same time he delivered his Lectures on the Connection between Science and Revealed Religion, for which he is best known in Protestant literature. He subsequently repaired to Rome, and is understood to have been instrumental in inducing pope Gregory XV to issue the vicar apostolic of England.

The number was doubled, and Dr. Wiseman came back as coadjutor bishop to Dr. Walsh, of the Midland District. He was also appointed president of St. Mary's College, Oscott. In 1847 he again repaired to Rome on the affairs of the English Catholics, and prepared the way for the subsequent change which took place in 1848, which was delayed by the troubles that ensued at Rome. He was now made pro-vicar-apostolic of the London district in place of Dr. Griffiths, deceased. Subsequently he was appointed coadjutor, cum jure successionis, to Dr. Walsh, who was translated to London; and in 1849, on the death of Dr. Walsh, he became vicar-apostolic of the London district. In August he went again to Rome, "not expecting," as he said, "to return to England again." But in a consistory held on Sept. 30, 1850, he was elected to the dignity of cardinal by the title of St. Pudenziana, and was appointed archbishop of Westminster, a situation of much angry controversy in the papers, and resulted in the Ecclesiastical Titles Bill. He died in London, Feb. 15, 1865. Dr. Wiseman was a moderate polemic, a fine scholar, an elegant orator, and an accomplished critic. He was from the first one of the chief contributors to, and joint editor of, the Dublin Quarterly Review, the author of numerous pamphlets bearing more or less directly on the religious controversies of the past quarter of a century. His Essays have been reprinted in three volumes. He also published, Lectures on the Exxarch:—Recollections of the Last Four Popes:—Pope Pius IX; or, The Church of the Catacombs, etc. Dr. Wiseman was the seventh English cardinal since the Reformation. The other six were Pole, Allen, Howard, York (a son of the Pretender, who was never in England), Weld, and Acton. Archbishop Wiseman's successor was Cardinal Manning, the present incumbent.

Wiseman, Luke Houlé, M.A., a Wesleyan Methodist minister, was born in the city of Norwich, Jan. 19, 1822. He "was a saint at twelve and a preacher at fourteen." He entered the ministry in 1840; was elected missionary secretary in 1868, a position which he held until the close of his life; was elected to the presidential chair at the London Conference of 1872 by the largest number of votes ever recorded at such an election; and died in London, in the midst of his work and honors, Feb. 8, 1877. "As a Christian, he had deep reverence for the spiritual nature of Christianity; as a man, a love for freedom that amounted to a passion. Hence to contend for the rights of conscience, to enlarge the sphere of free action, and to assert liberty of difference among Christian churches while promoting fraternal union and co-operation, and independence of the commonwealth while maintaining patriotic loyalty and an unshaken confidence, were a sacred trust of all his duties, and he ever discharged them with matchless courage and fearless independence. As an administrator, Wiseman had learned to combine in the happiest manner the fortress in re with the suaviter in modo. . . . Never flurried, never in a hurry—always at ease and at home, courteous to all, servile to none but to whom; he succeeded in guiding skillfully the course of discussion and business, and in uniformly maintaining Christian courtesy and urbanity with judicial fairness and impartiality. Such was Wiseman—a man of open soul and loving heart, massive alive in body and mind, with a splendid spirit and a cheerful manner, was universal favorite with preachers and people, admired, trusted, loved by all. . . . His heart was too high for pettiness, too large for selfishness or envy. Faith without superstition or fear, religion without bigotry or cant, the grandeur of intellect covered with the sincerity of childhood, were found in him as found in few" (London Watchman; see N. Y. Methodist, March 20, 1875).

Wiseman passionately loved the missionary cause. He eloquently advocated it and unselfishly worked for it. Like Frankland, Perks, Coley, and other eminent men in the British Conference, he worked hard, and his sudden death was at once a surprise and a warning. Besides occasional published Sermons, Wiseman wrote, Lectures on Industries Prompted by Conscience, and Not by Conformity (1852; 3d ed. 1858);—The Employment of Leisure Time (London, 1856, 12mo);—Things Secular X. TT77

and Things Sacred (ibid. ed.).—Agents in the Revival of the Last Century (ibid. 1855) ... Men of Faith, or Sketches from the Book of Judges (ibid. 8vo);—Thoughts on Lord's Meetings and their Improvement (ibid. 1854, 12mo);—Christian in the Wilderness: Practical Views of our Lord's Temptation (ibid. 1857, 12mo). See Minutes of Conference (ibid. 1875), p. 18; Osborne, Meth. Bibliog., u. v.;—Meth. Magazine, 1875, p. 295.
tion having gained some power, and having a head for the protection of its members, he preached more boldly in Dundee, Perth, Montrose, and Ayr, creating popular tumults. He was implicated in an attempt to take the life of cardinal Beaton, but no positive proof has been brought to sustain the charge. While preaching at various places in the neighborhood of Edinburgh, he was apprehended by the cardinal's troops, conveyed to St. Andrews, tried for heresy, condemned to be burned at the stake, and executed March 28, 1546. See Rogers, Life of George Wishart, etc. (1876); MacKenzie, Lives of Scots Writers, iii, 9-19.

Wishart, George (2), D.D., a Scotch divine, was born at Yester, East Lothian, in 1609. He was educated at the University of Edinburgh; became a minister, first at North Leith and St. Andrews, where he refused to take the Covenant in 1639, for which refusal he was deprived of his living and imprisoned; made his way to Newcastle, England, where he was captured by the Scottish army in October, 1644, and taken to Edinburgh and thrown into the common jail, where he remained several months and suffered great hardships; joined the marquis of Montrose, to whom he became chaplain, and narrowly escaped execution with him in 1650; became chaplain to Elizabeth, the electress-palatine, and accompanied her to England at the Restoration in 1660; was the first Nonconformist bishop consecrated in the Church of England in 1662. He died at Edinburgh in 1671. He published an elegant Latin history of the Wars of Montrose (1647), which was hung by a cord to the neck of the marquis at his execution. He left a second part, bringing the history down to the death of Montrose, which was never published in its original form, but a number of excellent translations of the whole work have been published at later dates. See Keith, Catalogue of the Bishops of Scotland; Lyon, Hist. of St. Andrews, ii, 10-12.

Wishart, William, D.D., a Scotch clergyman, was born at Dalkeith in 1557. He was educated at Urquhart; became one of the ministers at South Leith after the Revolution; afterwards principal of the University of Edinburgh, and one of the city ministers in 1716. He died in 1727. He published several single Sermons:—some collections of Sermons:—and Principles of Liberty of Conscience (1789).

Wiser, Benjamin Blydenburg, D.D., a Congregational minister, was born at Goshen, N.Y., Sept. 29, 1829. After Rev. Dr. Axtell, of Geneva, N.Y., he acquired his preparatory training. In 1810 he joined the sophomore class in Union College, from which he graduated in 1813. For one year he was principal of an academy at Johnstown, when he returned home and began to study law. From 1815 to 1818 he was tutor in Union College, and during this time he studied theology under professor Andrew Yates, D.D. Resigning his tutorship, he entered the theological seminary at Princeton in 1818. In June, 1820, he was licensed to preach, and received a call to the pastorate of the Presbyterian church in Brunswick, N.J., which he declined; was ordained pastor of the Old South Church, Boston, Mass., Feb. 21, 1821, where he continued to serve during twelve years. From October, 1822, he labored as the secretary for the American Board of Commissioners for Foreign Missions, travelling extensively through the Union to establish new missionary organizations, etc. He died in Boston, Feb. 9, 1835. He was a member of the board of directors of the American Education Society, and was a trustee of the Andover Theological Seminary. His executive talent was undoubted, and he did not lack ability as an extemporaneous debater. His style as a writer was not imaginative nor particularly felicitous, but he was a man of commanding influence. Dr. Wiser published, Three Discourses on the History of the Old South Church:—A Sermon on the Benefits of Sunday-schools:—and a Memoir of Mrs. Huntington. He also contributed to the Spirit of the Pilgrims, and to the Comprehensive Commentary. See Sprague, Annuals of the Amer. Pulpit, ii, 682.

Wissner, William, D.D., a Presbyterian divine, was born at Warwick, N.Y., in 1782. He studied law, and practiced in Orange County; abandoned the law, and became pastor of a Church in Ithaca; was pastor of a Church in Rochester from 1830 to 1862; removed to Cedar Rapids, Ia., in 1870, and died there Jan. 7, 1871. He published, Incidents in the Life of Pastor (1861):—Elements of Civic Liberty; or, The Way to Maintain Free Institutions (1858);—besides single Sermons, pamphlets, and contributions to periodicals.

Wissner, William Carpenter, D.D., a Presbyterian minister, was born at Elmira, N.Y., Dec. 7, 1808. He was prepared for college in the Homer Academy, and graduated at Union College in 1830. He did not pursue any regular theological course at the seminary, but prosecuted his studies under his venerable father, Rev. Dr. Wissner, of Ithaca. He was licensed to preach by the Presbytery of Rochester, and in 1832 was ordained and installed pastor of the Third Presbyterian Church of that city. After remaining there for a short time, he removed to Athens, Pa., where he preached for a while, and then served the Church in East Avon, N.Y., for eighteen months. In 1846 he accepted a call to the Second Presbyterian Church of St. Louis, Mo. In 1857 he was called to the Church at Lower Lockport, and in 1848 was installed as pastor of the Dutch Reformed and Church of Lockport, and resigned on account of failing health after a successful pastorate of thirty-four years. He was for many years a trustee of Hamilton College and Auburn Seminary. He was moderator of the New School General Assembly at St. Louis in 1855. He died at Lockport, N. Y., July 4, 1890. His manner as a public speaker was peculiar, and strangers to it would at first find it unpleasant; but becoming familiar with it, they would come under his power, and find him a teacher of great originality, and would become familiar with him. His principal publication was a work entitled, Peculiarity and Parity. (W. F. S.)

Witch is the rendering, in the A.V., at Exod. xxi, 18, of זָקָע (mekoshkephah, Sept. עָקָע, Vulg. maleficis), and in Deut. xviii, 10, of the masc. form. of the same word (צָקָע, mekoshkeph, Sept. עָקָע, Vulg. maleficiis), which is elsewhere rendered "sorcerer." (Exod. vii, 11; Dan. ii, 2; Mal. iii, 5).

WITCH OF ENDOR. See Saul.

Withers, Philip, D.D., an English clergyman, became chaplain to lady dowager Hereford in 1788. He was sentenced Nov. 21, 1789, to a fine of £30 and a year's imprisonment. He was on Mrs. Fizby's staff to the Prince of Wales, in his History of the Royal Maudly (Lond. 1789). He died in Newgate, July 24, 1790. He also published a work entitled Aristarchus: or, The Principles of Composition (1791).

Witherspoon, John, D.D., LL.D., a distinguished Presbyterian divine, and one of the signers of the Declaration of Independence, was born in Yester, near Edinburgh, Scotland, Feb. 5, 1722. His father was a clergyman of the Church of Scotland, much respected for his piety and learning; on his mother's side, he traced an unbroken line of ministerial ancestry, through a period of more than two hundred years, to the great Reformers. He was himself the recipient of religious training at a very early period; pursued his preparatory studies in the public school at Haddington, where he soon evidenced remarkable powers; graduated at the University of Edinburgh, where he stood "unrivaled for perspicacity of style, logical accuracy of thought, taste in sentiment and language, correctness of diction, and elegance of style." He was called to Washington College in 1748; ordained as minister of the popular parish of Beith, in the west of Scotland, in 1748; and of the Law

Pilgrim's Progress, and to the Comprehensive Commentary. See Sprague, Annuals of the Amer. Pulpit, ii, 682.
Church in Paisley, Jan. 16, 1757; here he continued till the year 1768, when he was elected president of the College of New Jersey, and inaugurated at a meeting of the trustees, called specially for the purpose, Aug. 17, 1768. He held that office for six years, and then precluded him, and consequently he brought to the college a large accession of students, and was the means of greatly increasing its funds, and placing it on a foundation of permanent usefulness. Indeed, few men could combine more important qualifications for the presidency of a literary institution—"talents, extensive attainments, commanding personal appearance, and an admirable faculty for governing young men, and exciting in them a noble emulation to excel in their studies." He introduced many important improvements in the system of education—particularly the method of teaching by lectures, which seems previously to have been unknown to American colleges; and he actually delivered lectures on four different subjects—viz., Eloquence and Composition, Taste and Criticism; Moral Philosophy; Chronology and History; and Divinity. He likewise rendered most important service to the college by increasing its library and philosophical apparatus, and introducing the study of the Hebrew and French languages; he was also chiefly instrumental in obtaining the first orrey constructed by the celebrated Ehrtenhouse. In connection with his duties as president, he was the head of the Society during the whole period of his presidency. But he was soon to enter upon a new sphere of duty. He was selected by the citizens of New Jersey, in 1776, as a delegate to the Congress that promulgated the Declaration of Independence. He continued to represent the State of New Jersey in the General Congress from 1776 to 1782, and in practical business talent and devotion to public affairs he was second to none in that body. Many of the most important state-papers of the day were from his pen. During the whole period in which he was occupied in civil life he never laid aside his habit of reading, and when he retired from public life he was usually found at his book, "a minister of God," in a sacred as well as in a civil sense. When he retired from the national councils, he went to his country-place near Princeton, N. J., having two years before partially given up his duties as president of the college to the vice-president, his son-in-law, Dr. Sewall. He died March 16, 1812. Dr. Witherspoon was undoubtedly one of the ablest, as well as one of the most voluminous, writers of his time. He published, Ecclesiastical Characteristics; or, The Ar- cana of Church Policy (Glasgow, 1758, 8vo; 3d ed. 1754, 8vo; at least five editions). This work was aimed at certain points in the Church of England and Presbyterianism, particularly in the Church of Scotland, and by its acknowledged ability, and particularly by the keenness of its satire, it produced a great sensation and acquired immense popu- larity;—A Serious Apology for the Characteristics, in which he avows himself the author of the preceding work;—Essays on the Connection between the Doctrine of Justification by the Imputed Righteousness of Christ and Holiness of Life, etc. (Edinb. 1756, 12mo; often re-published). "This work has always been regarded as one of the ablest Calvinistic expositions of that doctrine in any language. I hope you approve Mr. Witherspoon's books. I think his Treatise on Regeneration is the best I have seen upon this important subject" (Rev. John Newton to Mr. Cunningham, in Bull's Life of Newton [1868, p. 150]);—Serious Inquiry into the Nature and Effects of the Sins (Glasgow, 1757; with Sermon by Sewall). The Scriptures and Usages of the Church of Scotland, which had its origin in the fact that Mr. John Home, a cler- cymen of the Church of Scotland, had published his well-known tragedy of Douglas, which was acted re- peatedly in the Edinburgh Theatre, where a number of the author's clerical friends attended. The Rev. John Newton to Mr. Cunningham, in Bull's Life of Newton (1868, p. 150):—Serious Inquiry into the Nature and Effects of the Sins (Glasgow, 1757; with Sermon by Sewall). The Scriptures and Usages of the Church of Scotland, which had its origin in the fact that Mr. John Home, a cler- gymen of the Church of Scotland, had published his well- known tragedy of Douglas, which was acted re- peatedly in the Edinburgh Theatre, where a number of the author's clerical friends attended. The Rev. 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1611 he was at Wormer, in 1666 at Goesen, and in 1668 at Leedwarden. In these several fields of labor he earned the reputation of a faithful pastor, a superior preacher, and a scholarly thinker, and was, in consequence, honored in 1675 with a call to a professorship, and called to Leyden, which released him from the pulpit, and on Oct. 22, 1708, he closed his busy life in death.

The principal work of Witsius (De Economia Fidei et Divinae Libri IV) was published in 1677, and originated in his desire to mollify the acrimonious spirit apparent in the controversies between the orthodox and the heterodox. His plan involved no true mediation between the opposing systems, however, but merely the knocking-off of a few of the more prominent angles on the Federal hypothesis; and he succeeded only in raising a storm among the Federalists against himself, without converting the opposition to Protestantism. He was simply and only a scriptural theologian, and incapable of exercising the acuteness of a scholastic apprehension—the more, perhaps, because he thought and wrote in classical Latin. The plan of the (Econom. Fid. is confused (I, i, De Fid. Dei in Genere; ii, De Fid. Gratia; iii, De Fid. cum Eleuther.; iv, De Doctr. Salut.), The doctrine of Christ's person and work is treated in the second book, and that of the election of grace and the appropriation of salvation in the third. The fourth book contains a history of Revelation, besides the doctrine of the sacraments. The personality of Witsius was of greater importance to the Church than his theology.

Other works of Witsius are, in Latin, Judeus Christianizans:—Ecc. in Symb. Apost. et Orat. Dominicam:—Egyptiaca (Miscellanea Sacra, Medetetanae Leiden.)—Praxis Christianissim. cum Imaginibus Spirituali- bus:—and Orationes funebres, in Latin and Dutch, Libr. sacr. Viae nec, etc. It is to be added that he was well acquainted with modern languages also, especially French, in which he frequently preached without difficulty.


Egyptian Wolf.

Wolfe, Charles Godfrey, D.D., LL.D., F.R.S., a Socinian minister, was born in Poland in 1726. He was educated at Frankfurt-on-the-Oder and at Leyden; was in 1750 for some time pastor at Lissa; settled in England as preacher at the German Chapel Round St. James's, in 1770; was subsequently both in London and Oxford, and was further employed as literary and scientific writer and collector of Oriental languages. He died in London, May 7, 1790. He edited La Croze's Coptic Lexicon (1775), and Schott's Egyptian Grammar (1778). He also translated with his own hand the New-Test. portion of the Codex Alexandrinus (1786), which he afterwards published in fac-simile. At the time of his death he was engaged in preparing Fragmenta Novi Testamenti in V. Aegypt. Dialetii, etc., which was completed by Dr. Ford and published at Oxford in 1795.

Wolf (the licentious rendering in the A. V. of xny, xeb, so called either from its ferocity or its yellow color, or perhaps the word is primitive; xeb), a fierce carnivorous animal, very nearly allied to the dog, and so well known as to require no particular description, excepting as regards the identity of the species in Palestine, which, although often asserted, is by no means established; for no professed zoologist has obtained the animal in Syria, while other travellers only pretend to have seen it. Unquestionably a true wolf, or a wild canine with very similar manners, was not infrequent in that country during the earlier ages of the world, and even down to the commencement of our era. At this day the true wolf is still abundant in Asia Minor, as well as in the gorges of Cilicia, and, from the travelling disposition of the species, wolves may be expected to reside in the forests of Libanus. Herrnich and Ehrenberg, the most explicit of the naturalists who have visited that region, notice the xib, or xeb, under the denomination of Canis lupaster, and also, it seems, of Lupus stygicus. They describe it as resembling the wolf, but smaller, with a white tip on the tail, etc.; and give for its synonym Canis antius and the wolf of Egypt, that is, the xebax of Aristotle and Theon of Ham. Smith. This species, found in the mummy state at Lycolopolis, though high in proportion to its bulk, measures only eighteen inches at the shoulder, and in weight is scarcely more than one third of that of a true wolf, whose stature rises to thirty and thirty-two inches. It is not gregarious, does not howl, cannot carry off a lamb or sheep, nor kill men, nor make the shepherd flee; in short, it is not the true wolf of Europe or Asia Minor, and is not possessive of the qualities ascribed to the species in the Bible. The next in Hempich and Ehrenberg's description bears the same Arabic name; it is scientifically called Canis sacer, and is the pisanech of the Copts. This species is, however, still smaller, and thus cannot be the wolf in question. It may be, as there are no forests to the south of Libanus, that these ravenous beasts, who never willingly range at a distance from cover, have forsaken the more open country, or else that the derbom, now only indistinctly known as a species of black wolf in Arabia and Southern Syria, is the species or variety which anciently represented the wolf in Syria—an appellation fully deserved if it be the same as the black species of the Pyrenees, which, though surmise to be a wild dog, is even more fierce than the common wolf, and is equally powerful. The Arabs are said to eat the derbom as game, though it must be rare, since no European traveller has described a specimen from personal observation. Therefore, either the true wolf or the derbom was anciently more abundant in Palestine, or the ravenous powers of those animals, equally belonging to the hyena and to a great wild dog, caused several species to be included in the name. See Dog. There is also an animal of which travellers in Arabia and Syria hear much, under the name of the xib, which the natives believe to be a breed between a leopard and a wolf. They describe it as being scarcely in shape distinguishable from the wolf, but with the power of springing like a leopard, and of attacking cattle. Its bite is said to be mortal, and to occasion raving madness before death.
In 1729 Dr. Freer saw and measured the forepart and tail of one of these animals, and supplied Dr. Russell with the description which he has inserted in his book. The animal was one of several that followed the Basrah caravan from Basrah to the neighborhood of Aleppo. Many persons in the caravan had been bitten, some of whom died from a short time ensuing. It was also reported that several persons in the neighborhood of Aleppo were bitten, and died in like manner; but the doctor saw none of them himself. Dr. Russell imagines that the šābīb might be a wolf run mad. But this is a hazardous assumption, as it is doubtful whether canine madness exists in Western Asia; and unless we conclude with Col. Hamilton Smith that the šābīb is probably the same as the Thous aconum, or the wild wolf-dog of Natoia, it is best to await further information on the subject. Burckhardt says that little doubt can be entertained of the existence of the animal, and explains its fabulous origin (between a wolf and leopard) by stating that the Arabs, and especially the Bedawins, are in the common practice of assigning to every animal that is rare or neglected by man, and is related to a species of known animals" (Kitto, Phys. Hist. of Palestine, ii, 364).

The following are the scriptural allusions to the wolf: its ferocity is mentioned in Gen. xlix, 27; Ezek. xxii, 27; Hab. i, 8; Matt. xvi, 15; its nocturnal habits in Jer. v, 6; Zeph. iii, 8; Hab. i, 8; its attacking sheep and lambs in Exod. xiii, 17; John x, 12; Matt. x, 16; Luke x, 3. Isaiah (xi, 6; lxv, 25) foretells the peaceful reign of the Messiah under the metaphor of a wolf dwelling with a lamb. Cruel persecutors are compared with wolves (Matt. x, 16; Acts xx, 29). See Zeeba.

Wolves were doubtless far more common in Biblical times than they are now, though they are occasionally reported by modern travellers (see Russell, Nat. Hist. of Aleppo, i, 184): "The wolf seldom ventures so near the city as the fox, but it is sometimes seen at a distance by the sportsmen among the hilly grounds in the neighborhood; and the villages, as well as the herds, often suffer from them. It is called dib in Arabic, and is common all over Syria." The wolf is now as, of old, the dread of the shepherds of Palestine. Not so numerous, but much more formidable than the jackal, he lurks about the fields, hunting not in noisy packs, but secreting himself till dark among the rocks, and without arouses the vigilance of the sheep-dogs, he leaps into the fold, and seizes his victims by stealth. Their boldness at times, however, is very remarkable, especially in the less frequented regions. "In every part of the country we occasionally saw the wolf. In the open plain of Gennesaret my horse one day literally leaped over a wolf. In the hill country of Benjamin the wolves still remain. We found them alike in the forests of Bashan and Gilead, in the ravines of Galilee and Lebanon, and in the maritime plains" (Tristram, Nat. Hist. of the Bible, p. 154).

Wolves, like many other animals, are subject to variation in color. The common color is gray with a tinting of fawn and long black hairs. The variety most frequent in Southern Europe and the Pyrenees is black; the wolf of Asia Minor is more tawny than those of the common color. The Syrian wolf likewise is of a lighter color than the wolf of Europe, being a pale fawn tint, and seems to be a larger and stronger animal. See Fox.

WOLF, Johann Christoph, well known by his works in the field of Jewish literature, was born at Wernigerode, Germany, Feb. 21, 1683. At the gymnasium of his native place he received a solid classical education. In 1655 he went to Hamburg with his father, and here he prosecuted his preparatory studies under Anckelmann, Edward, and Fabricius. In 1708 we find Wolf at Wittenberg; in 1704 he was made a doctor, and in 1706 he was received into the academic senate; in 1707 he returned to Hamburg, and was appointed co-rector at Flensburg; in 1708 he went to Holland and England, and was thus brought into contact with the learned men of his age, as Vitringa, Hemsterhuyse, Clericus, Surenhusius, Reiland, Perizonius, Basnage, Bentley, Barnes, Cave, and others. At Oxford he stayed about six months, and spent most of his time in the Bodleian Library. In 1709 he returned to Flensburg, where he received a call to Wittenberg as professor of philosophy; in 1712 he was appointed professor of Oriental languages at the Hamburg Gymnasium, and in 1716 he became pastor of St. Catharine's. He died July 25, 1739. His main work is his Bibliotheca Hebraica (Hamburg, 1715-38, 4 vols.); the first volume contains a list of Jewish authors; the second treats of the Old Testament, its MSS., editions, etc.; the third and fourth are supplements to the first two. This Bibliotheca is still the great storehouse of information on Jewish literature; and although Jewish writers of our day speak of its deficiencies and shortcomings (but how could it be otherwise?), yet these fault-finders, while abusing the author, copy his work. Those, however, who have labored in the same department will always speak with great admiration of Wolf's Bibliotheca. Steinacker says of our author "dass Wolf an Fleiss, Ehrlichkeit, Besonnenheit, und Unbefangenheit zugleich noch von keinem christlichen und von sehr wenigen jüdischen Autoren auf diesem Gebiete übertroffen worden." (Bibl. Handbuch, p. xviii.) Besides his great work, he wrote, דניאר דוד סדר ורהו, Historia Lexicorum Hebraiorum (Wittenberg, 1705); De Una Talmudica Rabbinicoque Lectionum Eleemosynico (ibid. 1706); Noticia Karo-orum (Hamburg, 1721). See Seelen, De Vita, Scriptor, et Meritis J. C. Wolfi (Staice, 1717); Petersen, Gesch. der Hamburgischen Bibliothek (Hamburg, 1838); Erst, Bibl. Jud. iii, 529; Winer, Handbuch der theolog. Lit. i, 69, 120, 137, 140, 189, 235, 416, 642, 648, 826, 899-901; Stein-acker, Bibl. Handbuch, p. xviii sq.; 150; id. Cata- logus Libr. Hebr. in Bibl. Bodl. p. 2780; De Rossi, Dictionario Storico (German transl.), p. xiv sq. (B. F.)

Wolfenbüttel Fragments. See LESSING.

Wolfenbüttel Manuscript (Codex Guelpfer-
BITYANDI is the name given to two palimpsest fragments (A and B) of the Greek Testament (usually designated as P and Q of the Gospels), which were discovered by Knittel in the ducal library at Wolfenbüttel, Brunswick, under the more modern writings of Iulides of Seville. He published the whole in 1762, and Tischendorf quoted it fully in vol. iii. of his Monumenta Sacra Inedita (1860). The volume of which they are a part (called the Codex Carolinus) seems to have been once at Bobbio, and has been traced from Mayence and Prague, till it was bought by a duke of Brunswick in 1889. Codex P contains, on 49 leaves, 31 fragments of 480 verses from all four epistles; Codex Q, on 19 leaves, 12 fragments of 235 verses from Luke and John. A few portions, once written in vermilion, have quite departed. They belong to the 6th or 6th century. Both are written in two columns, the uncial being bold, those of Q considerably smaller. The capitals in P are large and frequent, and both have the Ammonian sections without the canons of Eusebius. See Scrivener, Introduct. p. 118; Tregelles, in Horne's Introd. iv. 179. See Manuscripts.

Wolff, Bernard C., D.D., a German Reformed minister, was born at Martinsburg, W. Va., Dec. 11, 1794. When a mere child he received the impression that he ought to be a minister, and this conviction deepened as his mental development advanced. He was sent to the best schools afforded by his native place, where he made rapid progress, especially in mathematics; and subsequently received instruction under private tutors in the family of B. M. Coulston, Esq., who lived near Martinsburg. He also pursued the study of the Latin and Greek languages for some time under the direction of the Rev. Dr. Denny, a Presbyterian clergyman of Chambersburg, Pa., with whom he made attainments which would have admitted him to the junior class in college. He was then called home by his father to engage with him in the saddle and harness making business, where he labored four or five years, until, at the age of twenty-one, he became the sole owner of the shop. In his thirty-seventh year he entered the Theological Seminary at York, Pa., completed his course in 1822, and was licensed at Frederick, Md., in September of the same year. He became associate pastor of the Church at Easton, Pa., in 1822; pastor of the First Church at Baltimore, Md., in 1844; entered upon the duties of the office of professor of didactic and practical theology in the Theological Seminary at Mercersburg, Pa., Nov. 29, 1854; resigned his professorship some years previous to his death, and devoted the remainder of his days to the interests of the evangelical Church, and of the cause of his Church. He died at Lancaster, Pa., Nov. 1, 1870. See Harbaugh, Fathers of the Germ. Ref. Church, iv. 246.

Wolff, Joseph, D.D., LL.D., not inappropriately called a meteor or comet on the missionary heaven, was born of Jewish parentage, in 1735, in Bavaria. Endowed with almost unprecedented linguistical talent, a quick power of perception, lively temperament, and great persistence, he became acquainted at a very early age with the most prominent men in different countries of Europe. In 1812 he was baptized at Prague by a Benedictine monk. While at Vienna he was introduced to the highest ecclesiastical dignitaries; lived for some time with them in their castle of Finally, he went to Rome to be educated there as a missionary. His heart was filled with the desire to proclaim the glad tidings of the Gospel to both Jews and Mohammedans. Although he enjoyed the favor of the most prominent men in Rome, especially that of pope Pius VII, and formed acquaintances which were of the greatest interest in his life, yet he could not reconcile himself to Romanism. While at Rome he spent his time in studying Oriental languages. Some liberal views which he had expressed on sundry occasions made him suspected in the eyes of the Inquisition, and he had to leave the college and the Eternal City. After many adventures, he went to London, and here he joined the Church of England. Soon he became acquainted with men like Henry Drummond, Charles Simeon, Lewis Way—the founders of the London Society for the Jews. They, perceiving Wolff's special fitness for missionary work, effectually invited him to Cambridge University, where he continued the study of the Hebrew language for two years (1821); he gathered up his studies, and commenced his adventurous life as a traveller. Amid the richest and most remarkable experiences, he travelled over Europe, Asia, America, and a part of Africa. In these journeys he became acquainted with kings and princes, as well as with the most eminent men of all ecclesiastical relations; everywhere professing Jesus as the Christ; and although he had often been imprisoned and his life had been endangered several times, yet in the greatest perils he showed an undaunted courage and great presence of mind. Mesopotamia, Persia, Egypt, Bokhara, witnessed his ardent zeal. He preached everywhere—at one time in this language, at another time in a different one; distributed the Holy Scriptures in the various languages of the East; and wherever he went he understood how to interest the most prominent men and women in the mission. In 1837 Wolff arrived in America, and was ordained by Bishop White in New Jersey. After spending some time in this country, he left New York Jan. 2, 1888, for England. Here at first occupied a small incumbency at Linlithgow, in Yorkshire; but as the climate was too cold for his health, he removed to Georgian Place, in London; (daughter of the count of Oxford). Wolff exchanged that parochial charge for the curacy of High Haldon, in the county of Devon, and there he remained for nearly five years. At the beginning of the year 1843, Wolff heard of the imprisonment of colonel Stoddart and captain Conolly in Bokhara, this induced him to return in that place in order to ascertain their whereabouts. From what he learned on this his most dangerous journey, he was convinced that Stoddart and Conolly were dead. In 1844 he returned to England and received the parson in Ille Beerwa. Here he labored for the remainder of his life, and died May 23, 1862. Before his death he fulfilled the promise made by him many years before to the Armenian and Greek patriarchs of helping them to establish hospitals in Cambrige and Oxford; the Rev. George Williams, senior fellow of King's College, Cambridge, assisted and co-operated with him in this undertaking. Wolff published, Researches and Missions of New Labor among the Jews, etc. (Lond. 1835);—Missionary Journal and Memoir, written by himself (revised and edited by J. Bagford, ibid. 1824) ;—Missionary Journal, vol. iii. (ibid. 1829);—Journal giving an Account of his Missionary Labors from the Year 1827 to 1881, and from 1830 to 1888 (ibid. 1829);—Narrative of a Journey to Bokhara in the Years 1845-46 (2 ed. ibid. 1845, 2 vols.):—but the most interesting are his Travels and Adventures of the Rev. Joseph Wolff (ibid. 1861). The latter forms the basis of Dr. H. Sengelmann's Dr. Joseph Wolff, ein Wanderling (Hamburg, 1865). (B.T.)
but, meeting with less success than he had expected, he 
accepted a call to visit bishop Pilgrim of Passau, and 
soon afterwards, through that prelate's influence, chosen 
bishop of Beverley by the chapter. He was consecrated 
and enthroned in St. Peter's Church by 
archbishop Frederick of Salzburg and his suffragans 
in 978. Soon afterwards he persuaded his chapter to 
accede to the wish of the Bohemians for a separation of 
their country from the diocese of Ratibon, and its erec-
tion into an independent see; and he also supplied the 
Monastery of St. Emmerau, over which the bishops of 
Ratisbon had always presided, with a regular abbot, and 
set apart a portion of the cathedral possessions for 
the support of the monks. He furthermore reformed the 
munneries of Upper and Lower Munster at Ratisbon, 
where the Benedictine rule was neglected, and he 
advocated that they, as canonsesses rather than regular nuns, 
were not required to practice so strict an asceticism as 
nuns; the end being accomplished through the zeal of 
the nuns of the new convent of Middle Munster which 
he founded. He was equally zealous and judicious in 
his care over the spiritual interests of his secular clergy and over the moral and physical needs of 
the common people. He was immoveably loyal to the 
emperor, so that duke Henry II of Bavaria was unable to 
persuade him to become a supporter of the rebellion 
against Otto II; and when Henry submitted, Wolfgang 
built a thank-offering church at St. Emmerau. He 
accompanied the emperor's suite in the campaign of 
978. On the return the army was pursued by the 
French, and, on reaching a swollen river, was in danger 
of being cut to pieces because the soldiers feared to at-
tempt the crossing. Wolfgang thereupon plunged into 
the stream, and the army, emboldened by his exam-
ple, escaped without the loss of a man. His influence 
led to a better cultivation of the East Marches of Bav-
aria. He built the Castle of Wiesenberg as a defence 
against the incursions of the Hungarians. He also edu-
cated the children of duke Henry, the eldest of whom 
became at a later day the emperor of Germany. After 
administering the episcopal office during twenty-one 
years, he died at Puppingen, Oct. 31, 994, and was buried 
in a chapel of St. Emmerau's. See Otto, Vito Wolfs-
kanji, in Pertz, Monumenta Germaniae Historica, vol. vi; 
Ried, Cod. Diplom. i, 106 sq.; Bolland, in Paoli 
Vit. S. Erhardi ad Jum. p. 588; Zimmigl, in Neue 
Abhandlungen d. bairisch. Akademie, iii, 1798, p. 679 sq.; 
Rettberg, Kirchengeschichte Deutsclandes, ii, 268 sq.; 
Hertzog, Real-Encyclopädie s. v.

Wollaston, Francis, LL.D., an English clergy-
man, a grandson of William Wollaston, was born in 
1671; became rector of Chinehill, in Kent, and died in 
1815. He published, Address to the Clergy, etc. (1722): 
Queries relating to the Book of Common Prayer (1744): and 
several astronomical works.

Wolsey, Thomas, a celebrated English cardinal and 
statesman, was born at Ipswich, in March, 1471. He 
is said to have been the son of a butcher named 
Robert Wolsey, and his wife Joan, who were poor but 
reputable, and possessed sufficient means to give their 
son the best education his native town afforded. He 
than set to send him to Magdalen College, Oxford, where 
he graduated at the age of fifteen, and gained by his 
early advancement the sobriquet of "the boy-bachelor." 
He was soon after chosen a fellow of his college, and on 
taking his master's degree was appointed teacher of 
Latin and Hebrew, and was then elected Master. 
When he was made bursar of the college, and has the credit 
of building Magdalen Tower about this time. While 
at Oxford he became acquainted with Erasmus (q. v.), 
and united his efforts with those of that eminent schol-
ar for the promotion of letters. But in subsequent 
years, Wolsey entered into a more active career, 
and, after he was made a member of the University, 
while Erasmus continued to live the life of a mere scholar, the intimacy which existed between them 
began to diminish into a mere courteous formality, 
which circumstance drew from Erasmus the opinion, 
when Wolsey fell, that he was not worthy of the honor 
which he accosted him with. In 1500, while here he fell 
into disgrace. Being at a fair in the neighborhood, he 
was engaged in some kind of disorderly conduct (pos-
ibly drunk, as has been charged), and was arrested by 
one Sir Amias Poulet, a justice of the peace, and put 
in the stocks. The indignity was remembered by 
Wolsey, and when he became chancellor, Sir Amias 
was imprisoned for six years by his order. He next 
became domestic chaplain to Henry Dean, archbishop 
of Canterbury, and on his death, in 1508, was appointed 
chaplain to Sir John Nafant, through whose influence 
he became chaplain to King Henry VII. In 1504 he 
received the rectory of Bedingfield, in Norfolk, which consti-
tuted his third living. His influence and favor at 
court were rapidly increasing, and in February, 1508, 
the king gave him the deanery of Lincoln and two prebends in the same church.

The death of the king in the following year brought 
to the throne a prince of a very different character 
from the one who had just left it. Great changes were 
to be made at court by Henry VIII; but amid them 
all Wolse missed to be not only retained, but pro-
moted still further. Many circumstances favored his 
promotion. He was in the prime of life; he was ac-
customed to the court for which he was born; he was 
not a dull routine of official work. While a young 
archbishop, particularly fitted him; and he held an impor-
tant place in the Church. Added to this, there were an-
imosties between the Earl of Surrey, the lord-treasurer, 
and Fox, the bishop of Winchester, who was also keeper of the privy seal and secretary of state. Before 
the king's accession had closed, he had become lord almoner, and 
and had been presented with valuable lands and houses in 
London. In 1510 he became rector of Torrington; in 
1511, canon of Windsor and registrar of the Order of the 
Garter; in 1512, prebendary of York; in 1513, dean of 
York and bishop of Tournaul, in France; in 1514, bishop 
of Lincoln, and in the same year archbishop of York. 
In 1516 he was made a cardinal, and succeeded Warham 
as chancellor. In 1516 the pope made him legate a la-
tera, a commission which gave him great wealth and 
amongst the most powerful over the English clergy. He 
also farmed the revenues of the Church of England, 
and was held by foreign bishops, appropriating a good share to 
his own use, and received stipends from the kings of 
France and Spain and the doges of Venice. Thus Wol-
sey had secured to himself the whole power of the state, 
both civil and ecclesiastical, and derived from various 
other monopolistic sources a revenue which dazzled 
the imagination of the age, but the royalty. Yet his ambition was not satisfied. He aspired to the papacy, and had a considerable fol-
lowing in 1522 as candidate for the place left vacant by 
Leo X, and again in 1528 for that of Adrian VI.

Wolsey was fond of display, and indulged that fond-
ness to a degree that should have been the subject of 
scorn. At York Place (now Whitehall) his residence was fur-
ished with every luxury; and at Hampton Court he
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built for himself a palace which he eventually presented to the king. His dress was gorgeous, his manner of living sumptuous, and his household consisted of more than a hundred persons, among whom were many people of rank—lords, earls, and the like. Yet while his train of servants consisted of these persons, his house was a school where their sons were educated and initiated into public life. While he was dazzling the eyes or insulting the feelings of people by an ostentation of wealth and elegance, he was also engaged in a general and liberal patron of literature and art. He promoted learning with a munificent hand. He established lectureships, professorships, and colleges at his own expense. He was the founder of a college, or school, which, for a time, rivaled the schools of Eton and Winchester, but was discontinued at the cardinal's fall. He also founded Cardinal's College at Oxford, which remains to-day as Christ Church.

He was an opponent of the Lutheran Reformation, and manifested his zeal against it in 1521, by procuring the condemnation of Luther's doctrines in an assembly of divines held at his own house. He also published the pope's bull against Luther, and endeavored to suppress his writings in England. But he was always lenient towards English Lutherans, and one article of his impeachment was that he was a part of a company of persons acting heretically. His ecclesiastical administration was exceedingly corrupt, furnishing to all clergymen an example of holding many prebendaries without performing the duties of any of them. The effect of this was to sow in England many of the seeds of the Reformation which followed. In 1522, he resigned the see of Durham for that of Winchester; but to the latter place he never went. About this time was the beginning of difficulties, the end of which he might have foreseen, but had no power to avert. Henry VIII desired to employ the cardinal's talents in aid of his proposed divorce from queen Catherine. Anne Boleyn was his cousin, and Anne Boleyn and her efforts and rigid adherence to legal forms and technicalities greatly exasperated the king, who was not to be trifled with even in the gratification of his baser passions. Unfortunately, too, for Wooley, his conduct had been such as to inspire the hatred of both the queen and the people.

When the king knew that he had taken steps towards procuring her divorce, and Anne Boleyn knew that he was using his influence against her marriage with the king. Added to this eminence in high place were the jealousy and opposition of the numerous aspirants for preferment who had been less successful than himself. With such a combination against him, his fall was speedily and relentlessly accomplished.

On the first day of the term, Oct. 9, 1529, while he was opening the court of chancery at Westminster, the attorney-general indicted him in the court of King's Bench for procuring a bull from Rome appointing him legate, contrary to the statute, by which he had incurred a promissio, and forfeited all his goods to the king and might be imprisoned. The king immediately sent and demanded the great seal from him, and ordered him to leave his magnificent palace at York Place. Before leaving this place he made an inventory of the furniture, plate, and other works of art, which he had added, and it is said to have amounted to the immense sum of five hundred thousand crowns. From thence he started to Esher, near Hampton Court, and was met on the way, as he was riding from Putney on his mule, by a messenger who assured him that he still retained the royal favor and supported him with a ring which the king employed as a token to give credit to the bearer. The message was received by Wooley with the humblest expressions of gratitude; but he seems not to have credited the mockery, as he proceeded on his way to Esher. Wooley might have pretended to concern himself in defence against his accuser, the king's letters-patent authorizing him to accept the pope's bull; but he merely instructed his attorney to plead, in his absence, his entire ignorance of the statute, and that he acknowledged other particulars with which he was charged, and submitted himself to the king's pleasure. The king's answer to this was that he was "out of the protection, and his lands, goods, and chattels forfeit, and his person might be seized." His enemies continued their prosecutions. Forty-four articles were presented against him to the House of Lords, which were to serve as the basis of his utter ruin. But he had a chance of evading them by his innocence. He showed that it was possible to insinuate upon him, and Parliament could do little more than sanction what had already been done. Wooley also found a friend in Thomas Cromwell, formerly his steward, subsequently earl of Essex, who defended him with such spirit and eloquence as materially to change the tide of his fortunes. His speech had the effect to cause the Commons to reject the articles, and this brought the proceedings of the lords to a standstill. During his residence at Esher, the cardinal's health was found to be declining rapidly, and the king was induced, from the impression he had that it was mental rather than physical trouble that was preying upon his vitality, to show him such kindness as revived his spirits at once. Henry also granted him, Feb. 12, 1580, a free pardon for all crimes and misdemeanors, a few days afterwards restored to him a large part of his former estates, and permitted him to return to Richmond. From thence he was removed to the archbishop's seat at Southwell; and then his residence was fixed at Cawood Castle, which he began to repair, and was beginning to gain favor with the people when the king had him arrested for high-treason, and ordered him to be brought to London. He set sail on Nov. 1, 1550, but on the road he was seized with a disorder which ended his life at Leicester Abbey on the 28th of the month. During his last hours he gave utterance to the expression, "If I had served my God as diligently as I have served my king, he would not have given me this trouble to the terrors of hell." Wooley attained his elevation by a winning address, combined with shrewdness, talent, and learning. His ambition was unlimited, his rascality great; he was arrogant and overbearing, and extremely fond of splendor and parade. But he was a great minister, enlightened beyond his age in what he called "divine business," and a good servant to the king; for when his authority was established, he checked the king's cruelty, restrained many of his caprices, and kept his passion within bounds. The latter part of Henry's reign was very far more criminal than that during which the cardinal presided over his counsels. See Henry VIII. See the Life of Wooley by Cavendish, his gentleman usher (Lond. 1664), Galt (1812), Howard (1824), and Martin (1882); Williams, Lives of the English Cardinals (Lond. 1868); Brewer, Letters and Papers, Foreign and Domestic, of Henry VIII (1870-75); and the several Histories of England.

WOMB (usually ἔτροφος, both meaning belly, as often rendered; but the distinctive term is ἐτρωγός). The fruit of the womb is children (Gen. xxxi, 2), and the Psalmist describes them as the blessings of marriage (Psa. cxvii, 3-5). See Child.

WOOD (usually δέντος, also rendered "tree," zōnos). The East, especially Egypt (Hasséquist, p. 70; Norden, p. 261), is remarkably destitute of forests, and Palestine is nearly as barren of them, except in some of the northern and eastern districts. See Tree. Consequently the inhabitants are obliged to use, instead of fire-wood, dried grass (Matt. vi, 30; Luke xii, 28), or plants, leaves, straw (Matt. iii, 12; Mishna, Shabb 311;), and, in the absence of these, dung (Ezek. iv, 9; Deut. xi, 21; Jer. vi, 24); and in Babylonian mineral pitch (Diod. Sic. ii, 12). Comp. Korte, Rei., p. 577; Taverner, 1, 280; Avicenn, i, 152; Robinson, i, 242; iii, 293; Wellsted, ii, 60. See Full. 

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An unusual supply was required for the sacrificial fire. See Burnt-offering. Charcoal was also used. See Coal. That the advantage of forests was a common property does not follow from Lam. iv, 4, and is of itself very improbable in a land where a strict system of proprietorship was in vogue. For the various fabrics of the various works of this material see Handicraft. The chief trades concerned were carpenters (Exod. xxxix, 80 sq.), cabinet-makers (xxxv, 10 sq.; xxxvii, 1, 10, 15, 25, etc.), wheelwrights (Judg. iv, 13; 1 Sam. vii, 7; 1 Kings vii, 38; ix, 19; Hos. x, 11, etc.), basket-weavers (Num. vi, 15 sq.; Deut. xxvi, 2, 4; Judges vi, 19), (carefully) imitated in the iron. On the other hand, we find no trace of co-operation (not even in Jer. xlviii, 12, where דִּבְרָנן does not casks, but vessels generally). Ancietyly, still, as the Orientals used leather bottles, horns, and jars, instead of barrels; but pails (wooden buckets) were probably unknown (Lev. xvi, 12-17). The tools of wood-workers were the axe or hatchet (דִּבְרָנָן or הַדָּבָר), the saw (צַעֵד), the plane (דָּפַק), and the auger (תַּמּוֹנָה, מִשְׁהָה, קלד, chil., 4). See generally, Bellerme, Bandb. t, 252 sq. As ships were not built by the Hebrews, and stone was the ready material for building, architecture had little use for wood. See House.

Wood, James (1), D.D., an eminent Presbyterian divine, was born at Greenfield, N. Y., July 7, 1799. He graduated at Union College, Schenectady, N. Y., in 1822; studied theology in the Seminary at Princeton, N. J.; was licensed by Albany Presbytery, and ordained and installed in 1826 as pastor of the Church at Amsterdam, N. Y.; and retained this connection until 1838, when he became agent for the Presbyterian Board of Education, laboring in the states of Louisiana, Mississippi, and Alabama with marked success; became professor of Biblical literature in the Theological Seminary at New York, N. Y.; associate secretary of the Board of Education in 1854; president of Hanover College, Hanover, Ind., from 1859 to 1866; president of Van Rensselaer Institute, Hightstown, N. J., from 1866 until his death, April 7, 1867. Dr. Wood was a man of mark in his day, and occupied many prominent places of usefulness. In the controversies which resulted in the division of the Presbyterian Church, he was a very able and successful writer. His work entitled Old and New Theology is the most comprehensive, and the fullest exposition of the reasons which led to the disruption that has ever been published. Its temper, tact, and sound learning are the peculiar strength of the writer. As professor in the Theological Seminary, Princeton, N. J., wrote as follows: "In common with all his brethren, I ever regarded him as one of our best, wisest, and most useful ministers. The important positions which he was called upon to fill are proofs of the high estimation in which he was held. His sound judgment, dignified manners, amiable temper, combined with his learning and energy, secured for him a wide and happy influence in the Church." Dr. Wood was the author of a Treatise on Baptism (1830, 12mo) — Call to the Sacred Office: — The Best Lesson and Best Time: — The Angel Fountain (1830); New and New Life (1855, 12mo); Grace and Glory (1860, 18mo). He published also four educational pamphlets, and contributed a Memoir of the Author to Rev. James Matthews' Influence of the Bible, etc. (Philadelphia). See Wilson, Presb. Hist. Almanac, 1898, p. 124; Allibone, Dict. of Brit. and Amer. Authors, s. v. (J. L. S.)

Wood, James (2), D.D., an English clergyman, was born about 1769; educated at St. John's College, Cambridge; became dean of Ely in 1820; and died at Cambridge in April, 1839. He was co-author of a valuable series of mathematical works known as the Cambridge Course of Mathematics.

Wood, Jeremiah, D.D., a Presbyterian minister, was born in Saratoga, N. Y., Nov. 11, 1801. After graduation at Union College, Schenectady, N. Y., in 1824, he entered Princeton Theological Seminary, and remained there over two years, but without completing the course. He was licensed by the Albany Presbytery in August, 1826, and began preaching at Mayfield, N. Y., within the bounds of the presbytery of Saratoga, and possessed unusual power as a debater and pulpit orator. He was a wise counsellor, and his opinions always commanded respect among his brethren. His deep piety, consistent life, and faithful labors made him an uncommonly successful pastor, and he was deeply beloved by his people. During his long ministry he was permitted to witness many powerful and glorious revivals among the people of his charge. In one of these in 1873 the membership of his Church was almost doubled. He died suddenly, June 6, 1876. (W. P. S.)

Wood, Nathaniel Milton, D.D., a Baptist minister, was born at Camden, Me., May 24, 1822, and was graduated at Wellsville College, New York, N. Y., in 1846. For a year after leaving college he was private tutor in the family of Gen. Brown, of Columbia, Miss. He pursued his theological studies at Covington, Ky., and was ordained as pastor of the Baptist Church in Bloomfield, Me., May 13, 1848, where he remained four years. The following eight years he was pastor of the Baptist Church in Waterville, Me. His next pastorate was at Lewiston and Thomaston, Me., and Upper Alton, Ill., until March, 1872, when he was elected professor of systematic theology in Shurtleff College. The state of his health compelled him to resign his office in June, 1874. He was a large man, and lived a little over two years, dying at Camden, his native place, Aug. 2, 1876. (J. C. S.)

Wood, Samuel (1), D.D., a Congregational minister, was born at Mansfield, Conn., May 11, 1732. From an early period he determined to enter the ministry, but it was not till he was twenty-two years old that he began his preparation for it. Under Rev. Isaiah Potter, of Lebanon, N. H., he prepared to enter Dartmouth College, from which he graduated in 1779. Seven weeks after his graduation he was licensed to preach. In October, 1781, he accepted a call to the Church at Boscowan, and here he continued to preach until May, 1802. He removed to Wells, Me., and was ordained in that town, and of this, although the smaller parish, he became the pastor. He never fully recovered from an attack of a violent disease in 1828. Rev. Salmon Bennett was installed as colleague pastor with Dr. Wood in December, 1822, but after four years Dr. Wood was again sole pastor. For twenty years he officiated gratuitously as superintendent of the schools in the town; and was influential in establishing a library and an academy. He died in Boscowan, N. H., Dec. 24, 1836. He fitted a large number of young men for college. He was an earnest and impressive preacher. See Sprague, Annuals of N. E. Literature, 1838.

Woodbridge, Benjamin, D.D., a Congregational minister, brother of Rev. John Woodbridge of Newbury, Mass., was born in Wiltshire, England, in 1622. He removed to America, and was the first graduate of Harvard College. Returning to England, he succeeded the famous Dr. Twiss at Newbury, where he remained a few years, as a preacher and casuist. Having been ejected in 1652 on account of his nonconformity, he continued to preach privately; and in 1671 resumed his public labors. He had been minister of Newbury nearly forty years, and died at Inglefield, Berks, Nov. 1, 1684. See Sprague, Annuals of the Amer. Pulpit, 4, 181.

Woodbridge, Timothy, D.D., a Presbyterian
divine, was born at Stockbridge, Mass., Nov. 24, 1784. His maternal grandfather was the first president Edward, and his paternal ancestry embraced a long line of venerable ministers, reaching back to the very early settlement of New England. He was educated at Williams College, and while there he lost the sight of both eyes, and the remainder of his life was passed in total blindness. In 1809 he entered the Theological Seminary at Andover, and in due time was regularly licensed to preach; in 1816 he was ordained pastor of the Church at Green River, Columbia Co., N.Y., where he continued, laboring with great zeal and diligence, twenty-six years; in 1842 he became pastor of the Church at Spencerstown, N.Y., where he remained till 1851, when he resigned his pastoral charge; since that time he lived in comparative retirement until his death, Dec. 7, 1882. Dr. Woodford had an intellect of much more than common vigor, and a memory that held everything deposited in it. His preaching was evangelical, earnest, impressive. "It may reasonably be doubted whether, as a blind preacher, he had his equal since the days of Waldcl. He published The Autobiography of a Blind Preacher (Boston, 1856, 12mo), including a letter to the American Tract Society from the Rev. Mr. Parson, Life of Burr, ch. xxxiii; Sprague, Discourse at the Funeral of Rev. Timothy Woodbridge, D.D. (Albany, 1883, 8vo); Wilson, Pref. Hist. Almanac, 1884, p. 325; Allibone, Dict. of Brit. and Amer. Authors, s. v. (J. L. S.)

Woodford, Samuel D.D., an English divine, was born in London in 1636, and educated at Wadham College, Oxford. He studied law at the Inner Temple, but entered into holy orders in 1669. He became rector of Hartley-Maudit, Hampshire; prebendary of Chichester in 1674, and of Winchester in 1680. He died in 1700. He was the author of, A Poem on the Return of King Charles II (1660)—A Paraphrase upon the Psalms of David (1667)—And A Paraphrase upon the Canticles and Some Select Hymns of the New and Old Testaments, with Other Occasional Compositions in English Verse (1679). In this last he examines Milton's blank verse and commend his recently published Paradiae Lost. See Wood (Bible's ed.), Athenae Oxonienses, iv, 731.

Woodhouse, John Chappell, D.D., an English clergyman, was born in 1748, and educated at Christ Church, Oxford, where he graduated A.M. in 1778. He became rector of Donnington in the same year, prebendary of Rochester in 1797, prebendary of Lichfield and arundel in 1810, and rector of Steeple-upon-Trent in 1814. He died Nov. 17, 1833. He published The Apocalyps, or Revelac of St. John, Translated; with Notes, Critical, et c. (1805)—Annotations on the Apocalypse, et c. (1828)—and some Sermons. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Woodhull, John, D.D., a Presbyterian divine, was born in Suffolk County, L. I., Jan. 26, 1744. He graduated at the College of New Jersey in 1766, studied theology privately, was licensed to preach by the Presbytery of Newcastle, Aug. 10, 1768, and was ordained and installed pastor of the Leacock congregation, Lancaster Co., Pa., Aug. 1, 1770. In 1778 he became pastor of a congregation in Freehold, N. J., where he remained until his death, Nov. 22, 1824. Dr. Woodhull was a popular and useful minister, distinguished for his skill and tact in ecclesiastical bodies. He published a Sermon in the New Jersey Preacher (1815). See Sprague, Annals of the Amer. Tract. Society; Allibone, Dict., Brit. and Amer. Authors, s. v.; Timlwox, Hist. Selm. Dr. Woodhull, Selah Strong, D.D., a (Dutch) Reformed minister, was born in New York city, Aug. 4, 1808. At the age of twelve, while a freshman in Columbia College, he lost both his parents. He then went to Yale College, graduated in 1802, studied theology under his uncle, Rev. Dr. Woodhull, of Freehold, N. J., and afterwards at Princeton with Dr. Henry Kollock, and was licensed to preach at the age of nineteen by the Presbytery of New Brunswick (1805). After one year of service as pastor of the Presbyterian Church of Bounce-etown, N. J., he returned to New Brunswick, until 1825 continued the popular and useful minister of the First Reformed Church in that city. He was then (1825) elected by the General Synod of the Church as professor of ecclesiastical history and pastoral theology in the Theological Seminary, and by the trustees of Rutgers College at New Brunswick. His great capacity led to his selection for these and many other important positions, in all of which he commanded universal confidence. He was the impersonation of activity, decision, energy, and persevering industry. He was a diligent student, a faithful pastor, an instructive, methodical, solemn, earnest, practical, graceful, and attractive preacher. See Sprague, Annals of the Amer. Pulpit, ix, 161-164; Livingston [Dr. J. H.], Memoir, p. 401-402; Corwin, Manual of the Reformed Church in America, p. 271. (W. J. R. T.)

Woodroffe, Benjamin, D.D., an English clergyman, was born at Oxford in 1658, and educated at Christ Church, Oxford, where he became a tutor. He became chapel in charge of her Majesty's ship "Royal Prince," and prebendary of Oxford in 1672, prebendary of Lichfield in 1678, principal of Gloucester Hall in 1692, and died in 1711. He published The Fall of Babylon (1690) and other works. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Woodes, James Sterrett, D.D., a Presbyterian divine, was born in Cumberland County, Pa., April 18, 1793. He pursued his academic studies in Hopewell Academy, Pa.; graduated at Dickinson College, Pa.; studied theology in the Princeton Theological Seminary, N. J.; was licensed by the Presbytery of New Brunswick in 1817; and labored as an evangelist from 1819 to 1822 in the valley of the Lehigh, near MacVeytown, Newton, Hamilton, and Shirley'sburg, where he laid the foundations of the present churches. In 1822 he was called to take charge of the Lewistown and MacVeytown churches; in 1823 he became pastor of the Church of Lewistown alone, and remained there until the time of his death in 1862. "Dr. Woods," says Rev. G. Elliott, "was remarkable for his candor, his modesty, and his magnanimity." To the work of preaching the Gospel he devoted his life. Textual, evangelical, methodical, and earnest, his preaching everywhere commanded attention and secured edification. See Wilson, Pref. Hist. Almanac, 1858, p. 216. (J. L. S.)

Woodes, Leonard, D.D., an eminent Congregational divine, was born at Princeton, Mass., June 19, 1774. His father had intended him for a farmer; but, as he early exhibited a strong desire for knowledge, his mother's wishes at last gained the ascendency, and he was sent away to learn under Rev. William Adams, and graduated at Harvard College in 1796 with the highest honor. He left college with a mind imbued with Priestley's speculations and unseated by materialistic notions. He taught school at Medford for eight months, also pursuing a systematic course of reading. He was interested, however, in his spiritual welfare,
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and, by the advice of his college and life-long friend, Dr. John H. Church, he read the Life of Doddridge and other spiritual books, and after many hard struggles he came out into the light and liberty of the Gospel. He now put himself under the theological training of Dr. Charles Backus of Somers, and in 1788 was ordained pastor of the Church in Newburyport, Mass. In 1789 Theological Seminary was established. Mr. Woods was appointed professor of theology, and held that position until his death on April 26, 1846. The last years of his life were spent in preparing for the press his theological lectures and miscellaneous writings, and in writing a history of Andover Theological Seminary, which he left unfinished.

He died Aug. 24, 1854.

In his theological opinions, Dr. Woods was an orthodox Calvinist, accepting the Assembly's confession and catechism in the simple, historical sense of the language. He was on terms of intimacy and friendship with some Hopkinson divines, and he considered their divergences non-essential, never publicly controverting their views lest their differences should give advantage to those who were assailants of the common faith. He had a fondness for metaphysical studies, and qualifications for distinguished success in them. Facts, among which he gave the highest place to those of revelation, were the starting-point in his philosophy. From these, by careful induction, he came to general laws, then to a lawyer, then to a universal government. Dr. Woods was patient, cautious, and earnest in his investigations, and his attainments came, not by genius, but by steadily pressing his inquiries further and further into the domain of science.

His works include:


Woolf, AARON, D.D., a Presbyterian divine, was born at Longmeadow, Mass., Oct. 25, 1736. He graduated at Yale College in 1748; studied theology privately; was licensed to preach by the Eastern Association of New London County; and was ordained and installed pastor of the Church in Bridgehampton, April 30, 1787. Several powerful revivals of religion occurred under his ministry, particularly one in 1800, an account of which was published in connection with Dr. Buell's Narrative of an Extensive Revival in East Hampton. He died April 2, 1821. Dr. Woolf was a man of remarkably sound judgment, deep piety and power as a preacher. See Sprague's Annals of the Amer. Pulpit, iii, 468; Prime, Hist. of Long Island; Phillips, Funeral Sermon.

WOOLTON, JOHN, D.D., an English prelate, was born at Wigan, Lancashire, in 1555. He entered as student of Brasenose College, Oxford, in 1558, and fled to his uncle, Dean Nowell, and the other exiles in Germany, in 1556. He returned to England in Queen Elizabeth's reign, and was made canon residuary of Exeter. He also had the living of Spaxton, in the Diocese of Wells, and in 1575 became warden of Manchester College. In 1579 he was consecrated bishop of Exeter, and continued in that office until his death, March 18, 1588 (O. S.). He was the author of, Christian Manwell; or, The Life and Maners of True Christians (1756): A Sermon at Rossall College (1847): and Letters Delivered in Australia (1850). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

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Worcester, Samuel, D.D., an eminent Congregationalist and author, was born at Hollis, N.H., Nov. 1, 1770. He was of pious ancestry, being a descendent in the sixth generation of Rev. William, and in the third of Rev. Francis, Worcester. Every opportunity for mental improvement was seized at the house of his father, who was a farmer, and at the age of twenty-five, he was elected a Fellow of Andover, with a desire for thorough education. He therefore entered the New Ipswich Academy, working his own way, and afterwards Dartmouth College, graduating with the highest honors in 1795. He studied theology with Dr. Austin, of Worcester, taught school at Hollis, and was principal of the New Ipswich Academy, 1796. The following year he was ordained pastor of the Church at Fitchburg, a society which was cursed by all the evils of the Half-way Covenant— including among its members Deists, Arians, Universalists, and the openly immoral. With decision, inflexible integrity, and solemn faithfulness to truth and duty, Worcester opened the batteries of the Gospel upon the errors and sins that called for rebuke. As a result, in the ensuing spring, the covenant was revised and an orthodox creed adopted, and in 1799 an extensive revival occurred. A malignant spirit of opposition, however, was all the time developing against these movements, and the Universalists were openly manifested. Under this influence, the town voted a dissolution of their contract with the pastor, but a council of the Church unanimously decided that he should remain. His opponents now conceived the design of organizing themselves into the First Congregational Church of Fitchburg, but the town took the place of the church of which Worcester was pastor, in the legal relations of the town to the minister. Several ex parte councils were called for this purpose, but they failed in accomplishing their designs. The point of contention ultimately arrived at was whether the town should control, both with reference to the selection ordismissal of her ministers, or whether the Church should do this with the concurrence of the town acting as the parish, "according to the uniform ecclesiastical usage of New England." This, the biographer of Dr. Worcester remarks, was the first organized attempt in Massachusetts at such a sub- jection of the Church. The fearlessness, ability, patience, and skill of the pastor foiled the efforts of the disaffected, and the Church was saved from civil bondage. A mutual council was at length chosen according to ecclesiastical usage, the Church and pastor sustaining their own respectability, and were regularly dismissed, Aug. 29, 1802. The following year he was installed over the Tabernacle Church, Salem, Mass., where he had an eminently happy, useful, and successful pastorate. In 1804 he declined a professorship of theology in Dartmouth College.

In promoting the cause of missions and the circulation of the Scriptures, Dr. Worcester was very laborious. From 1808 to 1808, he was the editor of the Massachusetts Missionary Magazine, for five years he was the secretary of the Massachusetts Missionary Society, and on the death of Dr. Springle his chosen successor, all the duties were devolved upon him and ardently. He aided in the formation of the Massachusetts Bible Society, its constitution and the Address to the Public having been prepared chiefly by him. It was on a ride in a chaise with Dr. Springle from Andover to Bradford to attend the General Association of Massachusetts Missionary Society that the first idea of the American Board of Commissioners for Foreign Missions, in its form and administration, was suggested and developed. The Association (1810) instituted the Board, Dr. Worcester being appointed one of the nine, and at the first meeting thereof he was chosen corresponding secretary. He came into his new office with no small deliberation and heart which were equal to the great responsibilities and toils imposed upon him. "His plans of benevolent action were based upon fundamental principles, and would bear the most thorough analysis; and for the same reason, the measures of the American Board adopted in the early years of its existence are marked by pre- eminent wisdom; and the distinguished men who have followed him in office have found little occasion to alter them." Dr. Worcester's constitution at length began to give way under the load of his exertions as pastor and secretary. A colleague pastor was installed in 1821, but he did not stay long, and the 37 ministerial work. In 1821 he took a voyage to New Orleans, with the intention of visiting the Choctaw and Cherokee nations for the double purpose of recruiting his health and promoting the Indian missions. The trip irritated rather than mitigated his disease. The weather during his stay in New Orleans and the journey northward was unpromising. After much suffering, he reached Mayhew, in the Choctaw nation, and eighteen days after, Brainerd, Tenn. He was now so weak that he had to be carried into the mission-house. He lingered resignedly for a few days, and on June 7, 1821, passed peacefully away.

As a preacher, Dr. Worcester was doctrinal, faithful, and luminous, though his manner was neither easy nor graceful; as a pastor, he was diligent, sympathetic, the poor and the sick sharing his special care. He had considerable musical talent, instructed in sacred music, and gave much of his time to that study. With this influence was felt much in ecclesiastical councils, and he was often called upon to adjudicate disputes and settle difficulties. He was a powerful debater, and some of his speeches were seldom rivalled even in judicial and legislative assemblies. Dr. Worcester ever defended the Indians with his sympathies, and formalized with those of other denominations. In spite of his activity, periodical and peace-loving disposition, he was thrice drawn into controversy. The publications resulting therefrom are considered to class with the ablest ever written in the history of religious dispute.

Besides numerous sermons, Oration, and Addresses, Dr. Worcester is the author of the following: Six Ser- mons on the Doctrine of Eternal Judgment (1800):—Summary View of the Fitchburg Ecclesiastical Affairs (1802):—Discourses on the Covenant with Abraham (1811, Salem, Mass.):—Letters on Baptism to the Rev. Thomas Baldwin (1807):—Christian Polymydia (1814, 4 pts.):—Three Letters to Dr. W.E. Channing (Bos- ton, 1815, 8vo). In some respects these Letters are the greatest work of his life. They were occasioned by Channing's Reply to Jeremiah Evarts's Review of American History (1821). The controversy between the two events in the doctrinal division of the Congrega- tional churches of Massachusetts. The Pamphlet and Drs. Morse, Spring, and Worcester saved American Congregationalism from the advancing Unitarian tide:—Watts's Hymns and Selections (ibid. 1816). More than 900,000 have been circulated.—Pamphlets (posthumous, 1829, 980).—First Ten Reports of the American Board
of Commissioners for Foreign Missions (1810-20; repub. 1884). His Letters to Dr. Channing in connection with the Unitarian controversy, especially the last one, have been considered as almost unrivalled specimens of polemic theological discussion. His Sermons are rich in pietistical thought, and logically and luminously presented by R. Anderson, D.D., in the Memorial Volume of the American Board of Commissioners for Foreign Missions (1862), p. 114. Of his three ministerial brothers—Noah, Thomas, and Leonard—the two former were able writers on the Unitarian side. His son, the Rev. Samuel M., D.D., became an author of some repute. See Cong. Quart., 1862, p. 131-160 (by Dr. Clark); Sprague, Annals of the Amer. Pulpit, ii, 398 sq.; Allbone, Dict. of Brit. and Amer. Authors, s. v.; also Missionary Herald, Aug. 1821 (by Evarts): Life and Labors of Dr. Worchester (Boston, 1852, 2 vols. 12mo), by his son; North Amer. Rev., April, 1882.

Worchester, Christopher, D.D., an English clergyman, youngest brother of William Worchester, the poet, was born at Cockermouth, Cumberland, June 9, 1774. He was educated at Hawkehead grammar-school and at Trinity College, Cambridge, where he graduated in 1796. He was elected fellow of Trinity College Oct. 1, 1796. He became domestic chaplain to Dr. Manners Sutton, archbishop of Canterbury; rector of Ashby and Obey-with-Thirne, Norfolk, in 1804; and dean of Bocking, Essex, May 30, 1808. He was appointed rector of St. Mary's, Lambeth, Surrey, and of Sunningdale, Kent, April 10, 1811; and soon after served as chaplain to the House of Commons. On July 26, 1820, he was installed master of Trinity College, Cambridge, and in the same year exchanged the livings of Lambeth and Sunningdale for the rectory of Buxted, with Uckfield, in Sussex. He resigned the mastership of Trinity College in 1841, and thereafter resided at Buxted, where he died, Feb. 2, 1846. He published, Six Letters to Granville Sharp, Esq., respecting his Remarks on the Definition Article in the Greek Testament (1802); Ecclasticological Biography (1810); Sermons on Various Subjects (1814); Who Wrote the Book of Psalms? and another work on the same subject, in both of which he attributes it to King Charles I;—Christian Institutions (1836);—and other works.

Wormwood (Artemisia absinthium), of uncertain etymology; Sept. πυρποία, χολή, δέκτη, and αἰμήτης; Vulg. amarizudo, absinthium is, doubtless, the correct translation of the Heb. word, which occurs frequently in the Bible, and generally in a metaphorical sense, as in Deut. xxiii, 18, where of the idolatrous Israelites it is said, "Lest there be among you a root that beareth wormwood" (see also Prov. vi, 4, 18). In Jer. ix, 15; exilii, 13; Lam. iii, 15, 19, wormwood is symbolical of bitter calamity and sorrow. Unrighteous judges are said to "turn judgment to wormwood" (Amos v, 7; so in vi, 12, "hemlock"). In like manner the name of the star, which, at the sound of the third angel's trumpet, fell upon the rivers, was called Wormwood (Acts viii, 11). The Orientalis typified sorrows, cruelties, and calamities of any kind by plants of a poisonous or bitter nature. Some other plants have been adduced, as the coloquynth and the oleander, but without anything to support them; while different kinds of Artemisia and of wormwood are proverbial for their bitterness, and often used in a figurative sense by ancient authors. "Parce, precor, lacerae tuam, nec amara paternis Admiscere velli, cec melli absinthia, verbis" (Paulin. Ep. ad Aquinnonum).

Celsius has no doubt that a species of Artemisia, or wormwood, is intended: "Hanc plantam in Judæa et Arabia copiose nascentem, et interpretatum auctoritate egregie suffultam, ipsam esse Ebneorum ἑρμοῦντοι, pro indubitato habemus." That species of Artemisia is common in Syria and Palestine is well known, as all travellers mention their abundance in particular situations; but as many of them resemble each other so very closely in properties, it is more difficult to determine what particular species is meant. It is probably, indeed, that the name is used in a generic rather than a specific sense. Artemisia is the botanical name of the genus of plants in which the different species of wormwoods are found. The plants of this genus are easily recognised by the multitude of fine divisions into which the leaves are usually separated, and the numerous clusters of small, round, drooping, greenish-yellow, or brownish flower-heads with which the branches are laden. It must be understood that our common wormwood (Artemisia absinthium) does not appear to exist in Palestine, and cannot, therefore, be that specially denoted by the scriptural term. Indeed, it is more than probable that the word is intended to apply to all the plants of this class that grew in Palestine, rather than to any one of them in particular. The examples of this genus that have been found in that country are—1. Artemisia Judaica, which, if a particular species be intended, is probably the absinthium of Scripture. Ruwold found it about Bethlehem, and Shaw in Arabia and the deserts of Numidia plentifully. This plant is erect and shrubby, with a stem about eighteen inches high. Its taste is very bitter; and both the leaves and seeds are much used in Eastern medicine, and are reputed to be tonic, stomachic, and anthelmintic. 2. Artemisia Romana, which was found by Hasselquist on Mount Tabor (p. 281). This species is barbarous, erect, with a stem one or two feet high (higher when cultivated in gardens), and nearly upright branches. The plant has a pleasantly aromatic scent, and the bitterness of its taste is so tempered by the aromatic flavor as scarcely to
be disagreeable. 3. *Artemisia abrotanum*, found in the south of Europe, as well as in Syria and Palestine, and eastward even to China. This is a hoary plant, becoming a shrub in warm country, and its branches bear loose particles of nodding yellow flower-heads. It is bitter and aromatic, with a very strong scent. It is not much used in medicine, but the branches are employed in imparting a yellow dye to wool. The species most celebrated in the garden works on malaceous plants is that called *stilb*, which is conspicuous for its bitterness and for being fatal to worms; hence it has been commonly employed as an anthelmintic even to our own times. This seems to be the same species which was found by Rauwolf in Palestine, and which he says the Arabs call achthus. But the author of *Herbarium Amaranthum* says, "*Achtonisum, unde semen lumbricorum colligitur*," the *Abutilium santonicum Judaicum* of Caspar Bauhin, in his *Pinax*, now *Artemisia Judaiaca*, though it is probably two or three species yield the *Senonii sanctonicum*, or wormwood of commerce, which, instead of seed, consists of the tops of the plants, and in which the peduncles, calyx flowers, and young seeds are intermixed. *Artemisia maritima* and *Judaiaca* are two of the plants which yield it. See Kitto, *Phys. Hist. of Plants*, p. 215; Celsius, *Hierob. I.*, 480; Rosenmüller, *Bibl. Bot.* p. 116; Calcott [*Papyri*], *Script. Herb.* p. 542.

Worthington, John, D.D., an English divine, was born at Manchester, in February, 1618. He was educated at the University of Cambridge, and was made a fellow of which college he became a fellow, and was created B.D. in 1646. He was chosen master of Jesus College, but resigned the office soon after the Restoration. In the meantime he was successively rector of Horton, Buckinghamshire; Gravely, and Eton Divot, in the County of Cambridge; Barkley, with Needham, Suffolk; and Ingoldsby, Lincolnshire. In 1663 he was collated to the rectory of Moulton - All-saints, Norfolk, and entered upon the cure of St. Benet-Fink in June, 1664, under the canons of Windsor, and continued to preach there until the church was destroyed by fire in February, 1666. Shortly after this, he was presented to the living of Ingoldsby, Lincolnshire, and the prebend of Asgaby in the Church of Lincoln. He removed to Hackney in 1670, and died there, Nov. 26, 1671. He was the author of, *Form of Sound Words*; or, *A Scripture Catechism* (1674). — *The Great Duty of the Divine Will* (1675). — *The Doctrines of the Resurrection and the Reward to Come* (1690). — Miscellaneous (1704). — and other works.

Worthington, Thomas, D.D., an English divine, was born at Blairnsough, Lancashire, about 1552. He was educated at Oxford, and entered the English College at Douay in 1578, and the English College at Rheims (having in the meantime become a priest) in 1578. He labored as a missionary in England for some years; was imprisoned in the Tower in 1584, and banished in 1585. He was president of the English College at Douay from 1599 to 1613. He spent his latter years in England, and died in Staffordshire, six months after he became a Jesuit, in 1626. He published, *Annotations on the Old Testament* (1669). — *Catalogus Martyrum Pontificiorum*, etc. (1612). — *An Anker of Christian Doctrine, wherein the most Principal Points of Catholicke Religion are Proved by the only Written Word of God*, etc. (1682-22). — and other works. See Allibone, *Dict. of Brd. and Amer. Authors*, v. v.

Worthington, William, D.D., a learned English divine, was born in Merionethshire in 1708, and educated at Oswestry School, whence he went to Jesus College, Oxford. He then returned to Oswestry and became usher in that school. He took the degree of A.M. at the College of St. John's, Oxford, and of D.D. at Jesus College, Oxford, in 1756. He became vicar of Llanyblodwell, in the County of Salop, and afterwards of Llanrhaiadr, Denbighshire, where he died, Oct. 6, 1778. He became prebendary of York in 1768, and of St. Asaph in 1778. He published numerous works, among which are, *Essay on the Scheme*, etc., of Man's Redemption (1749); *The Evidence of Christianity*, etc. (1769); and *The Scripture Theory of the Earth* (1773).

Wotton, William, D.D., an English divine, was born at Wrentham, Suffolk, Aug. 10, 1666. He was endowed with a remarkable memory, and by the time he was five years old had acquired, under the tuition of his father, considerable facility in translating Latin, Greek, and Hebrew. In April, 1675, when not yet ten years old, he was admitted to Catherine Hall, Cambridge, where he made rapid progress in the languages and branches of learning. In 1679 he took the degree of A.B., and afterwards obtained a fellowship in St. John's. In 1691, he received the living of Llandrillo, Denbighshire, and was soon after made chaplain to the earl of Nottingham, who, in 1698, presented him to the rectory of Middleton Keynes, Buckinghamshire. He died at Buxted, Essex, Feb. 18, 1726. His publications are numerous, among which may be named, *Reflections upon Ancient and Modern Learning* (1694). — *Hist. of Rome from the Death of Antoninus Pius to the Death of Severus Alexander* (1701). — *Discourse on the Confusion of Language at Babel* (1780).

Wren, Christopher, D.D., an English clergyman, was fellow of St. John's College, Oxford, afterwards chaplain to Charles I, and rector of Knolle, Wiltshire. He was made dean of Windsor in 1635, and presented the rectory of Hambledon, in Hampshire, in 1638. He died at his house of his son-in-law, Mr. William Holder, at Blechington, in the County of Oxford, in 1638.

Wren, Matthew, D.D., an eminent English prelate, was born in the parish of St. Peter-chap, London, Dec. 28, 1655. He was educated at Pembroke Hall, Cambridge, and elected fellow of his college, Nov. 9, 1655. He studied divinity, and was admitted to holy orders in 1610. He was appointed chaplain to bishop Andrews, and presented to the rectory of Teversham, Cambridgeshire, in 1615. In 1621 he became chaplain to prince Charles, whom he attended in that office to Spain in 1629. He became rector of Bingham, Nottinghamshire, and prebendary of Winchester in 1624. In July, 1625, he was chosen master of Peterhouse, Cambridge, to which he became a great benefactor, building a large part of the college, and securing contributions for a chapel. The college was completed in 1629. In July, 1628, he became dean of Windsor and Wolverhampton. He was sworn a judge of the Star-chamber for foreign causes in 1629; installed as prebendary of Westminster in 1634; promoted to the bishopric of Hereford the same year; and translated to the see of Norwich in 1666, where he remained about two years and a half. He succeeded Juxon as dean of his majesty's chapel in 1636, and was translated to the bishopric of Ely in May, 1638. In December, 1640, proceedings were begun in Parliament against him, and in July, 1641, he was impeached of high crimes and misdemenumors. The penalty was fixed at imprisonment in the Tower during the pleasure of the Parliament, which lasted eighteen years. When the Restoration drew nigh, he was released, in March, 1659, and returned to his palace at Ely in 1660. He died at Ely House, London, April 24, 1667. He published some *Sermons* and other works of no present interest.

Wright, Edward W., D.D., a Presbyterian divine, was born at Lancaster, 0, in April, 1817. He was educated at Miami University; studied divinity at the Princeton (N. J.) Theological Seminary, and finished in the Western Theological Seminary at Allegheny, Pa., in 1838. He was licensed as a preacher in 1838, and was licensed by Logansport Presbytery in October, 1889; became pastor of the Church at Lafayette, Ind., in 1840; agent in the West for the Presbyterian Board of Education in 1845; pastor of the Church in Delphi in 1846, which relation...
continued for a period of twenty years. His labors there were greatly blessed. The Church grew and became a feeder to new churches beyond. He was stated clerk of the Synod of Northern Indiana from the time of its formation in 1842 until his removal to Allegheny, and sailed to New York City in 1851. He was considered one of the most learned men in the church, with a long length of time. It was generally admitted that, "as a presbyter, he had no equal in the synod." At length he was elected and served as librarian of the Board of Colportage of Pittsburgh and Allegheny synods, and soon afterwards he removed his family to Allegheny. He died in 1867, aged 85 years. He was one of the leaders of the church in Allegheny. He was a strong preacher: "He did not appeal to the sympathies or the passions, but rather to the reason and the consciences of the people. He took no crude materials into the pulpit; his sermons always afforded proof of patient and prayerful study, and they were delivered in a solemn and reverential manner." See Wilson, Prob. Dis. Al- manac, 1867, p. 219.

Wright, John Flavel, D.D., a Methodist Episcopal minister, was born in North Carolina, July 30, 1795, and passed his early years in the northern part of that state. He was converted in 1813, and soon after began to feel it his duty to become a preacher of the Gospel. He was licensed to exhort in August, 1814, and for some time was engaged in that work. He was admitted on trial in the Virginia Conference at Lynchburg, Feb. 20, 1815, and appointed successively to Hanover, Black River, Guilford, Princess Ann, and Newbern circuits, and Raleigh station. In 1821 he was transferred to the Ohio Conference, and appointed to Lebanon Circuit. He was next appointed to Cincinnati, then to Madison, Ind., and in 1824 to Chillicothe, O., where three hundred and sixty-five were added to the Church, and more than that number converted. In 1827 he was stationed a second time at Cincinnati, and in 1829 became presiding elder of the Lebanon District. In 1832 he was elected book-agent at Cincinnati, and fulfilled the duties of that office for twelve years in succession. In 1844 he lacked but a few votes of an election to the episcopacy. From that time until 1861 he received various appointments in Ohio. He was chaplain of the First Kentucky Regiment during the Rebellion, and near the close of the war became chaplain to the military hospitals of Cincinnati. He again entered the conference work when the hospitals were closed, and continued in that field until 1877, when he retired. He died Sept. 15, 1879. See Minutes of Cincinnati Conference, 1886, p. 139.

Wright, Samuel, D.D., an eminent English Dissenter, was born at Retford, Nottinghamshire, Jan. 3, 1663. He was pastor at Blackfriars, London, from 1670 to 1734, when he removed to a meeting house in Carter Lane, Southwark, and died April 3, 1746. He published, A Little Treatise of Being Born Again (1718);—Treatise on the Religious Observance of the Lord's Day (4th ed., 1736); — Human Virtues; or, Rules to Live Soberly (1780); — Decency of Sin (1781); — and other works. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Wulfram (or Wulfran), Sr., apostle to the Frisians and bishop of Sens, was of patrician family, and was born about A.D. 650, at Milly. He became monk and abbot at Fontenelle, to which monastery he donated his family-seat of Milly, and afterwards was chaplain to the French court, and bishop of Sens. In 684 or 685 he devoted himself, with several brother monks, to the missionary work among the Frisians, his personal associate for a time being a Burgundian count named Ganguf or Gengulf, who was afterwards killed by a clergyman. In 690, his wife, Wulfram is credited, while in the prosecution of his missionary labors, with having recovered a lost paten from the sea by prayer; with having cured paralytics and other invalids by anointing them with oil; with having preserved alive a boy who was hanged by the Frisians in honor of their divinities, and two other boys who were about to be drowned from similar motives. Tradition states that Wulfram was on the point of baptizing Radobod, the Frisian king, when the latter, standing with one foot in the water, inquired whether his unbaptized ancestors were to be found in heaven or in hell, and being assured that they were in hell, with tears expressed that he would not be separated from his royal ancestors. The devil thereupon appeared to the king and incited him to persist in idolatry, until he was driven away by the sign of the cross. Radobod, however, died unbaptized. Wulfram, about 685, returned to Fontenelle, and died in 690. See Tertullian, Hist. Rom., vii. 12. The martysrologies assign to him March 30. See Bal- land, Acta SS. Martyr. (Antw. 1668), iii, p. 143-165: Retberg, Kirchengesch. Deutschlands (Göt. 1848), p. 574 sq., and the literature there referred to; also Herzog, Real-Encyklop. s. v.

Wulstan (Wulstæn, or Wolstan) (1), a monk of Winchester, lived in the 9th century. He was the author of a work on the Harrowing of Hell, a poem in Latin hexameters on the Miracles of St. Swinthun, and a prose Life of Bishop Ethelwald. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Wulstan (2), an English prelate of the 11th century, became archbishop of York in 1005, holding along with that dignity the bishopric of Worcester, and died in 1028. He is supposed to be the author of the Anglo- Saxon Harrowing of Hell, in which he affixed the name of Lepus Episcopus. One of these may be found in Hicke, Theatini, iii, 99-106. See Wright, Biog. Brit. Lit. (Anglo-Saxon Period), p. 505.

Wulstan (3), the last of the Anglo-Saxon prelates, was born at Icenium, Warwickshire, about 1007. He was educated at Evesham and Peterborough, and was ordained a presbyter at the usual age. He then became a monk at Worcester, and gradually rose in that monastery until at last he became prior. In 1062 he was chosen bishop of Worcester, and succeeded in rescuing that see from the control of the archbishop of York. He enjoyed the favor of William the Conqueror, and after him of his son Rufus. He rebuilt the Cathedral of Worcester; put down an insurrection of the adherents of Duke Robert of Normandy; and defended the city against the army of the rebels led by Roger de Montgomery. He died in Worcester, either on Nov. 28 or Jan. 15, 1095. He is not known to have written anything either in Saxon or Latin, though an attempt has been made to ascribe to him a treatise on the Greg- orian Sacramentaries in the Saxon Chronicle from 1034 to 1079. See William of Malmesbury, De Gestis Pontificum; Wharton, Anglia Sacra, vol. ii.

Wyatt, William E., D.D., a clergyman of the Protestant Episcopal Church, a native of New York city, was ordained deacon in 1810, and priest shortly after. In 1811 he was pastor of St. John's Parish, New- town, L. I.; in 1814 he became associate rector of St. Paul's Parish, Baltimore, subsequently succeeding to the rectorship, which he retained until the close of his life. He died June 24, 1864, aged seventy-six years. Through all this period he was a member of the Standing Committee of his diocese; was delegate to every General Convention; and during thirty years was president of the Lower House. In 1820 he was professor of the-ology in the University of Maryland. He published a volume of Family Prayers;—a volume of Bishop Kemp's Sermons;—the Christian Altar;—and a number of pamphlets, tracts, etc. See American Univ. Church Reg. Oct. 1864, p. 483.

Wyckoff, William H., LL.D., a minister of the Baptist denomination, was born in the city of New York, Sept. 10, 1807, and was a graduate of Union College in the class of 1828. After leaving college, he was for several years the principal of the classical department of a collegiate school in New York. In 1839 he became the editor of The Baptist Advocate, now The
Examiner and Chronicle, which was started by him, and has exerted a wide influence in the denomination. Of this paper he had the editorial charge until 1846, in which year he was ordained as a minister of the Gospel by the Laight Street Baptist Church of New York. For several years he was the Principal of the Biblical Institute, of the Young Men’s City Missionary Society, of the Baptist Domestic Mission Society, and was one of the originators of the American and Foreign Bible Society, formed in 1835. Of this society he was the corresponding secretary from 1846 to 1836. In 1839 he aided in the formation of the American Bible Union of which he was a charter member, and was one of the secretaries. He died in Brooklyn, N. Y., Nov. 3, 1876.

Among his published writings are The Bible Question; or, The American Bible Society and the Baptists:—— The Bible, its Excellences:—— Rollins Ancient History, Condensed (J. C. S.)

Wyckoff, Isaac Newton, D.D., a (Dutch) Reformed minister, was born near Millstone, N. J., in 1792. He graduated at Queen’s College in 1813, and at New Brunswick Seminary in 1817. He was settled as pastor of the Reformed Church, Catskill, N. Y., from 1817 to 1836; and of the Second Reformed Church, Albany, from 1836 to 1868; and also continued an active ministry of forty-five years of arduous clerical labor, about three years before his death, which occurred in 1869. Four new churches were organized by him in his first field of labor. At Albany more than one thousand persons were added to the communion of his Church during his ministry of thirty-one years, and he was fond of books of poetry, history, and literature and theological culture. But he was pre-eminently a pastor. He seemed to know everybody in his flock, and almost in the whole city. Young men found him a genial, sympathizing, and loving helper, for he never lost his youthful buoyancy. He was gifted with a quick flow of animal spirits. His presence was sunshine. His conversation overflowed with wit and humor, with irresistible drollery, and yet with a pious fervor which sanctified the whole man. To the emigrant Hollanders, who always stopped at Albany on their way to the Michigan Colony, he was for years a father and a prince. He conversed, read, and could preach in the Dutch language with great fluency. In every benevolent institution, in the boards of the Church, in all kinds of public assemblies where his influence could be well used, he was a representative speaker and actor. His sympathies, therefore, were not wide, but deep, young and the aged alike, his personal and pastoral tact and power were universally admitted. His home was a Bethel, his hospitality unbounded, and his social intercourse entertaining and profitable. He was full of music, an art which he cultivated delightfully and skillfully with voice and instrument. His piety was a flowing stream, sparkling, clear, unceasing, joyous, and refreshing to himself and to his people and friends.

“The spontaneity of his faith precluded the indulgence of mere cant. The light of the cross was on his brow; the breath of Olivet animated his speech. To hear him pray in his family circle was to be borne up to the Mount of Vision.” His religion was a life, never a burden, never a mere robe, but a principle in active operation—“a well of water in him springing up to everlasting life.” His charity was wonderful, in thoughts, feelings, speech, gifts and deeds of love for Christ’s sake. In ecclesiastical assemblies he was always prominent. His olive branch never withered in the heat of controversy. With nearly all the great movements of his Church for half a century he was prominently identified. He was a frequent speaker at the great May anniversaries in New York, and a number of his sermons are printed in the New York Christian. He was an eloquent, medium size, slender, wiry, agile, and tough. His face was radiant with cheerfulness and good-humor. His voice was large, full, sonorous, and he used it often with great oratorical effect. His mental ingenuity and freshness of thought and expression proclaimed him an original character. He was perfectly unique, always himself, and never much like other folks. He thought and talked, and preached and prayed, in his own peculiar way. He used many big words; he often made words and combinations of words that gave great point and pitch to his sentences. His aim was direct; his sermons were oracles of the Bible. His literary style was descriptive and ornamental, sketches of characters. Down to his old age he retained his youthful appearance and manner, with fresh complexion, and hair curling and unchanged in color. “His eye was not dim nor his natural strength abated” until his last illness laid its wasting hand upon him. See Porter [Dr. E. S.], Memoir Section. (W. J. R. T.)

Wyckoff, Theodorus Preilingshuyse, a (Dutch) Reformed minister, son of the above, was born at Catskill, N. Y., in 1820. He graduated at Rutgers College in 1838, and at New Brunswick Theological Seminary in 1842; was pastor of the Second Reformed Church of Ghent, N. Y., from 1843 to 1844; of the South Reformed Church, West Troy, from 1845 to 1854; and ministered at St. Thomas, New York, from 1855. He died at his home in Jan. 19 of the latter year, only a few weeks after his arrival in St. Thomas. He was a young man of cultivated mind and manners, a careful student, scholarly in his tastes and refined in accomplishments; he wrote much and well for the periodical press. His sermons were orate in style, evangelical in matter and spirit, and full of promise. (W. J. R. T.)

Wycliffe, John, the first translator of the entire Bible into English, and “the morning-star of the Reformation,” was also eminent as a scholar, a diplomatist, and a preacher. There seem to have been three other persons of the same name contemporaneous with him; one a seneschal of Merton College in 1336 (probably the John Wyclif of Hereford), another a master of Balliol College in 1340, and still another who was vicar of Mayfield from 1361 to 1380. 1. Antecedents.—The career and work of Wycliffe can be briefly reviewed by a brief review of some of the literary and ecclesiastical, and especially the Biblical, circumstances of the times.

1. The midnight of the Dark Ages had been broken by the establishment of high-schools, whose light was sensibly felt along the pathways of scientific and religious inquiry. Europe was emerging from the semi-barbarism which the northern hordes had poured over the older seats of civilization, and the invaders themselves, now Christianized and educated, were sending back streams of missionary and literary culture to their fathers. England was foremost in realizing these ameliorating influences. From the times of the Roman sway she had enjoyed pre-eminent advantages through contact with Latin Christianity, which then embodied all the learning and piety of the Western empire; and the displacement of the Britons by the Anglo-Saxons, and the subjugation of these in turn by the Normans, had added successively elements to her originally wild strength, as the compound English language itself attests to-day. At the period of which we write the French tongue was still used in courts of law, a vestige of which exists in many of the commonest legal terms to the present day; and side by side was the Latin, the language of the Church, whose influence, if not of the Romish, yet so much mingled with it as still belongs to it, was felt in all the vernacular literature of England, and was the common tongue of the educated classes. This was the period of Geoffrey Chaucer, whose work is yet indicated by other legal titles of well-known processes. The English universities, established about two centuries prior to Wycliffe’s graduation, and a little later than those of Italy and Paris, but some three centuries before the oldest of Germany, were originally divinity schools, or, at least, were conducted by
divines and largely for sacred learning. In fact, theology was the chief and almost the sole science of that early day, and the only other forms of knowledge that took a scholastic form were languages and philosophy, both of which had been specifically the study of the mediaeval church.

Moreover, the students were almost exclusively novitiates of some of the various monastic ranks with which at that time all parts of Europe particularly swarmed. Wycliffe himself, while in college, was a candidate for holy orders, and his own studies of course lay in that direction, as doubtless did those of most of his pupils.

2. The Lollards, as all the predecessors of Protestantism in England were called, had already begun a comparison of the glaring corruptions of Rome with the simple truths and practices of early Christianity, as well as with the obvious laws of morality and social decency; and in this discussion, which was usually rather indirectly than ostensively carried on, the Bible, and especially the New Testament, was of course continually appealed to as an authority against the papal dogmas, ecclesiastical traditions, and priestly dominations. These latter were especially open to the shafts of ridicule, and, as in the Reformation afterwards, the wis of Wycliffe's day, including Chaucer and Gower, were not slow in pointing out Romish inconsistencies to the public eye. The mass of the people were thoroughly awake to the religious questions thus raised, and were interested with a zeal which completely with them, as Wycliffe did, had constant occasion to ascertain their feelings and apprehend their necessities.

3. The political condition of the country at the time greatly stimulated these debates, which had not yet been nationally agitated elsewhere. One century before Wycliffe was born, the English barons had extorted from the violent and vacillating king John the famous Magna Charta, which, although quickly denied by that prince, and denounced by the pope, who claimed the vassalage of the realm, yet, renewed by the next and confirmed by the subsequent sovereigns, has remained to this day the substantial basis and bulwark of British constitutional liberty. From that document definitely dates the great struggle between the Romish and the secular arm, on the one side, and the aristocratic and the popular rights, on the other, which has characterized English political and social history. The reign of Henry III, who followed John upon the throne of England, was but a series of contests between the king and the newly instituted House of Commons; which after a lull during the reign of Edward I, which was the next prince, but who was chiefly occupied in sea affairs, and was unprovided with any chancellor, began under Edward II, and culminated in his dethronement and horrid death. All these fluctuations of civil power the Roman pontiff watched at a safe distance, like a vulture snuffing the field of battle, ever ready to pounce upon the weak or the wounded of either side. Edward III, who came to the throne at the age of fourteen, three years after the above-mentioned date of Wycliffe's birth, soon engaged in wars with Scotland and France, which occupied his entire reign; but he nevertheless resisted the claims of Rome, and Parliament supported him by statutes declaring the independence of the English clergy. The effects of all these political changes was to create and foster a spirit of free inquiry into human rights, both civil and ecclesiastical. The seeds of the English Reformation of a later age were widely and deeply sown by these public measures and private experiences.

4. It must be borne in mind, however, that the art of printing had not yet been discovered. All books, being in MS., had to be laboriously copied by hand, and were therefore rare and costly. This was especially true of the Bible, from its large size and the dead languages in which it was written. The Latin Vulgate was the Bible of the day, as it is the best known by the old name of Wycliffe. Of the Reformer's immediate parentage and early education nothing is recorded, nor is the exact date of his birth known. From the fact that he entered while yet a youth as one of the first commoners of Queen's College, Oxford, which was founded in 1846, he is generally believed to have been born in 1320. In what little he became later in life he became a probationer, and apparently also a fellow of Merton College, and at the period of his first introduction to notice he was associated with some of the best scholars of the university. Chaucer being said to have been at one time his pupil. His hours were doubtless chiefly occupied in the study of an English translation of the Bible, the present day, with private instruction to the undergraduates; and his intervals of recreation appear to have been largely spent in social rambles among the peasantry in the neighborhood. His scholastic culture, warmed by a genial temper, gave him great influence as well as ready access to those seeing the very function of a link between the literary aristocracy and the sturdy popu-
lace of a collegiate borough. Hence he was enabled to sympathize with the wants and sentiments of the lower classes, and to meet them with the higher qualifications and views of a Christian student. In person considerably above the medium height, straight, slender, but wiry, with features indicating penetration and refinement, a thin aquiline nose, firm mouth, smooth forehead, and clear though somewhat deep-set eyes; his expression at once frank and cautious, bland but wellbred, intellectual and yet sympathetic, Wycliffe was a man to rivet attention and secure respect at the first glance.

In 1360 Wycliffe became known as a public opponent of the mendicant friars who infested England, interfering with the school discipline as well as with domestic relations; and to this date his tracts on that subject are accordingly assigned. This was an effort in behalf of the less of the people, who were weary with the obtrusive sanctimony and beggarly squallor of these church fleas, than of the university authorities, who were equally sick of their impertinent ignorance and proselyting usurpation. It won him such popularity that in 1361 he was made warden (or master) of Balliol Hall (afterwards Balliol College), an office for which he was well qualified by his eminent diligence and reputation as a student of civil and canon law, and especially by his skill in philosophical and theological dialectics. This preferment gave both a wider scope to his scholastic abilities, and greater prestige to his popular discussions. In the same year he was made rector of Fillingham, in Lincolnshire, a position which he exchanged in 1368 for that of Ludgershall in the same diocese. These livings did not require his removal from Oxford, yet afforded him a clerical function and a pastoral opportunity to come still more closely than before into communion with the common people, and that in a rustic neighborhood.

In 1365 archbishop Islip of Canterbury appointed Wycliffe master of his new college of Canterbury Hall (afterwards merged in that of Christ Church) at Oxford, but soon after the accession of Langham to the see in 1366 the monks, who formed a majority of the members of the college, induced that prelate to eject Wycliffe, on the ground of some informality in the appointment, and the pope (Urban V) being appealed to, sided of course against Wycliffe by a special bull issued in 1376, of which the monks purchased the royal confirmation in 1372. How little heed Wycliffe, although still professing to be a faithful son of the Romish Church, paid to the papal order of silence accompanying the bull—since it was not only gratuitous, but illegal under the Parliamentary statutes above mentioned—we may judge from his tract in defence of the national policy against the pope, published about this time. This production doubles the substance of his argument before the court, in reply to the sumpsion's summons to the king to pay the homage due from the time of John to the see of Rome—a demand which, as we have seen, Edward had refused to acknowledge, and now openly resisted. Thus introduced to the royal favor, Wycliffe acted as the king's chaplain, and was presented (Nov. 6, 1375) to the prebend of Aust, in the diocese of Worcester, and was made a prebendary of the Court of Canterbury, and Duke of Lancaster he was compensated (about 1376) for the loss of his college mastership by being made rector of Lutterworth where he had already (in 1372) been created "doctor in theology" by the University of Oxford, not a mere honorary title, but an official one, authorizing him to lecture publicly before the students; and he used the privilege to expose the vanity and superstition of the ecclesiastics with a vigor of reasoning and a keenness of satire which are conspicuous in his published tracts on the subject. These abuses had come to be such a public burden, especially the occupancy of benefices by aliens, that in 1373 the king appointed a commission, and next year renewed it, with Wycliffe as a prominent member, to confer with the papal authorities for the abrogation of the evil. An arrangement was finally made, but the pope soon violated the compact, and Parliament again took action against the Roman usurpations. These developments more fully opened Wycliffe's eyes to the intolerant corruption of the Roman Church, and forth began to argue and preach, and teach and write, boldly and without reserve. As with Luther in a later age, the hierarchy was alarmed and exasperated; by a formal condemnation they summoned him to answer, Feb. 19, 1377 (Lewis erroneously says 1378), to accusations of erroneous doctrine. The trial opened regularly in St. Paul's on the day appointed; but an unfortunate altercation of a personal nature, arising between the bishop of London and the duke of Lancaster, threw the assembly into an uproar, and even led to a popular tumult outside. In the mêlée, Wycliffe was carried off in safety by his friends. The pope (Gregory XI) was now induced to take up the matter. Formal articles were prepared against Wycliffe, and in five papal bulls, three of them dated simultaneously (May 22, 1377), he was cited to answer to the charges of insubordination and heresy. Before these summonses arrived, Edward III died, and Richard II was crowned; and the new Parliament was slow to surrender Wycliffe for a trial at Rome, or even to suffer his imprisonment at home. However, in February of the following year (1378), the archbishop of Canterbury and the bishop of London, to whom one or more of the bulls had been addressed, ordered a second trial, which was held in Lambeth Palace in April. Wycliffe responded by a
formal paper; but the proceedings were again abruptly, although not violently, ended by the interference of the populace in mass and the command of the king's mother; the prelatical judges retired in confusion with a pusillanimous injunction of silence upon Wycliffe, to which, of course, theクリモ貴族 reefed in convulsion. The petition addressed to the king was shortly expunged with the death of Gregory, and a schism occurred by the election of two popes as his rival successors. This gave Wycliffe fresh opportunity of exposing the corruption of the papacy, and, at the same time, a season of quiet for the prosecution of his cherished design of translating the Scriptures, somewhat fast like that of Luther at the castle in the heart of the Thuringian Forest.

We rapidly pass over the residue of Wycliffe's life. Early in 1379 he had a severe fit of sickness, during which he was visited by the papal emissaries, who urged him to recant; but he soon recovered to denounce them more vigorously than ever. In 1382 a court constituted by the pope, with the aid of the new archbishop of Canterbury, controverted certain propositions of Wycliffe, who had begun to question the doctrine of transubstantiation, and as his patron, the duke of Lancaster, withheld his support, the Reformer ventured upon doctrinal ground, Wycliffe's position was eventually condemned, and the king was induced to remove him from the university. It is probable that the odium of Wat Tyler's insurrection in 1381 fell upon Wycliffe; he was supposed by his enemies to have been fomented by the "poor priests," and he went out as itinerants to propagate his own views. The Wycliffites, as his numerous followers were called, were subjected to much persecution; but Wycliffe himself continued, unmoistened, to preach at Lutterworth. On Dec. 29, 1381, he was seized with a second fit of paralysis, while (as some say) in the act of celebrating the Lord's supper, and died on the last day of that year. The Council of Constance (May 5, 1415) condemned his doctrines, and in 1429 his remains were dug up and burned; the ashes were cast into the adjoining Swift, which, as Fuller proudly says, and Wordsworth mockingly, remark, conveyed them through the Avon and the Severn into the sea, and thus disseminated them over the world. His doctrines, carried into Bohemia by the members of queen Anne's retinue, originated the Hussite movement.

The celibacy of the clergy being then a universal custom, he was unmourned; his widow, Alice, and family, and the English Bible his heirloom to posterity.

III. Writings.—Wycliffe's literary productions are very numerous (Shirley [List of the Original Works of John Wycliffe (Oxf. 1865)] enumerates more than two hundred, chiefly tractates, many of them still unpublished); some of them are in Latin, others in English, and nearly all are on the religious questions of the day. Many of them still remain in MS. The most important, by far, is his New Testament, which appears to have been published about 1578, and again in 1830; the first printed edition was by John Lewis (Lond. 1731, fol.), the next by Henry H. Babb (ibid. 1810, 4to), and the latest at the Clarendon Press (Oxf. 1879, 12mo); it is also contained in Bagster's Hexapla (ibid. 1841, 4to), and, in part, in Bosworth's Anglo-Saxon Texts (ibid. 1868, 4to). It was likewise printed from a considerably different MS. by Pickering (ibid. 1846, 4to). Wycliffe also translated, either in person or by assistants, the entire Old Testament, including the Apocrypha, which seems to have been completed shortly before his death. His whole Bible has been accurately printed from a collection of 170 MSS., with valuable dissertations, etc., by Forshall and Madden (Oxf. 1856, 4 vols. 4to). Wycliffe translated di rections from Origen into Greek, the as the result of his knowledge of the Hebrew and Greek origins as a basis. His version is quite literal and plain, but stiff and Latinized; yet less so than many of Wycliffe's other writings. It has, of course, little critical value; but its influence, at the time, was immense, and has since been inexcusable. It can hardly be considered the foundation of our present English Bible, but rather its precursor; and, no doubt, Tyndale largely used it in his translation from the original tongues.

Wycliffe's Bible was revised about 1886 by John Purvey, who had been his curate; and it is Purvey's edition, rather than Wycliffe's own, that has generally passed as Wycliffe's Bible (Lei., Lewis's, Baber's, the Clarendon, and Bagster's text). Both are printed in parallel columns by Forshall and Madden. See Authorised Version.

See Leechler's ed. of Wycliffe's Trilingualis (Oxf. 1869); also id., Diet. of Later, 1883; and Wycliffe's Wicket (Oxf. 1816); Armistead: Select English Works of Wycliffe (Lond. 1869-71, 3 vols.); Vaughan, Tracts and Treatises of John Wycliffe (ibid. 1854); Lives of Wycliffe, by Lewis (Oxf. 1820); Tyler (Edinb. 1826); Murray (Lond. 1829); Vaughan (ibid. 1828, 1831, 1853). Le Bas (ibid. 1856); Lechler (Leips. 1879); trans. by Lorimer, Lond. 1874.

Wylie, Andrew, D.D., a Protestant Episcopal clergyman and professor, was born at Washington in 1789. He was educated in the Presbyterian Church, and passed A.B. at Jefferson College, Canonsburg, Pa., in 1810. He was licensed by the Presbytery of Ohio in 1815, and soon after installed pastor of Miller's Run Church. He is pastor of Presbyterian churches in Washington and Baltimore, and extended his services as a preacher to Ten Mile and West Liberty, till his removal to Pigeon Creek, where his memory is still cherished. In 1828 he was elected president of Indiana College, and removed to Bloomington, where he joined the Episcopal Church. Twice he represented the diocese in General Convention, and was president of the Standing Committee in 1851. He died Nov. 11, 1851. Dr. Wylie was regarded as one of the ablest teachers in the West. He published an English Grammar (1822):— A Eulogy on Lafayette (1834);—a pamphlet entitled Secularisation vs. Theological Education (1840);—The Individual and the Body Politic (1841);—Sermons and Addresses:—a work on rhetoric; and an Advice to Young Men (left ready for publication). See Sprague, Annals of the Amer. Pulpit, v. 779; Amer. Quart. Church Rev. 1852, p. 640.

Wylie, Samuel Brown, D.D., LL.D., a Reformed Presbyterian divine and author, was born at Moylarg, near Dalmally, County of Artrim, Ireland, May 21, 1774. He graduated at the University of Glasgow in 1797; emigrated to Philadelphia the same year; taught a school at Cheltenham, Pa., until the fall of 1798, when he was appointed a tutor in the University of Pennsylvania; was licensed to preach June 25, 1799; ordained June 25, 1800; was pastor of the First Reformed Presbyterian Church, Philadelphia, Pa., till 1807, and presiding elder of the Reformed Presbyterian Synod of the South till 1812; professor in the Theological Seminary of the Reformed Presbyterian Church from 1809 to 1851; professor of ancient languages in the University of Pennsylvania from 1828 to 1845, and emeritus professor from 1845 to 1852; vice-president of the University of Pennsylvania from 1838 to 1845, and died in Philadelphia, Oct. 13, 1852. Mr. Wylie was the author of The Faithful Witness for Ministry and Mission upon a Scriptural Basis (Philadelphia, 1804; Paisley, Scotland, 1806; other eds.)—The Westminster Magazine (1821-22, 2 vols. 8vo), and also contributed to periodicals. "Few men have ranked higher than Dr. Wylie in the moral literature and theological attainments of his time, and a greater "defender of the Christian Church" (Blake, Biog. Dict. s. v.). See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Sprague, Annals of the Amer. Pulpit, i. 34; McMaster, Discourse on his Life and Character (Philadelphia, 1852, 8vo); Meleod, Discourses, etc. (1852, 8vo); Wilson, Presb. Hist. Amer., 1860, p. 177. (J. L. S.)

Wynne, John, D.D., an English clergyman, was
sometime fellow of Jesus College, Oxford. He became Margaret professor of divinity at Oxford in 1705; prebendary of Worcester in 1706; principal of Jesus College, Oxford, in 1712; bishop of St. Asaph in 1715, and of Bath and Wells in 1727; and died in 1748. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Wynne, Robert, D.D., an English clergyman, became prebendary of St. Asaph in 1691 (or 1692), and afterwards chancellor of St. Asaph. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Wytembogard. See Uttenboogarding.

Wytenbach, Thomas, chronologically the first of Swiss reformers, is supposed to have been born in 1472 of an ancient family at Biel. He is known to have been a student at Tubingen, where Gabriel Biel and the learned Hebræist Konrad Pellican were the professors. About 1503 he habilitated himself at Basle as artium lb. magister and sacer doceologia bacillus. baccal. He expounded the sentences of Peter Lombard and several books of Scripture, and taught the dogmas of Rome in disputations, as is attested by his pupils Leo Judah and Ulrich Zwingli. In 1515 he was appointed to the town church of Biet, and confirmed in that charge by the bishop of Lausanne on Aug. 26. In the course of his early ministry he was employed by the town authorities to conduct negotiations with Rome respecting the permission to use a milk diet in Lent and the obtaining of dispensations for the citizens of Biel. He was also zealous in defending the independence of the town priest against the abbot of the neighboring convent of St. John, and the rights of the town church against the civil authorities. In 1515 he sojourned at Basle, and obtained the degree of theological doctor, besides being made canon and custos of St. Vincent's, while retaining his previous office at Biel; but five years later he had resigned all his dignities at Basle and resumed his place at Biet altogether. He persistently preached against indulgences and the mass, kept a watchful eye upon the abbott of St. John and the town council, and ventured to attack the celibacy of priests. In 1524 he married, and was accordingly dismissed from his charge. He thereafter preached in the open air and other available places, visited his assailants and discussed the questions at issue with them, and by different methods gained many friends to his side. His life had been a constant struggle with poverty from the beginning, and was now more than ever wretched from this cause. But appeals to the council for support, in recognition of the services of eight years which he had given to the town, produced no effect; and when, in 1525, the temper of the community had changed, and resolutions were adopted by the citizens asking that Wytenbach be allowed to preach, and that a suitable support be assured him, the council first evaded the demand and then invoked the intervention of the bishop of Lausanne. An ecclesiastical admonition was accordingly addressed to Biel, Nov. 11, 1525. A protracted agitation followed, the result of which was that Wytenbach was thrown aside by all parties, and refused employment of any kind by his native town. A pension amounting to twenty florins annually was after a time granted him as remuneration for the losses incurred in the contest with the abbott of St. John; but he did not live to enjoy even this beggarly provision. He died in 1526. Two years afterwards the reformation of Biel was an accomplished fact.

No literary remains of sufficient extent to afford a proof of Wytenbach's scholarly abilities are in existence. A few Letters, mostly contained in the archives of Biel, are extant, which show him to have been a man of convictions and a courageous defender of truth and right. See Scheurer, Manualium (largely incorrect), pt. i.; Kuhn, Reformatorum Vitae, p. 344, in Schott, d. Stadtb. Biel, etc., and particularly the section Manuel Dominorum Collegii St. Vincenti Bernalis from A.D. 1488 to the Reformation; Haller to Zwingli in 1523, in Zwingli's Opp. i, 294.—Herges, Real-Encyklop. s. v.

X.

Xavier, Francis, one of the most celebrated members of the Order of the Jesuits, was born of noble parentage at the Convent of Xavier in Navarre, April 7, 1506. He was the youngest child of a large family, and fondly loved by his doting parents. Early developing remarkable talents, and devoted to literary pursuits, he was sent, at the age of eighteen, to the College of St. Barbara in Paris. The strained circumstances of his life forced him to make a course of study; but the affection of his eldest sister, and her almost prophetic insight into his wonderful future career, prompted to the practice of the strictest economy in college expenditures; this giftid brother might have the means to complete his collegiate education. It was not long before, as a public teacher of philosophy, he was able to procure the means for his own support and begin to make that impression in the world for which he afterwards became so renowned. It was at this time that he became acquainted with Ignatius Loyola, who threw around the brilliant young man the fascination which he was unable to resist, and in due time he was enrolled as a member of the Society of Jesus. He followed his leader with an unquestioning obedience to Rome, and united with him in his effort to raise a band of devoted missionaries, who should go forth in all directions to extend the triumphs of the Church and bring the nations under the sway of the Christian faith.

After the discoveries of Vasco de Gama, the Portuguese had sent out colonies to India. By them the city of Goa was founded. Acting in accordance with the spirit of the age, John III. king of Portugal, resolved to set up the Christian Church in his Eastern territories, and by the suggestion of Loyola and of his own envoy at Rome, Govea, he selected Xavier to commence the enterprise. "A happier set of circumstances could not have been made, nor was a summons to toil, to suffering, and to death ever so joyously received." He embarked in a ship which bore a regiment of a thousand men, sent out to reinforce the garrison of Goa. A long, dismal, and wearisome instance of the state of voyage was the fearful experience through which the band had to pass. Xavier, although himself weakened by constant sea-sickness, was an angel of mercy and kindness to his fellow-voyagers, and "lived among the dying and the profligate the unwearied minister of consolation and peace." Five months were passed in this dreary voyage when the ship reached Mozambique. Here Xavier was brought to the borders of the grave by a raging fever, and so slow was the return of his strength that it was months before he set foot in the city of Goa. A dismal moral scene met his eye, and a less heroic spirit would have been appalled in view of the mighty task he had undertaken to perform. But with apostolic zeal he commenced and prosecuted his work. Wearing the coarsest garments, and pale and haggard with his long sickness, he traversed the gay streets of Goa, swinging a large bell in his hand, and calling everywhere upon the many who met to place their children under his spiritual care. Gathering these little ones under his tuition, he taught them the rudiments of religion, and sent them to their homes to carry their parents the lessons which they had been taught by the missionary of the Cross. The wretched and neglected who were so often borne by him. He frequented the most loathsome hospitals, and had
words of sympathy and kindness for the suffering ones whom he found there. More than a year did be remain in Goa; and when his work there was done, the city was not what it was when first he took up his abode within its walls.

On the coast of Malabar there was then, as there is now, a large and well-organized monastic community. Those engaged in this dangerous business formed a large and degraded caste, which seemed to be forsaken of God and man. Thither Xavier directed his steps. Once more were heard the tones of his ringing bell calling the ruse, neglected children to his side and giving them such religious instruction as he could give them. He did not fail to find teachers from which they could learn the elements of Christian doctrine. He remained among these degraded pearl-fishers for fifteen months, sharing in all the hardships of their abject lot, and living among them in the humblest and most self-sacrificing way, if by any means he might win them to the acceptance of the faith which he taught. He found inexhaustible joy in his missionary work. "I have nothing to add," thus he wrote to Loyola, "but that they who came forth to labor for the salvation of idolaters receive from on high such consolations that, if there be on earth such a thing as happiness, this is it." His mission on the coast of Malabar accomplished, Xavier moved on to make other conquests for the Church. The kingdom of Travancore was next entered, and the most marvellous service followed his labors. He tells us that in one month he baptized ten thousand natives. With a zeal and energy not surpassed by any missionary of the Cross, he explored the islands of Mora, Manex, Ceylon, the Moluccas, and every part of the Indies which had been made known to the world by European travellers. "Weak and frail he may have been, but from the days of Paul of Tarsus to our own the annals of mankind are filled with no such soul borne on so triumphantly through distress and danger in all their most appalling aspects." In 1549 he landed on the shores of Japan, and was soon able to preach to the natives of that great island the Gospel as he believed it. The story of the labors of Xavier and his associates among the Japanese is one of the most marvellous in the annals of missionary adventures. The details of this story are too long to be recited in a sketch like this, and the reader must look elsewhere to find them. With his ambition as a missionary still ungratified, and resolved to find a still larger number of converts with his eyes turned towards the great empire of China, and resolved to make that vast country the scene of his consecrated toil. Overcoming obstacles which would have terrified any other man, he embarked in the "Holy Cross," and at length reached Sancian, an island near the mouth of the Canton River, where the Portuguese had a commercial factory. Here he was proscribed by a disease which proved fatal. His iron frame was worn out by his ten years and a half of incessant work, and he was compelled to bow before a Power whose mandate he could not withstand. He died Dec. 2, 1552. His last words were to his companions, "Give the cope of my tunic to the poor, and the vestments in asternum" ("In thee, O Lord, have I put my trust; let me never be confounded"). His body was removed to Goa, where it was deposited in the Church of St. Paul. In 1619 he was beatified, and in 1622 was canonized as a saint. The "festival day" of Xavier in the calendar of the Roman Church is Dec. 3. See Stephens, "Miscellaneous, &c., &c. "Ignatius Loyola and his Associates;" The Life and Letters of St. Francis Xavier (Lond. 1872, 2 vols.); Christian Review, June, 1842. (J. C. S.)

XIMENES, FRANCISCO DE CHIREROS, cardinal-archbishop of Granada, inquisitor-general of Castile, and regent of Spain, was descended from a family belonging to the inferior nobility of Castile, and originally resident in the town from which its apppellative was derived. He was born in 1486, and named Gonzalez, the name Francisco being a later monastic substitute. Early destined for the Church, he studied ancient languages at Alcala, at the age of fourteen entered the University of Salamanca, and six years later became bachelor of both civil and canon law. He was driven by poverty to engage in the practice of law at Rome. On the death of his father, however, he returned home. Those engaged in this dangerous business formed a large and degraded caste, which seemed to be forsaken of God and man. Thither Xavier directed his steps. Once more were heard the tones of his ringing bell calling the ruse, neglected children to his side and giving them such religious instruction as he could give them. He did not fail to find teachers from which they could learn the elements of Christian doctrine. He remained among these degraded pearl-fishers for fifteen months, sharing in all the hardships of their abject lot, and living among them in the humblest and most self-sacrificing way, if by any means he might win them to the acceptance of the faith which he taught. He found inexhaustible joy in his missionary work. "I have nothing to add," thus he wrote to Loyola, "but that they who came forth to labor for the salvation of idolaters receive from on high such consolations that, if there be on earth such a thing as happiness, this is it." His mission on the coast of Malabar accomplished, Xavier moved on to make other conquests for the Church. The kingdom of Travancore was next entered, and the most marvellous service followed his labors. He tells us that in one month he baptized ten thousand natives. With a zeal and energy not surpassed by any missionary of the Cross, he explored the islands of Mora, Manex, Ceylon, the Moluccas, and every part of the Indies which had been made known to the world by European travellers. "Weak and frail he may have been, but from the days of Paul of Tarsus to our own the annals of mankind are filled with no such soul borne on so triumphantly through distress and danger in all their most appalling aspects." In 1549 he landed on the shores of Japan, and was soon able to preach to the natives of that great island the Gospel as he believed it. The story of the labors of Xavier and his associates among the Japanese is one of the most marvellous in the annals of missionary adventures. The details of this story are too long to be recited in a sketch like this, and the reader must look elsewhere to find them. With his ambition as a missionary still ungratified, and resolved to find a still larger number of converts with his eyes turned towards the great empire of China, and resolved to make that vast country the scene of his consecrated toil. Overcoming obstacles which would have terrified any other man, he embarked in the "Holy Cross," and at length reached Sancian, an island near the mouth of the Canton River, where the Portuguese had a commercial factory. Here he was proscribed by a disease which proved fatal. His iron frame was worn out by his ten years and a half of incessant work, and he was compelled to bow before a Power whose mandate he could not withstand. He died Dec. 2, 1552. His last words were to his companions, "Give the cope of my tunic to the poor, and the vestments in asternum" ("In thee, O Lord, have I put my trust; let me never be confounded"). His body was removed to Goa, where it was deposited in the Church of St. Paul. In 1619 he was beatified, and in 1622 was canonized as a saint. The "festival day" of Xavier in the calendar of the Roman Church is Dec. 3. See Stephens, "Miscellaneous, &c., &c. "Ignatius Loyola and his Associates;" The Life and Letters of St. Francis Xavier (Lond. 1872, 2 vols.); Christian Review, June, 1842. (J. C. S.)

XIMENES, FRANCISCO DE CHIREROS, cardinal-archbishop of Granada, inquisitor-general of Castile, and regent of Spain, was descended from a family belonging to the inferior nobility of Castile, and originally resident in the town from which its apppellative was derived. He was born in 1486, and named Gonzalez, the name Francisco being a later monastic substitute. Early destined for the Church, he studied ancient languages at Alcala, at the age of fourteen entered the University of Salamanca, and six years later became bachelor of both civil and canon law. He was driven by poverty to engage in the practice of law at Rome. On the death of his father, however, he returned home. Those engaged in this dangerous business formed a large and degraded caste, which seemed to be forsaken of God and man. Thither Xavier directed his steps. Once more were heard the tones of his ringing bell calling the ruse, neglected children to his side and giving them such religious instruction as he could give them. He did not fail to find teachers from which they could learn the elements of Christian doctrine. He remained among these degraded pearl-fishers for fifteen months, sharing in all the hardships of their abject lot, and living among them in the humblest and most self-sacrificing way, if by any means he might win them to the acceptance of the faith which he taught. He found inexhaustible joy in his missionary work. "I have nothing to add," thus he wrote to Loyola, "but that they who came forth to labor for the salvation of idolaters receive from on high such consolations that, if there be on earth such a thing as happiness, this is it." His mission on the coast of Malabar accomplished, Xavier moved on to make other conquests for the Church. The kingdom of Travancore was next entered, and the most marvellous service followed his labors. He tells us that in one month he baptized ten thousand natives. With a zeal and energy not surpassed by any missionary of the Cross, he explored the islands of Mora, Manex, Ceylon, the Moluccas, and every part of the Indies which had been made known to the world by European travellers. "Weak and frail he may have been, but from the days of Paul of Tarsus to our own the annals of mankind are filled with no such soul borne on so triumphantly through distress and danger in all their most appalling aspects." In 1549 he landed on the shores of Japan, and was soon able to preach to the natives of that great island the Gospel as he believed it. The story of the labors of Xavier and his associates among the Japanese is one of the most marvellous in the annals of missionary adventures. The details of this story are too long to be recited in a sketch like this, and the reader must look elsewhere to find them. With his ambition as a missionary still ungratified, and resolved to find a still larger number of converts with his eyes turned towards the great empire of China, and resolved to make that vast country the scene of his consecrated toil. Overcoming obstacles which would have terrified any other man, he embarked in the "Holy Cross," and at length reached Sancian, an island near the mouth of the Canton River, where the Portuguese had a commercial factory. Here he was proscribed by a disease which proved fatal. His iron frame was worn out by his ten years and a half of incessant work, and he was compelled to bow before a Power whose mandate he could not withstand. He died Dec. 2, 1552. His last words were to his companions, "Give the cope of my tunic to the poor, and the vestments in asternum" ("In thee, O Lord, have I put my trust; let me never be confounded"). His body was removed to Goa, where it was deposited in the Church of St. Paul. In 1619 he was beatified, and in 1622 was canonized as a saint. The "festival day" of Xavier in the calendar of the Roman Church is Dec. 3. See Stephens, "Miscellaneous, &c., &c. "Ignatius Loyola and his Associates;" The Life and Letters of St. Francis Xavier (Lond. 1872, 2 vols.); Christian Review, June, 1842. (J. C. S.)
Yates, Andrew, D.D., a (Dutch) Reformed min-
ister, was born at Schenectady, N.Y., Jan. 10, 1772. He
graduated with honors at Yale College in 1789; studied
theology under Dr. John H. Livingston, and was licensed
in 1796 by the Classis of New York. In 1797 he was
made professor of Latin and Greek in Union College,
and held this chair until 1801, when he became pastor
of a Congregational Church in East Hartford, Conn.
After thirteen years of efficient service (from 1801 to 1814), he again accepted a professorship in Union College
(mental and moral philosophy) which he held eleven
years (from 1814 to 1825), and for eleven years more
was the principal of a high-school at Chittenango,
N. Y. (to 1836). From that time until his death he
devoted himself with untiring zeal and great useful-
ness to the assistance of no less than thirteen feeble
present at the storming of the latter place. He
has been credited with having originated the Inquisi-
tion in Castile, and charged, on the other hand, with
having opposed its rule. Both statements are, how-
ever, erroneous. He came to the court twelve years
after the Inquisition was introduced, and he protected
Talavera, archbishop of Granada, against the charge
of heresy by appealing the case from the Inquisition to
the pope. As grand-inquisitor he issued instructions
to enable new converts to prevent themselves against
the suspicion of relapse, and even provided for their
education in Christian knowledge. He also restricted
the authority of subordinate inquisitors. On the oth-
er hand, he refused to allow causes before the tribunal
of the Inquisition to be tried in public, and in general
showed himself to be in thorough harmony with the
spirit of that institution. A moderate estimate fixes
the number of persons burned at the stake during the
ten years of his supreme administration at above two
thousand. He also erected a new tribunal of the In-
quisation and transplanted the Inquisition itself to Oran,
the Canary Isles, and America.
He was unable to attend the Lateran Synod held un-
der Leo X, but counselled the pope by letter, and pro-
mulgated the decisions of the order which he had
sent in his stead. He also endorsed Leo's plan for impro-
vining the Julian calendar. But he did not, on the oth-
er hand, hesitate to condemn the sale of indulgences
as involving an enervation of the discipline of the
Church and a dangerous liberty. When king Ferdi-
nand died (1611), Ximenes was made regent of Castile
until Charles (V) should reach his majority, a position
which he filled during twenty months with great abil-
ity. He preserved for the crown, against the opposi-
tion of the nobility, the grand-mastership of the order
of San Iago di Compostella; transferred the seat of
government to Madrid; had Charles proclaimed king
over the votes of the assembled council; restrained
the nobles by organizing an armed militia throughout all
Spain, and deprived them of a portion of the property
they had acquired by violence or fraud. With this
money, partly secured by his ordinances and partly by
Isabella, strengthened the army and navy, erected fortifi-
cations and established arsenals, and supplied the mer-
cenary greed of the court with funds. He took meas-
ures to improve the condition of the natives of Amer-
ica, and appointed Las Casas to be protector over the
American colonies. The introduction of African slave-
ery into the colonies, which was proposed by some,
was positively forbidden by him. On the return of
Charles to Spain, he found Ximenes dying. The end
came Nov. 8, 1517.
The principal source for Ximenes' life is Gomez, De
Rob. Gereciga a Fv. Ximineo Cnmero, in Libri Octo, in
Rerum Hisp. Scriptores Aliguet (Frankl. 1581), vol. iii.
Other Spanish works on Ximenes are given in Pres-
cott. A French life was written by Fleichier, bishop of
Nimes. See also Hefele, Der Cardinal Ximenes, etc.
(1844); Prescott, Ferdinand and Isabella; Saint-Hilaire,
Hist. de l'Espagne depuis les Premiers Temps Historiques
jusqu'à la Mort de Ferdinand VII (new ed. 1852, 6
vols.); Lavergne, Le Cardinal Ximenes, in Rev. des
Deux Mondes, 1841, ii, 221 sq.; Herzog, Real-Encyklop.
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-churches. During his life as a teacher, he was con-
stantly engaged in preaching wherever he was wanted.
He was the chief instrument in founding a mission among
the Indians at Mackinaw, about 1823. He organized a
Church at Chittenango, and was its pastor while he had
charge, and on Sabbath School. His life was full of
illness contracted in his missionary labors. His last ef-
cfort was the establishment of a Mission Church among
a poor people at Day, or Saumagaga, Schenectady Co.,
N.Y., of which his sister, an aged and benevolent lady,
was the chief supporter. But ten days before its dedi-
cation, and on Sunday, Oct. 19, 1844, he died without
a struggle. His epitaph is inscribed on the bell of the
little church, which is only one of the many monuments
of his apostolic spirit and toils. At East Hartford his
pastorate was greatly blessed with revivals and constant
ingathering. There he began, and at Schenectady con-
tinued, to teach theology to young men, of whom thirty
entered the ministry of Christ. Among these were presi-
dent Wayland, of Brown University; Dr. Mark Tucker,
of Wethersfield; and Dr. B. B. Wisner, of Boston. Dr.
Yates was an accurate scholar, a thorough theologian,
an effective evangelical preacher, an accomplished col-
el, a professor of the school, a man of poetic spirit
and Christian enterprise. He was in the best sense a
Christian gentleman, and "a good minister of Jesus
Christ." His publications consisted of a few occasional
Sermons and fugitive pieces. He preferred to let his
active works speak for him, for he was not ambitious of
disclosure. He was an honest soul, who, for the sake of
his neighbors, was consistent in the "purpose of being
superior" to his neighbors. Ambition is a bad motive; the
Bible does not appeal to it. "The dew falls silently, nobody hears it, but the fields feel it. The attraction of gravitation makes no noise." So he lived and died, a happy Christian, and "a work-
man that needed no testimony to be acknowledged." Dr. Sprague has given an unusual space to his memory in his Annals of the Amer. Pulpit, ix, 126-138; see also Corwin, Manual of
the Ref. Church, p. 275, 276. (W. J. R. T.)

Yates, John Austin, D.D., a (Dutch) Reformed
minister, son of the preceding, was born at East Hart-
ford, Conn., May 31, 1801. He graduated at Union Col-
lege in 1821, and studied theology at the Seminary of
the Reformed Church at New Brunswick, N. J., for two
years, when he accepted a tutorship in his alma mater
at Schenectady, N. Y. He was licensed to preach in
1824; continued as tutor until 1827, and was then made
professor of the Liberal Arts in that Institution. To complete his preparations for this chair, he went
to Europe, studied at the University of Berlin, visited
Italy and other countries, and returned at the end of
two years to his post (in 1829). He was never settled
as a pastor, but supplied various churches in Schenectady,
Albany, and elsewhere during his collegiate life of twenty
years. He had, however, accepted a call to the First
Reformed Church of Jersey City, and had informally
begun his labors with enthusiasm and great popular-
ity. He died very suddenly of Asiatic cholera, Aug. 26,
1849, while on a visit to Schenectady, and his funeral
sermon was preached in his church in Jersey City on
the evening that had been set apart for his installation.
Dr. Yates was a highly accomplished man, attractive
in manners, of genial spirit, and possessed of that magnetic
power which is so irresistible in social and public life.
He was a man of genius, literary and polished to a high
degree, and an enchanting public speaker. His ser-
mons, being prepared during his professional life, were
written with great care, and often were the fruits of
long previous study and repeated revision. His deliv-
ery was animated and graceful, with a subdued earnest-
ness and a marked effect on his hearers. His was
the most natural and effective of all the speakers he
heard. He was as simple as a child, and singularly free
from duplicity or suspicion. He passed through many
trials, to some of which his natural temperament added
new pangs and complications. His students and friends
loved him unto death with the most ardent affection,
while those who opposed him in some of his difficul-
ties were equally decided in their feelings. His sud-
den death found him at peace with God and ready
for his change. He left no printed remains. (W. J.
R. T.)

Yates, Richard, D.D., an English clergyman, was
born at Bury St. Edmund's in 1769. He was chaplain
of Chelsea Hospital from 1792, and rector of Ashby
in the county of York, from 1804 until his death, Aug. 24, 1844. He pub-
lished An Illustration of the Monastic History and Antiqui-
ties of the Town and Abbey of St. Edmund's-Bury (1806);
—The Church in Danger, etc. (1815); — and other works.
See Allibone, Dict. of Brit. and Amer. Authors, a. v.

Yates, William, D.D., a Baptist missionary, was
15, 1792. He was educated at Bristol College, and went
to Calcutta as a missionary in 1815. He settled at Ser-
ampore, where, after the death of Dr. Carey, he devoted
himself entirely to translating, and to preparing text-
books. He visited England in 1827-29, and in 1845 embarked for England on text-
book, and his health, but died on the Red Sea, July 3 of that
year. He translated the whole Bible into Bengalee; the New Test.
and most of the Old into Sanscrit, and the New Test.
into Hindee and Hindostanee. Among
his most important publications were, A Grammar of the Sanscrit Language on a New Plan (1820); Sanscrit Vocabulary (ed.); — Introduction to the Hindostanee
Language (1827); — Dictionary, Hindoostanee and English
(1836); — Biblical Apparatus, in four parts (1837); —
Theory of the Hebrew Verb; — and Introduction to the
Bengalee Language (posthumous; edited by J. Wengar,
1847). A Memoir (1847) of him has been written by
Dr. James Hoby. See Allibone, Dict. of Brit. and Amer.
Authors, a. v.

Yeomans, John William, D.D., a Presbyterian
divine, was born at Hinsdale, Mass., Jan. 7, 1800. He
graduated at Williams College in 1824; studied theology
in the seminary at Andover, and was ordained and in-
stalled pastor of the Church at North Adams in Novem-
ber, 1828. In 1832 he became pastor of the First Congre-
gATIONAL Church of Pittsfield; in 1834 of the First
Presbyterian Church of Trenton, N. J.; in 1841 accepted the presidency of Lafayette College, Easton, Pa.;
and in 1846 became the first Moderator of the Mahoning Church in Pennsylvania, where he continued to labor until his death, June 22, 1863. Dr. Yeomans was a man of strong and original
mind. His profound thought and logical power were
acknowledged by all who knew him or read his writings.
As a preacher, he was instructive, impressive, and often highly eloquent, and above all, he was a devout faith
and prayer, of deep, intelligent, and scrip-Ptural piety.
He published, an Election Sermon (Boston, 1834, 8vo.):—Dedication Sermon (1840, 8vo.):—Inaugural Address
(1841, 8vo.);—and he co-author of a Hist. of the County of Berkshire, Mass. (Pittsfield, 1829, 12mo, 468 pp.; in 2
parts). Besides these, he was a frequent contributor to
the Biblical Repertory and other religious periodi-
cals, and had for several years been engaged in writ-
ing Commentaries on the Epistle to the Romans and the
Gospel of John, both of which were left in an un-
(J. J. L.)

Young, Alexander, D.D., a Unitarian minister,
was born in Boston, Sept. 22, 1800. In 1812 he entered
Boston Latin School, and in 1820 he graduated at
Harvard College. In 1821 he entered the Divinity
School at Cambridge, where he pursued the regular
course of study for three years, was graduated in 1824, and accepted a call to the Sixth Congregational
Church, Boston, in 1825. In 1833 he went to Europe.
He was a very successful preacher. He died March 16,
1846. His publications were numerous, mostly ser-
Young, Arthur, D.D., LL.D., an English divine, chaplain to speaker Ouslow, became rector of Bradfield, and in 1746 prebendary of Canterbury. He died in 1759. He published a Historical Dissertation on Idolatry and Religion, etc. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

Young, Brigham, the president and prophet of the Mormons (q.v.), or Latter-day Saints, was born in Whitingham, Vt., June 1, 1801. He was the son of a farmer, received a very limited education, and learned the trade of a painter and sign painter. He joined the Baptist Church and preached occasionally with considerable acceptance. In 1832, however, he joined the Mormons at Kirtland, O., became an elder and one of the twelve apostles, and was sent as a missionary in 1835 to make proselytes in the Eastern States, in which he was very successful. His preaching was characterized by a peculiar kind of eloquence, which made a deep impression, and enabled him to rise rapidly in the estimation of the people of his sect, and to acquire almost boundless influence. He possessed, at the same time, great energy and shrewdness and a strong personality, which further enhanced his popularity. After the death of Joseph Smith, in 1844, Young was one of the four aspirants to the presidency, and was unanimously elected to that office by the apostles. The choice was received with the highest approval, and his principal rival, Sidney Rigdon, was excommunicated. When the Mormons were expelled from Missouri in 1838, Young set out to lead the host on their weary journey across the Plains, which terminated only on their reaching Great Salt Lake Valley, which he declared to be the promised land. Here he founded Salt Lake City in July, 1847, in which he exercised absolute authority. In March, 1849, a convention was held in that city, a constitution framed, and a State was organized under the name of Deseret, which, in the "reformed Egyptian" language, is said to mean the "Land of the Honey-bee." Congress, however, refused to admit the new state, but Utah Territory was organized, and President Fillmore appointed Brigham Young governor for four years. The next year the United States judges were driven away: and at the termination of the four years for which Young had been appointed governor, Colonel Steptoe was appointed in his place. But on visiting Utah in 1864, he was resisted by the Mormon president, who declared that the Constitution "would be inoperative if I should have no power to hinder it until the Lord Almighty says, 'Brigham, you need not be governor any longer.'" In 1857 President Buchanan appointed Alfred Cumming governor, and sent him out with a military force of 2000 men for the protection of the Federal officers. This brought many difficulties with the Mormons and the Government, but peaceable, though not without some concessions on the part of the government.

On Aug. 29, 1859, Young proclaimed the "celestial law of marriage," sanctioning polygamy, which he declared had been revealed to Joseph Smith in July, 1843. This was denounced by Smith's widow and her four sons as a forgery; and, although the Mormon apostles had repeatedly and explicitly denied the imputation of such a doctrine and practice, they now accepted it without much resistance. He took to himself a large number of wives, more or less by force, residing in a building known as the "Lion House," so called from a huge lion, carved in stone, which stands upon the porch. In addition to his office of president of the Church, he was grand archdeacon of the Order of Danites, a secret organization within the Church, which was one of the chief means of state power; and by organizing and directing the trade and industry of the Morning Star, he had for his own advantage accumulated immense wealth. During the later years of his life and administration, the development of the mining interests of the Territory and of the commercial interests of Salt Lake City brought a great many "gentiles" (as those who are not Mormons are called by that sect) to the Territory and city, and the temporal power of Brigham Young had greatly diminished. He died at Salt Lake City, Aug. 29, 1877.

Young, Edward (1), LL.D., an English clergyman, father of the poet, was born in 1643. He was successively fellow of Winchester College, rector of Upham in Hampshire, and rector of Salisbury. He died in 1705. He published a number of single sermons, and a collection under the title of Sermons on Several Occasions (Lond. 1702-3, 2 vols.). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

Young, Edward (2), a celebrated English poet and clergyman, was born at Upham in Hampshire, in 1684. He was educated at Winchester School and at Oxford University, where he received a law fellowship in All-Souls' College in 1708. He devoted himself, however, more to poetry and religious studies than to law; but received the degree of B.C.L. in 1714, and that of D.C.L. in 1719. His first appearance as a poet was in 1713, in an Epistle to George, Lord Lansdowne, on his being created a peer. He, however, became ashamed of its fulsome flattery and suppressed it. In the same year he also published two other poems of some length, entitled respectively The Last Day and The Force of Religion. The Last Day includes The Love of Name, the Universal Love. The Force of Religion includes A Poem on the Death of Queen Anne. These efforts gave him some immediate reputation, and in 1719 he ventured on the more ambitious effort of a tragedy, under the title of Busiris, which was brought out at Drury Lane with fair success. This attracted to him the notice of the duke of Wharton, with whom he went abroad at the end of this year. At the death of the duke, Young received an annuity of £200. In 1721 his tragedy The Revenger was produced, but was unsuccessful at the time, though it has since had greater acceptance. Between 1725 and 1728 appeared in succession his pastoral entitled The Love of Name, the Universal Passion, which had great success, and brought to their author both money and fame. In 1726 he issued The Instalment, a poem addressed to Sir Robert Walpole on his being made a Knight of the Garter, for which service it is believed he obtained his pension. In 1727 he took holy orders, and was appointed one of the royal chaplains; and in 1730 he became rector of Welwyn, Hertfordshire, which post he retained, much against his will (for he was an anxious seeker for ecclesiastical preferment), until his death, April 12, 1765. In 1731 he married Lady Elizabeth Lee, daughter of the Earl of Sandwich, and widow of a Colonel. He exhibited great grief at her death, in 1741; and it is believed that he received the suggestion of the Night Thoughts from the solemn meditations on that event. By this work, began shortly afterwards and published 1742-46, almost solely is he remembered. He published numerous other works of no present importance. In 1762 he superintended an edition of his collected works in 4 vols. 12mo, from which he excluded some of his most gushing productions. The Night Thoughts has passed through editions innumerable both in England and America. Various other editions of his collected works have also appeared from time to time, for which see Allibone, Dict. of Brit. and Amer. Authors, s.v. See also Chalmers, Bkg. Dict. s. v.; Johnson, Lives of the Poets; Hazlitt, Lectures on the Eng. Poets, lect. vi.

Young, Jacob, D.D., a Methodist Episcopal minister, was born in Allegeny County, Pa., March 19, 1775. His father was a member of the Church of England, and his mother was a Presbyterian, yet both were strangers to the converting power of Christ being brought to him by their own son. The stirring scenes and mighty struggles connected with the birth of our national republic at the time Mr. Young was ushered into life seem to have breathed into him the very spirit of greatness. His first years were passed amid the wildest scenes of frontier peril, which inspired him
with physical and mental activity, and uncommon natural courage. Under the care of his affectionate mother, he grappled with many of those great thoughts which afterwards swelled his mature and manly heart. The simple grandeur of the New Test, impressed his mind, while the history and sufferings of his Saviour were reflected in his mirror of faith. In early manhood he moved with his father to Kentucky; joined the Methodists; felt himself called to preach; and, without formal Church authority, preached his first sermon, saw the congregation bathed in tears, and felt in his own soul the heavenlyunction. In 1806 he was licensed to preach by the direction of William McDendree, afterwards bishop, was thrust out on a large frontier circuit. For fifty-five years Mr. Young was engaged in the itinerancy. He travelled extensively, everywhere attended by marvellous success. He died Sept. 15, 1855. He was a man of great intellectual power, habitually prompt, laborious, unsparing; great in his Christian character, great in his fidelity; great in his success. See Minutes of Annual Conference, 1850, p. 233; Simpson, Cyclopaedia of Methodism, s. v.; and his Autobiography.

Young, John Clarke, D.D., a Presbyterian minister, son of the Rev. John Young, was born at Green- castle, Pa., Aug. 15, 1811. He prepared for the theological studies under Dr. John Borland, an eminent teacher of New York city; and studied three years in Columbia College, where he removed to Dickinson College, graduating in 1828. He entered Princeton Theological Seminary in 1824, where he remained two years; then in 1826 became tutor in the College of New Jersey, where he served until 1828. He was licensed in the spring of 1827 by the Presbytery of New York; and, on leaving Princeton, was settled as pastor of the McChord Presbyterian Church of Lexington, Ky. In the fall of 1830 he was chosen president of Centre College, Danville, and filled the office with great credit to himself during the remainder of his life. In 1834 he assumed, in connection with the presidency of the college, the office of pastor of the Presbyterian Church at Danville, in which relation, also, he remained until his death, which occurred June 22, 1857. He published a number of single sermons, speeches, and addresses. See Sprague, Annals of the Amer. Pulpit, IX, iv., 44.

Young, John Kimball, D.D., a minister of the Congregational Church, was born at Dover, N.H., March 22, 1802. His preparatory studies were pursued at Dover Academy; he entered Dartmouth College at the age of fifteen, and graduated in 1821. He was a teacher in Hillsborough Academy in 1821-1824, to July, 1827; graduated from Andover Theological Seminary in 1828, and was ordained in Boston, Sept. 24, 1829; was the agent of the American Bible Society from 1829 to 1831; installed pastor at Laconia, N.H. (then Meredith Bridge), Nov. 29, 1831, and was dismissed Feb. 12, 1867. He was acting pastor at Hopkinton from 1867 to 1874. From 1842 he was a corporate member of the American Board of Commissioners for Foreign Missions; from 1846 to 1858, also from 1861 to 1873, he was a trustee of the New Hampshire Missionary Society; for a time he was a trustee of the Gilmanton Academy and Theological Seminary; was corresponding secretary of the New Hampshire General Association from 1851 to 1861, was moderator of it in 1866, and from 1849 was a member of the New Hampshire Historical Society. He died at Laconia, Jan. 29, 1873. See Cong. Quar. 1876, p. 437; 1877, p. 51.

Young, John R., D.D., a Presbyterian minister, was born at Marlborough, N.Y., Oct. 17, 1829. He graduated at Union College, and subsequently at Union Theological Seminary. After his ordination he became pastor of the Presbyterian Church of Phelps, N.Y.; subsequently he became stated supply of Painted Post, Baldwinsville, Cortland, and Keeseville, all in N.Y. A second pastorate in Plattsburg lasted five years; from Plattsburg he removed to Maranamneck, and from thence to Newport, R.I. He was pastor at Greenbush, N.Y., for two years, and stated supply at Albany for two years following. After this he served a short time at Newmarket, N.H., and Tecumseh, O., where he was taken ill, and returned to Albany. He died at Norfolk, Va., July 30, 1879. See Necrological Report of Union Theological Seminary.

Young, Matthew, D.D., a distinguished Irish prelate and mathematician, was born in the County of Roscommon in 1750. He prosecuted his studies at Trinity College, Dublin, where he was admitted in 1766; became a fellow of the college in 1773, and entered the priesthood in 1776. In 1786 he was chosen professor of natural philosophy in the same institution, and greatly enlarged his course of instruction, introducing illustrations by means of apparatus. He was one of the founders of the Royal Irish Academy, which began active work in 1792. He was appointed by lord Cornwalis bishop of Clonfer and Kil- managh; and died Nov. 28, 1800. He published a number of mathematical and philosophical papers and essays, and left in MS. a Latin Commentary on the First Two Books of Newton's Principia. See Knight, English Cyclop. Biog. vi, 692; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Young, Patrick (Lat. Patricius Junius), a noted English clergyman and scholar, was born at Seton, in East Lothian, Scotland, Aug. 29, 1784. He was educated at the University of St. Andrews, where he took the degree of A.M. in 1803. In 1805 he was incorporated A.M. at Oxford, took deacon's orders, and became chaplain of New College. He went to London afterwards; was granted a pension of £50 a year; and made keeper of the library of king James. In 1817 he went to France and other neighboring countries, where he attracted great attention on account of his learning. He was subsequently presented to the rectories of Hayes and Llan- rhian. In 1849 he retired to Brompton, in Essex, where he lived with his son-in-law, Mr. Atwood; and died Sept. 7, 1852. His great scholarship is not adequately represented by his literary remains, for he is said to have been indolent and undeserving of literary fame. He assisted Thomas Reid in translating into Latin the works of king James; made some notes on the Alexandrine MS. of the Bible (extending down to Numb. xv), which are published in Walton's Polyglot Bible, vol. vi, under the title Patris Juni Annnotationes quas Paraverat ad MS. Alexandriana, etc.; published in 1683 an edition of the Epistles of Clement Romans, from the same MS., which he had corrected; consigned to Labbe and Cossart; and in 1688 published an Exposition of Solomon's Song, written by Gilbert Foliot, bishop of London in the time of Henry II. His Life has been written by Sir Thomas Smith (rabbith Smith). See Chalmers, Biog. Dict. s. v.; Knight, English Cyclop. Biog. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Young Men's Christian Associations. This is the current designation of certain organizations of modern times for religious work outside of the regular ecclesiastical limits.

I. History. There were associations of young men for religious improvement in Great Britain and Ireland at a very early period. The meetings of these societies were secret and the members participated in and largely controlled by John and Charles Wesley were of this character. Such organizations found their way into Germany and Switzerland about the same time. In 1710 there were similar societies in England, which were opposed as in the case of Cotton Mather under the title of Young Men Associated. There were similar associations in some of the German cities during the period from 1834 to 1842. Up to that time, however, the organizations were sporadic, and left no permanent results in the form of our present associations. A larger movement occurred in Germany in
1849, which resulted in the organization of the German associations of the present time.

The Young Men's Christian Associations of England and America originated in a meeting of a dozen clerks in the upper story of a London drapery house, with the purpose of spending an hour in religious exercises, in 1844. It was organized by George Williams, one of the clerks, and afterwards became enlarged in its scope and plan so as to meet the wants of the Christian young men of that vicinity. A convention of those who had become interested in the movement and wished to see a society formed met on June 6, 1844, for "Improving the Spiritual Condition of Young Men in the Drapery and other Trades." The plan was imitated in other British cities, and found its way across the Channel. Various cities on the Continent attempted similar organizations, and among them Paris. In the French metropolis, however, the consent of the police was required in order to hold any kind of public meeting. This was at length given, and a start was made in the good work. A providential circumstance favored the popularization of the new movement. Just at this time Renan's Life of Jesus had appeared, and was producing great excitement among the Parisians. The work was read by thousands. To counteract the infidel influence of this brilliant writer, Protestant lectures were given in reply to him. The lectures were crowded. Thousands became eager listeners, who had hitherto been out of the reach of the churches and other religious movements. This gained for the association the esteem of all the better classes, and gave it a standing which it has ever since maintained.

The movement of London also found its way across the Atlantic in two directions at about the same time. The canals of Montreal, Canada, was organized according to the model of the London society, Dec. 9, 1851. Twenty days later, by direct suggestion from London, and without knowledge of the organization at Montreal, the association of Boston, Mass., was organized. On March 21, 1852 the association of New York was organized, and during the same year ten associations, including those of Baltimore and Washington, came into existence. Cincinnati, however, claims a permanent organization since 1848, which is earlier than that of any other American association. Such organizations had multiplied in North America since the time above mentioned, and at an early period of their history united in conventions for aggressive and concerted action. At the First Annual Convention of the Young Men's Christian Associations of the United States and British Provinces, which met at New Orleans, March 18, 1850, about 15 of these societies, about half of those in existence, formed a Confederation. There were at that time in the countries mentioned 35 societies with about 8000 members. Associations not formally connected with the Confederation were welcomed to seats in the annual meetings, but associations, having no part in the proceedings except by courtesy of the convention. A second convention was held at Cincinnati in September, 1855, when there were 40 associations with 9000 members. A third convention was held at Montreal in June, 1856, when the report showed the existence of 67 societies with 10,000 members. This convention adopted the Paris basis, adopted by the first World's Conference of the associations, held in that city in 1855. It is as follows:

"The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their Great Teacher, are bound by the Holy Scriptures, desire to be his disciples in their doctrine and in their life, and to associate their efforts for the extension of his kingdom among young men."

As a rule, the American associations regulated their membership on this basis. It was deemed advisable to keep them within the evangelical churches. While those outside who are seriously disposed are permitted to enjoy all the general advantages of the association, they are not allowed to vote or to hold office. In the English associations, as a general rule, any person is eligible to membership. But it is the desire that such a state exists that the young man will unite with some Church. In Holland there is no restriction as to membership; it is presumed that when a young man presents himself to the association, he is earnestly seeking the kingdom of God, and Churchly influences are beyond the period of its organization to the breaking-out of the civil war in 1861, the new movement had made steady and rapid progress, the membership of all the associations having reached 25,000 in April of the preceding year. The work done is in part indicated by an extract from the report of the annual convention held at New Orleans, April 11, 1860:

"Sixty-nine associations have sent in reports. Of these 34 have sustained prayer-meetings; 15 have Bible-claues; 34 conduct mission Sabbath-schools; 39 have had courses of sermons, and 35 courses of lectures; 48 own libraries, and 38 keep open reading-rooms."

But with the fall of Fort Sumter came a terrible shock to the associations. Many of them disbanded; the annual convention could not be called that spring; and the Confederation speedily fell to pieces. The work of the preceding ten years seemed to have been destroyed. But not for a moment was there a cessation of work on with the war. Within a month after the opening of the war the association of New York appointed an Army Committee, who began work among the soldiers gathered in the numerous camps in the neighborhood of that city, and extended its demoralizing influences of camp and garrison life. Devoted to the soldiers, a pocket edition of a Soldier's Hymnbook was published and circulated; the Christian men of every regiment were organized, as far as possible, for effective work, and public sentiment was aroused in behalf of the soldiers.

The need of co-operation under this new phas of the movement, as under the earlier development, was soon felt, and, by the suggestion of the Army Committee of the New York association, the Central Committee was induced to call a convention to meet in New York. Only forty men attended this meeting; these represented but fifteen associations; but in their sessions, which lasted a day and a half, a grand beginning was effected. In order to promote the temporal and spiritual welfare of the soldiers and sailors of the army and navy, the United States Christian Commission was appointed by the President, and a number of Christian gentlemen, from eight leading cities, and was to be the organ and executive agent of the Young Men's Christian Associations and of the Christian public. This proved to be a great boon to the soldiers in camps, on battle-fields, and in hospitals. It co-operated with the Sanitary Commission, which was a purely secular agency; but it went further than that commission could go. The Christian public heartily supported its efforts, and made it the medium by which Christian homes, churches, and communities sent spiritual and material comfort to the soldiers in the field and the hospital. This work belonged distinctively to the Young Men's Christian Associations only at its origin. After it was fairly organized it belonged to the whole Christian public. During the four years of the war, the commission sent out 4859 delegates to do hospital and Gospel work; expended in cash $2,515,741.63; received $2,445,330; returned and distributed $399,576.26; distributed 1,466,748 Bibles and parts of the Bible, 296,816 bound books, 1,370,983 hymn-books, 19,621,103 papers and magazines, 5,306,002 knapsack-books in flexible covers, 93,104,243 pages of tracts; kept in constant reach 50,809 sermons, and held 7,44 prayer-meetings."
Singular work was done by some of the associations in the South among the soldiers of the Confederate army, but there was no general organization for that purpose.

The distinctive work of the associations throughout the country during the war was continued on a limited scale and organized under the auspices of the associations during this period; the first met at Chicago, June 4-7, 1863, with 30 associations represented; the second met at Boston, June 1-5, 1864, with 28 associations represented by 136 delegates. Although these meetings were full of enthusiasm, it appeared that the principal activity of the societies would be carried on by the local and district conventions held during this period; the first met at Chicago, June 4-7, 1863, with 30 associations represented; the second met at Boston, June 1-5, 1864, with 28 associations represented by 136 delegates.

After the close of the war the associations entered upon a new period of progress in their work among young men, which has continued at an increasing rate until the present, and has every appearance of a still greater development of power for good in the years to come. Among the items in which this improvement has been manifested, a few deserve mention. A number of general secretaries have been appointed, who make this work for young men the business of their lives. These secretaries hold an annual meeting for the interchange of views on their common work, and under their direction the societies unite to deal with topics of interest to those present. The greatest advantage accruing from the labors of these officers is the rapid increase of societies, as well as of workers in those already organized. There has been a rapid increase in the amount of property and the number of buildings owned by these associations, thereby the more thoroughly realigning them. The society by the International Convention, which has secured a more substantial Christian character to the associations. In 1866, at Albany, N. Y., they reaffirmed the Paris basis adopted in 1856; in 1868, at Detroit, Mich., they adopted the "evangelical Church test," and in 1895, at Portland, Oreg., the "evangelical Church test." The test, as now applied, is as follows:

"Resolved, That, as these organizations bear the name of Christ and profess to be engaged directly in the Savior's service, it is clearly their duty to maintain the full and undiluted management of all their affairs in the hands of those who profess to love and publicly avow their faith in Jesus, the Redeemer, as Divine, and who testify their faith by becoming and remaining members of churches held to be evangelical. And we hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten Son of the Father) as their Lord and Saviour, whom the Son of God is, and who dwelleth in the fulness of the Godhead bodily, and who was made sin for us, though knowing no sin, being made sin for us, that our sins might be forgiven, as the only name under heaven given among men whereby we must be saved from everlasting punishment."

At the time this resolution was passed about one half of the associations had the same test. It was decided that all associations organized after that date must, in order to be entitled to representation in the International Convention, limit their active voting membership to members of evangelical churches. The associations have thus secured the hearty co-operation of the churches and the priests or people of the churches. Another important work, not to be overlooked, is the organization by these societies of stringent legislation in the United States for the suppression of obscene literature, and the continuation of those efforts by special organizations for the enforcement of such legislation.

Association leaders brought together many men of vicious habits, who, in turn, contaminated those who came in contact with them. Here was a new population continually on the move, yet sadly needing the assistance of such an organization as the Young Men's Christian Association. Each new terminus of the train brought into one town, generally, a group of tents and board shanties; but what was happening today might be a wilderness to-morrow, and another spot in the wilderness be chosen for the town. Churches could not keep pace with this onward march of humanity; and in July, 1868, the Young Men's Christian Association of Omaha organized a movement to meet the demands of this new field. They sent out a company of Christian young men whose duty it was to keep pace with the march of the employes and the attendant means of drawing men into temptation. They held religious meetings wherever they could get a hearing, and conducted Sunday schools for the children of the workers. After the movement had been fairly started by the Omaha association, and its practicability had been demonstrated, the International Convention of the Young Men's Christian Association took it up, and extended it to other railroads as rapidly as circumstances would permit. Buildings were erected for the railroad workers at Erie, Altoona, Baltimore, Jersey City, and other important centres, but for various reasons they met with only partial success. In time leading railroad men became interested in these philanthropic labors in behalf of their employes. Such men as Charles Vanderbilt, Thomas A. Scott, John W. Garret, Robert Harris, J. H. Devereux, and others gave encouragement to the movement in various ways. Some of them contributed to the support of secretaries named by the associations, and offered rooms for the holding of meetings. In Indianapolis twelve railway companies unite in supporting the work, and the principal railroad officials are members of association committees.

II. Present Operations. — There are two prominent characteristics of these associations, which deserve notice: they are associations of young men; they emphasize the religious and moral improvement of the Church. What constitutes a young man, is a problem that has had various solutions. In America a young man is considered to have passed his youth when he has reached the age of forty years. After that he ceases to be an active, and becomes a counselling, member. In France there is no such division, for the duties of the young men and those who have passed young manhood. Young women, as a rule, are not admitted. In one or two organizations women have been admitted to equal or nearly equal privileges with men. This is the case in Brooklyn, where the women's association plan is in the activity and efficiency of the society. In some other cities women have all the privileges of the library and reading-room, and other similar advantages. In Boston they have organized a Young Women's Christian Association. A like association was founded in New York in 1870, and incorporated in 1871. It has for its object the same ends as those to which Young Men's Christian Associations are directed. Generally, however, young women are not admitted to these organizations of young men, except as spectators to certain of the more public meetings.

The second characteristic of these associations is their undenominational character. They profess to be simply Christian associations. But it was found necessary to limit the voting membership to Christian young men, and in time it was deemed important to find a common basis of Christian belief. This was found in the evangelical test already mentioned. There is a broad distinction to be noted in the methods and opinions of the evangelical churches and the so-called liberal Christians. The incitements to sinners to lead a new life, the degree of zeal in exhortation, and the methods of instructing inquiring penitents are so widely different in these societies that it is generally believed that it was essential to the success of the enterprise to keep them separate in this field of labor. No new creed was desired, and none was needed; a simple declaration of what was already in the symbols of all evangelical churches was sufficient to unite the Christian young men of America into one great body, with a common purpose for Christian work. There is no clash of theological opinions, for all have united under the one banner of the Divine Christ, to reach out and save fallen humanity from impending ruin.

The work of the associations consists of prayer-meetings, Bible classes, social meetings, educational classes, meetings in jails, hospitals and almshouses, open-air
services, services of song, neighborhood and cottage prayer-meetings, and the sustaining of reading-rooms, lectures, gymnasiums for physical exercise, and employment bureaus. The extent of this work is indicated in the statistics given at the close of this article.

The great work and rapid growth already indicated, and still more apparent by an examination of the statistics, could not have been secured by the active efforts of individual associations. A very common experience is that of a few young men of a village, who meet and organize an association, obtain a room, meet for a few months, and then disband. Such failures result from a lack of organized superintendence. To counteract such evils, secretaries were employed, who were to give their time to the work and receive remunerative salaries. In 1870 these were 11 in number; while in 1880 there were 133 secretaries, with several assistants.

The system of organization and mutual dependence of these associations is best indicated by an extract from an article by Rev. George R. Crooks, D.D., in *Harper’s Weekly* for April 8, 1880. He says:

"First are the local organizations, occupying hired rooms, or in some instances their own buildings, and employing secretaries to conduct the necessary business. Then follow the state and provincial organizations, composed of a State or Canadian province, holding an annual convention and appointing a State committee to exercise due oversight. Their relation to the local bodies, however, is purely advisory: twelve of them employ secretaries. Ascending higher, we have the American International organization, composed of the associations of the United States and Canada. Its executive agent is an International Committee of twenty-five members, having a working quorum in New York city. The committee is a vigorous body, and has taken in hand the fostering of associations among college students, commercial travelers, Germans, colored young men, and railroad men. At the top of all is the International Central Committee, which met in Geneva, Switzerland, in June, 1879."

The work accomplished by the American International organization has exerted a powerful influence upon the associations of the whole country. In 1865 a committee of five was appointed by the convention, and located in New York. This committee has since retained its headquarters, with a working quorum, in that city, but has been increased to twenty-five members, many of whom reside in other parts of the country. This is the executive agent of the International Convention. By it the convention is called to assemble each year, and by it the proceedings are afterwards published. Each year the committee brings up a report of its work, and submits a plan for the coming year. This, after due consideration and such modifications as are considered desirable, is referred back to the committee for execution. In 1868 the convention authorized the employment of a visitor in the West. The field included the states of Indiana, Illinois, Michigan, Wisconsin, Iowa, Minnesota, Missouri, Kansas, Nebraska, Kentucky, and Tennessee. There he has continued to labor with abundant success. When he began his labors there were less than 40 associations, maintained at an annual expense of $25,000. Now there are nearly 300 associations, expending annually more than $100,000. At that time only one general secretary was employed, and not one society owned a building. Now there are 48 general secretaries and eight buildings. The eleven states all have state organizations, and of these six employ state secretaries.

The requirements of the central office had so increased in 1870 that a general secretary of the International Committee was appointed to direct the correspondence, visitation, and editorial work. He has since been retained, and, owing to the increased demands of this department, an assistant has lately been provided.

The work in the South has developed wonderfully within a period of ten years. In 1870 there were between Virginia and Texas only three associations. In that year the visitors of the committee began their labors in that section, and now there are more than 150 associations.

The work among railroad men has already been referred to. Another movement, entirely independent of the Pacific Railroad Mission, was that begun in Cleveland, O., in 1872. In that city, where about 10,000 men are employed by railroad companies, meetings were held to which men of this class only were invited. The idea was taken up and practiced by other railroad cities, and, finally, the International Committee undertook the general supervision of this branch. Since the beginning of 1877 a general railroad secretary has given his entire time to this work, organizing associations, le...
cating secretaries, visiting associations, and holding conventions. There are now more than forty railroad organizations, with a membership of about 5000.

In 1874 the first meeting of the National Bund of German-speaking Associations was held in Baltimore. A canvass was made to raise funds by the National Committee to sustain it. The work of this committee is to visit German communities and organize associations. The field embraces the young men to be found among the two millions of German-speaking inhabitants in America.

The first work among colleges was begun in 1877, when a visitor was placed in the field. The work has yielded abundant fruit. There are now 96 associations in colleges, with a total membership of 4298.

A secret ary has been sent to visit the colored young men of the Southern States, to organize associations, but more especially to instruct them in the right methods of Christian endeavor.

A great work has been undertaken in behalf of commercial travellers. A ticket has been issued by the Commercial Committee, which entitles the holder to all the privileges of the associations where he may be travelling. A secretary for commercial travellers has been appointed, and the work of this department receives his attention.

So the work is ever enlarging and reaching out into new fields. In 1898 the committee expanded in its entire work to 289. Now, with the recent development of the work in all its departments, $22,000 are required annually to meet the demands upon it.

III. The Outlook.—In its Statement of Work for 1880, the International Committee has announced the following as its field of labor: "48,000 college students; 500,000 colored college students; 48,000 colored young men; 500,000 colored young men; 800,000 railroad men; the young men in the states west of Ohio; the young men at the South; the young men in Canada; the Young Men's Christian Associations of North America. They state that the work "will call for the undivided effort of nine men; the cooperation, for brief periods, of twenty-five members and forty corresponding members of the committee in every state and province; the visitation of more than 500 places; 130,000 miles of travel by these workers; distribution of pamphlets and documents relating to the work, with necessary correspondence. All this can be done with so much economy that $22,000 will cover the total cost." In America the field is almost unlimited, and with its present facilities, the International Executive Committee will go on enlarging the work and gathering power while there are any young men yet unsaved.

IV. Statistics.—There have been eight World's Conferences held—beginning with that at Paris in 1885, and ending with that at Geneva, Switzerland, in 1878. Twenty-three American International Conventions have been held—beginning with the one at Buffalo in 1854, and ending with the one at Baltimore in 1879. There were 13,000 people at the last convention held during the year ending June, 1880. There is, over and above the committees already referred to, an International Central Committee, appointed by the World's Conference at Geneva in 1876. This committee represents eight Christian countries, and has headquarters at Geneva, where the general secretary and one half of the members reside. In America there are 9 International secretaries, 13 State secretaries, 111 general secretaries, and 45 assistants and other agents.

The following table will indicate in some degree the wonderful growth of the Young Men's Christian Association in America. The figures, however, do not fully represent the facts. Many associations send in no reports. Their membership, property, libraries, and work must therefore be left out of the account. Much of the work, also, is of such a nature that it cannot be represented in statistical tables. The information about the work in foreign lands is meagre, but enough is known to give some idea of the proportions it has assumed in several countries.

![Image: North America. 1860. 1870. 1880. Whole number of associations. 200 900 972 Total number of members. 95,000 300,000 100,000 Total annual expenses. $265,000 $600,000 General secretaries. 11 178 Number of buildings. 68 85 Value of buildings. $299,000 $3,400,000 Associations having building funds. 30 39 Amount of building funds. $119,000 $163,000 Associations owning libraries. 48 146 Voluntary chapel societies. 150,000 150,000 Reading-rooms kept open. 68 250 Aggregate average daily attendance. 10,136 Number of 48 and provincial conventions held. 30 200 Number of delegates present. 1,888 1,461 College associations reporting. 81 German-speaking associations reporting. 81 Associations providing situations. 81 Persons provided with situations. 8,473 Associations conducting Bible classes. 46 129 Associations conducting daily prayer-meetings. 129 Associations conducting weekly prayer-meetings. 202 Associations conducting meetings in jails, hospitals, etc. 400]

Other Countries.—The latest reports from the British Isles show 281 associations. In 1879 partial returns indicated an average membership of 180 in England. Many societies in Great Britain own the buildings in which they keep open reading-rooms, and employ the same general plans in their work as have already been described.

There are in France 65 associations, but the membership is very small, averaging less than 20.

In Germany the statistics are more encouraging.

There are 285 associations in all, of which 137 report a membership of 12,000, 139,119 and 142,710 volumes, 170 sustaining educational classes, and 173 conduct Bible classes.

The total number of associations in Holland is 406; but we have no report of membership or other items.

In Switzerland there are 254 associations, 80 of which report a membership of 1294. There are also 22 Boys' Associations. The most of these societies sustain prayer-meetings, Bible classes, song services, and Sunday-schools; several have courses of lectures, and a few own libraries. The great majority of them have been organized within a few years, and more may be expected in the future than has yet been done.

Sweden has 81 associations, with 3845 members.

The following additional associations in various countries are reported:—Italy, 6; Spain, 8; Austria, 1; Belgium, 16; India, 2; Syria, 4—the one at Beirut, organized in 1876, has 80 members, and a library of 160 volumes; the others are at Damascus, Jaffa, and Nazareth; South Africa, 6; Japan, 2; Madagascar, 1; and Sandwich Islands, 1.

There are in the world, so far as reported, 2571 associations.

Most of the information contained in this article has been obtained from documents published by the American International Committee, especially a Historical Sketch of the Young Men's Christian Associations of the United States, etc., written by Richard C. Morse, secretary of the International Committee (N. Y. 1878); and the Year-book of the International Committee for 1880-81. See also Harper's Magazine, Oct. 1870, p. 241 eq.
Zaanaim (Heb. Tsanaa'anim, צַנָּאָיִם; Sept. Τσανα'אֵיוֹ נִם; Vulg. Saniam), the name of a "plain" (מַשְׂקָר, miskhor), more accurately "the oak by (ב) Zaanaim," a tree—probably a sacred tree—mentioned as marking the spot where Heber the Kenite was encamped when Sisera took refuge in his tent (Judg. iv. 11). Its situation is defined as "near Kedesh," i.e. Kedesh-Naphthali, the name of which still lingers on the high ground north of Safed and west of the lake of el-Huleh, usually identified with the Watters of Merom. The Targum gives as the equivalent of the name mishkor agganyad, "the plain of the swamp"; and in the well-known passage of the Talmud (Megillah Jerush. ch. i) which contains a list of several of the towns of Galilee with their then identifications, the equivalent for "Elon (or Aljan) be-Zaanaim" is Agmiga hakodesh. Agme appears to signify a swamp, and can hardly refer to anything but the marsh which borders the lake of Huleh on the north side, and which was probably more extensive in the time of Deborah than it now is. See Merom. On the other hand, Prof. Stanley has pointed out (Jewish Church, p. 324; Localities, p. 197) how appropriate a situation for this memorable tree is afforded by "a green plain ... studded with massive terebinths," which adjoins on the south the plain containing the remains of Kedesh. The whole of this upland country is more or less rich in terebinths. One such, larger than usual, and bearing the name of Sejar em-Messiah, is marked on the map of Van de Velde, as six miles north-west of Kedesh. The name Zaanaim, which appears to signify "removing" (as if a camping-ground), has passed away—at least no trace of it has yet been discovered (Porter, Handbook, p. 444; Van de Velde, Travels, ii, 418). "From the identity of signification, it has been conjectured to be Betsân, a little east of Tabor. In this plain the black tents of the Bedawin, the modern Kenites, may constantly be seen" (Tristram, Bible Places, p. 278). See Zaanannim.

Za'anah (Heb. Tsana'ah, צַנָּאָה; Sept. Τσανα'α; Vulg. in cx.ii), a place named by Micah (i, 11) in his address to the towns of the Shefelah. This sentence, like others of the same passage, contains a play of words founded on the meaning (or on a possible meaning) of Tsana'ah, which has derived a name from it. Thus: "The inhabitress of Zaanan came not forth." Both Genesis and Furst, however, connect the word with צְנֶה, making it mean a place abounding with (or fit for) flocks. The division of the passage shown in the Sept. and A. V., by which Zaanah is connected with Beth-ezel, is now generally recognised as inaccurate. It is thus given by Dr. Pusey, in his Commentary: "The inhabitant of Zaanah came not forth. The mourning of Beth-ezel shall take from you its standing." So also Ewald, De Wette, and Zunz. The place is doubtless identical with Zeanah (q. v.).

Zaananim (Heb. Tsanaanim, צַנָּאָיִם; Sept. Τσανα'אֵיוֹ נִימ; Vulg. Saniam), a place mentioned only (in this form) in Josh. xix. 33, and in the Keri or margin of Judg. iv. 11; but usually thought to be the more correct form of Zaanaim (q. v.), which occurs in the text of the latter passage. It appears to be derived (if a Hebrew word) from a root (צְנֶאַי, to migrate) signifying to load beasts as nomads do when they change their places of residence (Genesis, Thesaur., p. 1177). The rendering of the A. V. is incorrect: "And their coast was from Heleph, from Alon to Zaananim." The Hebrew is צַנָּאָיִם, and can only signify "from the oak of (or "in") Zaananim" (see Keil, ad loc.; Reland, Palest., p. 717; Keil and Delitzsch, On Judges, i, 11; Porter, Giant Cities of Bashan, p. 206).

Za'avan (Heb. Tsana'an, צַנָּאָן, migratory; Sept. Τσανα'αν; Vulg. Zavon), a Horite chieftain, second named of the three sons of Ezer (Gen. xxxvi. 27; i Chron. i. 42, "Zavan"). B.C. post 2037.

Zabad (Heb. Zabad, צָבָד; Sept. Zabi'el or Zabdir, etc.), the name of several Hebrews.

1. One of David's warriors, being son of Nathan and father of Ephial, in the lineage of Sheehan's daughter Ahlai by the Egyptian slave Jarha (1 Chron. ii. 36, 37; xi. 41). B.C. 1046.


3. The regicide of a King of Ammon named Shimeath, who, in conjunction with Jehozabad, the son of a Moabitess, slew king Joash, to whom they were both household officers, in his bed (2 Kings xii, 21; 2 Chron. xxiv, 25, 26). In the first of these texts he is called Jozachak (q. v.). The sacred historian does not appear to record the mongrel parentage of these men as suggesting a reason for their being more easily led to this act, but as indicating the sense which was entertained of the enormity of Joash's conduct that even they, though servants to the king, and though only half Jews by birth, were led to conspire against him "for the blood of the sons of Jehoshaph the priest." It would seem that their murderous act was not abhorred by the people; for Amaziah, the son of Joash, did not venture to call them to account till he felt himself well established on the throne, when they were both put to death (2 Kings xix, 6, 0; 2 Chron. xxvi, 3, 4). Joash had become unpopular from his idolatries (xxiv, 18), his oppression (ver. 22), and, above all, his calamities (ver. 23-25). The assassins were both put to death by Amaziah, but their children were spared in obedience to the law of Moses (Deut. xxiv, 16). The coincidence between the names of Zabad and Joash is remarkable.

4, 5, 6. Three Israelites, "sons" respectively of Zatta (Ezra, x. 27), Hashum (x. 33), and Nebo (x. 48), who divorced their Gentile wives, married after the return from Babylon. B.C. 458.

Zabadan (Heb. Zabadan, צָבָדָן, Zabad'ân, Zabad." The designation of an Arab tribe who were attacked and spoiled by Jonathan, on his return from the Philistines, to the west of the mountains of the army of Demetrius (1 Macc. xii, 31). Josephus calls them Nabateans (Ant. xiii, 5, 10), but he is evidently in error. Nothing certain is known of them. Ewald (Gesch. iv. 389) finds a trace of their name in that of the place Zabda given by Robinson in his lists; but this is too far south, between the Yarmuk and the Zerka. Michaelis suggests the Arab tribe Zobibash: but they do not appear in the necessary locality. Jonathan had pursued the enemy's army as far as the river Euletherus (Nahr el-Kebir), and was on his march back to Damascus when he attacked and plundered the Zabdeans. We must look for them, therefore, somewhere to the north-west of Damascus. Accordingly, on the road from Damascus to Baalbek, at a distance of eight and two-thirds hours (twenty-six miles) from the former place, is the village of Zebadawy, standing at the upper end of a plain of the same name, which is the very centre of the Tilmas, the name of the ancient tribe of the Zabdeans. According to Burckhardt (Syria, p. 3), the plain "is about three quarters of an hour in breadth and three hours in length; it is called Ard Zobedani, or the district of Zebedent; it is watered by the Barrada, one of whose sources is in the midst of it, and by the river called Most Zobedani, whose source is in the mountain behind the village of the same name." The plain is "limited on
one side by the eastern part of the Anathilbanus, called here Jebel Zebed. The village is of considerable size, containing nearly 8000 inhabitants, who breed cattle and the silkworm, and have some dyeing-houses (ibid.). Not far from Zebıdon, on the western slope of Anathilbanus, is another village called Kefr Zebad, which again seems to point to this as the district formerly occupied by the Zabadaeous.

Zabadaeous (Zabadeeas), the Greek form (1 Esd. ix, 35) of the Heb. name (Exz a, 48) Zabadd (q. v.).

Zab'ba' (Heb. Zabb'ā, יֶבֶ֣בּ מִיִּמְנֹת; prob. an error for מִיִּמְנֹת, Zakkay'; Sept. Zatōs; Vulg. Zabbai and Zachai), the name of two Hebrews.
1. The father of Baruch, which latter repaired part of the wall of Jerusalem after the Captivity (Neh. iii, 20). B.C. ante 446. He is perhaps the same with Zaccai (q. v.) of Ezra ii, 9.
2. A descendant of Bebai, who divorced his Gentile wife married after the return from Babylon (Ezra x, 28). B.C. 458.

Zab'-bud (Heb. Zabbud' יְבַבּ מִיִּמְנֹת; prob. an error for מִיִּמְנֹת, Zakkay; as in the marg.); Sept. Zatōs; a "son" of Bigvai who returned from Babylon with Ezra (Ezra viii, 14). B.C. 459. See Zacces.

Zabdees (Zabdeas), the Greek form (1 Esd. ix, 21) of the Heb. name (Ezra x, 20) Zebaddiah (q. v.).

Zab'di (Heb. Zabbi, יֶבֶ֣בּ מִיִּמְנֹת, my gift; Sept. Zatibhi, Zatibi, Zatihi, etc.; Vulg. Zabbi, Zabdius), the name of several Hebrews.

3. Son of Zerah and father of Carmi, the son of Acham of the tribe of Judah (Josh. vii, 1, 17, 19). B.C. ante 1618.
4. Second named of the nine sons of Shishim (Shime) the Benjamin (1 Chron. viii, 19). B.C. cir. 1612.
5. A Shiphibite (i.e. inhabitant of Shepham), David's commissioner of wine-yards and wine-cellar (1 Chron. xxvii, 27). B.C. 1045.
6. An Asphathite, father of Mica and grandfather of Mattaniah (Neh. xi, 17); elsewhere called Zacces (xii, 35) and Zichri (1 Chron. ix, 15). B.C. ante 446.

Zab'diel (Heb. Zabdi'el, זַבְדֵּיֵל, gift of God), the name of three Jews mentioned in the Old Test. and Apocrypha.
1. (Sept. Zaddi'el). The father of Jashobeam, the chief of David's warriors (1 Chron. xxvii, 2). B.C. ante 1046.
3. (Sept. Zadad'el; Josephus, Zдобав; Vulg. Zabdiel). An Arabian chiefman who put Alexander Balas to death (1 Macc. xi, 17; Josephus, Ant. xili, 4, 8). According to Diodorus, Balas was murdered by two of the officers who accompanied him (Muller, Fragm. Hist. ii, 16).

Zabrackie, John Lassing, a venerated clergyman of the Reformed (Dutch) Church in America, was born in 1779 at Albany, N.Y. He graduated at Union College in 1797, studied theology under Dr. Thodoric Roveyn, and was licensed by the Classis of Albany in 1800. His first settlement was in the united churches of Greenough and Wynantskill, near Albany, in 1800-11. In the latter year he removed to Hillsborough (or Miller's) near New Brunswick, N.J., where he ministered until his death, in 1850. His pulpit and parochial labors were said to be greater than those of any other minister of the region. He was a judicious, sensible, wise man; an excellent "old-fashioned" preacher; evangelical, earnest, and practical; a father to his people, and venerated by the ministry. His career was quietly useful, his character unspotted by the world, and his memory is cherished among the godly people of his large and important charge, upon whom he left the permanent stamp of his faithful teachings. He was in person short and stout, with a large head and face, genial in expression, and easy in his manners. With all his habitual gravity and professional air, at times in his social intercourse he would astonish and excite you by his wit, his sarcasm, and even drollery. His talents were good, and his attainments in the old theology were respectable. He knew the Gospels, and felt it and preached it with clearness, zeal, and often with great power of immediate impression. See Cum- win, Minst of the Ref. Church in America, p. 277, 278. (W. J. R. T.)

Zab'ud (Heb. Zabbud; יְבַבּ מִיִּמְנֹת; given; Sept. Zatōb; v. r. Zatōbath, son of Nathan the prophet (1 Kings iv, 5). B.C. 1012. He is described as a priest (A.V., "principal officer"), and as holding at the court of Solomon the confidential post of "king's friend," which had been occupied by Hushai the Archite during the reign of David (2 Sam. xv, 37; xvi, 16; 1 Chron. xxvi, 33). This position, if it were an official one, was evidently distinct from that of counsellor, occupied by Ahithophel under David, and had more of the character of private friendship about it, for Absalom conversely calls David the "friend" of Hushai (2 Sam. xvi, 17). Azariah, another son of Nathan, was "over all the (household) officers" of king Solomon; and their advancement may doubtless be ascribed to the young king's respect for the venerable prophet, who had been his instructor, but in the friendship he had contracted with his sons during the course of education. The office, or rather honor, of "friend of the king" we find in all the despotic governments of the East. It gives high power, without the public responsibility which the holding of a regular office in the State necessarily imposes. It implies the possession of the utmost confidence of, and familiar intercourse with, the monarch, to whose person "the friend" at all times has access, and whose influence is therefore often far greater, even in matters of state, than that of the recognised ministers of government. In the Vat. MS. of the Sept. the word "priest" is omitted, and in the Arabic of the London Polyglot it is referred to Nathan. The Pesbo-Syriac and several Hebrew MSS. for "Zabud" read "Zaccar." The same occurs in the case of Zabud.

Zab'ulon (Zabudon), the Greek form (Matt. iv, 15; 15, 17; Rev. vii, 8) of the Heb. name Zebulun (q. v.).

Zac'cai (Heb. Zakkay; יַצַּקְאֵי; pure; Sept. Zaccai v. r. Zacchay; the ancestor of 760 of the Israelites who returned from Babylon (Ezra ii, 9; Neh. vii, 14). B.C. ante 556. See also Zabba; Zacchaeus.

Zaccees (Zacceas), for the Heb. Zaccari (q. v.), the name of two Jews mentioned the one in the Apocalypse, and the other in the New Test.

1. An officer of Judas Maccabeus left with two others to besiege the citadel of Zion (2 Macc, x, 19). Grothus, from a mistaken reference to 1 Macc, 56, wishes to read Zax v. r. Zacchaeus.

2. The name of the tax-collector near Jericho, who, being short in stature, climbed up into a sycamore-tree, in order to obtain a sight of Jesus as he passed through that place. Luke only has related the incident (xix, 1-10). Zacchaeus was a Jew, as may be inferred from his name and from the fact that the Saviour speaks of him expressly as "a sinner" (Luke xix, 2). So the latter expression of the former's character was understood, and not in a spiritual sense; for it was evidently meant to assert that he was one of the chosen race, notwithstanding the prejudice of some of his countrymen that the Jews under the Roman government made him an alien and outcast from the privileges of the Israelite. The term which designates this office (דַּקְשָׂרָאָשׁ) is unusual, but describes him, no doubt, as the superintendent of customs or tribute in the district of Jericho, where he lived, as one having a commission from his Roman principal (maecenas, publicanus).
A Simeonite, son of Hamuel and father of the Shimei whose posterity became numerous (1 Chron. iv, 26, A. V. "Zachur"). B.C. considerably ante 1012.


3. First named of the four sons of Asaph as Levitical musicians in the arrangement for 1 Chron. xxxv, 2, 10; Neh. xii, 35). B.C. 1043.

4. Son of Imri and builder of part of the wall of Jeru-

5. Son of Mattaniah and father of the Hanan whom Nehemiah appointed to distribute the treasures (Neh. xiii, 18).

7. A Levite who signed the sacred covenant with Nehemiah (Neh. x, 12). B.C. 410.

Zachariä, Gottfried Traugott, a German theologian, was born at Tauchardt, in Thuringia, in 1729, and studied at Königsberg and Halle, being the pupil, associate, and amanuensis in the latter place of the learned Baumgarten. He was called in 1760 to the newly founded professorship of Natural Theology at Bützow, and in 1770 succeeded Dippel, and in 1775 to Kiel, where he died two years afterwards. His reputation as a scholar rests principally upon the Biblische Theologie, oder Untersuchung des Grundes der corneutischen biblischen Lehren (1771-75, 4 pts., 3 sections, with Suppl. by Volborth [1785]). The work occupied him for 30 years on a systematic ground, but even Baumgarten, professing a belief in revelation and miracles, but applying the historico-critical method of interpretation to the proofs deduced from Scripture, and either eliminating them altogether or depriving them of any considerable force. The end of the divine economy of redemption is represented as being the blessings which Christ will bestow, which consists in the fruits of his atonement. The necessity for an atonement is, however, said to conflict with the idea of the freedom of the divine will. A progressive economy of grace is spoken of, but is shown in its outward manifestations in the mere enumeration of historical events only. It is said to have been God's first design to establish faith in the true God, and to reveal nothing respecting Christ until the truth respecting God should have been sufficiently impressed on the minds of men. The work, reviewed by Schiller (pt. iv; Dippel, gelehrt Leolos Theologe Deutschlands, pt. iv; Schenkel, in Stud. u. Krüt. (Aufgabe der Bibl. Theol.), 1852, No. 1; Herzog, Real-Enzyklop. s. v.

Zachariä published, besides, paraphrasical explications of the epistles to the Romans, Corinthians, Galatians, Ephesians, Colossians, Thessalonians, Hebrews, etc., which were favorably received and repeatedly published. See Thies, Geschichte der Rechentumshifte Kiel, 1864, pt. i; Diegenbach, die gelehrt Leolol Theologen Deutschlands, pt. iv; Schenkel, in Stud. u. Krüt. (Aufgabe der Bibl. Theol.), 1852, No. 1; Herzog, Real-Enzyklop. s. v.

Zachariä'ah (a, 2 Kings xiv, 29; xv, 8, 11; § 2 Kings xviii, 2). See Zechiahiah.

Zachariä's (Zephanyaç), the Greek form of the Heb. name Zechriā'h: applied to several men in the Apocrypha and New Test., besides those mentioned in the Old Test. Thus, a figure in Josiah's reign (1 Esdr. i, 8), the lesser prophet (vi, 1; vii, 3), the messenger of Ezra (viii, 44; comp. Ezra viii, 16), the "son of" Pharaoh (1 Esdr. viii, 30; comp. Ezra viii, 3), the "son" of Behai (1 Esdr. viii, 37; comp. Ezra viii, 11), a "son" of Elam (1 Esdr. ix, 27; comp. Ezra viii, 26), and one (1 Esdr. i, 16) who is said to be in the temple of the Lord in the xxiv, 15, and another (Zephaniah, 1 Esdr. v, 8) properly called Amu-riā, or Seraiah (Ezra ii, 2; Neh. vii, 7).

1. Son of Barachiās, who, our Lord says, was slain by the Jews between the altar and the Temple (Matt. xxii, 65; Luke xi, 51). There has been much dispute who this Zacharias was. There is no record to identify him with the Zachariah son of Jehoiachin mentioned in Is. vii, 2. It is singular that Josephus (War, iv, 5, 4) men-
which he presided. Saul apparently attempted to expropriate the high-priestly house of Eli, on account of what he reckoned the treason of Abimelech (1 Sam. xxii, 17–20), so that only his son Abiathar escaped; and he knew that his reign was at an end. As soon as David came to David, carrying with him the high-priest's ephod, and how Jehovah acknowledged him as the true high-priest, inquiring of God, on behalf of that fugitive, who was the true king of Israel. The only conjecture we feel disposed to make is that king Saul may at this time have reconciled the high-priest's house, which he had forfeited the high-priesthood, and may have declared that the office reverted to the house of Eleazar, to which Zadok belonged; there might be a stroke of policy in his thus restoring the constitution of the priesthood according to the law of Moses, analogous to his slaughter of the Gibeonites, "in his zeal to the children of Israel and Judah" (2 Sam. xxii, 2). If so, it is easy to see how the two rival royal houses had their rival priestly houses too; and how, at the end of the civil war, David's policy of gradual and amicable reconstruction would lead him to acknowledge both high-priests, especially after Zadok's hearty adherence to David's interest. Perhaps, in memory of his early military service, Zadok had a place among the princes of the tribes assigned him by David, as ruler over the Aaronites (1 Chron. xxi, 7). In later times we usually find two priests, the high-priest and the second priest (2 Sam. viii, 17); and there does not seem to have been any great difference in their dignity. So, too, Luke iii, 2. Zadok and Abiathar were of nearly equal dignity (2 Sam. xv, 35, 36; xix, 11). Hophni and Phinehas, again, and Eleazar and Ithamar, are coupled together, and seem to have been holders of the office, as it were, in commission. The duties of the office, too, were, in the case of Zadok and Abiathar, divided. Zadok ministered before the tabernacle at Gibon (1 Chron. xvi, 39); Abiathar had the care of the ark at Jerusalem; not, however, exclusively, as appears from 1 Chron. xvi, 11; 2 Sam. vii, 24, 25, 29. Hence, perhaps, it may be concluded that from the first there was a tendency to consider the office of the priesthood as somewhat of the nature of a corporate office, although some of its functions were necessarily confined to the chief member of that corporation; and if so, it is very easy to perceive how superior abilities, on the one hand, and infancy or infirmity, on the other, might operate to determine or impress the members of this corporation respectively. Zadok seems to have been succeeded in the priesthood by his son Azariah (1 Kings iv, 2), strictly speaking his son's son, if we observe 1 Chron. vi, 8, 9, and 2 Sam. xv, 27. That it continued without derangement in his family, and that the general recognition of "Azariah, the chief priest, of the house of Zadok," in Hezekiah's time (2 Chron. xxxii, 10), the language in Ezek. xi, 46; xiii, 19; xlv, 15; xlviii, 11 bears high testimony to the faithfulness of the priests, the sons of Zadok; so much so that the prophet takes no notice of any priests besides them. See HIGH-PRIEST.

2. Father of Jerusha, who was the wife of king Uziah and mother of king Jotham (2 Kings xv, 38; 2 Chron. xxvii, 1). B.C. 755.

3. According to the genealogy of the high-priests in 1 Chron. vi, 12, there was a second Zadok, son of a second Abibuth, son of Amanrah; and he is there given as the father of Shallel. B.C. cir. 700. He seems also to be referred to in ix, 11; Neh. xi, 11. Some critics are disposed to regard this name as an interpolation by a copyist. The person so named seems to be the high-priest called Hoesiah in the Seder Olam, and Oedac (O'dag) by Josephus (Ant. x, 8, 6). See HIGH-PRIEST.

4. Son of Banna, who repaired a portion of the wall in the time of Nehemiah (Neh. iii, 4). B.C. 446. He is probably the same as in the list of those that sealed the covenant in Neh. xi, 21; as in both cases his name follows that of Mesheshaeiel. But if so, we know that he was not a priest, as his name would at first sight lead one to suppose, but one of "the chief of the people," or laity. With this agrees his patronymic Banna, which indicates that he was attached to the tribe of Judah, for Banna, one of David's mighty men, was a Netophathite (2 Sam. xxiii, 29), i.e. of Netophah, a city of Judah. The men of Tekoa, another city of Judah, worked next to Zadok. Meshullam of the house of Meshesheziel, who preceded him in both lists (Neh. iii, 4 and x, 20, 21) was also of the tribe of Judah (xii, 24). Intermarriages of the priestly house with the tribe of Judah were more frequent than with any other tribe.

5. Son of Immia, a priest who repaired a portion of the wall over against his own house (Neh. iii, 29). B.C. 446. He belonged to the 16th course (1 Chron. xxiv, 14), which was one of those that returned from Babylon (Ezra ii, 57).

6. A scribe, one of the three principal treasurers appointed by Nehemiah (Neh. xii, 13). B.C. 410. He was perhaps identical with No. 4 or 5 above.

Zarah (Heb. id., חָרָה, in pause חָאָר, rancidity or flatulence; Sept. Ζαρά v. r. Ζαράμ and Ρασόλαμ; Vulg. Zoram), last named of the three sons of Rehoboam by one of his wives (2 Chron. xi, 19), named Abihail (q.v.), according to the Hebrew version, but, as Keil maintains, (Comment. ad loc.) by Mahath (Abihail being the mother of the latter) (B.C. 978).

Zar (Heb. צָפָר, ὀβρός, small, as often; Sept. ΢αφάρ; Vulg. Seira), a place named in 2 Kings viii, 21, in the account of Joram's expedition against the Edomites, as one to which he went with all his chariots. There he and his force appear to have been surrounded, and only to have escaped by cutting their way through in the night. This spot, however, is the interpretation of the Jewish commentators, who take the word צָפָר to refer to the neighboring parts of the country of Edom (see Rashi, On 2 Chron. xxvi, 9). The parallel account in Chronicles (xxi, 9) agrees with this, except that the words "to Zair" are omitted, and the words "with his princes" inserted. This is followed by Josephus (Ant. ix, 5, 1). The omitted and inserted words have a certain similarity both in sound and in their component letters, צָפָר and הֵבָר; and on this it has been conjectured that the latter were substituted for the former either by the error of a copyist or intentionally, because the name Zair was not elsewhere known (see Keil, Comment. on 2 Kings viii, 21). Others, again, as Movers (Chronik, p. 218) and Ewald (Geick. iii, 524), suggest that Zair is identical with Zebrah, the name of the road by which an army passed from Judaea to the country formerly occupied by Edom lay through the place which was then believed to be Zoor, below Kerak, at the south-east quarter of the Dead Sea (Fulcher, Gesta Dei, p. 405), and so far this is in favor of the identification; but there is no other support to it in the MS. readings either of the original or the version. The readings of the Vulg. (Seira) and the Arab. version (Sair), is that Zair is an alteration for Seir (סיר), the country itself of the Edomites (Thenius, Kurzg., extra. Hist.). The objection to this is that the name of Seir appears not to have been known to the author of the book of Kings.

Zaph (Heb. צָלָב, צָלָב, wound; Sept. Σάλιος v. Σάλι and Εithe; Vulg. Seleph), the father of Hanun, which latter rebuilt part of the wall of Jerusalem after the Exile (Neh. iii, 30). B.C. ante 446.

Zalmun (Heb. צָלָם, צָלָם, skald; Sept. Σαλμων v. r. Σαλλών, etc.; Vulg. Salmon), the name of a man and of a hill.

At Bethlehem, one of David's warriors (2 Sam. xxiii, 28), called in the parallel passage (1 Chron. xi, 29) Lail
ZALMON
(q.v.), which Kennicott prefers (Disert. p. 187). See DAVID.

2. A mountain (עָלָם) or wooded eminence in the immediate neighborhood of Shechem, from which Abimelech and his people cut down the boughs with which he suffocated and burned the Shechemites who had taken refuge in the cistern. The name of the Sept., here (ربع) is remarkable both in itself and in the fact that the two great MSS. agree in a reading that so much removed from the Hebrew; but it is impossible to suppose that Hermon (at any rate, the well-known mountain of that name) is referred to in the narrative of Abimelech. It is a name so often mentioned in a place of the same name, but evidently far from the necropolis (Schwarz, Poole, p. 187). The name Sulemiajeh is attached to the S.E. portion of Mount Ebal (see the map of Dr. Rosen, Zeitsschr. der deutschen morgenl. Geest, xiv. 634), and Jebel Silman is the name of a high conspicuous summit S.W. of, and linked with Mount Gerizim, having on it a tomb attributed by Mohammadan tradition to Silman el-Farsi (Van de Velde, Memoir, p. 354). The only high mountains around Shechem are Ebal and Gerizim, and Zalmon may be another name for one of these. The name of Dalmanutha has been supposed by some to be a corruption of that of Tsalmon (Otho, Lee, Rabb. s. v. "Dalmanutha").

It is usually supposed that this hill is mentioned in Psa. lxxxviii, 14 (A. V. "Salmon"); and this is probable, though the passage is peculiarly difficult, and the precise allusion intended by the poet seems hopelessly lost. Commentators differ from each other; and Furst, within in 176 pages of his Handschreiberbuch, differs from himself (see אָלֹם and עָלָם). Indeed, of six distinguished modern commentators—De Wette, Hitzig, Ewald, Hengstenberg, Delitzsch, and Hupfeld—no two give distinctly the same meaning; and Mr. Keble, in his admirable version of the Psalms, gives a translation which, though poetical, as was to be expected, differs from any one of those six schemes. The translation of the word אָלֹם is "Thou wouldst make it snow," or "It would snow," with liberty to use the verb either in the past or in the future sense. As, notwithstanding ingenuity of attempts, this supplies no satisfactory meaning, recourse is had to a translation of a comparative character, "Thou makest white as snow, etc." Whence it is white as snow—words to which various metaphorical meanings have been attributed. The gloss which, through the Lexionum of Gesenius, is most generally received is that the phrase refers to the ground being snow-white with bones after a defeat of the Canaanites, and this may be accepted by those who will admit admitting bones upon wounds, and a battle-field. At the same time, it is to be remembered that the figure is a very harah one, and that it is not really justified by phrases quoted in illustration of it from Latin classical writers, such as "campique ingentes ossibus albertus" (Virgil, Æs, xii, 38) and "humanus omnibus albet humus" (Ovid, Fast, i. 558). For in these cases the word the bones is actually used in the text, and is not left to be supplied by the imagination. Granted, however, that an allusion is made to bones of the slain, there is a divergence of opinion as to whether Salmon was mentioned simply because it had been the battle-ground of some ancient battle of the Canaanites, or whether it is only introduced as an image of snowwhiteness. Of these two explanations, the first would be, on the whole, most probable; for Salmon cannot have been a very high mountain, as the highest mountains near Shechem are Ebal and Gerizim, and of these, Ebal, the highest of the two, is only 1928 feet higher than the city (see Robinson's Geumus, p. 895 a). If the poet had desired to use the image of a snowy mountain, it would have been more natural to select Hermon, which is visible from the eastern brow of Gerizim, is about 10,000 feet high, and is covered with perpetual snow. Still it is not out of the question that this circumstance by itself would be conclusive, for there may have been particular associations in the mind of the poet unknown to us which led him to prefer Salmon.—Smith. It is perhaps not too great a stretch of fancy in this highly figurative Psalm to suppose that the hill in question, being near Shechem, in the centre of the country, may have been (or conceived to have been) the sacred mountain of the Canaanites, and that the poet, being in the conquest of Canaan, and the prostrate bodies of the slain Ops, covered with their white Oriental garments, are pictured like snow upon the distant background of the mountain-side. The use of the Heb. future points out the conceptual character of the statement, and justifies the translation as a metaphor, "It seemed to snow."

Zalmon'nah (Heb. Tsalmunah, צַלְמַנָּה, shady; Sept. Σέλμωνα; Vulg. Salmona), the name of a desert station (the 45th) of the Israelites, which they reached between leaving Mount Hor and camping at Punon, although they must have turned the southern point of Edomish territory by the way (Numb. xxxiii, 41). It therefore lay on the south-east side of Edom, but hardly so far north as Maan, a few miles east of Petra, as Raumer thinks. More probably Zalmonah may be in the Wady el-Amr, which runs into the Wady Ithm, close to where Elath anciently stood. See EXODE.

Zalmun'na (Heb. Tsalmunna, צַלְמִנָּה, apparently from צָלַם, shadow, and מַנָּה, to withhold, i.e. deprived of protection; Sept. and Josephus, Σαλμοννα), last named of the two "kings" of Midian, whose capture and death by the hands of Gideon himself formed the last act of his great conflict with Midian (Judg. viii, 2-21; Psa. lxxiii, 11). B.C. 1361. See Zina.

The distinction between the "kings" (Deut. 3:1, melu-kim) and the "princes" (Deut. 3:1, weym) of the Midianites on this occasion is carefully maintained throughout the narrative (Judg. viii, 5, 12, 26). "Kings" of Midian are also mentioned in Num. xxxi, 8; but when the same transaction is referred to in Josh. xiii, 21, they are designated by a different title (נפתל, nislim; A. V. "princes"). Elsewhere (Num. xxii, 4, 7) the term eldars (נְפָתָלי, nislim) is used, answering in signification, not in etymology, to the Arabic sheik. It is difficult, perhaps impossible, to tell whether these distinctions are accurate, and how far they represent a perfectly distinct acquaintance which the Hebrews must have had with the organization of a people with whom, except during the orgies of Shittim, they appear to have been always more or less at strife and warfare (1 Chron. xx, 10, 12-20). There is an entire probability that they were in favor of their being correctly retained rather than the reverse. It should not be overlooked that they are not, like Oreb and Zeeb, attached also to localities, which always throws a doubt on the name when attributed to a person as well. Josephus inverts the designation. He styles Oreb and Zeeb Barakki, and Zebah and Zalmon, הָיַעַמֹּן (Ant. v. 7, 5). The vast horde which Gideon repelled must have included many tribes under the general designation of "Midianites, Amalekites, children of the East," and nothing would be more or less natural than for the Hebrew scribes who chronicled the events to confuse one tribe with another in so minute a point as the title of a chief. In the great Bedawin tribes of the present day, who occupy the place of Midian and Amalek, there is no distinctive appellation answering to the melak and sdr of the Hebrew narrative. Differences in rank and power there are as between the great chief, the second, the third, and the lesser chiefs who lead the sub-tribes into which it is divided, and who are, to a great extent, independent of him. But the one word sheik is employed for all. The great chief is the sheik el-kobur; the others are nis el-mashari, "of the sheiks," i.e. of sheik rank. See MIDIANITE.

Zam'ibri (Zaspí, Vulg. Zamfr), the Greek form
ZAMBRIS [1 Macc. ii, 26] of the Heb. name (Numb. xxv, 14) Zam- bri (q.v.).

Zambris (Zambris v. r. Zambris, a corrupt Greek form (1 Esdr. ix, 34) of the Heb. name ( Ezra x, 42) Amarih (q.v.).

Zam'moth (Zam'moth v. r. Zam'moth, Vulg. Zulothm), a corrupt Greek form (1 Esdr. ix, 28) of the Heb. name ( Ezra x, 27) Zattu (q.v.).

Zamzum'mim (Heb. Zamzummim, גְּזַמְזַמִּים; Sept. Ζαμζούμιμ v. r. Ζαμζούμι, Vulg. Zomzuminim, A. V. "Zamzummim"), the Ammonite name for the people by whom others (though who they were do not appear) were called Rephaim (q.v.) (Deut. ii, 20 only). They are described as having originally been a powerful and numerous nation of giants—"great, many, and tall"—inhabiting the district which at the time of the Hebrew conquest was in the possession of the Ammonites, by whom the Zamzummim had a long time previously been destroyed. Where this district was it is not, perhaps, possible exactly to define; but it probably lay in the neighborhood of Rabbath-Ammon (the present Amman), the only city of the Ammonites of which the name or situation is preserved to us, and therefore eastward of that rich undulating country from which Moab, inhabited by the Amorites (the modern Belka), and of the numerous towns of that country whose ruins and names are still encountered.

From a slight similarity between the two names, and from the mention of the Emim in connection with each, it is usually assumed that the Zamzummim are identical with the Zuzim (q.v.) (Genesis, Theoar, p. 410 a; Ewald, Gesch. i, 308, note; Knobel, On Gen. xiv, 5). Ewald further supports this by identifying Ham (q.v.), the capital city of the Zuzim (Gen. xiv, 5), with Ammon. But at best the identification is very conjectural.

Various attempts have been made to explain the name: as, by comparison with the Arabic zamazam, "long-necked" or zamzam, "strong and big" (Simonis, Onomatol, p. 135); or as "obstinate," from בָּזָמָה (Luther), or as "noisy," from בִּזָה (Genesius, Theoar, p. 419); or on onomatopoetic, intended to imitate the unintelligible jabber of foreigners. Michaelis (Suppl. No. 629) playfully recalls the likeness of the name to that of the well Zen-sam at Mecca, and suggests thereupon that the tribe may have originally come from Southern Arabia. Notwithstanding this hanger, however, he ends his article with the following discreet words, "Nihil historiam, nihil originis populi novimus: fas sit etymologiam aquae ignorare." See Journ. Soc. Lit. 1852, p. 386.

Zano'a (Heb. Zano'ah, זָנֹה; [Neh. xi, 80, 81], prob. maras), the name of two towns in the tribe of Judah.

1. (Sept. Zano'ah v. r. Tanaw, Vulg. Zanah.) A place in the lowland (Shephelah), named in connection with Zoreah and Jarmuth (Josh. xv, 84), in the group occupying the north-western corner of the district. See JUDAH. The name recurs in its old connection in the lists of Nehemiah, both of the towns which were re-inhabited by the people of Judah after the Captivity (xi, 30), and of those which assisted in repairing the wall of Jerusalem (iii, 15). Jerome says (Onomatol, a. v. "Zano'ah") that it was still called Zamotus in his day, and lay in the region of Eleutheraopolis on the way to Jerusalem. The name and position tolerably correspond to those of Zano'a, a site which was pointed out to Dr. Robinson from Doli with Neft (Bibl. Res. ii, 16), and which in the maps of Van de Velde and of Tobl (Dritte Wanderung) is located on the north side of the Wady Imsil, two miles east of Zareah, and four miles north of Yarmuk. Rabbi Schwarz inaccurately calls it Zamaa (Paelst. p. 102).

2. (Sept. [Josh., taking in the following name]}

ZAPHNATH-PAANE'AH (Heb. Taphanath-Paane'aah, זָפָנָת פַּאֲנֵאָה; Sept. Σαφανασιαβι, Vulg. savorator mundi), a name given by Pharaoh to Joseph (Gen xii, 45). See JOSEPH.

I. Form of the Word.—Various forms of this name, all traceable to the Hebrew or Sept. original, occur in the works of the early Jewish and Christian writers. Thus, Menander, Bishop of Ephesus, in a different manner, gives the various forms of whose Antiquities (ii, 6, 1) no less than eleven forms have been collected following both originals, some variations being very corrupt; but the translation given by Josephus it is probable that he transcribed the Hebrew. Philo (De Nominium Mut. [ed. Col. 1013], p. 819) and Theodore (i, 106, ed. Schultz) follow the Sept. and Jerome the Hebrew. The Coptic version nearly transcribes the Sept., paonkomponek.

In the Hebrew text the name is divided into two parts. Every such division of Egyptian words being in accordance with the Egyptian orthography—as So-Ammon, Mem-ph, Poti-Pherah, if the name be Egyptian, reasonably propose any change in this case; if the name be Hebrew, the same is certain. There is no prima facie reason for any change in the consonants.

The Sept. form seems to indicate the same division, as the latter part, paaneah, is identical with the second part of the Hebrew, while what precedes is different. There is again no prima facie reason for any change from the ordinary reading of the name. The cause of the difference from the Hebrew in the earlier part of the name must be discussed when we come to examine its meaning.

II. Proposed Etymologies of the Word.—This name has been explained as Hebrew or Egyptian, and always as a proper name. It has not been supposed to be an official title, but this possibility has to be considered.

1. The rabbins interpreted Zaphnath-paneah as Hebrew, in the sense "reveler of a secret." This expla-
nation is as old as Josephus (κατά τον εὐρήτην, Ant. ii, 6, 1), and Theodoret also follows it (τῶν αποστόλων εἰρήνευτον, i, 106, Schulz). Philo offers an explanation, which, though seemingly different, may be the same (in ἠπαρχητον στίγμα κραυνόν; but Mangay con- junctures the true reading to be in ἠπαρχητον στίγμα ἀποστόλου, loc. cit.). It must be remembered that Josephus perhaps, and Theodoret and Philo certainly, follow the Sept. form of the name. We dismiss the Hebrew interpretation as unsound in itself and demanding the improbable concession that Pharaoh gave Joseph a Hebrew name.

2. Isidore, though mentioning the Hebrew interpretations, remarks that the name should be Egyptian, and offers an Egyptian etymology: "Joseph . . . hunc Pharaon Zaphanath Phaenea appellavit, quod Hebræice amidst conditionem repertorem sonant . . . tamen quia hoc nomen ad Egyptian ponitur, Iptius lingum debeat haberare rationem. Interpretabatur ergo Zaphanath Phaenea "Egyptio sermo salvator mundi." (Orig. vii, 7, vol. iii, p. 327, Arev.). Jerome adopts the same rendering.

3. Modern scholars have looked to the Coptic for an explanation of this name. Jablonski and others proposing as the Coptic of the Egyptian original psen-phiemep, "the preservation (or preserver) of the age." This is evidently the etymology intended by Isidore and Jerome. See Jablonski, Opera c. 207-216; Rosellini, Mon. Storici, i, 185; Champollion, Gramm. p. 396; Perown, Lex. Copt. p. 315; Guenin, Thesaur. ii, 23.

III. Comparison with Egyptian Elements.—1. The Hebrew Form. This, after eliminating the Masoretic vowels, is Zyp-bn-th P-nt-n, which transcribed in hieroglyphics stands thus:

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Z ph n th P n ch
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The first syllable, za/f, signifies "provisions;" the second, nat, is the preposition "of," pi is the definite article "the;" and the last syllable, aech, means "life." The whole name, therefore, may well be translated "food of the living."

2. The Septuagint Form. This is more difficult of rendering. The most literal transcription of the Greek ποζοσμαρανθω, omitting the vowels as unessential, i.e. π-ρ-ν-τ-ν-ν-ν, would be in hieroglyphics thus:

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p s n t m n n
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This means "he who gives joy to the world," a sense evidently taken by Jerome in the Vulgo, who lived while the Egyptian was yet vernacular, and who renders it "savour of the world" (see the Speaker's Comment- ary [Amert, ed.], i, 480 sq.).

Zap'phon (Heb. Tsaphon, .opacity, as often; Sept. Σαφών w. τ. Σαφών; Vulg. Sagphon), the name of a place mentioned (in connection with Beth-sram, Bethnimrah, and Succoth) in the enumeration of the allot- ment of the tribe of Gad (Josh. xiii, 27). It is one of the places in the "valley" (i.e. of the Jordan), which appear to have constituted the "remainder ("τὸ" περὶ τῆς Κυρίας τοῦ βασιλείας τοῦ Βασιλέως τῆς Σιών")" apparently referring to the portion of the same kingdom previously allotted to Reuben (ver. 17-21). The enumeration appears to proceed from south to north, and from the mention of the Sea of Chinn- eroth it is natural to infer that Zaphon was near that lake. The Talmud (Gemara Jerus. Shabbith, vi) identifies it with the ancient Amathus (q. v.,) the remains of which are still called Amathus on Wady Rejib (Schwarz, Fuller, p. 292), and this position is not an improbable one.

In Judg. xii, 1 the word rendered "northward" (tsaphbón) may with equal accuracy be rendered "to Zaphon." This rendering is supported by the Alexandrian copy of the Sept. (K太平) and a host of other MSS, and it has consistency on its side, since the Ephraimites were in the process of migrating eastward rather than northward. See Japheth.

Za'ra (Zapá), the Greek form of (Matt. i, 3) of the Heb. name Zerah (q. v.), the son of Judah.

Zera. See Talmud.

Zar'acés (Zapákiq v. t. Zapáziq; Vulg. Zaraceles), a corrupt Greek form (1 Esdr. i, 38) of the Heb. name of the brother of Joschim (Jehoiakin), king of Judah, probably Zebediah (q. v.).

Za'rah (Gen. xxxviii, 80; xlv, 12). See Zerah.

Zāra'as (Zapákas), the Greek form of Zerahiah (α, 1 Esdr. vii, 2; comp. Ezra vii, 1; 6, 1; Esdr. viii, 31; comp. Ezra viii, 4) or (corruptly) Zabadiah (1 Esdr. viii, 34; comp. Ezra viii, 6).

Za'resh (Neb. xi, 29). See Zorah.

Za'reshithe (1 Chron. ii, 58). See Zorathcite.

Za'red (Numb. xxii, 12). See Zerad.

Zar'ephath (Heb. Tsarephath). opacity, smelting place; Sept. and New Test. Zarephath [in Older ra Sap- róta; v. in i Kings, Σαρέφατη; Josephus, Sapréf; "Sarepta," Luke iv, 26], a town which derives its claim to notice from having been the residence of the prophet Elijah during the latter part of the drought, and where he performed the miracle of multiplying the barrel of meal and cruse of oil, and where he raised the widow's son to life (1 Kings iv, 19, 20). Beyond stating that it was near to, or dependent on, Zidon (יוֹדָן), the Bible gives no clue to its position. It is mentioned by Obadiah (ver. 20), but merely as a Canaanitish (that is, Pho- nician) city. Josephus (Ant. viii, 13, 2), however, states that it was "not far from Sidon and Tyre, for it lies bet- between them." To this Jerome adds (Onomast. s. a. "Sarepta") that it "lay on the public road," that is, the coast-road. Both these conditions are implied in the mention of it in the itinerary of Paula by Jerome (Epit. Paula, § 8), and both are fulfilled in the situation of the modern village of Surajend, a name which, except in its termination, is almost identical with the ancient Pho- nician (comparison, 1 Kings, ver. 17, Jerome, Acad. 456). There were many vineyards there (Sidon. Apoll. Carm. xvii, 16; Fulgent. Mythol, ii, 15). The Crusaders made Sarepta a Latin bishopric in the archiepiscopate of Sidon, and erected near the port a small chap- el over the reputed site of Elijah's miracle (William of Tyre, xii, 14, Jacob of Vitry, ch. xiv). In the Middle Ages it was a strongly fortified place (Wil- ken, Kreuziige, ii, 208). The locality has been visited and described in recent times by Robinson (Bibl. Res. ii, 470), Thomson (Land and Book, ch. xii), and others. It appears to have changed its place, at least since the 11th century, for it is now more than a mile from the coast, high up on the slope of a hill (Robinson, p. 474), whereas at the time of the Crusades it was on the shore. Of the old town considerable indications remain. One group of foundations is on a headland called Ain el- Kentaara; but the chief remains are south of this, and extend for a mile or more, with many fragments of col- umns, slabs, and other architectural features. The Roman road is said to be unusually perfect here (Beam- mont, Diary, etc., ii, 186). The site of the chapel erect- ed by the Crusaders on the spot then reputed to be the site of the widow's house is probably still preserved (see the citations in supra). It is near the water's edge, and is now marked by a welly and small khan dedicated to el-Khur, the well-known personage who unites, in the popular Moslem faith, Elijah and St. George. A grotto at the foot of the hill on which the modern vil-lage stands is now shown as the residence of Elijah (Van de Velde, Syr. and Palaest., i, 102). See Mann-
ZARETAN 1062 ZEBADIAH

us, *De Sarepta* (Viteb. 1728). See PHILONIA.

Zar'etan (Heb. *Tsaretnan*, על in perhaps splen-
kan*; A. V. *Zarthan*; with the direc- tive, *Zarshand-
nah*, על做大做强, in iv, 12; Sept. *Szepan* v. r. *Sarapha* and *Ezlawen*; Vulg. *Sarthanna*; A. V. *Zarshannah*), a
town or locality mentioned by this name three times, and apparently several times also under similar names. It is first named in the account of the passage of the
Jordan by the Israelites (Josh. iii, 16) as defining the
position of the city Adam, which was beside (עַל) it. It
is next mentioned in the list of Solomon's commis-
sariat districts as "close to" (לְעָל) Bethshean, that is, in
the upper part of the Jordan valley and "beneath" (לְעָל) Jezreel (1 Kings iv, 12). It is again men-
tioned in connection with Succoth as a clays place
where Solomon cast metal in the circle (*לענ*), *kikbâr*, "plain," i.e., ghôr) of the Jordan (vii, 46). In the par-
allel passage to this last (2 Chron. iv, 17) ZEREDATHAH
(q.v.) is substituted for Zarthan, and this again is not
impossibly identical with the Zereshah (q.v.) of the
story of Gideon (Judg. vii, 32). All these spots agree
in proximity to the Jordan, and the associated places
somewhat aid us in discovering the general locality.
Bethshean is the present Beisan, Succoth is probably
the present Salkut, and Adam is, doubtless, represented
by the modern Adamich ford. Van de Velde (Memoir,
p. 354) inclines to identify Zaretan with Sarothah, a
lofty and isolated hill which projects from the main
highlands into the Jordan valley, about seventeen miles
north of Jericho (comp. De Saulcy, *Dead Sea*, ii, 31);
but the names are not closely alike, and this peak has
another ancient appellation. See Sarothah. Schwarz
probably refers to the same spot when he declares that
the name should be read Saritap, and that the town in
question was so called "because it lay near Mount Sar-
taf, five English miles west of the Jordan" (Polest, p.
162). Mr. Drake (in the *Quar. Report* of the "Pales-
tine Explor. Fund," Jan. 1876, p. 81) thinks that the
reading Szarom (Szaporá) of the Alexandrian MS. at
1 Kings vii, 46 points to a *Tell Saram*, a very conspicu-
ous and unusually large mound three miles south of
Beisan; but this reading is very precarious. Accord-
ing to Tristram (Bible Places, p. 229), "the name linger-
s in Ain Zaharak and Tellah Zaharak, three miles west of
Beisan, indicating that Zaretan was the designation of
a district rather than a place."

Zâ'rah-shâ'har (Heb. *Tweth rash-sha'char*, צָרָהּוָּ שַׁחַר,"
shore of the sea, where the river runs through steep
banks shaded by cedars and palms, with numerous
together with somewhat sulphurous springs (Bible Places,
p. 361). A place Shâkar is marked on Van de Velde's
map, about six miles south of es-Salt, at the head of
the valley of the Wady Seir, which might possibly rep-
resent the latter part of the name more exactly.

*Zapel*, A. V. *Zarshite*), the patronymic of the family
of Zeresh son of Judah (Numb. xxvi, 20; Josh. vii, 17;
1 Chron. xxvii, 11, 13), and also of that descended from
Zerah son of Siman (Numb. xxvi, 18).

Zar'atana (Heb. *Zarta'nah*), 1 Kings iv, 12. See ZARETAN.

Zâ'râh (1 Kings vii, 46). See ZARETAN.

Zathô's (Sept. *Zapôb*; Vulg. *Zochus*), a Greek
form (1 Esdr. viii, 82) of the Heb. name ZATTU (which is
apparently omitted in Ezra viii, 5).

Zathû'î (Sept. *Zasôv* v. r. *Zerôb*; Vulg. *Demu*), a
Greek form (1 Esdr. vi, 12) of the Heb. name (Ezra ii,
8) ZATTU (q. v.).

Zath'u (Neh. x, 14). See ZATTU.

*Zosôv* v. r. *Zosôv*; Zezattu, etc.; Vulg. *Zethus*, Zethus), an
Israelite whose "sons" to the number of 945 (or 946)
returned from Babylon with Zeresh (Ezra ii, 8; Neh.
vi, 13); and another company of them returned with
Esra, although his name has accidentally dropped out of
the text in Ezra viii, 5, as we learn from the Sept. and
the Apocryphal parallel (1 Esdr. viii, 52), which both
read "of the sons of Zosôv, Zezenins, and Aziel (or
Several of these descendants renounced their Gentile
wives (Ezra x, 27).

Zâ'van (1 Chron. i, 42). See ZAAVAN.

Zayit. See OLIVE.

*Zasôv* v. r. *Ozâ'â*, Ozâ', etc.; Vulg. *Zazo*), last named of
the two sons of Jonathan of the family of Jerahmeel
the Judahite (1 Chron. ii, 38). B.C. post 1618.

Zebachim. See TALMUD.

Zebadi'ah (Heb. *Zebabaid*, צֶבָּדָא, "three in
the prolonged form Zebaida'hu, צֶבָּדָאִי, 1 Chron. xxvi, 2; 2
Chron. xvii, 8; xix, 11, 20; Gezer; Sept. Zabá-
bia or Zababdai v. r. *Zabái* or *Zabábia*, etc.), the
name of several Israelites. Comp. in:

1. A Benjamite of the "sons" of Beriah (1 Chron.

2. A Benjamite of the "sons" of Elpaal (1 Chron.

3. One of the two sons of Jeroham of Gedor, a Ben-
jamite who joined the fortunes of David in his retire-
ment at Ziklag (1 Chron. xii, 7). B.C. 1054.
4. A Levite, third son of Meshelemiah the Korhite (1 Chron. xxvi, 2). B.C. 1043.

5. Son of Asahel (Joab's brother), and commander with his father of the fourth contingent of David's troops (1 Chron. xii, 7). B.C. 1014.

6. One of the two Levites who were sent with others in the third year of Jehoshaphat to teach the law in the cities of Judah (2 Chron. xviii, 9). B.C. 910.

7. The son of Ishmael and prince of the house of Judah in the reign of Jehoshaphat, who, in conjunction with Amariah, the chief priest, was appointed to the superintendence of the Levites, priests and chief men who had to decide all causes, civil and ecclesiastical, which were brought before them (2 Chron. xix, 11). B.C. 895. They possibly may have formed a kind of court of appeal, Zeboiah acting for the interests of the king, and Amariah being the supreme authority in ecclesiastical matters.

8. Son of Michael of the "sons" of Shephatiah, who returned with Ezra from Babylon with eighty male relatives (Ezra viii, 8). B.C. 459.


Ze'bah (Heb. Ze'bach, מְצָבָח, sacrifice, as often; Sept. Ζαβαθ, Josephus, Ζαβύα; Vulg. Zeboe, first name of the two "kings" of Midian who appear to have commanded the great invasion of Palestine, and who finally fell by the hand of Gideon himself. B.C. 1361. He is always coupled with Zalmunna, and is mentioned in Judg. vii, 5–51; Ps. lxxxiii, 11). See ZALMUNNA.

It is a remarkable instance of the unconscious artlessness of the narrative contained in Judg. vi, 58–vii, 29 that no mention is made of any of the chiefs of the Midianites during the early part of the story, or indeed until Gideon actually comes into contact with them. We then discover (vii, 18) that while the Bedawin were ravaging the crops in the valley of Jezreel, before Gideon could capture or more of his brothers but had been captured by the Arabs and put to death by the hands of Zebar and Zalmunna themselves. But this material fact is only incidentally mentioned, and is of a piece with the later references by prophets and psalmists to other events in the same struggle, the interest and value of which have been allowed to underounce (q. v.).

Ps. lxxxiii, 12 purports to have preserved the very words of the cry with which Zebar and Zalmunna rushed up at the head of their hordes from the Jordan into the luxuriant growth of the great plain—"Seize these godly pastures!"

There is a resemblance between this and the Hebrews and Zeeb, two of the inferior leaders of the incursion, had been slain, with a vast number of their people, by the Ephrathimites at the central fords of the Jordan (not improbably those near Jer Darniek), the two kings had succeeded in making their escape by a passage farther to the north (probably the ford near Bethshean), and thence by the Wady Yatlah, through Gilead, to Karkor, a place which is not fixed, but which lay doubtless high up on the Hauran. Here they were reposing with 15,000 men, a mere remnant of their huge horde, when Gideon overtook them. Had they resisted, there is little doubt that they might have easily overcome the little band of "fainting" heroes who had toiled after them up the tremendous passes of the mountains; but the name of Gideon was still full of terror, and the Bedawin were entirely unprepared for his attack: they fled in dismay, and the two kings were taken. See GIDEON.

Then came the return down the long defiles leading to the Jordan. We see the cavalcade of camels, jingling the golden chains and the crescent-shaped collars or trappings hung round their necks. High aloft rode the chief chiefs clad in their brilliant keypysz and embroidered abayaz, and with their "collars" or "jewels" in their nose and arms. Gideon probably strode on foot by the side of his captives. They passed Penen, where Jacob had seen the vision of the face of God; they passed Succoth; they crossed the rapid stream of the Jordan; they ascended the highlands west of the river, and at length reached Ophrah, the native village of Joseph (Matt. vi, 6). For the last time, at last, the question which must have been on Gideon's tongue during the whole of the return found a vent. There is no appearance of its being having been alluded to before, but it gives, as nothing else could, the key to the whole pursuit. It was the death of his brothers, "the children of his mother," that had supplied the personal motive for that steady perseverance, and had led Gideon on to his goal against hunger, faintness, and obstacles of all kinds. "What manner of men were they which ye slew at Tabor?" Up to this time the sheiks may have believed that they were reserved for ransom; but these words once spoken, there can have been no doubt what their fate was to be. They met it like noble children of the desert, without fear or weakness. One request alone they make—that they may die by the sure blow of the hero himself—and Gideon arose and slew them, and not till he had revenged his brothers did any thought of plunder enter his heart—then, and not till then, did he lay hands on the treasures which ornamented their camels. See MIDIANITE.

Ze'baim (Heb. with the art. hets - Tsebaim, צְבֵיאָמ, the gazelles, as often; Sept. vioi Α'Τσιβαίου v. Α'Τσίβαιος; Vulg. Aebaim; in Heb. hets - Tsebayim, צְבֵי-אֱ-בַיִם, Sept. vioi Τσιβαίου v. Τσιβαίος), apparently the name of the native place of the "sons of Pochereth," who are mentioned in the catalogue of the families of "Solomon's slaves" as having returned from the captivity with Zerubbabel (Ezra ii, 57; Neh. vii, 59). On the other hand, the compound name Pochereth-hat-Tsebaim is considered by some to have no reference to place, but to signify the "smarter or hunter of gazelles" (Gesen. p. 1099; in Ezr. vii, 1, etc.; Excubius, Ezech. Hanah. Ezra ii, 57), designating doubtless an individual. See Pochereth.

Zeb'eedee, or rather Zeb'eede'tes (Zebedee'tes, the Greek form apparently of Ze'ebit or Zebo'bita), a fisherman of Galilee, the father of the apostles James the Great and John (Matt. iv, 21), and the husband of Salome (xxvi, 35; Mark xvi, 40). He probably lived at least at Bethsaida and in its immediate vicinity. It has been inferred from the mention of his "hired servants" (i, 20), and from the acquaintance between the apostle John and Anna, the high-priest (John xviii, 15), that the family of Zebee was in easy circumstances (comp. xix, 27), although not above manual labor (Matt. xx, 26). While Caiaphas, the high-priest, frequented it as a patronymic, for the sake of distinguishing his two sons from others who bore the same names, he appears only once in the Gospel narrative—namely, in Matt. iv, 21, 22; Mark i, 19, 20—where he is seen in his boat with his two sons mending their nets. A.D. 26. On this occasion he allows his sons to leave him, at the bidding of the Saviour, without raising any objection, although it does not appear that he was himself ever of the number of Christ's disciples. His wife, indeed, appears in the catalogue of the piou women who were in constant attendance on the Saviour towards the close of his ministry, who washed his feet with ointment, and ministered to him even in the grave (Matt. xxvii, 55, 56; Mark xv, 40; xvi, 1; comp. Matt. xx, 20; Luke viii, 3). It is reasonable to infer that Zebedee was dead before this time. See John (the Apost).

Zeb'elma (Heb. Zeb'elma, צֶבֶלמָה, purchase; Sept. Ζαβελμᾶ v. Ζαβελμᾶ; Vulg. Zebelma), one of the "sons" of Nephe, who divorced his collateral wife taken after the return from Babylon (Ezra x, 43). B.C. 458.

Zeb'ul (See ALEXANDER).

Zeb'oltim (Gen. xiv, 2, 8). See ZEBRIM.
Zeb'olim, a name which occurs in two distinct forms in the original, denoting different localities.

1. (Heb. Zebolim', שֶׁבֹּלִים, gazelles, as often, Hos. xi, 8; or shorter, Tsebolim', צְבֹלוּם [marg. Zebolim'], Gen. x, 19; or צֶבֹּלִים [marg. Zebolim'], xiv, 2, 8 [A.V. "Zebolim']); Deut. xxix, 23; Sept. סְבֹּלוֹֹלִים v. לֹֹלִים (Sabaolim); Vulg. Zebolim), one of the five cities destroyed by divine visitation in the vale of Siddim (Hos. xi, 5), mentioned immediately after Admah (Gen. x, 10; Deut. xxix, 29), and ruled over by a separate king. Sheenah (Gen. xiv, 2, 8). De Saulcy finds the site of Zebolim in the Talda Sebaim, a name which he reports as attached to extensive ruins on the high ground between the Dead Sea and Kerak (Dead Sea, i, 883); but the position as well as the elevation is improbable, and the ancient spot is most likely beneath the water of the southern bay of the sea. See Sodom; Zoaal.

2. (Heb. the art. háte-Zebolim', מִנֵּה צֵבְלוֹלִים, the heynus; Sept. Ζαύασιν v. Σάμθνε, Zasiosin, etc.; Vulg. Zebolim), the name of a valley (יו), i.e. a ravine or gorge, apparently east of Michmash, mentioned in 1 Sam. xiii, 18, where it is described with a curious minuteness, which is unfortunately no longer intelligible. The road running from Michmash to the east is said to have been "the road of the valley that looketh to the ravine of Zebolim towards the wilderness." The wilderness (miṣdar) is no doubt the district of uncultivated mountain tops and sides which lies between the central district of Benjamin and the Jordan valley, and here apparently the ravine of Zebolim should be sought. In that very district there is a wild gorge, bearing the name of Shuk ed-Dub, "ravine of the hands," up which runs the path from Jericho to Makkhas (Conder, Tent Work in Palest. iii, 16). It is represented on the new Ordnance Map as running for a short distance N.E. of Ain Duk. The same place or a town adjacent seems to be shown on the plan of Ptolemy (xi, 23, 24) (where it occurs without the art.-prefix)—confounding it, nevertheless, with the Zebolim of Genesis—as occupied after the Captivity. Rabbi Schwarz, however, maintains that the two places are different, and, while locating the valley as above (Palest. p. 156), he identifies the Zebolim of Nehemiah with "the village Zabu, situated on a high mountain, three English miles west of Jerusalem" (ibid. p. 154). He adds, "In [the Talmudical tract] Challah, iv, 10 is mentioned the Mount Zebolim. He doubts less to the ruined village Soba, about six miles west of Jerusalem, near Eshtoah; but this has little probability.

Zebub. See Fly.


Zebul (Heb. Zebul, זֶבְּלוּל, habitation; Sept. סְבֹּלוֹֹל, Zabol; Josephus, Ζαβολαζ), the chief man (נָג, A. V. "ruler") of the city of Shechem at the time of the contest between Abimelech and the native Canaanites (Judg. ix, 18, 20, 30, 36, 38, 41). B.C. 1319. He governed the town as the "officer" (אֶבֶן, Sept. εἰκόπος; Josephus, Ζιβος [Ant. v, 7, 4]) of Abimelech while the latter was absent; and he took part against the Canaanites by shutting them out of the city when Abimelech was encamped outside it. His conversation with Gaal, the Canaanitish leader, as they stood in the gate of Shechem watching the approach of the armed bands, gives Zebul a certain importance as among the minor characters of that time of confusion. See Abimelech.

Zeb'ulonite (Heb. Zebul'ônîte, זֶבּולוֹנִיָּה; Sept. Ζαβολωνικός, Zaboulinoc), the patronymic designation of a member of the tribe of Zebulun (Numb. xxxi, 27, "Zebulunite"); Judg. xii, 11, 12).

Zeb'ul'un (Heb. Zebul'un, once [Judg. i, 30] fully זֶבּוֹלּוֹן, usually זֶבּוֹלּוֹן or [Gen. xxx, 20; xxxvi, 23; xxxvi, 4; Judges iv, 6; v, 18; vi, 35; 1 Chron. ii, 1; vi, 58, 71, xxx, 10, 11, 18; Ps. cxix, 27; Isa. ix, 1) זֵבֻלוֹן, habitation; Sept., New Test., and Josephus, Ζαβουλον; Vulg. Zebulon; A. V. "Zabulon," Matt. iv, 13, 15; Rev. vii, 8), the name of a man and of the tribe descended from him, and also of a city in Palestine.

3. The sixth and last son of Leah, and the tenth born to Jacob (Gen. xxxv, 23; xlviii, 14; 1 Chron. ii, 1). His birth is recorded in Gen. xxx, 19, 20, where the origin of the name is, as usual, ascribed to an exclamation of his mother—"Now will my husband dwell with me" (זָבַב וְאָדָם וְנֹא, for I have borne him six sons! and she called his name Zebulun." B.C. 1416. This panonomasia is not preserved in the original of the "Blessing of Jacob," though the language of the A.V. implies it. The word rendered "dwell" in xli, 13 is זָבַב, with no relation to the name Zebulun. The Sept. puts a different point on the exclamation of Leah: "My husband will choose me" (αἰτείται με). This, however, hardly implies any difference from the original text. Josephus (Ant. i, 19, 6) gives only a general explanation: "a pledge of goodness will towards her." In the order of birth, Zebulun followed his brother Issachar, with whom, in the history of the tribes and in their allotted territories in Canaan, he was closely connected (Deut. xxxiii, 18). His personal history appears to have been uneventful, his history being a single incident worthy of record; and his name is not once mentioned except in the genealogical lists. In the Jewish traditions he is named as the first of the five who were presented by Joseph to Pharao—Dan, Naphtali, Gad, and Asher being the others (Targ. Pseudo-Jon. On Gen. xxxv, 24).

At the time of the descent of Jacob into Egypt, Zebulun had three sons—Sered, Elon, and Jahleel (Gen. xlv, 14)—who became the founders of the three great families into which the tribe was divided (Numb. xxxvi, 26). Though the first generation was so small, this tribe ranked fourth in numbers among the twelve, when the census was taken at Mount Sinai, in the year of the Exode; Judah, Dan, and Simeon being more numerous. During the wilderness journey it increased from 57,400 males to 60,500; but it held just the same relative place among the twelve—Judah, Dan, and Issachar being before it. Then the census was made on the plains of Moab (ver. 27).

History is almost as silent regarding the acts of the tribe during the long period of Egyptian bondage and the desert march as it is regarding the patriarch Zebulun himself. During the journey from Egypt to Palestine, the tribe of Zebulun formed one of the first to join with Judah and Issachar (also sons of Leah), marching under the standard of Judah. The head of the tribe at Sinai was Eliaib son of Helon (Numb. vii, 24); at Shiloh, Eliphanz son of Parnach (xxiv, 25). Her representative among the spies was Gaddiel son of Sodi (xiii, 10). The only point worthy of note previous to its settlement in Palestine is the fact that, on the solemn proclamation of the law, Zebulun was among the six tribes stationed on Mount Ebal to pronounce the curse (Deut. xxvii, 13).

The position and physical character of Zebulun's destined territory in the Land of Promise had been sketched in the prophetic blessings of Jacob and Moses. Looking down into a far-distant age, Jacob exclaimed, as his son stood by his bedside, "Zebulun shall dwell on the shore (יָמָה, chaph, a core, the modern Haifa) of seas; and he shall be for a shore of ships; and his side will be to Zidon" (Gen. xlix, 13). Though Issachar was an elder brother, Jacob seems to have already noticed and acknowledged the peculiarity of Zebulun by placing him first in order. This superiority was afterwards more fully displayed in the blessing of Moses.
which, though embracing both tribes, appears as if addressed to Zebulun alone—"And of Zebulun he said, Rejoice, Zebulun, in thy going out; and Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness; for there is much wood; and the fruit thereof is the bow of a great man, by the abundance of ships in the sea" (Deut. xxxiii, 18, 19). Zebulun's territory was one of the richest and most beautiful sections of Western Palestine. Its allotment was the third of the second distribution (Josh. xix, 10). Joshua defines its borders with his usual minuteness, though, in consequence of the disappearance of many old cities, it cannot now be entirely identified. Its position, however, and general extent, are clear enough. Asher and Naphtali bounded it on the north, and Issachar on the south. It stretched nearly across the country from the Sea of Galilee on the east, to the maritime plain of Phoenicia on the west; embracing a strip of Edraelon, a little of the plain of Akka, the whole of the rich upland plain of Battatua (equal in fertility, and almost equal in extent, to that of Jezreel, and with the immense advantage of not being, as that was, the high-road of the Bedawin); with a part of the fertile tableland of Samaria on the north, about 30 m. inland from the sea; and, last, not least, it included sites so strongly fortified by nature that in the later struggles of the nation they proved more impregnable than any in the whole country. The sacred vicinity of Tabor, Zebulun appears to have shared with Issachar (Deut. xxxiii, 19), and Cleopas (Luke xix, 21). In this connection Leviticus (1 Chron. vi, 77). The beautiful wooded hills and ridges extending from Tabor, by Nazareth and Seferiyeh, to the plain of Akka, were also in Zebulun. It touched Carmel on the south-west; and though it did not actually reach to the shore of the Mediterranean, its shores joined the narrow maritime territory of Phoenicia to the west. Jacob, according to custom, gives the name of its chief city, Zidon—"And his side (נֹפֶל, i. e. flank) will be to Zidon." Its opposite extremity resting on the shore of the Sea of Galilee, the words of Jacob were fulfilled: "Zebulun shall dwell upon the coast of sea." His fishermen on the Sea of Galilee, and his merchants navigating the Mediterranean, in company with their Phoenician neighbors, illustrate remarkably the other blessings: "He shall be for a shore of ships;" "he shall rejoice in his going out." Possibilities of trade with Rome were great on the wooded, and an outlet for commercial enterprise, both in the Mediterranean and in the Sea of Galilee, the future state and history of Zebulun were influenced and moulded by external circumstances. The four Northern tribes—Zebulun, Issachar, Asher, and Naphtali—were in a great measure isolated from their brethren. The plain of Edraelon, almost uneasily swept by the incursions of hostile nations, separated them from Ephraim and Judah; while the deep Jordan valley formed a barrier on the east. Isolation from their brethren, and their peculiar position, threw them into closer intercourse with their gentile neighbors—the old mountain peoples whom they were never able entirely to expel (Judg. i, 30), and especially the commercial Phcenicians. Their national exclusiveness was thus considerably modified; their manners and customs were changed; their language gradually assumed a foreign tone and accents (Matt. xxvi, 73); and even their religion lost much of its original purity (2 Chron. xxx, 10, 18). "Galilee of the Gentiles" and its degenerate inhabitants came at length to be regarded with distrust and scorn by the haughty people of Judah (Isa. ix, 1; Matt. iv, 15; xxvi, 4, 19). The four Northern tribes formed, as it were, a state by themselves (Stanley, Jewish Church, i, 260); and among them Zebulun became distinguished for warlike spirit and devotion. In the great campaign and victory of Barak it bore a prominent part (Judg. iv, 6, 10). Deborah, in her triumphal ode, says, "Zebulun and Naphtali were a people that rejoiced their lives unto the death in the high places of the field" (v. 18). It would appear, besides, that their commercial enterprise led them to a closer and fuller study of the arts and sciences than their brethren. "They thus at an early period acquired the reputation of the family of liberal instruction; and the poet sang of them, 'From Zebulun are the men who handle the pen of the scribe'" (ver. 14; Kalisch, "On Genesis," p. 758). One of these scribes may have been Elon, the single judge produced by the tribe, who is recorded as having held office for ten years (Judg. xii, 11, 12). This combination of warlike spirit with scientific skill seems to be referred to once again in a more extended field of action. The sacred historian mentions that in David's army there were, "Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank; not of double heart" (1 Chron. xii, 35). They were generous, also, and liberal, as well as brave and loyal; for they contributed abundantly of the rich products of their country—meal, figs, raisins, wine, oil, oxen, and sheep—to the wants of the army (ver. 40). The head of the tribe at this time was Ishmaiah ben-Obediah (xxvii, 19). The "wainscoting" of the road from Damascus to the Mediterranean, traversed a good portion of the territory of Zebulun, and must have brought its people into contact with the merchants and the commodities of Syria, Phoenicia, and Egypt. Its inhabitants, in consequence, took part in sea-faring concerns (Josephus, Ant. i., v. 1, 2). In the document of Ze- bulbun (Fabricius, "Pseudopigraph. V. T. I. in 630-645) great stress is laid on his skill in fishing, and he is commemorated as the first to navigate a skiff on the sea. It is satisfactory to reflect that the very latest mention of the Zebulonites is the account of the visit of a large number of them to Jerusalem of Hezekiah, when, by the enlightened liberality of the king, they were enabled to eat the feast, even though, through long neglect of the provisions of the law, they were not cleansed in the manner prescribed by the ceremonial law (2 Chron. xxx. 10, 11). The tribe of Zebulun, though not mentioned, appears to have shared the fate of the other Northern tribes at the invasion of the country by Tiglath-pileser (2 Kings xxvii, 18, 24 sqq.). From this time the history of distinct tribes ceases. With the exception of the Levites, the whole were amalgamated into one nation; and, on the return from exile, were called Jews. The land of Zebulun, however, occupied a distinguished place in New-Test. times. It formed the chief scene of our Lord's life and labors. Nazareth and Cana were in it; and it embraced a section of the shore of the Sea of Galilee, where so many of the miracles of Christ were performed, and so many of his discourses and parables spoken. Then was fulfilled the prophecy of Isaiah: "The land Zebulun, and the land Naphthali, the way of the sea, beyond Jordan, Galilee of the Gentiles: the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up" (ix, 1, 2; Matt. iv, 13). In the visions of Ezekiel (xlviii, 26-33) and of John (Rev. vii, 8) this tribe finds its due mention. See ISRAEL, KINGDOM OF.

The following is a list of all the Biblical local cities in this tribe, with their probable identifications:

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<th>City</th>
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<th>Province</th>
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Zebulunite 1066 Zechariah

Scale of Miles - 60 to a Degree

Nahm.  Town. [Nimmeria]
Rimmou (Remmon) methoar.
Rumah.
do. [Tell Ramah]
Sarid.
do. [Ruina N. W. of el-Merasah]
Shimmron.
do. [Semanim]

2. A place on the eastern border of the tribe of Asher, between Beth-dagon and the valley of Jiphthah—el (Jos. xix. 27); perhaps the modern Abdin, a village "perched upon a high and sharp hill, on the south side of the wady of the same name" (Robinson, Later Res. p. 103). In this passage the word has usually been regarded as referring to the town by that name, as if Asher's boundary at this point coincided with that of Zebulun, whereas they were identical along the whole line named. See Trim.

Zebulunite (Num. xxxvi. 27). See Zebulonite.

Zechari'ah (Heb. Zekaryahu, יֶצֶרְיָה, remembered of Jehovah; occasionally [1 Chron. v. 7; xv. 18, 24; xxiv. 25; xxvi. 2, 11, 14; xxvii. 21; 2 Chron. xx. 14; xxi. 2; xxvi. 5; xxix. 18; xxxiv. 8] in the prolonged form Zekaryahu, יַעֲרֶשְׁנָה; Sept. N. T., and Josephus, Zaxeapiac), the name of many Hebrews, besides Zacharias (q. v.), the father of John the Baptist.

1. (Sept. Zxeapiac v. r. Zakeapiac). Ninth named of the ten sons of Jehiel, the father or founder of Gibeon (1 Chron. ix. 37). B.C. cir. 1618. In 1 Chron. viii. 81 he is called Zacher (q. v.).

2. Son of Meshelemiah, or Shelemiah, a Korhite, and keeper of the north gate of the tabernacle of the congregation (1 Chron. ix. 21) in the arrangement of the porters in the reign of David. B.C. 1045. In 1 Chron. xxvi. 2, 14, he is described as "one counselling with understanding."

3. A Levite in the Temple band as arranged by David, appointed to play "with psalteries on Alamoth" (1 Chron. xv. 20; comp. xvi. 5). He was of the second order of Levites (xxv. 19), a porter or gate-keeper, and may possibly be the same as the preceding or the following.

4. One of the priests who blew with the trumpets in the procession which accompanied the ark from the house of Obed-edom (1 Chron. xxv. 24). B.C. 1045.

5. Son of Ishiah, or Jesiah, a Kohathite Levite descended from Uzziel (1 Chron. xxiv. 25). B.C. 1043.


8. The son of Benaiah and father of Jahaziel, which last was a Gebirite Levite in the reign of Jehoshaphat (2 Chron. xx. 14). B.C. ante 912.

9. Third named of the five princes of Judah in the reign of Jehoshaphat who were sent with priests and Levites to teach the people the law of Jehovah (2 Chron. xvii. 7). B.C. 910.

10. Fourth named of the seven sons of king Jehoshaphat (2 Chron. xxii. 2). B.C. 887.

11. (Sept. Zazeapiac). Son of the high-priest Jehoiada, in the reign of Joash, king of Judah (2 Chron. xxiv. 20), and therefore the king's cousin. B.C. 888. After the death of Jehoiada, Zechariah probably succeeded to his office, and in attempting to check the reaction in favor of idolatry which immediately followed, he fell a victim to a conspiracy formed against him by the king, and was stoned with stones in the court of the Temple. His dying cry was not that of the first Christian martyr, "Lord, lay not this sin to their charge" (Acts vii. 50), but, "The Lord look upon it, and require it" (2 Chron. xxiv. 20-22). The memory of this unrighteous deed lasted long in Jewish tradition. In the Jerusalem Talmud (Ta'amih, fol. 69, quoted by Lightfoot, Temple Service, ch. xxxvi) there is a legend told of eighty thousand young priests who were slain by Nebuzaradan for the blood of Zechariah, and the evident hold which the story had taken upon the minds of the people renders it probable that "Zacharias son of Barachias," who was slain between the Temple and the altar (Matt. xxiii. 35), is the same with Zechariah, the son of Jehoiada, and that the name of Barachias as his father crept into the text from a marginal gloss, the writer confusing this Zechariah either with Zechariah the prophet, who was the son of Berechiah, or with another Zechariah, the son of Jeberechiah (Isa. viii. 2). See Casteus, De Zechariae Berechiae Filio (Lips. 1720); Huth, Codex Abila et Zachariae (Erlang. 1756): and the Stud. u. Krit. 1841, ii, 678. See ZACHARIAS.

12. A prophet in the reign of Uzziah who appears to have acted as the king's counsellor, but of whom nothing is known (2 Chron. xxxvi. 5). B.C. 807. The chronicle in describing him makes use of a most remarkable and unique expression—"Zechariah, who understood the seeing of God," or, as our A. V. has it, "who had understanding in the visions of God" (comp. Dan. i, 17). As no such term is ever employed elsewhere in the description of any prophet, it has been questioned whether the reading of the received text is the true one. The Sept., Targum, Syriac, Arabic,
In the English version of 2 Kings xxv, 10 we read:

"And Shalum the son of Jabeth conspired against him, and smote him before the people, and slew him, and reigned in his stead." And so the Vulg., "persecutissime cum palam et interfecto." But in the Sept. we find קְשַׁבָּאו (kēšaḇā) instead of the proper name Keshab, and Kehlaam killed Zechariah. The common editions read קְשַׁבָּאוּ (kēšaḇā‘u), meaning that Shalum killed Zechariah in Kehlaam; but no place of such a name is known, and there is nothing in the Hebrew to answer to iv. The words translated before the people, קְשַׁבָּאוּ, palam, are עַל בָּנָי (ēḇā‘i, i.e., "as if the Latin and English translations were correct.

He also observes that in 2 Kings xv, 14, 25, 30, where almost the same expression is used of the deaths of Shalum, Pekahiah, and Pekah, the words before the people are omitted. Hence he accepts the translation in the Latin MS. of the Sept., and considers that Kabelam or קְשַׁבָּאוּ was a fellow-conspirator or rival of Shalum, of whose subsequent fate we have no information. On the death of the Shalum, however, he was made king, but, after reigning in Samaria for a month only, was in his turn dethroned and killed by Menahem. To these events Ewald refers the obsecutive passage in Zech. xi, 8: "Three shepherds also I cut off in one month, and my soul abhorred them"—the three shepherds being Zechahiah, Kabelam, and Shalum. This is very ingenious: we must remember, however, that Ewald, like certain English divines (Mede, Hammond, Newcomen, Secker, Pye Smith), thinks that the latter chapters of the prophecies of Zechahiah belong to an earlier date than the rest of the book. See ZECHARIAH, Book of.

18. A Kohathite Levite in the reign of Josiah, who was one of the overseers of the workmen engaged in the restoration of the Temple (2 Chron. xxxiv, 12). B.C. 628.

19. Second named of the three rulers of the Temple in the reign of Josiah (2 Chron. xxxiv, 8). B.C. 629. He was probably, as Bertheau conjectures, "the second priest" (comp. 2 Kings xxv, 18).

20. Son of Shiloni and father of Jozari among the descendants of Perez (Neh. xi, 5). B.C. long ante 586.


22. Son of Amariah and father of Uzzaiah, of the family of Perez (Neh. xi, 4). B.C. ante 586.

23. The representative of the priestly family of Iddo in the days of Jokiam the son of Jeshua (Neh. xii, 16). B.C. 586. He was possibly the same as Zechahiah the prophet in the son of Iddo.

24. The fourteenth in the order of the twelve minor prophets.

1. Of his personal history we know but little. He is called in his prophecy the son of Berechiah and the grandson of Iddo, whereas in the book of Ezra (v, 14) he is said to have been the son of Haggai. Many attempts have been made to reconcile this discrepancy, Cyril of Alexandria (Pref. Comment. ad Zach.) supposes that Berechiah was the father of Zechahiah according to the flesh, and that Iddo was his instructor, and might be regarded as his spiritual father. Jerome, too, according to some MSS. has in Zech. i, 19 eliahu Baruch filium Addo," as he supposed that Berechiah and Iddo were different names of the same person; and the same mistake occurs in the Sept.: τὸν τοῦ Βαρκελῶν ιδον 'Αδδο. Gesenius (Lex. s. v. 'Addo) and Rosenmuller (On Zach. x, 4) take "the passages in Ezra to mean "grandson," as in Gen. xxix, 5 Laban is termed "the son," i.e., "grandson," of Nahor. Others, again, have suggested that in the text of Ezra no mention is made
of Berechiah, because he was already dead, or because Iddo was the more distinguished person, and the generally recognised head of the family. Knobel thinks that the name of Berechiah has crept into the present text of Zechariah from Isa. viii. 2, where mention is made of the "son of Berechiah," which is the virtually the same name (Sept. Baothiyāw) as Berechiah. His theory is that ch. ix.—x. of our present book of Zechariah are really the work of the older Zechariah (Isa. viii. 2); that a later scribe finding the two books, one bearing the name of Zechariah at the son of Iddo, and the other that of Zechariah the son of Berechiah, united them into one, and at the same time combined the titles of the two, and that hence arose the confusion which at present exists. This, however, is hardly a probable hypothesis. It is surely more natural to suppose, as the prophet himself mentions his father’s name, whereas the historical books of Ezra and Nehemiah mention only Iddo, that Berechiah had died early, and that there was now no intervening link between the grand-father and the grandson. The son, in giving his pedigree, does not omit his father’s name: the historian passes it over, as his tradition, but who was but little known or a ready forgotten. This view is confirmed if we suppose the Iddo here mentioned to have been the Iddo the priest who, in Neh. xii. 4, is said to have returned from Babylon in company with Zerubbabel and Joshua. He is there said to have had a son Zechariah (ver. 10), who was of another generation from Iddo: and this would explain the fall in with the hypothesis that owing to some unexplained cause—perhaps the death of his father—Zechariah became the next representative of the family after his grand-father Iddo. Zechariah, according to this view, like Jeremiah and Ezekiel before him, was priest as well as prophet. He seems to have entered upon his office while yet young (32, Zech. ii. 4; comp. Jer. i. 6), and must have been born in Babylon, whence he returned with the first caravans of exiles under Zerubbabel and Joshua.

It was in the eighth month, in the second year of Darius, that he first publicly discharged his office. B.C. 519. In this he acted in concert with Haggai, who must have been considerably his senior if, as seems not improbable, Haggai had been carried into captivity, and hence had been one of those who had been "the house of Jehovah "in her first glory" (Hagg. ii. 8). Both prophets had the same great object before them; both directed all their energies to the building of the second Temple. Haggai seems to have led the way in this work, and then to have left it chiefly in the hands of Zechariah. The foundations of the new building had already been laid in the time of Cyrus, but during the reigns of Cambyses and the pseudo-Smerdis the work had been broken off through the jealousies of the Samaritans. When, however, Darius Hystaspis ascended the throne (521) things took a more favorable turn. He seems to have been a large-hearted and gracious prince, and to have been well-disposed towards the Jews. Encouraged by the hopes which his accession held out, the prophets exerted themselves to the utmost to secure the completion of the Temple. From this time, for a space of nearly two years, the prophet’s voice was silent, or his words have not been recorded. But in the fourth year of king Darius, in the fourth day of the ninth month, there came a deputation of Jews to the Temple, anxious to know whether the fast-days which had been instituted during the seventy years’ captivity were still to be observed. On the one hand (Isa. v. 10) the captivity was over, and Jerusalem was rising from her ashes, such set times of mourning seemed quite out of place. On the other hand, there was still much ground for serious uneasiness; for some time after their return they had suffered severely from drought and famine (i. 6—11), and who could tell that the same calamity would not again? so the desire of the people towards the Lord was not diminished. The priests and Levites, the elders of the people, and the scribes, and the chief of the fathers, went up to Jerusalem with a mind to the house of the Lord, and to the house of the high priest. They were therefore the especial duty with which he was intrusted, would be the priestly origin of Zechariah. Too often the prophet had had to stand forth in direct antagonism to the priest. In an age when the service of God had stiffened into formalism, and the priests’ lips no longer kept knowledge, the prophet was destined for fitness for the truth, which lay beneath the outward ceremonial, and without which the outward ceremonial was worthless. But the thing to be dreaded now was not superstition formalism, but cold neglect. There was no fear now lest in a gorgeous temple, amid the splendors of an imposing ritual and the smoke of sacrifice ever ascending to heaven, the heart and life of religion should be lost. The fear was all the other way, lest even the body, the outward form and service, should be suffered to decay. The foundations of the Temple had indeed been laid, but that was all (Ezra v. 16). Discouraged by the opposition which they had encountered from the first, the Jew- ish colony had begun to build, and were not able to finish; and even when the letter came from Darius sanctioning the work, and promising its protection, they showed no hearty disposition to engage in it. At such a time no more fitting instrument could be found to rouse the enthusiasm of the community than that one who united to the authority of the prophet the zeal and the traditions of a sacerdotal family. Accordingly, to Zechariah’s influence we find the rebuilding of the Temple in a great measure ascribed. "And the elders of the Jews builded," it is said, "and they prospered through the prophesying of Haggai the prophet and of Zechariah the son of Iddo." (vi. 14). It is remarkable that in this juxtaposition of the two names both are not styled prophets—not "Haggai and Zechariah the prophets," but "Haggai the prophet and Zechariah the son of Iddo." Is it an improbable conjecture that the son of Iddo was dignified by his father’s (or grandfather’s) name, rather than by his office, in order to remind us of his priestly character? Be this as it may, we find other indications of the close union which now subsisted between the priests and the prophets. Various events connected with the building are ascribed directly to the Spirit of the Lord. At last, when the temple was completed, it was dedicated by anointing by the high-priest of the people of the Lord, by the priestly and kingly office, and by the authority of the high priest himself. The temple was consecrated by the high-priest to the Lord, and by the kingship exhibited in its walls. Thus, then, did the work of the prophet continue. And as the prophet and the priest became one in the Temple, so the prophet and the priest continued one in the new building.
prophet are worth nothing. According to these, he exercised his prophetic office in Chaldea, and wrought many miracles there; he returned to Jerusalem at an advanced age, where he discharged the duties of the priesthood, and where he died and was buried by the side of Haggai (Pseudepigraph. De Prop. c. 21; Dorotheus, p. 144; Eusebius, p. 76).}

2. The genuine writings of Zechariah help us but little in our estimation of his character. Some faint traces, however, we may observe in them of his education in Babylon. Less free and independent than he would have been had his feet trodden from childhood the soil

"Where each old poetic mountain
Inspiration breathed around,

He leans approvingly on the authority of the older prophets, and copies their expressions. Jeremiah especially seems to have been his favorite, and hence the Jewish saying that "the spirit of Jeremiah dwelt in Zechariah." But in what may be called the peculiarities of his prophecy he approaches more nearly to Ezekiel and Daniel. Like them, he delights in visions; like them, he uses symbols and allegories rather than the bold figures and metaphors which lend so much force and beauty to the writings of the earlier prophets; like them, he beholds angels ministering before Jehovah and fulfilling his behests on the earth. He is the only one of the prophets who speaks of Satan. That some of these passages are owing to the fact that his education can hardly be doubted. It is at least remarkable that both Ezekiel and Daniel, who must have been influenced by the same associations, should in some of these respects so closely resemble Zechariah, as widely as they differ from him in others.

Even in the form of the visions a careful criticism might perhaps discover some traces of the prophet's early training. Possibly the "valley of myrtles" in the first vision may have been suggested by Chaldaea rather than by Palestine. At any rate, it is a curious fact that myrtles are rarely mentioned in the history of the Jews before the Exile. They are found, besides this passage of Zechariah, in Isa. xii, 19; iv, 13, and in Neh. viii, 15. The forms of trial in the third vision, where Joshua the high-priest is arrayed, seem borrowed from the practice of Persia rather than Jewish courts of law. The filthy garments in which Joshua appears before the congregation of the ancient nation is also a characteristic we have brought to trial. The white robe put upon him is the caftan or robe of honor, which to this day in the East is put upon the minister of state who has been acquitted of the charges laid against him. The vision of the woman in the Ephah is also Oriental in its character. Ephah refers to a very similar vessel. In God's Righteousness, ii, 688. Finally, the chauris issuing from between two mountains of brass must have been suggested, there can scarcely be any doubt, by some Persian symbolism. See Zechariah, Book of.

25. The leader of the one hundred and fifty "sons" of Bathshua who returned with Ezra (Ezra viii, 3). B.C. 459.


27. One of the chiefs of the people whom Ezra summoned in council at the river Alava, before the second caravan returned from Babylon (Ezra viii, 16). B.C. 459. He stood at Ezra's left hand when he expounded the law to the people (Neh. viii, 4).

28. (Sept. Zerubab.) One of the family of Elam, who had married a foreign wife after the Captivity (Ezra x, 26). B.C. 458.

29. One of the priests, son of Jonathan, who blew with the trumpets at the dedication of the city wall by Ezra and Nehemiah (Neh. xii, 35, 41). B.C. 446.

ZECHARIAH, BOOK OF. The time and personal circumstances of the prophet whose name this book bears have been considered above. It remains to discuss the prophecies themselves, and especially their authenticity. Their peculiar character and obscurity of interpretation also call for a somewhat full treatment.

1. Contents.—The book naturally falls into two principal divisions, which, as will be seen more fully in the sequel, are marked not only by certain peculiarities of expression, but obviously by the absence of any historical data in the latter portion such as are given in the former.

(I.) The first part, embracing chs. i—viii, divides itself into three sections by the chronological indications given respectively in 1, 1, 7, and vii, i; and these are still further subdivided by the recurrence of the phrase "the word of the Lord came unto me." This part, therefore, consists, first, of a short introduction or preface, in which the prophet announces his commission; then of a series of visions, descriptive of all those hopes and anticipations of which the building of the Temple was the pledge and sure foundation; and finally of a discourse, delivered two years later, in reply to questions respecting the observance of certain established fasts.

1. The short introductory oracle (1, 1-6) is a warning voice from the past. The prophet solemnly reminds the people, by an appeal to the experience of their fathers, that the glory of God has fallen on the ground; and that therefore, if with sluggish indifference they refused to co-operate in the building of the Temple, they must expect the judgments of God. This warning manifestly rests upon the former warnings of Haggai.

2. In a dream of the night there passed before the eyes of the prophet a series of nine (essentially seven) visions, followed by an emblematic scene, descriptive in their different aspects of events, some of them shortly to come to pass, and others losing themselves in the mist of the future (i, 7-vi, 15). These visions are obscure, and accordingly the prophecies ask their meaning. The interpretation is given, not as to Amos by Jehovah himself, but by an angel who knows the mind and will of Jehovah, who intercedes with him for others, and by whom Jehovah speaks and issues his commands; at one time he is called the angel who spoke with me [or "by me"] (i, 9); at another, "the angel of Jehovah" (ver. 11, 12; iii, 1-6).

(1.) In the first vision (i, 8-17) the prophet sees, in a valley of myrtles, a rider upon a roan horse, accompanied by others who, having been sent forth to the four quarters of the earth, had returned with the tidings that the whole earth was at rest (with reference to Hagga, ii, 20). Hereupon the angel asks how long this state of things shall last, and is assured that the indifferences of the heathen shall cease, and that the Temple shall be built in Jerusalem. This vision seems to have been partly borrowed from Job i, 7, etc.

(2.) The second vision (ii, 1-12, A. V. i, 18-ii, 13) explains how the promise of the first is to be fulfilled, and is composed of three separate emblems. The four horns are the symbols of the different heathen kingdoms in the four quarters of the world, which have hitherto been combined, but not Jerusalem. These four ministers or smitners symbolize their destruction. The measuring-line betokens the vastly extended area of Jerusalem, owing to the rapid increase of the new population. The old prophets, in foretelling the happiness and glory of the times which should succeed the Captivity in Babylon, had made a great part of that happiness and glory to consist in the gathering together again of the whole dispersed nation in the land given to their fathers. This vision was designed to teach that the expectation thus raised — the return of the dispersed of Israel — should be fulfilled; but that Jerusalem should be too large to be compassed by a wall, but that the wall itself would be to her a wall of fire—a light and defence to the holy city, and destruction to her adversaries. A song of joy, in prospect so bright a future, closes the scene.

The next two visions (ch. iii, iv) are occupied with
the Temple, and with the two principal persons on whom the hopes of the returned exiles rested. (5.) The permission granted for the rebuilding of the Temple had, no doubt, stirred afresh the malice and the animosity of the Sanaitans or Persians. What a high-priest had been singled out, it would seem, as the especial object of attack; and perhaps formal accusations had already been laid against him before the Persian court. The prophet, in vision, sees him summoned before a higher tribunal, and solemnly acquitted, despite the charges of the Sanaitans or Persians. This is done with the forms still usual in an Eastern court. The filthy garments in which the accused is expected to stand are taken away, and the caftan or robe of honor is put upon him in token that his innocence has been established. Acquitted at that bar, he need not fear; it is implied, any earthly accuser. He shall be protected, he shall carry on the building of the Temple, he shall so prepare the way for the coming of the Messiah, and upon the foundation-stone laid before him shall the seven eyes of God, the token of his ever-wathchful providence, rest.

The succeeding vision (ch. iv) supposes that all opposition to the building of the Temple shall be removed. This sees the completion of the work. It has evidently a peculiarly impressive character; for the prophet, though his dream still continues, seems to himself to be awakened out of it by the angel who speaks to him. The new temple (v, 7) is to have (or, more properly, chandelier with seven lights, borrowed from the candlestick of the Mosaic tabernacle, Exod. xxx, 8 sq.) supposed to be that the Temple is already finished. The seven pipes which supply each lamp answer to the seven eyes of Jehovah in the preceding vision (iii, 9), and this sevenfold supply of oil denotes the presence and operation of the Divine Spirit, through whose aid Zerubbabel will overcome all obstacles; so that as his hands had laid the foundation of the house, his hands should also finish it (iv, 9). The two olive-branches of the vision, belonging to the olive-tree standing by the candlestick, are Zerubbabel himself and Joshua.

The next two visions (v, 1–11) signify that the land, in which the sanctuary has just been erected, shall be purged of all its pollutions.

(6.) First, the curse is recorded against wickedness in the whole land (not in the whole earth, as in the A. V.), v, 4, 5. It is written (not inscribed), and it may be read upon a roll, and the roll is represented as flying, in order to denote the speed with which the curse will execute itself.

(7.) Next, the unclean thing, whether in the form of idolatry or any other abomination, shall be utterly removed, and set up as the sport of some savage beast, and pressed down with a weight as of lead upon it so that it cannot escape, it shall be carried into that land where all evil things have long made their dwelling (Isa. xxxiv, 13), the land of Babylon (Shinar, Zech. vi, 11), from which Israel had been redeemed. (7.) The night is now waning fast, and the morning is about to dawn (vi, 1–8). Chariots and horses appear, issuing from between two brazen mountains, the horses like those in the first vision; and these receive their several commands and are sent forth to execute the will of Jehovah in the four quarters of the earth. The four chariots are images of the four winds, which, according to Psa. civ, 4, as servants of God, fulfil his behests; and of the one that goes to the north it is particularly said that it shall let the Spirit of Jehovah rest there: is it a spirit of anger against the nations, Assyria, Babylon, Persia, or is it a spirit of hope and desire to gather in the hearts of those of the exiles who still lingered in the land of their captivity? Stähelin, Maurer, and others adopt the former view, which seems to be in accordance with the preceding vision; Ewald gives the latter interpretation, and thinks it is supported by what follows.

Thus the cycle of visions is completed. Scene after scene is unrolled till the whole glowing picture is presented to the eye. All enemies crushed; the land repeopled, and Jerusalem girt as with a wall of fire; the Temple rebuilt, more truly splendid than of old, because the leaders of the people assured in the most signal manner of the Divine protection; all wickedness solemnly sentenced, and the land forever purged of it: such is the magnificent panorama of hope which the prophet displays to his countrymen. Very consolatory must such a prospect have been to the hearts of the disheartened colony in Jerusalem. For the times were dark and troublesome. According to recent interpretations of newly discovered inscriptions, it would appear that Darius I found it no easy task to hold his vast dominions. Province after province had revolted both in the east and in the north, whither, according to the prophecy (vi, 8), the winds had carried the wrath of God: and if the reading Mudraja, i. e. Egypt, is correct (Lassen gives Kurdistan), Egypt must have revolted before the outbreak mentioned in Herod. vii, 1, and have again been reduced to subjection. To such revolt there may possibly be alluded in the reference in the text to the rebellion in the south” (ver. 6). It would seem that Zechariah anticipated, as a consequence of these perpetual insurrections, the weakening and overthrow of the Persian monarchy and the setting-up of the kingdom of God, for which Judah, in faith and obedience, was to wait (ver. 9–10).

(8.) The third vision (vii, 1–10) consists of a symmetrical act (vii, 9–15). Three Israelites had just returned from Babylon, bringing with them rich gifts to Jerusalem, apparently as contributions to the Temple, and had been received in the house of Josiah the son of Zechariah. Thither the prophet is commanded to go—whether still in a dream or not is not very clear—and to employ the silver and the gold of their offerings for the service of Jehovah. He is to make of them two crowns, and to place these on the head of Joshua the high-priest—a sign that in the Messiah who should build the Temple the kingly and priestly offices should be united. This, however, is expressed somewhat enigmatically, as if king and priest should be perfectly at one, rather than that the same person should be both king and priest. These crowns, moreover, were to be a memorial in honor of those by whose liberality they had been made, and should serve at the same time as a reminder of all the kind things done for the kingdom of Jehovah, to the like liberality. Hence their symmetrical purpose having been accomplished, they were to be laid up in the Temple.

3. It is remarkable, as has already been noticed, that the question relating to the fast days (vii, 4–5) should have been put, not merely in a dream, but in the very Temple in which these visions are seen. This close alliance between two classes hitherto so separate, and often so antagonistic, was one of the most hopeful circumstances of the times. Still Zechariah, as chief of the prophets, has the decision of this question. Some of the priests, it is evident (ver. 7), were inclined to the more gloomy view; but not so the prophet. In language worthy of his position and his office, language which reminds us of one of the most striking passages of his great predecessor (Isa. liii, 7–7), he lays down the same principle that God loves mercy rather than fasting, and truth and righteousness rather than sackcloth and a sad contempt. They had perished, he reminds them it was because their hearts were hard while they fasted; if they would dwell safely, they must abstain from fraud and violence, and not from food (Zech. vii, 4–14).

Again, he foresaw that not now in vision, the glorious exiles returning, her Exiles returning, her Temple standing in all its beauty, her land rich in fruitfulness, her people a praise and a blessing in the earth (viii, 1–15). Again, he clearly states that “truth and peace” (ver. 19) are the bul-
zechariah, book of

works of national prosperity. But, once more reverting to the question which had been raised concerning the observance of the fasts, he announces, in obedience to the command of Jehovah, not only that the fasts are abolished, but that the days of weeping from day to day shall henceforth be days of joy, the fasts be counted for festivals. His prophecy concludes with a prediction that Jerusalem shall be the centre of religious worship to all nations of the earth (ver. 16-23).

(II). The remainder of the book consists of two sections of about equal length, ch. xii-xiv, and xlix-lv, each of which has a separate description. They have the general prophetic tone and character, and in subject they far harmonize with i-viii that the prophet seeks to comfort Judah in a season of depression with the hope of a brighter future.

1. In the first section he threatens Damascus and the seas-coast of Palestine with misfortunes; but declares that Jerusalem shall be protected, for Jehovah himself shall encamp about her (where ix, 8 reminds us of ii, 5). Her king shall come to her; he shall speak peace to the heathen, so that all weapons of war shall perish; and his dominion shall be from sea to sea; and the Jew who is still in captivity shall return to their land; they shall be mightier than Javan (or Greece); and Ephraim and Judah once more united shall vanquish all enemies. The land too shall be fruitful as of old (comp. vii, 12). The Teraphim and the false prophets shall not be found, but the Lord execute judgment, and then he will look with favor upon his people and bring back both Judah and Ephraim from their captivity. The possession of Gilad and Lebanon is again promised as the special portion of Ephraim; and both Egypt and Assyria shall be broken and humbled.

The prophecy now takes a sudden turn. An enemy is seen approaching from the north, who, having forced the narrow passes of Lebanon, the great bulwark of the northern frontier, carries desolation into the country beyond. Hereupon the prophet receives a commission from God to feed his flock, which God himself will no more feed because of their divisions. The prophet undertakes the office, and makes to himself two staves (naming the one Favor and the other Union), in order to tend the flock, and cuts off several evil shepherds whom his soul abhors; but observes, at the same time, that the scions shall be obedient. Hence he withdraws up his office; he breaks asunder the one crook in token that the covenant of God with Israel was dissolved. A few, the poor of the flock, acknowledged God's hand herein; and the prophet, demanding the wages of his service, receives thirty pieces of silver, andcasts it into the bosom of the house ofiah. At the same time, he sees that there is no hope of union between Judah and Israel, whom he had trusted to feed as one flock, and therefore cuts in pieces the other crook, in token that the brotherhood between them is dissolved.

2. The second section (ch. xii-xiv) is entitled "The burden of the word of Jehovah for Israel." But Israel is here used of the nation at large, not of Israel as distinct from Judah. Indeed, the prophecy which follows concerns Judah and Jerusalem. In this the prophet beholds the near approach of troublous times, when Jerusalem should be hard pressed by enemies. But in that day Jehovah shall come to save them: "the house of David shall be as God, as the angel of Jehovah (xii, 8), and all the nations which gather themselves against Jerusalem shall be destroyed. At the same time, the deliverance shall not be from outward enemies alone. God will pour out upon them a spirit of grace and supplications; and they shall bewail with a mourning greater than that with which they bewailed the beloved Josiah in the valley of Megiddo. So and so true shall be this repentance, so lively the aversion to all evil, that neither idol nor false prophet shall again be seen in the land. If a man shall pretend to prophesy, his father and his mother that begat him shall thrust him through when he prophesieoth," fired by the same righteous indignation as Phinehas was when he slew those who wrought folly in Israel (xii, 1-36).

Then follows a short apostrophe to the sword of the enemy to turn against the shepherds of the people; and a further announcement of searching and purifying judgments; which, however, it must be acknowledged, is somewhat abrupt. Ewald's suggestion that the passage xiii, 7-9 is here out of place, and should be transposed to the end of xii, is certainly ingenious, and does not seem improbable.

The prophecy closes with a grand and stirring picture. All nations are gathered together against Jerusalem, and seem already sure of their prey. Half of their cruel work has been accomplished, when Jehovah himself appears to the army of heaven, a mighty earthquake beaves the ground, and even the natural succession of day and night is broken. He goes forth to war against the adversaries of his people. He establishes his kingdom over all the earth, and Jerusalem is safely inhabited, and becomes rich with the spoils of the nations. All nations that are still left shall come up to Jerusalem, as the great centre of religious worship, there to worship "the King, Jehovah of hosts," and the city from that day forward shall be a holy city.

III. Zechariah's prophecies added a lift to call this in question. The probability that the later chapters (from the 9th to the 14th) were by some other prophet seems first to have been suggested to him by the citation in Matthew. He says (Ephes. xxxi):

"It may seem the evangelist would inform us that those latter chapters were spoken to Zerubbabel (or Zechariah) out of Zechariah (or Zerubbabel, etc.) are indeed the prophecies of Jeremy, and that the Jews had not rightly attributed them... Certainly, if a man were as weighty as some of them, it is in all likelihood be of an elder date than the time of Zechariah—namely, before the Captivity—for the subjects of some of them were scarce in being after that time. And the chapter out of which St Matthew quotes may seem to have somewhat much unanswerable with Zechariah's time; as, a prophecy of the destruction of the Temple, then when he was to encourage them to build it. And how doth the sixth verse of the chapter in the text? There is no scripture salut they are Zechariah's; but there is scripture salut they are Jeremy's, as this of the evangeliul.

He then observes that the mere fact of those being found in the same book as the prophecies of Zechariah does not prove that they were his; difference of authorship being allowable in the same way as in the collection of Agur's Proverbs under one title with those of Solomon, and of Psalms by other authors with those of David. Even the absence of a fresh title is, he argues, no evidence against a change of author. "The author wrote in rolls or volumes, and the title was but once. If any were added to the roll, ob similitudinem argumenti, or for some other reason, it had a new title, as that of Agur; or perhaps none, but was divinus."

The utter disregard of anything like chronological order in the prophetic books is, when once the true authorship is recognized, with Zechariah; then we are brought back to Jehoiakim, then to Zedekiah again—makes it probable, he thinks, that they were only hastily and loosely put together in those distracted times. Consequently, some of them might not have been discovered till after the return from the Captivity, when, under the guidance of Zechariah, and so came to be incorporated with his prophecies. Mede evidently rests his opinion, partly on the authority of Matthew, and partly on the contents of the later chapters, which he considers require a date earlier than the Exile. He says again (Ephes. xi):

"That which moveth me more than the rest is in ch. xii, which contains the prophecy of the destruction of Jerusalem, and a description of the wickedness of the inhabitants, for which judgment I have no more pity on them. It is expounded of the destruction by Titus; but methinks such a prophecy was nothing seasonable for Zechariah's time (when the city yet,
for a great part, lay in her ruins, and the Temple had not yet recovered hers), nor agreeable to the scope of Zechariah, and, as I have already observed, together with his companions Haggai, Zechariah, and Malachi, was sent to encourage the people lately returned from the captivity, in order to animate them in the extension of their commonwealth. Was this a fit time to forestall the destruction of both, while they were but yet a-building, and completing their houses? Was not this better left to Nebuchadnezzar?"

Archbishop Newcome went further. He insisted on the great dissimilarity of style as well as subject between the earlier and later chapters. And he was the first who advocated the theory which Bunsen calls one of the most curious and modern criticisms, that the last six chapters of Zechariah are the work of two distinct prophets. His words are:

"The eight first chapters appear by the introductory parts to be the prophecies of Zechariah, stand in connection with each other, and were delivered at the time when they were written, uniform in style and manner, and constitute a regular whole. But the six last chapters are not expressly assigned to Zechariah; they are unconnected with those which precede; the three first of them are unsuitable in many parts to the time when Zechariah lived; all of them have a more adorned and poetical turn of composition than the eight first chapters; and they manifestly break the unity of the prophetic book. . . . I conclude, therefore, that chs. ix. to xiv. have for a time been written before chs. i. to viii. Three chapters were written much earlier than the time of Jeremiah and Daniel. . . . There are three principal divisions of the prophecy mentioned in i. 1, 14 (but that this argument is inconclusive, see Mal. ii. 11); Ephraim ix. 10, 18; x. 7; and Amos viii. 12, 13, 15 (even if the last is of their own time and manner. . . . The 12th, 13th, and 14th chapters form a distinct prophecy, and were written after the captivity, and before the restoration, though we are not certain whether for Caesar or for the captivity, and by what prophets, is uncertain, though I incline to think the author lived before the destruction of Jerusalem by the Babylonians."

In proof of this he refers to xiii. 2, on which he observes that the "prediction that idols and false prophets should cease at the final restoration of the Jews seems to have been uttered when idolatry and groundless pretensions to the spirit of prophecy were common among the Jews, and therefore before the Babylonian Captivity."

A large portion of critics have adhered to the view of Bishop Newcome in denying the later date of the last six chapters of the book. In England, bishop Kidd, Whiston, Hammond, and more recently Pye Smith and Davidson; in Germany, Fliggte, Eichhorn, Bauer, Bertholdt, Augusti, Forberg, Rosenmuller, Gramberg, Credner, etc., agree in assigning these chapters to a later period than the former. All agree in maintaining that these last chapters are not the work of Zechariah the son of Iddo.

On the other hand, the later date of these chapters has been maintained among British writers, by Blayney and Henderson, and on the Continent by Carpzov, Beckhoff, and Keil. Rosenmuller, Knobel, Hitzig and Bleek, are agreed in maintaining that these last chapters are the work of Zechariah the son of Iddo.

Those who impugn the later date of these chapters of Zechariah rest their arguments on the change in style and subject after the 6th chapter, but differ much in the application of their criticism. Rosenmuller, for instance (Schol. in Prop. Min. iv. 257), argues that ch. ix.-xiv. are so alike in style that they must have been written by one author. He alleges in proof his fondness for images taken from pastoral life (ix. 16, x. 2, 3; xi. 3, 4, 5, 7, 8, 9, 11, 15, 17; xiii. 7, 8). From the allusion to the exodus (xii. 5; comp. Amos i. 1), he thinks the author must have lived in the reign of Uzziah. Davidsson (in Horne's Introd. ii. 982) in like manner declares for one author, but supposes him to have been Zechariah mentioned in Isa. vii. 2, who lived in the reign of Ahaz. Eichhorn, on the other hand, while also assigning chs. ix.-xiv. to one writer, is of opinion that they are the work of a later prophet who flourished in the time of Alexander. Others again, as Bertholdt, Gesenius, Knobel, Maurer, Bunsen, and Ewald, think that ch. ix.-xi. (to which Ewald adds xii. 7-9) are distinct prophecies from ch. xiii.-xiv., and assign them to different intervals of time. These critics conclude from internal evidence that the former portion was written by a prophet who lived in the reign of Ahaz (Knobel gives ix. 7 and x. 2 to the reign of Jehoash), and that of xi.-xiii. to that of Jeroboam. But, contrary to this conjuncture that he was the Zechariah the son of Jehozadak, this name is not mentioned in Isa. vii. 2. Ewald, without attempting to identify the prophet with any particular person, contented himself with remarking that he was a subject of the Southern kingdom (as may be inferred from expressions such as that in ix. 7, and from the Messianic hopes which he utters, and in which he resembles his countryman and contemporary Isaiah); and that, like Amos and Hosea before him, though a native of Judah, he directed his prophecies against Ephraim. There is the same general agreement among the last-named critics as in the case of the section following, viz. to sign it to a period immediately previous to the Babylonian Captivity, and hence the author must have been contemporary with the prophet Jeremiah. Bunsen identifies him with Urijah, the son of Shemariah of Kirjath-jearim (Jer. xxvi. 20-23), who prophesied "in the name of Jehovah" against Judah and Jerusalem.

According to this hypothesis, we have the works of three different prophets collected into one book, and passing under one name: (a) Ch. ix.-xi. the book of Zechariah i., a contemporary of Isaiah, under Ahaz, about 736; (b) ch. xii.-xiv. author unknown (or perhaps Urijah, a contemporary of Shemariah); (c) ch. i.-viii. the work of the son (or grandson) of Iddo, Haggai's contemporary, about 520-518. We have then, two distinct theories before us. The one merely affirms that the last six chapters of our present book are not from the same author as the first eight. The other carries the dismemberment of the book still further, and maintains that the last six chapters are the work of two distinct authors who lived at two distinct periods of Jewish history. The arguments advanced by the supporters of each theory rest on the same grounds. They are drawn partly from the difference in style, and partly from the difference in the nature of the contents. But without admitting so sweeping a criticism, and one which the verdict of able critics on the former portion has contradicted, there can be no doubt that the general tone and character of the one section are in decided contrast with those of the other. The scenes of the first half of the prophet to the second," says Eichhorn, "no reader can fail to perceive how strikingly different are the impressions which are made upon him by the two. The manner of writing in the second portion is far loftier and more mysterious; the images employed are grander and more magnificent; the point of view and the horizon are changed. Once the Temple and the ordinances of religion formed the central point from which the prophet's words radiated, and to which they ever returned; now these have vanished. The favorite modes of expression, hitherto so often repeated, are now, as it were, forgotten. Instead of what, for a time, so fore-marked the day on which each several prophecy was uttered now fall us altogether. Could a writer all at once have forgotten so entirely his habits of thought? Could he so completely disguise his innermost feelings? Could the world about him, the mode of expression, the images employed, the language, be the same as in the case of one and the same writer?" (Eins. iv. 443, § 608).
(L) Ch. i–viii are marked by certain peculiarities of diction and phraseology which do not occur afterwards. Favorite expressions are: "The word of Jehovah came unto," etc. (i, 7; iv, 8; vii; vii, 1; iv, 3, 18; viii, 1, 18) "Thus saith Jehovah (Goel) of hosts" (i, 4, 16; 17; ii, 11; vii, 2, 3, 4, 14, 20, 25). "And I lifted up mine eyes and saw," etc. (i, 1; vi, 1). These and other modes of expression are to be met with in ch. ix–xiv. On the other hand, the phrase "In that day" is entirely confined to the later chapters, in which it occurs frequently. The form of the inscriptions is different. Introductions to the separate oracles, such as those in ix, 21; 10, 1; 11, 1; 12, 1; 13, 1, are present. The material of these various portions of the book never does this. It has also been observed that after the first eight chapters we hear nothing of "Satan," or of "the seven eyes of Jehovah;" that there are no more visions; that ch. x contains no allegory, not a symbolic action; that there are no riddles which need to be solved, no angels interposing to solve them. 

(II) Ch. xi–x. These chapters, it is alleged, have also their characteristic peculiarities: 1. In point of style, the author resembles Hosea more than any other prophet; such is the verdict both of Knobel and Ewald. 2. He speaks and acts as the prophet of his people. 3. Jehovah comes to Zion, and pitches his camp there to protect her (ix, 8–9). He blows the trumpet, marches against his enemies, makes his people his bow, and shoots his arrows (ver. 13, 14); or he rides on Judah as his war-horse, and gallops through the nations (ver. 11, 12). He speaks in the person of the people as a flock, and the leaders of the people as their shepherds (ix, 16; x, 2, 8, 3, x, 4 sq.). He describes himself also, in his character of prophet, as a shepherd in the last passages, and assumes to himself, in a symbolic action (which, however, may have been one only of the imagination), all the guise and the gear of a shepherd. In general he delights in images (ix, 3, 4, 13–17; x, 3, 5, 7, etc.), some of which are striking and forcible.

2. The notes of time are also peculiar: (1.) It was a time when the pride of Assyria was yet at its height (ch. x, 11); and when the Jews had already suffered from it. This first took place in the time of Menahem (II Chr. 722–761). (2.) The Transjordanian territory had already been swept by the armies of the invader (x, 10), and a still further desolation threatened it (x, 1–8). The first may have been the invasion of Palt (1 Chron. v, 20), the second that of Tiglath-pileser. (3.) The kings of Judah and Ephraim are both standing (ix, 10, 18; x, 6), but many Israelites are nevertheless exiles in Egypt and Assyria (ix, 11; x, 6, 8, 10, etc.). (4.) The struggle between Judah and Israel is supposed to be already begun (x, 14). At the same time, Damascus is threatened (ix, 1). If so, the reference must be to the alliance formed between Pekah king of Israel and Rezin of Damascus, the consequence of which was the loss of Elath (739). (5.) Egypt and Assyria are both formidable powers (x, 9, 10, 11). The only other prophets to whom these two nations appear as formidable, at the same time, are Hosea (vii, 11; xii, 1; xiv, 8) and his contemporary Isaiah (vii, 17, etc.); and that in prophecies which must have been uttered between 748 and 746. The expectation seems to have been that the Assyrians, in order to subdue Egypt, would march by way of Philistia, and Philistia, along the coast (Zech. ix, 1–9), as they did afterwards (Isa. xx, 1), and that the kingdom of Israel would suffer chiefly in consequence (Zech. ix, 9–12), and Judah in a smaller degree (ver. 8, 9). (6.) The kingdom of Israel is described as "a flock for the slaughter" in ch. xi, over which three shepherds have been set in one month. This corresponds with the season of anarchy and confusion which followed immediately on the murder of Zerubbabel the son of Jerobelam II (750). This son reigned only six months, his murderer Shallum but one (2 Kings xv, 8–12), being put to death in his turn by Menahem. Meanwhile another rival king may have arisen, Buneem thinks, in some other part of the country, who may have fallen as the murderer did, before Menahem. (7.) The symbolical action of the breaking of the two shepherd's staves—Favor and Union—points the same way. It represents the division of tribute of which favor had departed from Israel, that of the second that all hope of union between Judah and Ephraim was at an end.

All these notes of time, it is claimed, point in the same direction, and make it probable that the author of ch. xi–x was a contemporary of Isaiah, and prophesied during the reign of Ahaz. According to Knobel, ch. ix and x were probably delivered in Jotham's reign, and ch. xi in that of Ahaz, whom summoned Tiglath-pileser to his aid. Maurer thinks that ch. ix and x were written between the first (2 Kings xv, 29) and second (2 Kings xvii, 4–6) Assyrian invasions, ch. x during the seven years' interregnum which followed the death of Pekah, and xi in the reign of Hoshea. (III) Ch. xii–xiv. By the majority of those critics who assign these chapters to a third author, that author is supposed to have lived shortly before the Babylonian captivity. The ground for this view is that these three chapters from ch. ix to xii are as follows: 1. This section opens with its own introductory formula, as the preceding one (ix, 1) does. This, however, only shows that the sections are distinct, not that they are separate scribes. 2. The object of the two sections is altogether different. The author of the former (ch. ix–x) has both Israel and Judah before him; he often speaks of them together (ix, 13; x, 6; xi, 14; comp. x, 7); he directs his prophecy to the Transjordanian territory, and announces the destruction of his office in Israel (x, 9, 14). The author of the second section, on the other hand, has only to do with Judah and Jerusalem: he nowhere mentions Israel.

3. The political horizon of the two prophets is different. By the former, mention is made of the Syrians, Assyrians, Egyptians, Philistines (ix, 1–7), and Greeks (ver. 18), as well as of the Assyrians and Egyptians, the last two being described as at that time the most powerful. It therefore belongs to the earlier time when these two nations were beginning to struggle for supremacy in Western Asia. By the latter, the Egyptians only are mentioned as a hostile nation: not a word is said of the Assyrians. The author consequently must have lived at a time when Egypt was the chief enemy of Judah.

4. The anticipations of the two prophets are different. The former trembles only for Ephraim. He predicts the desolation of the Transjordanian territory, the carrying away of the Israelites, the return from Assyria and Egypt (x, 7, 10). But for Judah he has no cause of fear. Jehovah will protect her (ix, 8), and bring back those of her sons who in earlier times had gone into captivity (ver. 11). The second prophet, on the other hand, making no mention whatever of the northern kingdom, is filled with alarm at different times. He sees hostile nations gathering together against her, and two thirds of her inhabitants destroyed (xiii, 6); he sees the enemy laying siege to Jerusalem, taking and plundering it, and carrying half of her people captive (xii, 3, 4, 5). Of any return of the captives nothing is here said.

5. The style of the two prophets is different. The author of this last section is fond of the prophetical formula: וְיֵלָדָה, "And it shall come to pass" (xii, 9, xiii, 2, 4, 8, 14, xiv, 6, 8, 18, 16); וְיֵלָדָה, "in that day"
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(xiii, 3, 4, 6, 8, 9, 11; xiii, 1, 2, 4; xiv, 8, 9, 13, 20, 21); in the section ix–xi the first does not occur at all, the second but once (ix, 16), the third only twice (x, 12; xi, 6). We have, moreover, in this section certain favorite expressions: "all peoples," "all people of the earth," "all nations round about," "all nations that come up against Jerusalem," "the inhabitants of Jerusalem," "the house of David," "family" for nation, "the families of the earth," "the family of Egypt," etc.

6. There are apparently few notes of time in this section. One is the allusion to the death of Josiah in "the mourning of Hadad-rimmon in the valley of Megiddo." Another to the earthquake in the days of Uzziah. This, besides, shows the influence of the king shows. Knobel suggests, that he had been long dead; but the argument, if it is worth anything, would make even more for those who hold a post-exilic date. It is certainly remarkable, occurring thus in the body of the prophecy, and not in the inscription as in Isa. i, 1.

(B.) Arguments in Favor of the Integrity of the Book.

—I. As between ch. i–viii and ix–xiv. In reply to all the foregoing arguments, it has been urged by Keil, Stähelin, and others that the difference of style between the two principal divisions of the prophecy is not great enough to allow it to be acknowledged as the change of subject. The language in which visions are narrated would, from the nature of the case, be quieter and less animated than that in which prophetic anticipations of future glory are described. They differ as the style of the narrator differs from that of the orator. Thus, for instance, how different is the style of Hosea, ch. i–iii, from the style of the same prophet in ch. iv–xiv! or, again, that of Ezekiel vi, vii, from Ezekiel iv! But, besides this, even in what may be termed the more oratorical portions of the first eight chapters, the prophet is to a great extent occupied with warnings and exhortations of a practical kind (see i, 4–6; vii, 4–14; viii, 9–23); whereas in the subsequent chapters he is rapt into a far-distant and glorious future. In the one case, therefore, the language would naturally sink down to the level of prose; in the other, it would rise to an elevation worthy of its exalted subject.

In like manner, the notes of time in the former part (i, 1, 7; vii, 1) and the constant reference to the Temple may be explained on the ground that the prophet here busies himself with the events of his own time, whereas afterwards his eye is fixed on a far-distant future. On the other hand, where predictions do occur in the first eight chapters, they are generally similar to those in them and the predictions of the second. The scene, so to speak, is the same; the same visions float before the eyes of the seer. The times of the Messiah are the theme of the predictions in ch. i–iv, in ix, x, and in xii–xiii; 6, while the events which are to prepare the way for that time, and especially the siting of the nation, are dwelt upon in ch. v, vi, and in xiii, xiv–xiv, 2. The same peculiar forms of expression occur in the two divisions of the prophecy. Thus, for instance, we find בֵּית יִשָּׂרָאֵל not only in v, 14, but also in ix, 8; יִשָּׂרָאֵל, in the sense of "to remove," in iii, 4, and in xii, 2—elsewhere it occurs in this unusual sense only in later writings (2 Kings xvi, 3; 2 Chron. xv, 8)—"the eye of God," as betokening the divine providence, in iii, 9; iv, 10; and in ix, 1, 8.

In both sections the return of the whole nation after the Exile is the prevailing image of happiness, and in both it is similarly portrayed. As in ii, 10, the exiles are summoned to return to their native land, because now, according to the principles of righteous recompense, they shall rule over their enemies, so also a similar strain occurs in ix, 12, etc. Both in ii, 10 and in ix, 9 the renewed protection whereof God will favor Zion is represented as an entrance into his holy dwell-

Again, similar forms of expression occur in ii, 9, 11, and xi, 11; the description of the increase in Jerusalem, xiv, 10, may be compared with ii, 4; and the prediction in viii, 20–28 with that in xiv, 16. The resemblance which has been found in some other passages is too slight to strengthen the argument; and the occurrence of Chaldaeans, such as הַמְּגַדְּלִים (ix, 8), הַמְּגַדְּלִים (xv, 10), וּמָטַת (which occurs besides only in Prov. xx, 21), and the phrase הִנֵּה (ix, 10), instead of הִנֵּה, really prove nothing as to the age of the later chapters of Zechariah. Indeed, generally, as regards these minute comparisons of different passages to prove an identity of authorship, Maurer's remark holds true: "See que potestis esse disjectorum quorumdam locorum, ubi res judicandae est ex toto?"

2. Of far more weight, however, than the arguments already given in favor of the integrity of the last chapters (ix–xiv) shows an acquaintance with the later prophets of the time of the Exile. That there are numerous allusions in it to earlier prophets, such as Joel, Amos, Micah, has been shown by Hitzig (Comment. p. 504, 2d ed.); but there are also, it is alleged, allusions to Zephaniah, Hosea, Micah, Ezekiel, and Isaiah (ch. xi, 6). If this can be established, it is evident that this portion of the book, if not written by Zechariah himself, was at least written after the Exile.

We find, then, in Zech. ix, 2 an allusion to Ezek. xxviii, 3: in ver. 5 to 1 Kings x, 27; in ver. 5 to Zeph. ii, 4; in ver. 6 to Isa. li, 14; in ver. 8 to Isa. xli, 3; 9 to Jer. iii, 4; in ver. 10 to Ezek. xxxvii, 15, 17; in ver. 10, 11, to Jer. xxxi, 36–40; in ver. 16–19 to Isa. lxvi, 23 and lx, 12; ver. 20, 21, to Ezek. xliii, 12 and xiv, 9.

This manifest acquaintance on the part of the writer of Zech. ix–xiv with so many of the later prophets seemed so convincing to De Wette that, after having in the first three editions of his Introduction declared for two authors, he found himself compelled to change his mind, and admitted that the last part of the book belongs long to the age of Zechariah, and might have been written by Zechariah himself.

Bleich, on the other hand, has done his best to weaken the force of this argument, first by maintaining that in most instances the alleged agreement is only apparent, and, next, that where there is a real agreement (as between Zech. ix, 12; x, 3; xii, 1; xiv, 16) with the passages above cited, Zechariah may be the original from whom Isaiah and Jeremiah borrowed. It must be confessed, however, that it is more probable that one writer should have allusions to many others than that many others should have one. In view of this, and in view of the approach to certainty in proportion as we multiply the number of quotations or allusions. If there are passages in Zechariah which manifestly make reference to other passages in Zephaniah, in Jeremiah, Ezekiel, and the Deuteronomistic Style, which is the more probable, that they all borrowed from him, or he from them? In x, 12 especially, as Stähelin argues, the expression is decidedly one to be looked for after the Exile rather than before it: and the passage rests upon Jer. xvi, 18, and has an almost verbal accordance with Isa. lxi, 7.

3. Again, the same critics argue that the "historical references" are not genuine, because they are perfectly consistent with a post-exilic date. This had already been maintained by Eichhorn, although he supposes these chapters to have been written by a later prophet than Zechariah. Stähelin puts the case as follows: Even under the Persian rule the political relations of the Jews co-

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tinued very nearly the same as they were in earlier times. They still were placed between a huge Eastern power on the one side, and Egypt on the other, the only difference now being that Egypt as well as Judaea was subjugated. In all these circumstances, therefore, the Persians would be on the watch to check such efforts, and would wreak their vengeance on those among her own tributary or dependent provinces which should venture to form an alliance with Egypt. Such of these provinces as lay on the sea-coast must indeed suffer in any case, even if they remained true in their allegiance to the Persians. The armies which were destined for the invasion of Egypt would collect in Syria and Phoenicia, and would march by way of the coast; and, whether they came as friends or as foes, they would probably cause sufficient devastation to justify the prophecy in Zech. ix., 1, et seq., delivered against Damascus, Phoenicia, and Philistia. Meanwhile the prophet seeks to calm the minds of his own people by assuring them of God’s protection, and of the coming of the Messiah, who, at the appointed time, shall again unite the two kingdoms of Judah and Ephraim. It is observable, moreover, that in his description of his disappearance, the prophet not only to tranquillize the minds of his countrymen, but to prevent their engaging in any insurrection against their Persian masters, or forming any alliance with their enemies. In this respect he follows the example of Jeremiah and Ezekiel, and, like these two prophets, he foretells the return of Ephraim, the union of Ephraim and Judah, and the final overthrow both of Assyria (x, 11)—that is, Persia—and of Egypt, the two countries which had, more than all others, vexed and devastated Israel. That a large portion of the nation was still supposed to be in exile is clear from ix., 11, 12; and hence ver. 10 can only be regarded as a reminiscence of Mic. v., 10; and even if x, 9 must be explained of the past (with De Wette, Einl. § 250, 6, note 4), still it appears from Josephus (Ant. xii., 2, 6) that the Persians carried away Jews into Egypt, and from Simeon (p. 486, Niebuhr’s ed.) that Ochan translated to Egypt Jews from the territory of the east and north: the earlier custom of thus forcibly removing to a distance those conquered nations who, from dissatisfaction or a turbulent spirit, were likely to give occasion for alarm, having not only continued among the Persians, but having become even more common than ever before, and better known, the policy on the part of their conquerors would be a sufficient ground for the assurance which the prophet gives in x, 9. Even the threats uttered against the false prophets and the shepherds of the people are not inconsistent with the times after the Exile. In Neh. v. and vi, we find the nobles and rulers of the people oppressing their brethren, and false prophets active in their opposition. In Nehemiah’s time, the idols (יִכְרְסֹנָה) in xiii., 1-5 may be the same as the ‘Teraphim’ of x, 2, where they are mentioned in connection with the ‘diviners’ (יִכְרְסֹנָה). Malachi (iii., 5) speaks of ‘sorcerers’ (יִכְרְסֹנָה), and that such superstition long held its ground among the Jews is evident from Josephus (Ant. vii., 2, 5). Nor does xiv., 21 of necessity imply either idol-worship or heathen pollution in the Temple. Ch. xi. was spoken by the prophet later than ch. ix. and x. In ver. 14 he declares the impossibility of any reunion between Judah and Ephraim, either because the northern territory had already been laid waste, or because the inhabitants of it had shown a disposition to league with Phoenicia in a vain effort to throw off the Persian yoke, which would only involve them in certain destruction. This difficult passage Stähelin admits he cannot solve to his satisfaction, but contends that it may have been designed to teach the new colony that it was not a part of God’s purpose that the two tribes should meet in this; he sees an argument for the post-exilic date of the prophecy, inseparable from the union of the ten tribes with the two was ever one of the brightest hopes of the prophets who lived before the Captivity.

Having thus shown that there is no reason why the section in Zech. ix. should not have come to a time subsequent to the return from Babylon, Stähelin proceeds to argue that the prophecy directed against the nations (ix., 1-7) is really more applicable to the Persian era than to any other. It is only the coast-line which is here threatened; whereas the earlier prophets, whenever they threaten the maritime tribes, unite with them Jash and Ammon, or Edom. Moreover, the nations here mentioned are not spoken of as enemies of Judah; for being Persian subjects they would not venture to attack the Jewish colony when under the special protection of that power. Of Ashdod it is said that a foreigner (יְפֹּרָ же, A. V. ‘a bastard’) shall dwell in it. This, too, might naturally have happened in the time of Zechariah. During the Exile, Arabia had established themselves in Southern Palestine, and the prophet foresees that they would occupy Ashdod; and, accordingly, we learn from ver. 14 that to the Jews it was unintelligible to the Jews, and in iv, 7 the people of Ashdod appear as a distinct tribe united with other Arameans against Judah. The king of Gaza (mentioned in Zech. ix., 5) may have been a Persian vassal, as the kings of Tyre and Sidon were, according to Herod. viii., 67. A king of Gaza would only be in conformity with the Persian custom (see Herod. iii., 15), although this was no longer the case in the time of Alexander. The mention of the ‘sons of Javan’ (ix., 13; A. V. ‘Greece’) is suitable to the Persian period (which is also the view of Eichhorn), as it was then that the Jews were first brought into any close contact with the Greeks. It was, in fact, the fierce struggle between Greece and Persia which gave a peculiar meaning to his words when the prophet promised his own people victory over the Greeks, and so reversed the earlier prediction of Joel iv., 6, 7 (A. V. iii., 6, 7). If, however, we are to regard the prophecy as symbolical, then this again equally suits the period supposed, and the prophecy will refer to the Arabians, of whom we have already spoken.

(II) We come now to the section xii., xiv. The main proposition here is, that however hard Judah and Jerusalem were pressed by the known policy, their policy on the part of their conquerors would be a sufficient ground for the assurance which the prophet gives in x, 9. Even the threats uttered against the false prophets and the shepherds of the people are not inconsistent with the times after the Exile. In Neh. v. and vi, we find the nobles and rulers of the people oppressing their brethren, and false prophets active in their opposition. In Nehemiah’s time, the idols (יִכְרְסֹנָה) in xiii., 1-5 may be the same as the ‘Teraphim’ of x, 2, where they are mentioned in connection with the ‘diviners’ (יִכְרְסֹנָה). Malachi (iii., 5) speaks of ‘sorcerers’ (יִכְרְסֹנָה), and that such superstition long held its ground among the Jews is evident from Josephus (Ant. vii., 2, 5). Nor does xiv., 21 of necessity imply either idol-worship or heathen pollution in the Temple. Ch. xi. was spoken by the prophet later than ch. ix. and x. In ver. 14 he declares the impossibility of any reunion between Judah and Ephraim, either because the northern territory had already been laid waste, or because the inhabitants of it had shown a disposition to league with Phoenicia in a vain effort to throw off the Persian yoke, which would
Phoön. Alérth. i, 581, together with the tribe of Levi; the prophet, like the writer of Ps. lxxxix, looking to it with a kind of yearning, which before the Exile, while there was still a king, would have been inconceivable. Again, the manner in which Egypt is alluded to (xiv, 19, 24) and the very words of the prophet, are descriptive of their time; yet, for then Egypt, in consequence of her perpetual efforts to throw off the Persian yoke, was naturally brought into hostility with the Jews, who were under the protection of Persia. Before the Exile this was only the case during the interval between the death of Josiah and the beginning of the Exile. Here, there is no mention of that; but, there, it is quite clear, that there is nothing to compel us to place this section xii-xiv in the times before the Exile; much, on the contrary, which can only be satisfactorily accounted for on the supposition that it was written during the period of the Persian dominion. Nor must it be forgotten that we have here that fuller development of the Messianic idea which at such a time might be expected, and one which, in fact, rests upon the prophets who flourished before the Exile.

Such are the grounds, critical and historical, on which Stähelin rests his defence of the later date of the second portion of Zechariah, given above. Of his arguments at length as the ablest and most complete, as well as the most recent, on his side of the controversy.

Some of them, it must be admitted, are full of weight. When critics like Eichhorn maintain that of the whole section ix, 1-x, 17, no explanation is possible, unless we do not understand the name of Alexander the Great; and when De Wette, after having adopted the theory of different authors, felt himself obliged to abandon it for reasons already mentioned, and to vindicate the integrity of the book, the grounds for a post-exile date must be very strong. Indeed, it is not easy to say which would be the case in the present discussion.

(Cc) With regard to the quotation in Matthew (xxvii, 9, 10; comp. Zech. xi, 12, 13) there seems no good reason for setting aside the received reading. Jerome observes (Comment. in Evang. Matth. xxvii, 9, 10), "This passage is not found in Jeremiah. But in Zechariah, who is nearly the last of the twelve prophets, something like it occurs; and though there is no great difference in the meaning, yet both the form and the words are different. I read a short time since, in a Hebrew volume, which a Hebrew of the sect of the Nazarenes presented to me, an apocryphal book of Jeremiah, in which I found the form for the word. I am inclined to think that the quotation is made from Zechariah. But the cause of the omission and apocryphies, who, neglecting the order of the words, only give the general sense of what they cite from the Old Test." Eusebius (Evangel. Demonstr. lib. x) is of opinion that the passage thus quoted stood originally in the prophecy of Jeremiah, but was either erased subsequently by the maisters of the Jews [a very improbable supposition, it need hardly be said], or that the name of Zechariah was substituted for that of Jeremiah through the carelessness of copyists. Augustine (De Cons. Evangel. iii, 30) testifies that the most ancient Greek copies had Jeremia, and thinks that the mistake was original. Matthew was disposed in this way, and that the evangelist would not correct the error even when pointed out, in order that we might thus infer that all the prophets spake by one Spirit, and that was the work of one was the work of all ("et singula esse omni, et omnia singulorum"). Some later writers account for the non-appearance of the passage in Jeremiah by the confusion in the Greek MSS. of his prophecies—a confusion, however, it may be remarked, which is not confined to the Greek, but which is found no less in our present Hebrew text. Others, again, suggest that in the Greek autograph of Matthew, 2PJOY may have been read, or that Gary, and other Hebrew manuscripts, had 2PJOY instead of 2PJOY. But there is no evidence that abbreviations of this kind were in use so early. Epiphanius and some of the Greek fathers seem to have read 2PJOY. The most ancient copy of the Latin version of the Gospels omits the name of Jeremiah, and

has merely dictum est per Prophetam. It has been conjectured that this represents the original Greek reading 2PJOY, and that some early annotator wrote 2PJOY on the margin, whence it crept into the text. The choice lies between this, and a slip of the pen of the copyist. The former at least is not without the integrity of our present book of Zechariah, unless, indeed, we suppose, with Eichhorn, who follows Jerome, that an Apocryphal book of Jeremiah is quoted. Theophylact proposes to insert a kai, and would read 2PJOY kai 2PJOY—γιγος Ζαχαριασ. He argues that it is a transposition of the words in two passages; that concerning the price paid occurring in Zech. xi, and that concerning the field in Jer. xix. But what New-Test. writer would have used such a form of expression "by Jeremy and the Prophet?" Such a mode of quotation is without parallel. At the same time, it must be borne in mind that the passage as given in Matthew does not represent exactly either the Hebrew text of Zechariah or the version of the Sept. The other passages of the prophet quoted in the New Test. are ix, 9 (in Matt. xxii, 5; John xii, 15); xii, 10 (in John xix, 67; Rev. 1, 7); xiii, 7 (in Matt. xxvii, 37); but in no instance is the prophet quoted by name.

(D) The following writers have discussed the question of the integrity of Zechariah: Mede, Works (Lond. 1664), p. 786, 884; Riddler [Sp.], Demonstration of the Messias (ibid. 1700), ii, 199; Newmane [Archib.], Minor Prophets (third edition, 1830), ibid. 183; Taylor, in his essay on the "nature and extent of the Apocrypha" (Oxf. 1797); Carpzov, Vindic. Crit. (Lips. 1784); Flitlge, Die Weisegespen der Prophet, Zach. (Hamb. 1784); Barthold, Einleitung, iv, 1762 sq., 1712 sq.; Eichhorn, Prophetae, iii, 327-360, 380-392, 415-428, 515-518; id. Einleitung (4th ed. 1824), iv, 437 sq.; Bauer, Einleitung, p. 510 sq.; Beckhaus, Integrit. der proph. Schrift, p. 357 sq.; Jahn, Einleitung, ii, 675 sq.; Köster, Meletemata exeget. (Götting. 1818); Forberg, Comm. Exeget. (Cob. 1824); Gramberg, Gesch. der Religionsideen, ii, 520 sq.; Rosenmüller, Scholia, vii, 4, 254 sq.; Credner, Der Prophet Jos. p. 67 sq.; Hengstenberg, Beiträge, i, 361 sq.; id. Christologie, vol. iii; id. Integrit. of Zechariah (Edinb. transl. 1848); De Wette, Einleitung (1st to 3d eds. against the Integrity, later eds. in favor of it); Keil, Einleitung; Hävernick, Einleitung; Maurer, Comment. i, 621 sq.; Ewald, Die Propheten; id. Gesch. vol. iv; Bleek, Einleitung; id. Zeitalter von Zach., in the Stud. und Krit. 1848, 327 sq.; id. in the Stud. und Krit. 1862, p. 315 sq.; Hitzig, in Stud. und Krit. 1880, p. 25 sq., and in Prophet.; Henderson, Minor Prophets (1830); Davidson, in Horne's Introduct. (10th ed. 1856), and more recently in his Introduction to the Old Testament; Bummen, Bibliothek, vol. ii, ch. i, pt. ii; id. Gott in der Geschichte, i, 449; Sandrock, Zech. ab umo August (Vratil. 1856); Ortenberg [disintegratio], Bestand- theils des Buches Zach. (Stuttg. 1860); Wright, Bampton Lect. for 1878; and the later commentators generally.

III. Style and Diction.—Some of Zechariah's peculiarieties in these respects have been noticed above. It will have been already perceived that the symbols with which he abounds are obscure, and their prosaic structure is diffuse and unvaried. The rhythm of his poetry is unequal, and its parallelisms are hibharmonious and disjointed. His language has in many phrases a close alliance with that of the earlier prophetic and prophetic imitations of them, especially of Ezekiel, characterizes his oracles. He is also peculiar in his introduction of spiritual beings into his prophetical scenes.

In point of phraseology, generally speaking, Zechariah's style is pure and remarkably free from Chaldaism. As is common with writers in the decline of a language, he seems to have striven to imitate the purity of the earlier models; but in orthography, and in the use of some words and phrases, he betrays the influence of a later age. He writes 'א and יי, and employs..."
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Πάρος (v, 7) in its later use as the indefinite article, and Πάρος with the fem. termination (iv, 12). A full collection of these peculiarities will be found in Köster, Meltematia, etc. in Zech.

IV. Commentaries.—The following are the exegetical helps on the entire prophecy exclusively, to the most important of which we prefix an asterisk: Jerome, Commentarius (in Opp. ed. Villars [Veron. 1754]; vii); Theodorite, Interpretatio (in Opp. ed. Schulze [Hal. 1769-74]; ii, ii); Ephraim Syrius, Expositio (in Opp. v, 265); Ruperti, Commentarius in Zech. in Klöckner, Commentaries (transl. from the Heb. by McCaul, Lond. 1824, 5vo; Luther, Aulgudag (Wittenberg, 1528, 4to; Erf. ed. 8vo; also in his Works, in Lat. and Germ.); Melancthon, Commentarius (in Opp. ii, 581; Dorotheus, Expositio [incl. Joel and Micah] (Vitumbb. 1655, fol.); Chrysostom, Lectiones (in Opp. ii, 397; Stuunic [R. C.]); Commentarius (Salamanca, 1577, fol.); Grynaeus, Commentarius (Genev. 1581, 8vo; also in Opp.); Baldwin, Commentarius [incl. Haggs. and Mal.] (Vitumbb. 1610, 8vo); Santorius, Commentarius (Lugd. 1616, 4to); Pernel, Exposition [on ch. i-x] (Lond. 1620, 4to; De Reynoles [R. C.], Questions (Paris, 1631, fol.); Ursinus, Commentarius (Francof. 1652, 8vo; Dorsch, Synopsis (ibid. 1653, 1691, 8vo; Varenius, Expositio [incl. Haggs. and Mal.] (Rost. 1692, 4to); De Hase, Analecta (Bremen, 1693, 8vo; Bäcker, Erklärung (Ueberlingen, 1706, 4to); Gerhade, Oppeloyer (Leyd. 1702, 4to); Mullman, Illustratio (Franck. 1708, 4to; Meiss, Erklärung (Leips. 1708, 8vo); Bohle, Analytica, ed. Grafe (Rost. 1711, 8vo); Nemethius, Expositio (Ultraj. 1714, 4to); Boekholt, Verklaring (Amst. 1718, 4to); Andaia, Dissertationes (Franck. 1729, 4to); * Vitringa, Commentarii (Leov. 1734, 4to); Mann, Zerspetzung (Ueberl. 4to); Opitz, Anmerk. (Göttingen, 1747, 4to; Oporin, Anmerk. (ibid. 1748, 4to); Herlich, Erklärung (Rost. 1764, 4vo); Trinius, Anmerk. (Quedlinburg, 1780, 8vo); * Fliggere, Erklärung (Hamb. 1784, 4vo); * Venema, Sermones (Leov. 1789, 4to); Blayney, Notes (Off. 1797, 4to); Thiele, Erklärung (Schwerin, 1802, 8vo); Hanson, ZFMK (Dessau, 1805, 8vo); Köster, Meltematia [on ch. ix-x] (Göttingen, 1818, 8vo); Forberg, Commentarius (ibid. (Coh. 1824, 4to, pt. i); Stoudt, Commentarius (Lond. ed. 8vo); Maller, Erklärung (Bremen 1831, 8vo, pt. 1); Park, Exposition (Lond. 1832, 8vo); Burger, Etudes (Strasb. 1841, 4to); Baumgarten, Nachgesicht (Brunswick, 1854, 2 vol., 8vo); Nemethius, Exposition (Ueberl. 1862, 12mo); * Kleinloth, Erklärung (Schwerin, ed. 8vo); Köhler, Erklärung (Erlang. 1862-63, 8vo); Robinson, Homilies (Lond. 1865, 8vo); * Moore, Commentary [incl. Haggs. and Mal.] (New York 1866, 8vo); Pressel, Commentar (ibid. (Gotha, 1870, 8vo); Wright, Commentary (Lond. 1879, 8vo). See Prophetus, Minos.

Ze'dad (Heb. Teshod, נזדא; with n directive, Teshdah, נזדה; slope; Sept. Zedaddah v. Ζαδάδ, Ζαδά, one of the landmarks on the north border of the land of Israel, as promised by Moses (Num. xxxiv. 8) and as restored by Ezekiel (xviii, 16). In the former passage it occurs between "the entrance of Hamath" and Ziphron, and in the latter between the "road to Hamath" and Hamath. A place name of this kind existed to the north of the eastern extremity of the chain of Antilbanus, about fifty miles E.N.E. of Baalbek and thirty-five S.E. of Hums (Robinson, Bibb. Res. ii, 507; Wetzstein, Reis. üb. Italien, p. 88), which Porter thinks is identical with Zedad (Five Years in Damascus. ii, 354-356; Giese, Gesch. des Osma, p. 31) and so also apparatus, ii, 31; Schoyen (Voda, p. 26). Between the boundaries of Palestine proper never extended so far northward. See Tabia. A trace of the name possibly lingers in the desert plain called Stahl Jadesheh, on the western slope of Antilbanus, in or near the district of Zedebadi (Robinson, Later Bibb. Res. p. 400).

Zedech'ia (Zede'ia, the Greek form (1 Ezech. i, 64) of the name of king Zedeckia (q. v.).

Zedekia'h (Heb. צדוקיה, צדוקיה [but in this simple form only in 1 Kings xxii, 11; Neh. x, 1; Jer. xxiii, 12; xxviii, 1; xxxix, 8: elsewhere in the prolonged form Tsidqiyahu, צדוקייהו], my righteousness is Jah, or, righteousness of Jehovah; Sept. and Josephus, Ζηδεκιας), the name of several Hebrews.

1. Son of Chenaanah, a prophet at the court of Ahab, head, or, if not head, virtual leader of the college. He appears but once, viz., as spokesman when the prophets are conscripted on the result of Jerueli; and as a petition to Ramoth-Gilead (1 Kings xxii; 2 Chron. xlviii). B.C. 896. Zedekiah had prepared himself for the interview with a pair of iron horns, after the symbolic custom of the prophets (comp. Jer. xiii, xix), the horns of the re'em, or buffalo, which was the recognized emblem of the tribe of Ephraim (Deut. xxxiii, 17). With these, in the interval of Micaiah's arrival, he illustrated the manner in which Ahab should drive the Syrians before him. When Micaiah appeared and had delivered his prophecy, Zedekiah sprang forward and struck him a blow on the face, accompanying it by a taunting cry, that he is three times a prophet, and in terms which are hardly intelligible to us, but which evidently allude to some personal danger to Zedekiah.

The narrative of the Bible does not imply that the blow struck by Zedekiah was prompted by more than sudden anger, or a wish to insult and humiliate the prophet of Jehovah. But Josephus takes a very different view, which he develops at some length (Ant. viii, 15, 8). He relates that after Micaiah had spoken, Zedekiah again came forward, and denounced him as false, on the ground that his prophecy contradicted the prediction of Elijah, that Ahab's blood should be licked up by dogs in the field of Naboth of Jerueli; and, as a further proof that he was an impostor, he struck him, daring him to do what Idoo, in somewhat similar circumstances, had done to Jerobam—viz., wither his hand. This addition is remarkable; but it is related by Josephus with great circumstantiality, and was perhaps drawn by him from that source, now lost, from which he has added so many touches to the outlines of the sacred narratives.

As to the question of what Zedekiah and his followers were, whether prophets of Jehovah or of some false deity, it seems hardly possible to entertain any doubt. True, their location was that of the residence of the habitat of false prophets (Jer. xxvii, 23; comp. xxxvii, 21, 31); and there is a vast difference between the casual manner in which they mention the awful name and the full and, as it were, formal style in which Micaiah proclaims and reiterates it. Seeing, also, that Ahab and his queen were profoundly worshippers of Baal and Ashtaroth, and that a few years only before this event they had an establishment consisting of two bodies—one of 400, the other of 400—prophets of this false worship, it is difficult to suppose that there could have been also 400 prophets of Jehovah at his court. But the inquiry of Jehovah seems to be the only possible one. After hearing the prediction of Zedekiah and his followers, he asks at once for a prophet of Jehovah: "Is there not here besides (וֹאֵשׁ) a prophet of Jehovah that we may inquire of him?" The natural inference seems to be that the others were not prophets of Jehovah, but were the 400 prophets of Ashtaroth (A. V. "the groves") who escaped the sword of Elijah (comp. I Kings xviii, 19 with 22, 40). They had spoken in his name, but there was something about them—some trait of manner or voice, that cut the lungs of Jehoshaphat, and, to the practised eye of one who lived at the centre of Jehovah-worship and was well versed in the marks of the genuine prophet, proclaimed them counterfeit. See Micahiah.

2. The son of Hanaaniah, one of the princes of Judah
who were assembled in the scribes' chamber of the king's palace when Micahiah announced that Baruch had read the words of Jeremiah in the ears of the people from the chamber of Gemariah the scribe (Jer. xxxvi, 12). C. 605.

3. The king of Judah and Jerusalem. B.C. 598-588. He was the son of Josiah, and his genealogy is given in 1 Chron. iii, 15, from which it appears that the sons of Josiah were Jehanan the first-born (who is never elsewhere mentioned, and therefore probably had died young, or had been set aside by some popular resolution, to which Shallum may have been indented for the crown in preference to his elder brother, Jehoiakim), the second Jehoiakim, the third Zedekiah, and the fourth Shallum. Since Jehoiakim was twenty-five at his father's death, and Jehoahaz, or Shallum, twenty-three, while Zedekiah was not twenty-one till his accession to the throne, eleven years later, there must be a different order from that of age adopted with the last two sons of Josiah: perhaps it was arranged so as to bring together the two sons of Josiah, who reigned each eleven years, each having been preceded by a king who reigned for only three months. Zedekiah is, indeed, called the brother of Shallum in 2 Chron. xxxvi, 10; but the word must be used in an indefinite sense, for he certainly was his uncle. His mother was Hamutal, the daughter of Jeremiah of Libnah; so that he was full brother of Jehoiachin (2 Kings xxvii, 21; xxxi, 12).

His original name had been Mattaniah, which was changed to Zedekiah by Nebuchadnezzar when he carried off his nephew Jehoachin to Babylon, and left him on the throne of Jerusalem. Zedekiah was but twenty-one years old when he was thus placed in charge of an impoverished kingdom, and a city which, though still strong in its natural and artificial impregnable, was bereft of well-nigh all its defenders. But Jerusalem might have remained the head of the Babylonian province of Judah, and the Temple of Jehovah continued standing, had Zedekiah possessed wisdom and firmness enough to remain true to his allegiance to Babylon. This, however, he could not do (Jer. xxxviii, 5). His history is contained in the short sketch of the events of his reign given in 2 Kings xxiv, 17-xxv, 7, and, with some trifling variations, in Jer. xxxix, 1-7; lii, 1-11, together with the still shorter summary in 2 Chron. xxxvi, 10. The events in the reign of Zedekiah, xxxvi, xxxviii, xxxix, xxxvi, xxxviii, xxxix, xxxviii, xxxviii, xxxviii, being the chapters containing the prophecies delivered by this prophet during this reign, and his relation of various events more or less affecting Zedekiah), and Ezek. xvi, 11-21. To these it is important to add the narrative of Josephus (Ant. x, 7-18), which is partly constructed by comparison of the documents enumerated above, but also seems to contain information derived from other and independent sources. From these it is evident that Zedekiah was a man not so much bad at heart as weak in will. He was one of those unfortunate characters, frequent in history, like Charles I of England and Louis XVI of France, who find themselves at the head of affairs during a great crisis, without having the strength of character to enable them to do what they know to be right, and whose infirmity becomes moral guilt. The princes of his court, as he himself pathetically admits in his interview with Jeremiah, described in ch. xxxviii, had him completely under their influence. "Against them," he complains, "it is not the king that can do anything." He was thus driven to disregard the counsels of the prophet, which, as the event proved, were perfectly sound; and he who might have kept the fragments of his kingdom together, might have saved the remnant for some generations longer. The worship of Jehovah, brought final ruin on his country, destruction on the Temple, death to his family, and a cruel torment and miserable captivity on himself.

It is evident from Jer. xxvii (in ver. 1 Jehoiakim's name is a copyist's error for that of Zedekiah) and xxviii (apparently the earliest prophecies delivered during this reign) that the earlier portion of Zedekiah's reign was marked by an agitation throughout the whole of Syria against the Babylonian yoke. Jerusalem seems to have taken the lead, since in the fourth year of Zedekiah we find outcries from all the neighboring kingdoms—Tyre, Sidon, Edom, and Moab—at his court, to consult as to the steps to be taken. This happened either during the king's absence or immediately after his return from Babylon, whether he had gone on some errand, the nature of which is not named, but which he had been sent on to bind the eyes of Nebuchadnezzar to his contemplated revolt (Jer. li, 59). The project was attacked by Jeremiah with the strongest statement of the folly of such a course—a statement corroborated by the very material fact that a man of Jerusalem named Hananiah, who had opposed him with a declaration in the name of Jehovah, that the spoils of the Temple should be restored within two years, had died, in accordance with Jeremiah's prediction, within two months of its delivery. This, and perhaps also the impossibility of any real alliance between Judah and the surrounding nations, seems to have put an end to the project in the time of Zedekiah (2 Chron. xxxvi, 10); but the word must be used in an indefinite sense, for he certainly was his uncle. His mother was Hamutal, the daughter of Jeremiah of Libnah; so that he was full brother of Jehoiachin (2 Kings xxvii, 21; xxxvi, 13).

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by Jeremiah's capture and imprisonment, which, but for the interference of the king (Jer. xxxvii, 17, 21), would have occurred weeks earlier. The Babylonians were absent from Jerusalem as we are not told. It must have required at least several months to move a large army and baggage through the difficult and tortuous country which separates Jerusalem from the Phœnician coast, and to effect the complete re-
pulse of the Egyptian army from Syria, which Josephus affirms was effected. All we certainly know is that on the tenth day of the tenth month of Zedekiah's ninth year, the Chaldaeans were again before the walls (iii, 4). From this time forward the siege progressed slowly but surely to its consummation, with the accompaniments of bitter suffering and privation, as the sufferings of the besieged interfered to preserve the life of Jeremiah from the vengeance of the princes (viii, 7-13), and then occurred the interview between the king and the prophet of which mention has already been made, and which affords so good a clue to the condition of abject dependence into which a long course of opposition had brought the weak-minded monarch. It would seem from this conversation that a considerable desertion had already taken place to the besiegers, proving that the prophet's view of the condition of things was shared by many of his countrymen. But the unhappy Zedekiah throws away the chance of preservation for himself and the city which the prophet set before him, in his fear that he would be mocked by those very Jews who had already taken the step Jeremiah was urging him to take (v, 19). At the same time, his fear of the princes who remained in the city is not diminished, and he seeks in furtive flight to escape the city. Nothing, with the view of concealing the real purport of his conversation from these tyrants of his spirit (ver. 24-27).

But while the king was hesitating the end was rapidly coming nearer. The city was indeed reduced to the extremest extremities. The food had wholly failed, and the besiegers had throughout been very destructive (Josephus), but it was now aided by a severe famine. The bread had long been consumed (Jer. xxxviii, 9), and all the terrible expedients had been tried to which the wretched inhabitants of a besieged town are forced to resort in such cases. Mothers had boiled and eaten the flesh of their own infants (Bar. ii, 5; Lam. iv, 10). Persons of the greatest wealth and station were to be seen searching the dungheaps for a morsel of food. The effeminate nobles, whose fair complexions had been their pride, wandered in the open streets like blackened and living skeletons (v. 19). The king was seen sitting in the gate where justice was administered, that his people might approach him, though indeed he had no help to give them (Jer. xxxviii, 7).

At last, after sixteen dreadful months had dragged on, the catastrophe arrived. It was on the ninth day of the fourth month, about the middle of July, at midnight, as Josephus with minuteness informs us, that the breach in those stout and venerable walls was effected. The moon, nine days old, had gone down below the hills which form the western edge of the basin of Jerusalem, or was, at any rate, too low to illuminate the utter darkness which reigns in the narrow lanes of an eastern town, where the inhabitants retire early to rest, and where there are but few windows to emit light from within the houses. The wretched remnants of the army, starved and exhausted, had left the walls, and there was nothing to oppose the entrance of the Chal-
dane. Passing through the breach made by them in their way, as their custom was, to the centre of the city, and for the first time the Temple was entered by a hostile force, and all the princes of the court of the great king took their seats in state in the middle gate of the house of the virgin daughters of Jerusalem. The alarm quickly spread through the sleeping city, and Zedekiah was collecting his wives and children (Josephus), and surrounding himself with the few soldiers who had sur-
-
which they incurred it: the prophet simply pronounces that the time would come when they should fall into the hands of Nebuchadnezzar and be burned to death. In the Targum of J. Joseph on 2 Chron. xxviii, 3, the story is told that Joshua the son of Jozadak the high-priest was cast into the furnace of fire with Ahab and Zedekiah, but that, while they were consumed, he was saved for his righteousness' sake.

6. The first named of the princes who sealed the sacred covenant with Nehemiah (Neh. x, i, A. V. "Ziclih"). B.C. 410.

Zedeb. See Wolfe.

Zeb'eb (Heb. Zebab, נֶבֶּבּ, woff, as often; Sept. τοῦ Ζῆβ, Vulg. Zeb), one of the two "princes" (בְּנֵי הָיוֹם) of Midian in the great invasion of Israel—inferior to the "kings" Zebah and Zalmunna. He is always named with Oreb (Judg. vii. 25; viii. 3; Ps. lxxxii. 11). The name signifies in Hebrew "wolf," just as Oreb does "crow," and the two are appropriate enough to the customs of predatory warriors, who delight in confronting such names on their shields. Zeeb and Oreb were not slain at the first rout of the Arabs below the spring of Hared, but at a later stage of the struggle, probably in crossing the Jordan at a ford farther down the river, near the places which descend from Mount Ephraim. An enormous mass of their followers perished with them. See Oreb. Zeeb was brought to be in a winnowing-press, as in later times bore his name—"the press of Zeeb" (Acts vii. 59; Sept. ἱσσαμανή v. r. ἱσσαμήνα, Vulg. Torcular Zeb). Down the Jordan valley, overlooking the plain of Jericho, is a sharp peak, still known as Ash el-Chorah, i. e. "the Raven's, or Oreb's, Peak." Five miles north-west of this is a wady and mound known as Tiber el-Dib, i.e. "the wolf's town," or Zeeb's, "Den," which Tristram accepts as the required localities (Bible Places, p. 290). Rabbi Schwarz's suggestion (Palest. p. 231) is inapposite.

Zekukith. See Crystal.

Ze'la (Heb. Tezla', צֶלֶּלֶת, in pause, צֶלֶלֶת, in Sam.), a rib; Sept. in Josh. Zel'pa, in Sam. Zel'pa, a city of Benjamin (Josh. xviii, 28, where it is mentioned in the south-western section between Taralah and Ha-Elaph); it contained the family tomb of Kish, the father of Saul (2 Sam. xxii, 14), in which the bones of Saul and Jonathan, and also apparently of the two sons and five grandsons of Saul sacrificed to Jehovah on the hill of Gibeah, at last found their resting-place (comp. ver. 13). The ancient geographers see ignorant of the locality (Reland, Palest., p. 1058); but modern travellers are inclined to identify it with Bes Jalal (Wilson, Lands of the Bible, i, 401; Bonar, Mitzvah, p. 234), a considerable Christian village opposite Rachel's Tomb (Robinson, Bibl. Res., ii, 2 sq.). The suggestion of rabbi Schwarz (Palest. p. 128) is too vague. Liet, Conder's suggestion of Ramadin is equally a venture (Test Work in Palest. ii, 940). See Zelzah.

Ze'lek (Heb. Tzalek, צָלֵּק, fisture; Sept. Ἰλάδα, and Ἰλάδη v. r. Ἰλάδη and Ἰλάδη, an Ammonite, one of David's thirty heroes (2 Sam. xxvi, 57; 1 Chron. xii, 39). B.C. 1046. See David.

Zeloph'ebad (Heb. Tzalophhabad, צלופחַבָּד, of uncertain etymology; Sept. Σαλωφαθά, v. r. Σαλωφαθά, etc.), son of Heber, son of Gilead, son of Machir, son of Manasseh (Josh. xvii, 3). B.C. ante 1618. He was apparently the second son of his father, Heber (1 Chron. xvii, 15); though Simon and others, following the interpretation of the rabbins, and under the impression that the etymology of his name indicates a first-born, explain the form χοτεθά, as meaning that he lost his birthright.

Zelophehad came out of Egypt with Moses; and all that we know of him is that he took no part in Korah's rebellion, but that he died in the wilderness, as did the whole of that generation (Num. xiv, 85; xxvii, 8). On his death without male heirs, his five daughters, just after their second numbering in the wilderness, came before Moses and Eleazar to claim the inheritance of their father in the tribe of Manasseh. The claim was admitted by divine direction, and a law was promulgated, to be of general application, that if a man died without sons his inheritance should pass to his father's brothers (Num. xxvii, 11); and this led to a further enactment (ch. xxxvi, 7), which was, that no daughter should marry out of his own tribe—a regulation which the five daughters of Zelophehad complied with, being all married to sons of Manasseh, so that Zelophehad's inheritance continued in the tribe of Manasseh.

The law of inheritance exemplied in the case of Zelophehad is treated at length by Selden (De Success. ch. xxii, 33). See Inheritance.

Zelo'te'a (צֵלֶטוֹתַךְ, an epithet of the apostle Simon (Luke vi, 15; Acts i, 13) to distinguish him from Simon Peter. In the parallel lists of Matt. x, 4; Mark iii, 18, he is called Simon the Cananite (Κανανιών, A. V. erroneously "Cananaites"); this being a transliteration of the Heb. or Aramaean צֵלֶטוֹת, "zelote," of which the Greek title is a translation. The word denotes a zealot in general (Acts xxii, 12; Tit. iii, 1). It was used especially in behalf of Jewish law and institutions (Acts xxii, 20; xxii, 8; Gal. i, 14). Probably there were already extant in the time of Christ, when this epithet was given to Simon, the gents of the sect or party afterwards thus designated, the members of which professed a great reverence for their law and customs, and were punished by informal trial and execution those guilty of infringing the observances of the national religion, perpetrated great excesses (Josephus, War, iv, 8, 9; v, 1, iv; vi, 3; vii, 8, 1). See Simon.

Zel'sah (Heb. Tselacha', צְלֶשַׁא, shadow from the sun, or, by reduplication from צְלֶשַׁא, to send; Sept. δόλομος μεγάλος, Vulg. meridies), a place in the border of Benjamin, mentioned by Samuel when sending Saul home from Ramah: "Thou shalt find two men by Rachel's sepulchre, in the border of Benjamin, at Zel'sah" (1 Sam. x, 2). Rachel's sepulchre stands on the side of the road leading from Bethlehem to Jerusalem, about a mile distant from the former. Westward of the sepulchre, in full view across the valley, and not much over half a mile distant, is the village of Beit Jala, which may be identical with Zelzah. The names bear considerable resemblance to each other and the position agrees with the sacred narrative (Wilson, Lands of the Bible, i, 401). The Sept. rendering of Zelzah is remarkable. It makes it an expression of joy on the part of the men who announced the finding of the asses—"Thou shalt meet two men leaps joyfully." But dean Stanley's remark on this is surely a rash criticism, that the Hebrew text "cannot be relied upon" (Sin. and Pol, p. 222). The Greek rendering in this case apparently rests upon a reading θέλω, which indicates a possible etymology of the word = double shade. The Talmud has numerous explanations, the favorite one being that Zelzah was Jerusalem—"the shadow (θέλω) of God." Something of this kind seems to be at the basis of the rendering of the Vulg. The essential part of the name is thus rendered more closely congruent with that of the above Arabic village, and at the same time with that of Zelzah (q. v.), which must have lain in the same vicinity. Rabbi Schwarz suggests another location less apposite (Palest. p. 158). See Saul.

Zemar'ah (Heb. Tsamara'ah, צֶמַּרְא, double fleece of wool, or perh. the dual of same base as Zemar'ah (q. v.), the name of two localities in Palestine.

1. (Sept. Ζεμπία v. r. Ζεψα; Vulg. Sermonum.) One of the ancient towns of the territory allotted to Benjamin (Josh. xviii, 22), where it is grouped in the eastern section of the tribe, and named between Beth-arabah and Bethel; and it would therefore appear to have been
situated either in the Jordan valley (Arabah) or on the mountain declivities between it and Bethel. About five miles north of Jericho, in the western edge of the valley of the Jordan, are the ruins of a small town or village, situated on the eastern slope of a sandstone ridge, which may be regarded as the modern representative of the old town of Benjamin (Seetzen, Reisen, vol. iv, map; Robinson, Bibl. Res. i, 569; iii, 299, note; Van de Velde, Memoir, p. 356; De Sauley, Dead Sea, ii, 20, 26; Schwarz, Palest., p. 125). Though little remains above the ground, the ruins are still so extensive and sited on a sandstone bench, which are proofs of large buildings once existing in the vicinity (Tristram, Bible Places, p. 108).

(2. Sept. Equinox; Vulg. Semeron.) A mountain (στίς) or eminence mentioned in 2 Chron. xiii, 4 as being "in Mount Ephraim," that is to say, within the general district of the highlands of that great tribe. It appears to have been close to the scene of the engagement mentioned in the narrative, which again may be inferred to have been south of Bethel and Ephraim (ver. 19). It may be said, in passing, that a position so far south is no contradiction to its being in Mount Ephraim, which extended into the contiguous territory of Benjamin. See Ramah. It probably lay adjacent to the above-mentioned mountain, which it appears to have derived its name (Reland, Palest., p. 108).

Zemarit (Heb. with the art. khet-Tsemarit, זֵמָרִית, evidently a patronymic or rather patrial from Zemer [see below]; Sept. Ὁ σμαράεας; Vulg. Sama- ruana), the general designation of one of the Hamite tribes who in the genealogical table of Gen. x (ver. 18) and 1 Chron. i (ver. 16) are represented as "sons of Canaan." They are named between the Arvadites, or people of Ruad, and the Hamathite, or people of Hamath. The old interpreters (Jerusalem Targum, Arabic version, etc.) place them at Emesa, the modern Homs, Michaelis (Spicileg. ii, 51), revolting at the want of similarity between the two names (which is perhaps the strongest argument in favor of the old identification), proposes to locate them at Sumru, the Simyros (Συμύρος) or Simyrus (Συμύρος) of the classical geographers (Asemaeni, Bibliothe, Orient. i, 504), located on the Phoenician river Eleutherus (Ptolomy, v, 15, 4; Pliny, v, 17; Mela, i, 12, 8), which name is mentioned by Shaw (p. 294) as attached to a site of ruins near Arkav, on the borders of the ancient states of Syria, two kilometres from the lake and the Issus, and also at Tripoli (comp. Buckingham, ii, 415). On the French map of the Lebanon (Carte du Liban, etc., 1862) this place appears as Koubet um Shumara, and lies between Arka and the Mediterranean, two kilometres from the latter and five and a half from the former. Beyond, however, the resemblance in the names, and the proximity of Ruad and Ark, the probable seats of the Arvadiotes and Arkites, and the consequent inference that the original seat of the Zemarites must have been somewhere in this direction, there is nothing to prove that Sumra or Shumra has any connection with the Zeemarites of the ancient records. The name is more likely to have sprung from this direction in the locality of the eastern declivity of Mount Ephraim or Benjamin, elsewhere designated as Zemaraim (q. v.). The identification by the Sept. and Vulg. of both these places with the city of Zemarit is evidently a mere conjecture or false transliteration.

Zemir'ah (Heb. Zemir'ah, זֵמִירָה, music, as in Isa. xxiv, 16, etc.; Sept. Zemir'ah v. Zemir'ah and Ἀμαριας; Vulg. Zemirum, first named of the nine sons of Becher, son of Benjamin (1 Chron. vii, 8). B.C. post 1747.

Ze'nan (Heb. Te'eman, צֵנָן, pointed, if this be the proper form of the name; Sept. Ζεμάν v. Ζενών; Vulg. Samun), a town in the lowland district of Judah (Josh. xvi, 37), where it is named before Hadsahal and Migdal-ged in the western group of the tribe. See JUDAH. Accordingly, a few miles south of the present Mejdul is a small village called Jesem, which is probably the modern representative of Zenan. It is generally supposed that Zenan is the same place which the prophet Micah calls Zemun (Mic. i, 11; see Reland, Palest., p. 1068; Keil and Delitzsch, On Josh. xx, 37). Knobel (loc. cit.) does not think that this is the Zemun of the Bible, but refers to Bezeth, near Beit Jibrin (Tobler, Dritte Wanderung, p. 124). Schwarz (Palest. p. 108) proposes to identify Zenan with "the village Zun-abra, situated two and a half English miles south-east of Marash." By this he doubtless intends the place which in the lists of Robinson (Bibl. Res. 1st ed., vol. iii, app. p. 117) is called es-Sandbrak, and in Tobler's Dritte Wanderung (p. 149), es-Sambrak. The latter traveller in his map places it about two and a half miles due east of Marash (Maras). But both these latter identifications are more doubtful.

Ze'nas (Ζηνᾶς, a contraction from Ζηνώνω, as Ἀρμᾶς from Ἀρμιδώνω, Νεμᾶς from Νεμίδωνω, and probably Ζηνᾶς from Ζηνώνω), believer, and, as may be inferred from the context, a preacher of the Gospel, who is mentioned in Tit. iii, 18 in connection with Apollos, and, together with him, is there commended by Paul to the care and hospitality of Titus and the Cretan brethren. A.D. cir. 59. He is further described as "being a good workman" (v. 15). It is impossible to determine with certainty whether we are to infer from this designation that Zenas was a Roman jurisconsult or a Jewish doctor. Grotius accepts the former alternative, and thinks that he was a Greek who had studied Roman law. The New-Test. usage of ζηνᾶς leads rather to the other inference. Tradition has been somewhat busy with the name of Zenas. The Synopsis de Vita et Morte Prophetarum, Apostolorum, et Discipu- lorum Domini, ascribed to Dorotheus of Tyre, makes him to have been one of the "seventy-two" disciples, and subsequently bishop of Diospolis, in Palestine (Bibl. Patr. iii, 150). The "seventy-two" disciples of Dorotheus are, however, a mere string of names picked out of salutations and other incidental notices in the New Test. The Greek menologies on the festival of SS. Bartholomew and Titus (Aug. 25) refer to a certain Iefs of Titus, ascribed to Zenas, which is also quoted for the Pontius (Augustus) of the "seventy-two" comp. Fabricius, Codex Apocr. N. T. ii, 831, 2). The association of Zenas with Titus, in Paul's epistle to the latter, sufficiently accounts for the forgery.

Zeno, a Greek philosopher, was born at Elea, in Southern Italy, about B.C. 490. He was a pupil of Parmenides, and lived at Elea all his life, with the exception of occasional visits to Athens, where he had many of the wealthiest men for his discipulos. He and his disciples have engaged in a conspiracy against Neapolis, the tyrant of Elea, who captured him and put him to death by cruel torture. For an account of his philosophy, see Eleatic School.

Zeno the Stoic. See Stoics.

Zephani'ah (Heb. Tsephanyahu, זֶפֶןְיָה, in the prolonged form Tsephanyahu'kh, זֶפֶןְיָהַו, 2 Kings xxv, 18), hidden of Jehovah; Sept. Ζηφανίας v. r. in [1 Chron.] Zephaniai, Vulg. Sophonias, the name of four Hebrews.

3. A Kohathite Levite, son of Tabath and father of Azariah, in the ancestry of the prophet Samuel (q. v.) and of Heman (1 Chron. vi, 86 [Heb. 21]); the same elsewhere (ver. 24 [9]) called Uriel (q. v.) the father of Uzziah.

2. A prophet of whom we have no information beyond what is found in his book furnishes. In this (Zeph. 1) he is said to have been "the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hikiah," which last is usually regarded as the same with king Hezekia- h. If so, he lived B.C. cir. 620. With this agrees the date of his prophecy there given; namely, in the reign of Josiah. We do not elsewhere, however, read of any such son of Hezekiah as Amariah, and, so far as the
record and probability go, Manasseh was his only son. See ZEPHANIAH, BOOK OF.

3. The son of Manasseh (Jer. xxii, 1) and sagan,) or second priest, in the reign of Zedekiah. He succeeded Jehoiakim (xxvi. 22) and was probably the ruler of the Temple, whose office it was, among others, to punish pretenders to the gift of prophecy. In this capacity he was appealed to by Shemariah the Nehelamite, in a letter from Babylon, to punish Jeremiah (ver. 29). Twice he was sent from Zedekiah to inquire of Jeremiah the information and advice desired; and twice he copied Jeremiah's reply (xxvi, 1), and to implore him to intercede for the people (xxxvii, 3). On the capture of Jerusalem by Nebuzaradan, he was taken with Seraiah the high-priest and others, and slain at Riblah (lxxii, 24, 27; 2 Kings xxv. 18, 21). B.C. 588.

4. Father of Josiah 2 (Zech. vi, 10), and of Hen, according to the reading of the received text of Zech. vi, 14 as given in the A. V. B.C. ante 519. See Josiah.

ZEPHANIAH, BOOK OF, the ninth in order of the minor prophets, both in the Hebrew and Greek copies of the Scriptures (Jerome, Prolog. ad Paul. et Evs.). Besides his genuine prophecy, there was in the ancient Christian Church an apocryphal book ascribed to Zephaniah, quoted in the apocrypha, and quoted by some of the fathers under the name of his Ἀνάλογος or Προφητεία. See APOCRYPH.

I. Author.—The name of this prophet has been variously explained. Disputes upon it arose as early as the times of Jerome, for in his Commentary on this book he says,* "Nomen Sophumathis, aliis speculatim, aliarnum Dei, translaturum." The word was thus derived either from Ψῆφος, he watched, or Ψῆφος, he hid, with the common affix ΨΨ, i.e. Yah. The old father made it a matter of indifference which etymology he adopted, as both, according to him, give virtually the same sense—the commission of a prophet being virtually that of a watchman or seer, and the burden of his message some secret revealed to him by God. Abarbanel (Pirahm. in Zekh.) adheres to the latter mode of derivation, and the Pseudo-Dorothius, following the former, translates the prophet's name by the Greek participle σκοπευοντας. Hiller and Simonis differ also in a similar way; Hiller, taking the term from Ψῆφος, renders it "absconditi deo, i.e. delituit Jehovah" (Onomast. s. v.), as if the name had contained a mystic reference to the character of the age in which the prophet lived, when God had withdrawn himself from his apostate people; but Simonis (Origens. V. T.) gives another exposition, the sanctified, i.e. sanctified by Gesenius—"absconditi, i.e. custodivi Jehovah." Jehovah hath guarded, the verb Ψῆφος being used of divine protection in Psa. xxxvii, 5 and lxxiii, 4. The name seems to have been a common one among the Jews.

2. Parentage.—Contrary to usual custom, the pedigree of the prophet is traced back for four generations—"the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hiah." This formal record of his lineage has led many to suppose that Zephaniah had sprung from a noble stock (Cyril, Prof. ad Zeph.), and the occurrence of the highest name in the list, which in the Hebrew text is spelled and pointed in the same way as that rendered Hezekiah in the books of Kings and Chronicles, has induced some to identify it with that of the good king Hezekiah, and to pronounce the prophet a calfet of the royal house of Judah. Kimchi is very cautious in his opinion, and leaves the point undecided. Zephaniah had an early recognition and a prominent position, at once concludes that Zephaniah is descended from Hezekiah; and his opinion has been followed by Huet (Demonstrat. Evang. Propos. iv, 303), and partially by Eichhorn (Einl. § 598). The conjecture has little else to recommend it than the mere occurrence of the royal name. But it was not a name confined to royalty; and had it been the name of the pious monarch to which Zephaniah's genealogy is traced, certainly his official designation, "king of Judah," would have been subjoined in order to prevent mistake. Such an addition is found in connection with his name in Prov. xxvii. ix, 24, 25, and is a title given to Zedekiah, and this statement to affirm that the phrase "king of Judah" is added to Josiah, and to, avoid repetition may have been omitted after Hizkiah, for such regard to euphony, such filial delicacy, is no feature of Hebrew composition. The argument of Carpoce (Intro. p. 414), that Zephaniah was the contemporary of Zedekiah, that the supposed connection of the prophet with the blood royal is of no great weight. These critics say that from Hezekiah to Josiah, in whose reign Zephaniah flourished, are only three generations, while from Hezekiah to Zephaniah four are reckoned in the first verse of the prophecy. But as Hezekiah reigned twenty-nine years, and his successor sat on the throne no less than fifty-five years, there is room enough in such a period for the four specified descents; and Amariah, though not heir to the crown, may have been much older than his youthful brother Manasseh, who was crowned at the age of twelve. As there was at least another Zephaniah, a conspicuous personage at the time of the Captivity, the parentage of the prophet may have been recounted so minutely to prevent any reader from confounding the two individuals. The descent of the prophet from king Hezekiah, therefore, is not in itself improbable. It is certain that the name Zephaniah is associated with that name points to a personage of rank and importance. Late critics and commentators generally acquiesce in this hypothesis, viz. Eichhorn, Hitzig, F. Ad. Strauss (Vaticinum Zephaniae [Berlin, 1845]), Haverwick, Keil, and Bleek in Estbury and de Geest's Commentaries.

The Jews absurdly reckon that here, as in other superscriptions, the persons recorded as a prophet's ancestors were themselves endowed with the prophetic spirit. The so-called Ephippius (De Vita Prophet. ch. xix) asserts that Zephaniah was of the tribe of Simeon, of the hill-country of Ephraim, and son of the prophet Joznoe. The genealogy of the prophet is known only from his oracles, and these have no biographical sketches; so that our knowledge of this man of God comprises only the fact and the results of his inspiration. It may be safely inferred, however, that he labored with Josiah in the pious work of re-establishing the worship of Jehovah in the land.

II. Date.—It is recorded (ch. i) that the word of the Lord came to him "in the days of Josiah the son of Amon, king of Judah." We have reason for supposing that he flourished during the earlier portion of Josiah's reign. This chapter (v. 1-8) was probably composed at the time of the doom of Nineveh, and the fall of that ancient city happened about the eighteenth year of Josiah. In the commencement of his oracles, also, he denounces various forms of idolatry, and specially the remnant of Baal. The reformation of Josiah began in the twelfth and was completed in the eighteenth year of his reign. So thorough was his extirpation of the idolatrous rites and hierarchy which defiled his kingdom that he burned down the groves, dismissed the priesthood, threw down the altars, and made dust of the images of Baalim. Zephaniah must have prophesied prior to this religious revolution, while some remains of Baal were yet secreted in the land, or between the twelfth and eighteenth years of the royal reformer. So Hitzig (Die 12 kleines Prophet.) and Movers (Chronic. p. 234) place him; while Eichhorn, Bertholdt, and Jäger incline to give him a somewhat later date. At all events, he flourished between the eighth and eleventh years of Josiah's reign. The subject of prophecy which refers to the destruction of the Assyrian empire must have been delivered prior to the year B.C. 625, the year in which Nineveh fell (Henderson, On the Minor Prophets, p. 326). The publication of these oracles was therefore contemporary with a portion of the reign of Josiah, or perhaps confined to him in the thirteenth year of the reign of Josiah.
Indeed, the Jewish tradition is, that Zephaniah had for his colleagues Jeremiah and the prophetess Huldah, the former fixing his sphere of labor in the thouroughfears and market-places, the latter exercising her honorable work (state of the prophetesses in that day). (Neh. xiv. 40; cf. p. 415). Köster (Die Propheten, iii) endeavors to prove that Zephaniah was posterior to Habakkuk. His arguments from similarity of diction are very strong and the more so when we reflect that all circumstances combine in inducing us to fix the period of Habakkuk (q. v.) in the reign of Josiah; and, consequently, for the Chaldaean invasion. In the present book Nineveh is represented as in a state of peace and prosperity, while the notices of Jerusalem touch upon the same tendencies to idolatry and crime which are condemned by the contemporary Jeremiah. It is not impossible, moreover, that the prophecy was delivered about the time when the Scythians overran the empires of Western Asia, extending their devastations to Palestine. The king's children, who are spoken of in ch. i, 8 as addicted to foreign habits, could not have been sons of Josiah, who was but eight years old at his accession, but were probably sons of either Amon or Manasseh, the two sons of Josiah's chief consort, Tamar. Baal (ch. i, 4) implies that some partial reformation had previously taken place, while the notices of open idolatry are incompatible with the state of Judah after the discovery of the Book of the Law.

III. Contents.—In ch. i. the utter desolation of Judæa is represented as the result of idolatry, and neglect of the Lord, the luxury of the princes, and the violence and deceit of their dependents (ver. 3, 9). The prosperity, security, and insoucience of the people are contrasted with the horrors of the day of wrath; the assaults upon the fenced cities and high towers, and the slaughter of the people (ver. 10–18). Ch. ii. is a call to repentance (ver. 1–3), with prediction of the ruin of the cities of the Philistines, and the restoration of the house of Judah after the visitation (ver. 4–7). Other enemies of Judah, Moab, Ammon, are threatened with perpetual destruction, Ethiopia with a great slaughter, and Nineveh, the capital of Assyria, with desolation (ver. 8–10). In ch. iii. the prophet addresses Jerusalem, which he reproves sharply for vice and disobedience, the cruelty of the princes and the treachery of the priests, and for their general disregard of warnings and visitations (ver. 1–7). He then concludes with a series of promises, the deliverance of the captivity from Babylon, the destruction of exiles, the extirpation of the proud and violent, and the permanent peace and blessedness of the poor and afflicted remnant who shall trust in the name of the Lord. These exhortations to rejoicing and exertion are mingled with intimations of a complete manifestation of the prophet's messianic hopes and love in the restoration of his people (ver. 8–20).

It has been disputed what the enemies are with whose desolating invades he threatens Judah. The ordinary and most probable opinion is that the foes whose period of invasion was "a day of the trumpet and alarm against the fenced cities and against the high towers" (ch. i, 16), were the Chaldeans. Hitzig especially, Cranmer too, and Eichhorn, supposed the prophet to refer to a Scythian invasion, the history of which they imagine has been preserved by Herodotus (i, 105). But the general style of the oracle, and the sweeping vengeance which it menaces against Assyria, Phatamia, Ammon, and Cush, as well as against Judah, by some great and unnamed power, point to the Chaldean expedition which, under Nebuchadnezzar, laid Jerusalem waste, and carried to Babylon its enslaved population. The contemporary prophecies of Jeremiah contemplate the punishments, on the destruction of Nineveh (Isa. xxxiv. 10, 15; cf. also Zeph. ii. 9). The former part of Zephaniah's prediction is "a day of clouds and of thick darkness," but in the closing section of it light is sown for the righteous: "The king of Israel, the Lord, is in the midst of thee; he will rejoice over thee with joy; he will rest in his love." IV. Style.—We cannot by any means award so low a character to Zephaniah's style as is done by De Wette (Einzel: § 245), who describes it as being often heavy and tedious. It has not the sustained majesty of Isaiah, or the sublime and original energy of Joel: it has no prominent verse-form and shows little rhythmical and metrical ingenuity. Its language and style are, in many of its touches and images, bold and striking. For example, in the first chapter the prophet groups together in his descriptions of the national idolatry several characteristic exhibitions of its forms and worship. The verses are not t Pete and prosaic portraiture, but form a series of vivid sketches, of his contemporaries on the more strange peculiarities of the heathen worship—uttering denunciations on the remnant of Baal, the worshippers of Chemarim—the star-adorers, the devotees of Malcham, the fanatics who clad themselves in strange apparel, and those who in some superstitious mummary leaped upon the threshold (Bochart, Hieros. c. 36). Not a few verses occur in the course of the prophecy which, in tone and dignity, are not unworthy to be associated with the more distinguished effusions of the Hebrew bards. A few paronomasies occur (i, 5 and ii, 1–4), and occasionally there is a peculiar repetition of a leading word in the same sentence ( Jer. vi. 18).

Jahn (Introd., § 182) and Eichhorn assert that Zephaniah has borrowed to a considerable extent from the earlier prophets, especially from Isaiah; yet the similarity of such passages as Isa. xxxiv, 11 to Zeph. ii, 4, or Isa. xlvi, 8 to Zeph. ii, 15, or Isa. xviii, 1 to Zeph. iii, 10, or Isa. xlvii, 10 to Zeph. ii, 8, is not sufficient evidence that Zephaniah was Isaiah's imitator. The clauses of resemblance are idiomatically in nature, and seem to have been of proverbial force and currency, so that both prophets may have taken them from the national usus loquendi. Coincidences of expression have also been noted between Zephaniah and some of his contemporaries, particularly Jeremiah (Eichhorn, Einzelt., § 595; Rosenmüller, Proems. vi). Between Zeph. i, 5 and Jer. viii, 2 we can perceive little similarity of language, though the same superstitious custom is referred to, and a comparison of Zeph. i, 12 with Jer. xlvii, 11 leads to such a conclusion as we have already stated, as the phrase common to both passages—"settled on the lees"—must have been one in wide circulation in a wine country like Judæa. It was altogether groundless, therefore, in some of the older critics, such as Isidore and Schmidius (Prologum in Sophon.), to style Zephaniah the abbreviator of Jeremiah, and to claim for a part of Zephaniah's prophecy between Zephaniah and Amos, and between him and his successor Ezekiel; but to call these imitations rash, if we reflect on the similarity of the topics discussed, and the peculiar range of imagery and phraseology which is common to Hebrew prophetic poetry, and which are interwoven language of his prophetic brotherhood. The language of Zephaniah is pure: it has not the classic ease and elegance of the earlier compositions, but it wants the degenerate feebleness and Aramaic corruption of the succeeding age. Zephaniah is not expressly quotes in the New Test.; but clauses and expressions occur which seem to have been formed from his prophecy (Zeph. iii, 9; Rom. xv, 6, etc.). He was, in fine, as Cyril of Alexandria terms him (Prefaat, in Soph. tom. iii), "a true prophet, and filled with the Holy Ghost, and bringing his oracles from the mouth of God."

The chief characteristics of this book are the unity and harmony of the composition, the grace, energy, and dignity of its style, and the rapid and effective alternations of threats and promises. Its prophetic import is chiefly shown in the accurate predictions of the desolation which has fallen upon each of the nations denounced for their offences: Ethiopia has been destroyed, with a terrible invasion, being alone exempted from the doom of perpetual ruin. The general tone of the last portion is Messianic, but without any specific reference to the person of our Lord.

There has often been noticed in this prophecy a general or universal character, rather than specific predici-
tonsa, though these are not entirely wanting. This tendency is in harmony with the position which Zephaniah was called to occupy in the course of divine providence; for he lived at the commencement of the period of the universal empire, which are represented by Daniel in detail, and exhibited as introductory to the kingdom of the Son of man. The Chaldean monarchy was rising with marvellous rapidity to universal empire, and was in preparation by the Lord to be the scourge of his own people as well as of the heathen nations; and in connection with their work Zephaniah saw the coming of the day of the Lord, the day of judgment, when all the earth shall be devoured with the fire of his jealousy (ch. i, 18; iii, 8). But as earlier prophets, especially Joel and Isaiah, had already foreseen and declared this in connection with the work of the Assyrian monarchy, which only made a commencement and left the completion to its rival and heir at Babylon, we find the language and imagery of these earlier prophets continually referred to, adopted, or elaborated anew by Zephaniah and his contemporary Jeremiah, with whom he has much in common.

V. Commentaries.—The following are the special exegetical helps on this entire book exclusively: Luther, Commentarius (in Opp. vol. iv.; also in Germ. in Werke); Bucer, Commentarius (Argent. 1528, 8vo); Selemecker, Auslegung (Leips. 1566, 4to); Cesar, Freytagen (Wittemb. 1608, 8vo); Tarassovius, Commentarius (Rost. 1623, 4to); Lorenz, Tuba (Mediol. 1558, 8vo); Gebhardtus, Speculatio (Gruphan. 1701–2, 4to); Höcke, Auslegung [includ. Nah. and Hab.] (Frakf. 1710, 4to); Noltenius, Commentarius (on ch. i) (Fr. ad O. 1719–24, 4to); Gebhardt, Erklärung (Fr. am O. 1728, 4to); Cramer, Synthetische Denkmäler (Kiel, 1777, 8vo); Antion, Interpretatio (on ch. iii) (Gorl. 1811, 4to); Collin, Observationes (Vratisl. 1818, 4to); Ewald, Erklärung (Erlang. 1827, 8vo); Strauss, Commentarius (Berol. 1848, 8vo); Robinson, Homilies (Lond. 1865, 8vo); Reinke, Erklarung (Leips. 1868). See PROPHETS, MINOR.

Ze'phath (Heb. Tsophath', צָפַת, watch-tower; Sept. Σεφαθ v. r. Σαφεις and Σαφι; Vulg. Sephath), the earlier name (according to the notice of Judg. i, 17) of a Canaanish town, which after its capture and destruction was called by the Israelites HORMAH (q. v.). According to rabi Schwarz (Palest. p. 186), it is likewise mentioned in the Jerus. Talmud (Rosh hash-Monath, ch. ii). See also ZE'PHAN. Two identifications have been proposed for Zephath—that of Dr. Robinson with the well-known pass es-Sufa', by which the ascent is made from the borders of the Arabah to the higher level of the “south country” (Bibl. Res. ii, 181), and that of Mr. Rowlands (Williams, Holy City, i, 464) with Sabatia, two and a half hours beyond Khallasah, on the road to Suez, and a quarter of an hour north of Rohbeh or Ruheibeh. See also ZEPHATH.

1. The former of these Mr. Witton (The Nogeh, etc., p. 199, 200) has challenged, on account of the impracticability of the pass for the approach of the Israelites, and the inappropriateness so far and desolate a spot for the position of a city of any importance. The question really forms part of a much larger one, which this is not the place to discuss—viz. the route by which the Israelites approached the Holy Land. See EXODUS.

But, in the meantime, it should not be overlooked that the attempt of the Israelites in question was an unsuccessful one, which is so far in favor of the steepness of the pass. It should also be borne in mind that both in ancient and modern times such difficult passes have in many cases been the chief thoroughfares in Palestine, and this one in particular has remained such to the present day. The argument from the nature of the site is one which might be brought with equal force against the existence of many other towns in this region.

2. On the identification of Mr. Rowlands some doubt has been thrown by the want of certainty as to the name and exact locality. Dr. Stewart (Tent and Khan, p. 265) heard of the name, but east of Khallasah instead of south, and this was in answer to a leading question—always a dangerous experiment with Arabs. The English engineers of the Ordnance Survey, however, found Sebasta in the vicinity indicated; namely, about fifteen miles south of Khallasah. Prof. Palmer gives a full description of the extensive ruins of the place (Desert of the Exodus, p. 315 sq.), and a plan of the town, with other details, may be found in the Quarterly Statement of the “Palestine Explor. Fund,” Jan. 1871, p. 3–73. Preferring, as we decidedly do, the location of Kadesh-barnea, on the edge of the Arabah, we should decide

Pass of Sufa. (From a photograph by the Editor. The dark spot half-way up the mountain is the traveller’s caravan climbing the ascent.)
against the claims of this spot to be the Zephath of Scripture, notwithstanding the agreement in name and remains. See Kadesh.

Zephathah (Heb. Tsaphathah, נְצָפָת, watch-tower; Sept. κατά Σαφάν; Josephus, Σαφάν, Ant. viii, 12:1; Vulg. Sephato), the name of a valley (גַּב) where Aza joined battle with Zerah the Ethiopian (2 Chron. xiv, 10). It was "at," or rather "belonging to," Marshah (אֹצֵר שַׁמַך; Josephus, οἰκὸς ἁπασαρίου). This would seem to exclude the possibility of its being, as suggested by Robinson (Bibl. Res. ii, 31), at Tell es-Sapheh, which is not less than eight miles from Marshah, the modern representative of Marshah. There is a deep valley which runs past the latter place down to Beiz Jibrin, and thence into the plain of Philistia. This, perhaps, may be the valley of Zephathah (Porter, Handbook, p. 258). Some, however, understand the name Zephathah to be only that of Zepkuth (q.v.), with "at" directive, and render it "the valley towards Zepkuth."

Zephath. See Pithon.

Ze'phi (1 Chron. i, 36). See ZE'PHI.

Ze'pho (Heb. Tsapho', צָפוֹ, watch-tower; Sept. Σαφω; Vulg. Sepho), third named of the five sons of Eliphaz the son of Esau (Gen. xxxvi, 11), and one of the Idumean "dukes" (ver. 15). B.C. considerably post 1927. In the parallel passage (1 Chron. i, 36) the name is written Zephi (Heb. Tsaphi', צָפִיה; Sept. Σαφω; Vulg. Sepho).

Ze'phon (Heb. Tsaphhone', צָפִיה, watch; Sept. Σαφων; Vulg. Sephon), first named of the seven sons of Gad (Num. xxvi, 15) and progenitor of the family of the Zephonites (Heb. with the art. ahu-Tsaphhoin, צָפוֹנִים; Sept. Ἀυτοῖς Sephon; Vulg. Zephonites). In Gen. xlvii, 16 his name is written Ziphoni (Heb. Tsaphhoni', צָפִיִון; Sept. Σαφων; Vulg. Sephion). B.C. 1874.

Zephyrinus, bishop of Rome, succeeded Victor about A.D. 199-201, and filled his office (according to Eusebius) during eighteen years. He died in 217. His pontificate falls in the period when Montanist and Monarchian influences were struggling to obtain control of the Church; and although his own personality was by no means imposing, his rule became important through the unlimited power which he permitted Calixtus I (q.v.) to acquire. Zephyrinus's original attitude was hostile towards Montanism; and though the influence of Hippolytus (q.v.) compelled the gradual exclusion of the Monarchians from the Church, they were accorded kindly treatment. The peace of the Church was in this way preserved, in outward appearance, while Zephyrinus lived. The more energetic administration of his successor, Calixtus, produced a formal breach, and thus conferred prominence upon Zephyrinus's pontificate as being the close of the first period of the greatness of the Roman Church. Eusebius furnishes a few scanty notices on Zephyrinus in the Hist. Eccles. (bk. v and vi), which are supplemented by the ninth book of Hippolytus (Comm. Hieros.). The latter work called forth Iossian's book Hippolytus u. seine Zeit, a production of but little value, and Dollinger's Hippolytus u. Cullituis, which is not impartial. Greater importance attaches to Baur's brief remarks in his work on the Christianity of the first three centuries, and to Ritschl, in Entstehung der altkatholischen Kirche (2d ed.). See also Herzog, Real-Encyklop. s.v.

Ze'rah (Heb. Zera'ach, זֵרָּא; [in pause Za'rach, זָרָא], 1 Chron. ii, 4; "Zarah," Gen. xxxviii, 30; rising of the sun; Sept. usually Zaph, but sometimes Zapi, Zaphi, etc.), the name of several Hebrews and one foreigner.

1. Second named of the three sons of Reuel, son of Esau (Gen. xxxvi, 13; 1 Chron. i, 37), and one of the "dukes" or phyarchs of the Edomites (Gen. xxxvi, 17). B.C. considerably post 1927. Jobab of Bozrah, one of the early kings of Edom, perhaps belonged to his family (ver. 38; 1 Chron. i, 44).

2. Twin son with his elder brother Pharez of Judah and Tamar (Gen. xxxviii, 30; 1 Chron. ii, 6; "Zara,"
Matt. i, 3). B.C. circ. 1895. His descendants were called Zarhites, Ezrathites, and Izrathites (Numb. xxvi, 20; i Kings iv, 31; 1 Chron. xxvii, 8, 11), and continued at least down to the time of Zerubbabel (Is. 6; Neh. vi, 14). The latter is directly related to the Phoenician kings, and has a peculiar connection with the Semitic races, both Semitic and Semitic origin. See Shishak. The difference is great, but it may be partly accounted for if we suppose that the Egyptian deviates from the original Semitic form, and that the Hebrew represents the form, or that a further deviation than would have been made was the result of the similarity of the proper name Zaer. So, Sin, or if pronounced Szara or Sera, is more remote from Shebek or Sebezek than Zeror from Usorken. It may be conjectured, therefore, that these names resemble those of Memphis, Moph, Noph, which evidently represent present pronunciation, probably of Semites.

2. The Date.—In its form Zerah is identical with the Hebrew proper name above. It has been supposed to represent the Egyptian Usorken, possibly pronounced Usorken, and certainly almost Semitic origin. See Shishak. The difference is great, but may be partly accounted for if we suppose that the Egyptian deviates from the original Semitic form, and that the Hebrew represents that form, or that a further deviation than would have been made was the result of the similarity of the proper name Zaer. So, Sin, or if pronounced Sera or Sera, is more remote from Shebek or Sebezek than Zeror from Usorken. It may be conjectured, therefore, that these names resemble those of Memphis, Moph, Noph, which evidently represent present pronunciation, probably of Semites.

3. The Event.—The first ten years of Asa's reign were undisturbed by war. Then Asa took counsel with his subjects, and called a fast, and sent to the heads of the cities of Judah. He also maintained an army of 500,000 men, 300,000 spearmen of Judah, and 280,000 archers of Benjamin. This great force was probably the whole number of men able to bear arms (2 Chron. xiv, 1-8). At length the anticipated danger came. Zerah the Ethiopian, with a mighty host, came to the mountains by the way of Judah to Jerusalem, in the wilderness "bowing his chariots to Jerusalem, and advanced unopposed in the field as far as Mareshah. As the invaders afterwards retreated by way of Gerar, and Mareshah lay on the west of the hill-country of Judah, where it rises out of the Philistine plain, in the line of march from Egypt to Jerusalem, it cannot be doubted that they came out of Egypt. Between the border on the side of Gerar and Mareshah lay no important city but Gath. Gath and Mareshah were both fortified by Rehoboam before the invasion of Shishak (xii, 8), and were before captured and probably dismantled by that king (comp. xii, 4), whose list of conquered towns, etc., shows that he not only took some strong towns, but that he subdued the country in detail. A delay in the capture of Gath, where the warlike Philistines may have opposed a stubborn resistance, would have removed the only obstacle to the progress of the Ethiopian army. The retreat that was afterwards made by this route. From Mareshah or its immediate neighborhood was a route to Jerusalem, presenting no difficulties but those of a hilly country; for not one important town is known to have lain between the capital and this outpost of the tribe of Judah. The invasion army, therefore, would not have been delayed. The delay would have been caused by the sieges of Gath and Mareshah, which could have enabled Asa hastily to collect a levy and march to relieve the beleaguered town or hold the passes. "In the valley of Zephathah at Mareshah" the two armies met. We cannot perfectly determine the site of the battle. Mareshah, according to the Onomasticon, lay within two miles of Eleutheropolis, and Dr. Robinson has reasonably conjectured its position to be marked by a remarkable "tell," or artificial mound, a mile and a half south of the site of the latter town. Its significance, "that which is at the head," would be preserved in the toponym. The position at the head of the valley. But it seems that a narrow valley terminates, and a broad one commences, at the supposed site. The valley of Zephathah, "the watch-tower," is supposed by Dr. Robinson to be the latter, a broad wady, descending from Eleutheropolis in a northwesterly direction towards Tell es-Safieh, in which last name he is disposed to trace the old appellation (Bibl. Res. ii, 31). The two have no connection whatever, and Robinson's conjecture is extremely hazardous. See Zephathah. If this identification be correct, we must suppose that Zeror retired from before Mareshah towards the plain, that he might rejoin his archers and horsemen, instead of entangling them in the narrow valleys leading towards Jerusalem. From the prayer of Asa we may judge that, when he came upon the invading army, he saw its hussars, and that, as he descended through a valley, it lay spread out beneath him. The Egyptian movement enabled us to examine the several dispositions of Zeror's army. The chariots formed the first corps in a single or double line; behind them, massed in phalanxes, were heavy-armed troops; probably on the flanks stood archers and horsemen in lighter formations. Asa, marching down a valley, must have attacked in a heavy column; for none but the most highly disciplined troops can form line from column in the face of an enemy. His spearmen of Judah would have composed this column: each bank of the valley would have been occupied by the Benjamite archers, like those who came to David, "helpers of the war, armed with bows, and Generated as the left in hurling stones and shooting arrows out of a bow" (1 Chron. xii, 1, 2). No doubt the Ethiopian, confident in his numbers, disdained to attack the Hebrews or clear the heights, but waited in the broad valley, or the plain. Asa's prayer before the battle, full of faith and confidence, "Lord [it is] like to thee to help, whether the strong or the weak: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou [art] our God; let not man prevail against thee. From the account of Abijah's defeat of Jeroboam, we may suppose that the priests sounded their trumpets, and the men of Judah descended with a shout (2 Chron. xiii, 14, 15). The hills and mountains were the favorite camping-places of the Hebrews, who usually rushed down upon their more numerous or better-disciplined enemies in the plains and valleys. If the battle was deliberately set in array, it would have begun early in the morning, according to the usual practice of these times, when there was not a night-surprise, as when Goliath challenged the Israelites (1 Sam. xvii, 20-23), and when Thothmes III fought the Canaanites at Me- edinum (Tell es-Safieh) (see p. 424). This was a beautiful day, and an unbroken sky. By this time, Asa had the sun would have been in the eyes of the army of Zerah, and its chariots would thus have been useless. The chariots, broken by the charge and with horses made unmanageable by flights of arrows, must have been forced back upon the cumbrous host behind. "So the Ethiopians were taken alive, and the men of Judah and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar:
and [or "for"] the Ethiopians were overthrown, that they could not recover themselves. This last clause seems to relate to an irremediable overthrow at the first; and, indeed, had it not been so, the pursuit would not have been so protracted or the battle fought at the frontier. So complete was the overthrow that the Hebrews could capture and spoil the cities around Gerar, which must have been in alliance with Zerah. From these cities they took very much spoil; and they also smote the tents of cattle, and carried away sheep and camels in abundance (2 Chron. xvi. 9—10). More seems to have been captured from the Arabs than from the army of Zerah: probably the army consisted of a nucleus of regular troops, and a great body of tributaries, who would have scattered in all directions, leaving their country open to reprisals. On his return to Jerusalem, Asa was met by Azariah, who exhorted him and the people to be faithful to God. Accordingly Asa made a second reformation, and collected his subjects at Jerusalem in the third month of the fifteenth year, and made a covenant, and offered of the spoil "seven hundred oxen and seven thousand sheep" (xv, 1—16). From this it would appear that the battle was fought in the preceding winter. The success of Asa, and the manifest blessing that attended him, drew to him Ephraimites, Manassites, and Simeonites. His father had already captured cities in the Israelite territory (xiii, 19), and he held cities in Mount Ephraim (xv, 10). It is seen, then, that at the mercy of a powerful king of Judah, would have naturally turned to him. Never was the house of David stronger after the defection of the ten tribes; but soon the king fell into the wicked error, so constantly to be repeated, of calling the heathen to aid him against the kindred Israelites, and hired Ben-hadad, king of Syria-Damascus, to lay their cities waste, when Hanani the prophet recalled to him the great victory he had achieved when he trusted in God (xvi, 1—9). The after-years of Asa were troubled with wars (ver. 9); but they were with Baasha (1 Kings xv, 14, 19). Zerah and his people had been too signally crushed to attack him again. See ASA.

4. The identification of Zerah has occasioned some difference of opinion. The term Cushite or Ethiopian may imply that he was of Arabian Cuchi; the principal objection to which is that the Cushites were inhabitants of Abyssinia or African Ethiopia, and are resisted by the difficulty of seeing how this "huge host" could have obtained a passage through Egypt, and crossed the Red Sea, and thus advanced Juda. The most probable posses, with Champollion (Précis, p. 257), whom Coquerel follows (Bog. Sacer, s. v.), that Zerah the Cushite was the then king of Egypt, of an Ethiopian dynasty, this difficulty would be satisfactorily met. But lately it has been supposed that Zerah is the Hebrew name of Usurken, the second king of the Ethiopian twenty-second dynasty; or perhaps more probably Usurken II, his second successor. This is a tempting explanation, but cannot be received without question, and it is not deemed satisfactory by Rosellini, Wilkinson, Sharpe, and others. Jahn hazards an ingenious conjecture, that Zerah was king of Cush on both sides of the Red Sea; that is, of both the Arabian and African Ethiopia; and thus provides him a sufficient power without subjecting him to the necessity of passing through Egypt. There are two other suppositions which are not destitute of probability. It is conceived either that he was a native king, who delivered himself from the yoke of the armies of Egypt, or that he was an Ethiopian general who led an Ethiopian army through Egypt, now separate from Ethiopia, and invaded Judah through Egypt. This question is a wider one than seems at first sight. We have to inquire whether the army of Zerah which overthrew the Cushites was not a part of the armies of Egypt, or a part of the Cushites, and was to be an armament which was sent to help what the Egyptians were at work for its connection with the people of Gerar and the pastoral tribes of the neighborhood. The sudden decline of the power of Egypt after the reign of Shishak would be explained by the overthrow of the Egyptian army about thirty years later.

The composition of the army of Zerah, of Cushim and Lubim (2 Chron. xvi, 8), closely resembles that of Shishak, of Lubim, Sukkim, and Cushim (xii, 3): both armies also had chariots and horsemen (xiii, 3; xvi, 8). The Cushim might have been of an Asiatic Cush, but the Lubim can only have been African. The army, therefore, must have been of a king of Egypt, or Ethiopia above Egypt. The uncertainty is removed by our finding that the kings of the twenty-second dynasty employed mercenaries of the Mashwunasha, a Libyan tribe, which apparently supplied the most important part of their hired force. The army, moreover, as consisting partly, if not wholly, of a mercenary force, and with chariots and horsemen, is, save in the horsemen, exactly what the Egyptian army of the empire would have been, with the one change of the increased importance given to the mercenaries, which we know marked it under the twenty-second dynasty. That the army was that of an Egyptian king therefore cannot be doubted.

As to the identification of Zerah with a Usurken, we speak diffidently. That he is called Cushite must be compared with the occurrence of the name Namuret, Nimrod, in the line of the Egyptians, but that line seems rather to have been of Eastern than of Western Ethiopians. The name Usurkan has been thought to be Sargon, in which case it is unlikely, but not impossible, that another Hebrew or Semitic name should have been adopted to represent the Egyptian form. On the other hand, the Cushites in general were of a warlike family, and their sons constantly held military commands. It is unlikely that an important army would have been intrusted to any but a king or prince. Usurken is less remote from Zerah than seems at first sight, and, according to our computation, Zerah might have been Usurken II, but according to Dr. Hinckle's, Usurken I.

5. Preternatural Character of the Deliverance.—The defeat of the Egyptian army by Asa is without parallel in the history of the Jews. On no other occasion did an Israelish army meet an army of one of the great powers of the day and come out victorious and unopposed; Sennacherib was not met in the field; Necho was not met, and overthrew Josiah's army; Nebuchadnezzar, like Shishak, was only delayed by fortifications. The defeat of Zerah thus is a solitary instance, more of the power of faith than of the bravery of the Hebrews, a single witness that the God of Israel was still the same who had led his people through the Red Sea, and would give them the same aid if they trusted in him. We have, indeed, no distinct statement that the defeat of Zerah was a miracle, but we have proof enough that God providentially enabled the Hebrews to vanquish a force greater in number, stronger in the appliances of war, with horsemen and chariots, more accurate in discipline, no raw levies hastily equipped from the king's army, but a seasoned standing militia, strengthened and more terrible by the addition of swarms of hungry Arabs, bred to war, and whose whole life was a time of pillage and devastation. But the event furnishes us proofs that God is to his people ever the same, whether he bids them stand still and behold his salvation, or nerves them with that courage that has wrought great things in his name in our later age; thus it bridges over a chasm between two periods outwardly unlike, yet connected by the immutability of the divine actions. See EGYPT.
Zerahiah (Heb. Zerachyah', זַרְחָצָה, Jehovah has riven; Sept. Zaphata v. r. Zaphaiā), the name of two Hebrews.

1. A priest, son of Uzzi and father of Meraioth, in the ancestry of the later Jewish pontiffs (1 Chron. vi. 6, 51 [Heb. v. 32; vi. 80], and of Ezra [Ezra vii. 4]). B.C. c. 475. See MAZIAH.

2. Father of Elihoenai "of the sons of Pahath-moab" (Ezra viii. 4). B.C. ante 459.

Zeraiem. See TALMUD.

Ze'ered (Heb. id. פַּעָמָה [in pause Ze'rod, פַּעָמָה, Deut. ii, 13; "Zared," Numb. xxii, 12], eicer-brook; Sept. Ζαρεία v. r. Ζαρίπι and Ζαπί, the name of a brook or valley (tr) on the border between Moab and Edom (Deut. ii, 13), where the Israelites encamped before crossing the Arnon (Numb. xxii. 12). It seems to have been the same as the Wady al-Ahay, which runs into the Dead Sea near its S.E. corner (Robinson, Bibl. Res. ii, 157). Its name is derived from the distance, that thinks that the source of the Wady Ghârûndel in the Arabah is the site, as from Mount Hor to el-Ahay is by way of Ezion-geber sixty-five leagues, in which only four stages occur—a rate of progress quite beyond their power. This argument, however, is feeble, since it is clear that the marches mentioned indicate not daily stages, but more permanent encampments. He also thinks the palm-trees of Wady Ghârûndel would have attracted notice, and that Wady Jethum (el-Ithum) could not have been the same, after the journey. The camping station in the catalogue of Numb. xxiii. 27, which corresponds to the "pitching in the valley of Ze'red" of xii. 12, is probably Dibon-gad, as it stands nearest to Ije-abarim (comp. xxxiii. 44, 46 with xxi. 12). The Wady al-Ahay forms the boundary between the districts of Jebal and Kerak. Taking its rise near the castle of el-Ahay, on the route of the Syrian Haj, upon the high eastern slope, it breaks down through the whole chain of mountains (Burchardt, Travels, p. 400) in a very deep ravine, and contains a hot spring which the Arabs call the "Bath of Solomon son of David" (Irby, May 29). The Israelites doubtless crossed it near its upper end, where it would present no difficulty. See TALMUD.

The Jewish interpreters translate the name in the first case "oasies," and in the second "baskets" (Targum of Pseudo-Jonathan), which recalls the "brook of the willows" of Isaiah (xv. 7). The name Safât (willow) is attached to the valley which runs down from Kerak to the Dead Sea; but this appears to be too far north for the Zered. See WILLOWS, BROOK OF THE.

Zer'eda (Heb. with the art. hats-Treerethah', זָרֶדָה, the fortress [Frst.] or the cool [Gesn.]; Sept. Ζαρέπα v. r. Ζαραπί; Vulg. Sarapba), a town in Mount Ephraim, the birthplace of Jeroboam the son of Nebat (1 Kings xi. 26). In an addition made by the Sept. to ch. xii. Sarira (as this place is called by some MSS.) is said to have been built by Jeroboam for Solomon, and it is stated to that it Jeroboam returned when he came out of Egypt. The same passage further substitutes it for Tirzah. It seems to have been located as a fastness on some strong position. On this account, as well as because of its mention with Mount Ephraim, it cannot be (as many think) the same with Zerethath, Zerethath, or Zorathan, which lay in the Jordan valley. Liet. Conder (Test Work in Palest. ii, 940) identifies it with Suraba, a village little more than a mile south of Jufia (Tristram, Bible Places, p. 110).

Zered'athah (Heb. Tetseerathah', זֶרֶדֶתֶא, which is the same word with Zereda above, with local added; Sept. Ζαρέτα v. r. Ζαρακαία and Ζαρακία; Vulg. Sareathian), mentioned as the place of Solomon's brass-foundry (2 Chron. iv. 17), in place of the Zarthan (q. v.) of the parallel passage (1 Kings vii. 46).

Zer'ereth (Heb. Treerereth, זֶרֶדֶרֶת, or rather Zer'earah (Heb. Treerereth, זֶרֶדֶרֶת, with local added, Terereth- thah, זֶרֶדֶרֶתֶא, to Zererah, perhaps an interchange for Zereshad, as some MSS. and versions read; Sept. Tzapa- rusahaan v. r. קְשַׁפְּעָה יִשּׁע; Vulg. Omits), a place mentioned (Judg. vii. 22) in describing the rout of the Maimarites before Gideon: "And the host [camp] fled [to] the mountain of Ephraim to Zereshah [Zererah], and [i.e. even to] as far as the border of Abel-meholah, unto [upon] Tabbath." It appears it have been the same place in the Jordan valley elsewhere called Zereshethah (q. v.) or Zorzetan (q. v.), but not Zereda (q. v.).

Zer'esh (Heb. id. פַּעָמָה, Persian for gold; Sept. Δωρούνα v. r. Σωρούνα; Josephus, Σωρόπα, Ant. xi. 6, 10; Vulg. Saropa), the wife of Haman the Agagite (Esth. v. 10), who advised him to prepare the gallows for Mordecai (ver. 14), but predicted his fall on learning that Mordecai was a Jew (vi. 13). B.C. 474. See ESTHER.

Zereth. See SPAN.

Ze'roth (Heb. Tzereth, זֶרֶדֶרֶת, prob. splendor; Sept. Δωρούνα v. r. Σωρούνα and Αριάδνη; Vulg. Zereth), first named of the three sons of Ashur (the Judahite and founder of the tribe of Zebulun) by one of his wives, Helah (1 Chron. iv. 7). B.C. cir. 1619.

Ze'ri (Heb. Tereri, זָרֶדֶרֶת, "a bunch, as often; Sept. Δωρούνα v. r. Αριάδνη and Ταρη; Vulg. Seror), a Benjamite, son of Bechorath and father of Abiel in the ancestry of king Saul (1 Sam. ix. 1). B.C. cir. 1200.

Zer'ah (Heb. Teererah). זֶרֶדֶרֶת, "emitter with leprous [Gesen.] or ful-filled [Furst.]; Sept. Σορούνα; Vulg. Saruma), the widowed mother of Jeroboam the son of Nebat (1 Kings xi. 26). B.C. 973. In the additional narrative of the Sept. inserted after 1 Kings xii, 24, she is called Sarira (a corruption of Zereda, Jeroboam's native place), and is said to have been a harlot.

Zerub'abel (Heb. Zerubbabel). זֶרֶדֶבּל, "son of Zereda, "Zereda, "Zereda, "Zereda, "Zereda; bow in Satrani; Sept., Σορούνα; Zorobal), the physiarch or head of the tribe of Judah at the time of the return from the Babylonian captivity in the first year of Cyrus. B.C. 536. His exact parentage is a little obscure from his being always called the son of Shealtiel (Ezra iii. 2, 8; v. 5, etc. Hag. i. 1, 12, 14, etc.), and appearing as such in the genealogies ("Zoro- babel," Matt. i. 12; Luke iii. 27), whereas in 1 Chron. iii. 19 he is represented as the son of Pelaiah, Shealtiel's or Salathiel's brother, and consequently as Salathiel's nephew. Probably the genealogy in 1 Chron. exhibits his legal parentage, and he succeeded his uncle as head of the house of Judah—a suppression which tallies with the facts that Salathiel appears as the first-born, and that no notice is assigned to him. It is possible, not that that Josephus speaks of Zorobabel as "the son of Salathiel of the posterity of David and of the tribe of Judah" (Ant. xi. 3, 10). Had he believed him to be the son of Jecohiah, of whom he had spoken (x, 11, 2), he could hardly have failed to say so (comp. 7, 7, 1). (See below.)

1. Canonical History.—In the first year of Cyrus, Zer- rubabel was living at Babylon, and was the recognised prince (N'z comparable) of Judah in the Captivity, what in later times was called מֹשֶׁה יְהוּדָה, or "the Prince of the Captivity." On the issuing of Cyrus's decree, he immediately availed himself of it, and placed himself at the head of those of his countrymen "whose spirit God had raised to go up and build the house of the Lord which is in Jerusalem." It is probable that he was in the king
of Babylon's service, both from his having, like Daniel and the three children, received a Chaldean name (Šešh-bażuṣar), and from his receiving from Cyrus the office of governor (סֶכֶן) of Judæa. The restoration of the sacred vessels which Nebuchadnezzar had brought from the Temple having been effected, and copious presents of silver and gold and goods and beasts having been bestowed upon the captives, Zerubbabel went forth at the head of the returning colony, accompanied by Jeshua the high-priest, and perhaps by the prophetess Haggai and Zechariah, and a considerable number of priests, Levites, and heads of houses of Judah and Benjamin, with their followers. On arriving at Jerusalem, Zerubbabel's first care was to build the altar on its old site, and to restore the daily sacrifice. Perhaps, also, they kept the Feast of Tabernacles, as it is said they did in Ezra iii, 4. But his great work, which he set about immediately, was the rebuilding of the Temple. Being armed with a grant from Cyrus of timber and stone for the building, and of money for the expenses of the builders (Ezra vi, 4), he had collected the materials, including cedar-trees brought from Lebanon to Joppa, according to the promise of Jehovah (Chron. ii, 16), and got together masons and carpenters to do the work by the opening of the second year of their return to Jerusalem. Accordingly, in the second month of the second year of their return, the foundation of the Temple was laid with all the pomp which the occasion demanded. The High Priest, the heads of the families of priests and Levites, with trumpets, and the sons of Asaph with cymbals, singing the very same psalm of praise for God's unfaithful mercy to Israel which was sung when Solomon dedicated his Temple (v, 11-14); while the people responded with a great shout of joy "because the foundation of the house of the Lord was laid." How strongly must have been the emotions of Zerubbabel at this moment! As he stood upon Mount Zion and beheld from its summit the desolations of Jerusalem, the site of the Temple blank, David's palace a heap of ashes, his father's sepulchres defiled and overlaid with rubbish, and the silence of desertion and emptiness hanging oppressively over the streets and waste places of what was once the joyous city; and then remembered how his great ancestor David had brought up the ark in triumph to the very spot where he was then standing, how Solomon had reigned there in all his magnificence and power, and how the priestly and Levitical inhabitants and the nations had been his vassals and tributaries—how must his heart alternately have swelled with pride, and throbbed with anguish, and sunk in humiliation! In the midst of these mighty memories he was but the officer of a foreign heathen despot, the head of a feeble remnant—of half-reincarnated slaves, the captain of a band hardly able to hold up his heads in the presence of their hostile and jealous neighbors; and yet there he was, the son of David, the heir of great and mysterious promises, returned to a wonderful providence to the home of his ancestors. At his bidding the daily sacrifice had been restored after an interval of 40 years. History again begins, and now the foundations of the Temple were actually laid, amid the songs of the Levites singing according to David's ordinance, and the shouts of the tribe of Judah. It was a heart-stirring situation; and, despite all the discouragements attending it, we cannot doubt that Zerubbabel's faith and hope were kindled by it into fresh life. But there were many hindrances and delays to be encountered before the work was finished. The Samaritans or Caubeans put in a claim to join with the Jews in building the Temple; and Zerubbabel and his companions refused to admit them into the work, lest they tried to hinder them from building, and hired counsellors to frustrate their purpose. They probably contrived, in the first instance, to intercept the supplies of timber and stone, and the wages of the workmen, which were paid out of the king's revenue, and then by misrepresentation to calumniate them at the court of Persia. Thus they were successful in putting a stop to the work during the seven remaining years of the reign of Cyrus, and through the eight years of Cambyses and Smerdis. Nor does Zerubbabel appear quite blameless in this connection. He seems to have given way to the way of building the Temple were not such as need have stopped the work; and during this long suspension of sixteen years, Zerubbabel and the rest of the people had been busy in building costly houses for themselves, and one might even suspect that the cedar-wood which had been brought for the Temple had been used to decorate private dwellings (comp. the use of τιμίαν in Hagg. i, 4, and 1 Kings vii, 3, 7). They had, in fact, ceased to care for the desolation of the Temple (Hagg. i, 2-4), and had not noticed that God was re-reading his lukewarmness by withholding his blessing from their labors (ver. 5-11). But in the second year of Darius light dawned upon the darkness of the colony from Babylon. In that year—it was the most memorable event in Zerubbabel's life—the spirit of prophecy suddenly blazed up with a most brilliant light among the returned exiles, and the long silence of the sacred minis- teries till the ministry of John the Baptist was pre- ceded by the stirring utterances of Haggai and Zechariah. Their words fell like sparks upon tinder. In a moment Zerubbabel, roused from his apathy, threw his whole strength into the work, zealously seconded by the people with their voices and with their hands, in the spirit of a great and exalted purpose. They now began to work in the spirit of God. The Temple was not only restored in spirit, but was restored in its place on the very spot where it had been left by the Babylonians. It was finished in the sixth year of Darius, and the dedication was celebrated with the usual solemnities. The Temple was an emblem of a new Israel, a truer Israel, the Messiah, the new Jerusalem, the new Temple. The people were to be a new temple, to be God's house. The Temple was no longer to be the abode of the people, but the people were to be the abode of God; the temple was a symbol of the kingdom.
sion, three young men of his body-guard had a contest who should write the wisest sentence. One of the three (Zerubbabel) writing "Women are strongest, but above all things Truth beware of the victory," and afterwards defending his sentence with much eloquence, was chosen as the winner and placed in the temple. The Temple, accompanied by the families of which the list is given in Ezra ii, Neh. vii; and then follows, in utter confusion, the history of Zerubbabel as given in Scripture. Apparently, too, the compiler did not perceive that Sanballat (Sheshbazzar) was the same person as Zerubbabel. Josephus, indeed, seems to identify Sheshbazzar with Zerubbabel, and tries to reconcile the story in 1 Esdras by saying, "Now it so fell out that about this time Zorobabel, who had been made governor of the Jews that had been in captivity, came to Darius from Jerusalem, for there had been an old friend-ship between those two, the king and his father." But it is obvious on the face of it that this is simply Josephus's invention to reconcile 1 Esdras with the canonical Ezra.

Josephus has another story (ibid. xi, 4, 9) which is not found in 1 Esdras. Zerubbabel going into Samaria, accuses the Samaritans of persecuting the Jews, and of their obtaining a decree from the king commanding his officers in Samaria to supply the high priest with all that he required. But that this is not a genuine historical account appears from the names of the governors, the persons representing a superfluous and empty race of scribes and officials, who are mentioned. (Zerubbabel, Bokhez of Zerubbabel; and the names of the other persons who add their names from the list in 1 Esdras, v, 8, where Zerubbabel, Euenian, and Mardochaus correspond to Zerubbabel, Annanias, and Mardochaeus of Josephus. Moreover, the letter or decree of Darius as given by Josephus is as manifestly copied from the decree of Darius in Ezra vi, 6-10. In all probability, therefore, the document used by Josephus was one of those numerous Apocryphal religious romances of which the Hellenistic Jews were so fond about the 4th and 3d century before Christ, and was written partly to explain Zerubbabel's presence at the court of Darius, as spoken of in 1 Esdras, partly to explain that of Mordecai at the court of Artaxerxes, though he was in the list of those who were Zerubbabel's companions (as it seemed), and partly to give an opportunity for reviling and humiliating the Samaritans. It also gratified the favorite taste for embellishing and corrobating, and giving, as was thought, additional probability to the, Scripture narratives, and dwelling upon bygone times of Jewish triumphs.

3. The list of Zerubbabel's posterity in 1 Chron. iii, 19-24 is somewhat confused. Perhaps its statements may be harmonized with themselves and with the New-Test. genealogies, if the entire passage read thus: (ver. 19) "Of Shemihah, which were Zerubbabel (by his brother Salathiel's widow), Shimeii (to whom may be added Zerubbabel's children, Meshullam, Hananiah, and a daughter Shelomith)," (ver. 20) Hashubah, Ohol, Berechiah, and Hasidiah (called also Jushab-hesed), making in all five sons (besides Zerubbabel, who was reckoned as Salathiel's heir [Ezra iii, 2]). (Ver. 21) The descendants of the above Hananiah were Peliathia and Jeashiah, besides the children of a third son Rephaiah, together with those of Arnan (one of the last-mentioned children), and in like manner the issue again of his sons of Otachel and grandsons of Hananiah. (Ver. 22) The family of this last consisted of six descendants, namely, his son Shemachiah, and grandchild Hattush, Igeal, Bariah, Neariah, and Shaphath. (Ver. 23) Neariah had three sons, Ellionai, Hezekiah, and Azrikam; (ver. 24) and Ellionai again seven, namely, Hodaias, Eliahas, Peliath, Akkab, Johanan, and Eliah, and Anani. An objection, it must be admitted, lies against this arrangement, namely, that it brings down the list to a later date than the close of the Old-Test. canon (B.C. 406), requiring the supposition of the addition of some of the last names by a subsequent hand. Another view, which condenses the lineage within earlier limits, is given under Darius 2. The above adjustment, however, is not only conforming to the natural view of the text, but is also confirmed by not a few striking coincidences in names and descent with the genealogies of our Lord as given by the evangelists. The following table will exhibit these at a glance: (see Strong, Harmony and Exposition of the Gospels, § 3). See Genealogy (Of Christ).
husband's name has not been considered worthy of pres-
servation in the sacred records.


Ze' than (Heb. Zeythan, צְתָה, or Zethan [q. v.]; Sept. Zeṣaḇ' v. r. Zeṣaḇ', Vulg. Ze-
than), fifth named of the seven amanuens of Shema, a Ben-
jaminite (1 Chron. vii, 10). B.C. prob. 1014.

Ze' thar (Heb. Zethar, צֶתַּר, prob. Persian, either star [Gesen.] or sacrifice [Furst.; Sept. 'Aḥarêdaz, Vulg. Zethar], sixth named of the seven eunuchs of Ahaseurus who attended upon the king, and were commanded to bring Vashti into his presence (Esth. i, 10). B.C. 488.


Zi' ba (Heb. Tizba, צִבָּה, briefly Néth, 2 Sam. xvi, 4; plantation [Furst.], or statue [Gesen.]; Sept. Tiszba v. r. Tisba; Vulg. Zéba; Josephus, Τίσβα; Zebur Vibli, Zibo), a person who owns a prominent part, though with doubtful credit to himself, in one of the episodes of David's history (2 Sam. i, 2-12; xvi, 1-4; xix, 17, 29). He had been a slave (עֹבֹד) of the house of Saul before the overthrow of his kingdom, and (probably at the time of the great Philistine incursion which proved so fatal to his master's family) had been set free (Josephus, Ant. vii, 5, 9). It was of him that David inquired if there was any one left of the house of Saul to whom the monarch might show favor. B.C. 1044. Mephibosheth was in consequence found, and having been certified of David's friendship, Ziba was appointed to till the land for the prince, and generally to constitute his household and do him service (2 Sam. i, 2-10). The opportunities thus afforded him he had so far improved that when first encountered in the history he is head of an establishment of fifteen sons and twenty slaves. David's reception of Mephibosheth had the effect of throwing Ziba with his establishment back into the state of bondage from which he had long been freed. It reduced him from being an independent landholder to the position of a mere dependent. When David had to fly from Jerusalem in consequence of the rebell-

ion of Absalom, Ziba met the king with a large and ac-
ceptable present. "But where is Mephibosheth?" asked the fugitive monarch. "In Jerusalem," was the answer; "for he said, 'To-day shall the house of Israel restore me the kingdom of my father.'" Enraged at this, which looked like ingratitude as well as treachery, David thereupon gave to Ziba all the property of Mephibosheth (xxiv, 14). On David's return to his metropolis an explanation took place, when Mephibosheth accused Ziba of having slandered him and David, apparently not being perfectly satisfied with the defence, gave his final award, that the land should be divided between the master and his servant (xix, 24 sq.). B.C. 1023.

Zib' he (Heb. Tishe, צִבְהֶה, dyed [Gesen.] or robber [Furst.; Sept. Zerisáv, Vulg. Sebem], the father of Anah, the wife of Shem, and Enoah was Enoah's wife (Gen. xxxvi, 2). B.C. ante 1603. Although called a Hivite, he is probably the same as Zibiel the son of Seir the Horite (ver. 20, 24, 29; 1 Chron. i, 38, 40), the latter signifying "cave-dweller" and the former being the name of his tribe, for we know nothing of the race of Zibiel, or perhaps Zibiel is a misrepresentation for שִׂר (the Horite). See Ezel.

Another difficulty connected with this Zibiel is that Anah in Gen. xxxvi, 2 is called his daughter, and in ver. 24 his son; but this difficulty appears to be easily explained by supposing that שִׂר refers to Abiobamah, and not to the name next preceding it. The Samaritan, it should be observed, has שִׂר. An allusion is made to some unrecorded fact in the history of the Horites in the passage "This [was that] Anah that found the mules in the wilderness as he fed the asses of Zibeon his father" (ver. 24). The word rendered "mules" (q.v.) in the A.V. is the Heb. מְנַע, yemeni, perhaps the Emim, or giants, as in the reading of the Sam. מְנַע, and so also Onkelos and Pseudo-Jonathan; Gesenius prefers "hot-springs," following the Vulg. rendering. Zibiel was also one of the dukes or phylarchs of the Horites (ver. 29). For the identification with Beeri, father of Judith the Hittite (xxvi, 34), see Békéz, and also Anah.

Zib' 'la (Heb. Tisília, צִבְיָלָה, roe; Sept. Ζίβιλα v. r. Ζίβιλα; Vulg. Sebila), a Benjamite, second named of the seven sons of Shaharaim (q. v.) by one of his two wives, Hodesh (1 Chron. viii, 9). B.C. post 1612.

Zib' 'lah (Heb. Tisilah, צִבְיָלָה, roe; Sept. Ζίβυλα v. r. Ζίβιλα; Vulg. Sebila), a native of Beer-sheba, nephew of King Jehoshaphat of Judah (1 Kings xii, 1) and one of the seven strongholds, and consequently wife (or concubine of) his father, Ahaziah. B.C. 876.

Zich' ri (Heb. Zikri, צִכְרי, my memorial or mem-
orable; Sept. Zegzi v. r. Zegzi, Zegyi, Zaqi, and even sometimes Zayqiyiç, 'Ezqiy; Vulg. Zechri), the name of numerous Hebrews.

1. Last named of the three sons of Ishar the son of Kohah of the tribe of Levi (Exod. vi, 21, where most modern editions of the A.V. incorrectly have "Zithri"). B.C. cir. 1658.

2. Second named of the nine sons of Shimhi of the tribe of Benjamin (1 Chron. viii, 19). B.C. cir. 1612.


5. A "son" of Asaph and father of Micah (1 Chron. ix, 15) elsewhere called Zabdi (Neh. xi, 17) and Zaco-
cur (xii, 35).

6. A descendant of Elizezer the son of Moses, being son of Duram and father of the treasurer Shelomith (1 Chron. xxvi, 25). B.C. ante 1043.

7. The father of Elizezer, which latter was chief of the Reubenites in David's reign (1 Chron. xxvii, 16). B.C. ante 1043.

8. A Judahite whose son Amaasiah volunteered at the head of 200,000 men in Jehoash's army (2 Chron. xxvii, 16). B.C. 909.

9. Father of Elishaphat, which latter was one of the conspirators with Jehoiada to restore Joash (2 Chron. xxiii, 1). B.C. ante 876.

10. An Ephraimite chief in the invading army of Pekah the son of Remaliah (2 Chron. xxvii, 7). B.C. cir. 784. It seems that he took advantage of the victory of this monarch over the army of Judah to penetrate into Jerusalem, where he slew one of the sons of Ahaz, the governor of the palace, and the king's chief minister or favorite. Sept. 'Azur, 'Azur; Josephus, 'Azor, and there is some probability in the conjecture that he was the "Tabael's son" whom Pekah and Rezin designed to set upon the throne of Judah (Isa. vii, 6). See Tabeal.

11. Father of Joel, which latter was superintendent of the Benjamites after the return from Babylon (Neh. xi, 9). B.C. ante 536.

12. A priest of the family of Abijah in the days of the high-priest Joakim the son of Jehosha (Neh. xii, 17). B.C. cir. 480.

Zid' dim (Heb. with the art. hata-Tsidim, צִידִיָּם, the declivities; Sept. Ζίδιῳ Τεψίῳ, apparently reading Ζίδιῇ)
for "]; Vulg. Ašsedim), the first named of the fortified towns of the tribe of Naphtali (Josh. xix, 35), Zer being mentioned next; but the two names are probably to be connected as one. See Zen. The Sept. (as above) identifies the place with Tyre and the Syriac with Zidon, but both these are quite beyond the bounds of Naphtali. The Jerusalem Talmud (Megillah, ch. 1) is probably nearer the mark in identifying Hatz-caddim with Kefr Chittah, which Schwarz (Palest. p. 182) with much probability takes to be the present Hattin, at the northern foot of the well-known Kurn Hattin, or "Horns of Hattin," a few miles west of Tiberias. This identification falls in with the fact that the next names in the list are all known to have been connected with the lake. "The village has several traces of antiquity in its tombs, and is, compared with many others, a clean and thriving place" (Tristram, Bible Places, p. 258).

Zidki'jah (Neh. x, 1). See Zedekiah.

Zi'don (Heb. Tsdon), תִּדְוֹּן; or briefer תְּדֹנֶה, Gen. x, 19; xlix, 13], fishery [Gesen.]; or fortress [Furst.]; Sept. [usually]. New Test., and classical writers generally, Ζίδων; أ. ی. "Zidon" in ver. 15, 19, and New Test., the name of a man and of a place. They have a mutual bearing in relation to origin and birthplace of the Punie race which figured so conspicuously in later times and in Roman history.

1. The eldest son of Canaan (Gen. x, 15; 1 Chron. i, 13). B.C. considerably post 2514. See ETHNIOGRAPHY.

2. One of the most ancient cities of Phoenicia (Gen. x, 19; xlix, 13; Josh. xi, 8; xix, 28; Judg. i, 31; x, 6; xviii, 28; 2 Sam. xxiv, 6; I Kings xvii, 9; Isa. xxiii, 2, 4, 12; Jer. xxv, 22; xxvii, 3; xlv, 4; Ezek. xxvii, 8; xxxii, 21, 22; Joel iii, 4; [Heb. iv, 4]; Zech. ix, 2; Matt. xi, 21, 22; xx, 21; Mark iii, 8; vii, 24, 31; Luke iv, 26; vi, 17; x, 13, 14; Acts xii, 20, xxvii, 3), which still retains its ancient appellation (Phoen. טִדוֹנָה) in the Arabic form Saida. Justin Martyr (who lived in Palestine) derives the name from the Phoenician word for fish, "piscem Phoenices zidon vocant" (xviii, 3); but Josephus, from the son of Canaan (Ant. vi, 2).

1. Situation and Importance.—Zidon lies on the eastern coast of the Mediterranean Sea, in lat. 33° 34' 5" N., less than twenty English miles to the north of Tyre. It is situated in the narrow plain between the Lebanon and the sea, to which it once gave its own name (Josephus, Ant. v, 8, 1, τὸ μέγα πελάγος Ζιδωνὸς πολέως) at a point where a mountain rises a little hill, a spur from which shoots out a few hundred yards into the sea in a south-western direction. On the northern slope of the promontory thus formed stands the old city of Zidon. The hill behind on the south is covered by the citadel (En-cyclopa. Britann. ed. a. v.). It had a very commodious harbor, which is now nearly choked up with sand (Strabo, xvi, 756; Josephus, Ant. xiv, 10, 6).

It was distant one day's journey from the fountains of the Jordan (Is. v, 3, 1), and four hundred stadia from Berytus (Strabo, xvi, 756, 757). It was situated in the allotment of the tribe of Asher, but never conquered (Judg. i, 31); on the contrary, it was sometimes a formidable enemy (x, 12). Even in Joshua's time it was called Tsdon-rabs, or Great Zidon (Josh. xi, 8; xix, 28), or Zidon the Metropolis, scil. of Zidonias. This district appears to have embraced the states of Zidon, Tyre, and Aradus, and its inhabitants are always distinguished from the inhabitants of the city itself (called "dwellers [מעְרֹחי Zidon]" אֲשֵׁרָה, "Zidonians," or dwellers in the districts; and it seems in those early times to have extended northward to the Gbabites, southward to the Carmel (Zebulon's border, Gen. xlix, 13). At a later period the boundaries south were determined by the fluctuating issue of the struggle for the hegemony between Zidon and Tyre, while northward the river Tanymus divided it from the State of Berytus. To the east, where it never had extended very far (Dan, a Zidonian colony, being described as being "far from the Zidonians," Judg. xviii, 7), in early days, it touched, at a later period, the territory of Damascus. The assumption, however, drawn by some writers from the exact way in which the appellation Zidonian is used by
ancient writers—viz. that this name stood for "Phoin-
ician," and Zidonia itself for the whole of Phoenicia, or at least the most important of its colonies. The Tyrians, of later origin than Zidon, if not indeed founded by it, in the same way itself styles it on coins ΔΙΩΝ, "Metropolis of Zidonia," in the sense of its momentary hegemony over Zidon only, possibly also with a secondary reference to the nationality of its inhabitants, mostly immigrants from Zidon.

The frequent allusions to the skillfulness of the Zidonians in arts and manufactures, the extent of their commerce, the information of the ancient writers, are well known (see Homer, Il. vi, 290; xxiii, 743; Odyssey, iv, 617; xiii, 285; xv, 117, 425). Of the trade of the "Zidonian merchants" (Isa. xxiii, 2; Ezek. xxvii, 8), both by land and sea, we hear in Diod. Sic. (xiv, 41, 45); of their glass, linen, and other manufactures, in Pliny (v, 20), Virgil, Strabo (xvi, 10), and other classical writers. The best vessels in the fleet of Xerxes were Zidonianian (Herod. vii, 99, 120). In Hasaelquinia's time (1750) its exports to France were considerable (Travels, p. 166); but at present its traffic is chiefly confined to the neighboring towns (Mannert, Geographie, i, 291; Kitto, Pictorial Bible, notes on Deut. xxxiii and Josh. xix).

2. History. The antiquity of Zidon is evident from the Biblical assertion that Zidon was the first-born of Canaan, though Berytus and Byblos, as towns founded by Cronos, claimed a high mythological antiquity. Tyre is not mentioned in the Pentateuch at all; but Zidon is referred to in terms that give it the pre-eminence among Phoenician cities. From a Biblical point of view, this city is inferior in interest to its neighbor Tyre, with which its name is so often associated. Indeed, in all the passages referred to in which to the two cities are mentioned together, Tyre is named first—a circumstance which might at once be deemed accidental, or the mere result of Tyre's being the nearest of the two cities to Palestine, were it not that some doubt on this point is raised by the order being reversed in two works which were written at a period after Zidon had enjoyed a long temporary sovereignty (Ezra iii, 7; 1 Chron. xxii, 4). However this may be, it is certain that, of the two, Tyre is of greater importance in reference to the writings of the most celebrated Hebrew prophets, and the splendid prophecies directed against Tyre, as a single colossal power (Ezek. xxvi; xxvii; xxviii, 1-19; Is. xxiii, i), have no parallel in the shorter and vaguer utterances against Zidon (Ezek. xxviii, 21-25). The predominance of Biblical notice of Tyre arises from the prophecies relating to its destiny.

If we could believe Justin (xviii, 8), there would be no doubt that Zidon was of greater antiquity than Tyre, as he says that the inhabitants of Zidon, when their city had been reduced by the king of Ashkelon, founded Tyre two years before the capture of Troy. Justin, however, is such a weak authority for any disputed historical fact, and his account of the early history of the Jews, wherein we have some means of testing his accuracy, seems to be so much in the nature of a romance (xvxxvi, 2), that, without laying stress on the unreasonable degree of faith it demands to accept the precise time when Troy was taken, he cannot be accepted as an authority for the early history of the Phoenicians. In contradiction of this statement, it has been further insisted on that the relation between a colony and the mother city among the Phoenicians was sacred, and that as the Tyrians were so absorbed in their relation towards Zidon, the supposed connection between Tyre and Zidon is morally impossible. This is a very strong point; but, perhaps, not absolutely conclusive, as no one can prove that this was the custom of the Phoenicians at the very distant period when, alone, the Zidonians would have built Tyre; if they founded it at all; or that it would have applied not only to the conscious and deliberate founding of a colony, but likewise to such an almost ac-

cidental founding of a city as is implied in the account of Justin. Certainly there is nothing otherwise improbable in the idea that Zidon was, in some sense, the "Great Tyrus," or "the metropolis Zidon," which is twice given to it in Joshua (xi, 8; xix, 29). It is confirmed, likewise, by Zidonians being used as the generic name of the Phoenicians, or Canaanites (xiii, 6; Judg. xviii, 7); and by the reason assigned for there being no deliverer to Tyre at its fall, that its peacetime inhabitants were massacred, that "it was far from Zidon," whereas, if Tyre had been then of equal importance, it would have been more natural to mention Tyre, which professed substantially the same religion, and was almost twenty miles nearer (ver. 29). It is in accordance with the inference to be drawn from these circumstances that in the Homeric poems Tyre is not named, while there is mention both of Zidon and the Zidonians (Odys. xiv, 425; xlv, 743); and the land of the Zidonians is called "Sidonia" (Odys. xiv, 283). One point, however, in the Homeric poems deserves to be specially noted concerning the Zidonians; it is that nowhere are they mentioned as traders, or raised for their nautical skill, for which they were afterwards so celebrated (Herod. vii, 44, 96). The traders are invariably known by the general name of Phoenicians, which would, indeed, include the Zidonians; but still the special praise of Zidonians was as skilled workmen. When Achilles distributed prizes at the games in honor of Peleus, he gave as the prize of the swiftest runner a large silver bowl for mixing wine with water, which had been cunningly made by the skilful Zidonians, but which Phoenicians had brought over the sea (Homer, Il, xxii, 743, 744). When Mene-

laus wished to give to Telemachus the most beautiful and most valuable, he presented him with a similar mixing-bowl of silver, with golden rim—a divine work, the work of Hephaestus—which had been a gift to Menelaus himself from Phaedimus, king of the Zidonians (Odys. iv, 614-618; xv, 425). Again, all the beau-

tifully embroidered robes of Andromache, from which she selected one as an offering to Athens, were the produc-
tions of Zidonian women, which Paris, when coming to Troy with Helen, had brought from Sidonia (II, vi, 299-290). But in no case is anything mentioned as having been brought from Zidon in Zidonian vessels or perhaps by Zidonians. At this time the Phoeni-
cian vessels were principally fitted out at seaports of Phenicia to the north of Zidon.

But very soon after that period the splendor and power of Zidon began to pale before Tyre, which existed already at the time of Joshua, but as a dependency of Zidon. After the memorable defeat which the Zidonians suffered in the war with the king of Ashkelon (13th century B.C.), reported by Justin, when the Zidonians are said to have "retired to their ships and to have founded [?] refounded] Tyre," Zidon almost disappears from history for a time, so utterly enfeebled and insignificant had it become; but the most brilliant rise of its own daughter and rival, to whom all the noblest and most skilful of her children had fled, its fate was almost the same as was that of Tyre herself when Dido-Elissa had founded Carthage, and drew all the most important elements from the old city to the new town," which, it must not be forgotten, had origi-

nally been a Zidonian settlement under the name of Kakabe.

From the time of Solomon to the invasion of Nebu-
chadnezzar Zidon is not often directly mentioned in the Bible, and it appears to have been subordinate to Tyre. When the city is named, it is sometimes called "Zidonia," sometimes it is called "Great Zidon," or "the metropolis Zidon," which is
to Hiram that there was none among the Jews that could skill to hew timber like the Zidonians (1 Kings v, 6); and, possibly, when Ethbaal, the father of Jezebel, is called their king (xvi, 31), who, according to Menander, in Josephus (Ant. viii, 13, 2), was king of the Tyrians. This may likewise be the meaning when Ashethoreth is called the goddess, or abomination, of the Zidonians (1 Kings xi, 5, 68; 2 Kings xxiii, 18); or when women of the Zidonians are mentioned in reference to Solomon (1 Kings xi, 1). And this seems to be equally true of the phrases “daughter of Zidon,” and “merchants of Zidon,” and even once of “Zidon” itself (Isa. xxiii, 2, 4, 12) in the prophecy of Isaiah against Tyre. Notice, however, that Zidon itself, the city properly so called, was threatened by Joel (iii, 4) and Jeremiah (xxvii, 5). Still, all that is known respecting it during this epoch is very scanty, amounting to scarcely more than that one of its sources of gain was trade in slaves, in which the inhabitants did not shrink from selling inhabitants of Palestine; that the city was governed by kings (ibid.; xxv, 22); that, previous to the invasion of Nebuchadnezzar, it had furnished mariners to Tyre (Ezek. xxvii, 8); that, at one period, it was subject, in some sense or other, to Tyre; and that, when Shalamanezer, king of Assyria, invaded Phoenicia, Zidon seized the opportunity to revol. It seems strange to hear of the subjection of one great city to another great city only twenty miles off, inhabited by men of the same race, language, and religion; but the fact is rendered conceivable by the relation of Athens to its allies after the Persian war, and by the history of the Italian republics in the Middle Ages. It is not improbable that its rivalry with Tyre may have been influential in inducing Zidon, more than a century later, to submit to Nebuchadnezzar, apparently without offering any serious resistance.

During the Persian domination, Zidon seems to have assumed its highest point of prosperity; and it is recorded that, towards the close of that period, it far excelled all other Phoenician cities in wealth and importance (Diod. Sic. xvi, 44; Mela, i, 12). It is very probable that the long siege of Tyre by Nebuchadnezzar had tended not only to weaken and impoverish Tyre, but likewise to enrich Zidon at the expense of Tyre; as it was an obvious expedient for any Tyrian merchants, artisans, and sailors, who deemed resistance useless or unwise, to transfer their residence to Zidon. However this may be, in the expedition of Xerxes against Greece, the Zidonians were highly favored, and were pre-eminent among the other Phoenicians in the capture of Messene. When, from a hill near Abydos, Xerxes witnessed a boat-race in his fleet, the prize was gained by the Zidonians (Herod. vii, 44); when he reviewed his fleet, he sat beneath a golden canopy in a Zidonian galley (ibid. vii, 100); when he wished to examine the mouths of the river Peneus, he intrusted himself to a Zidonian galley, as he was wont on similar occasions (ibid. vii, 128); and when the Tyrians and general officers of his great expedition sat in order of honor, the king of the Zidonians sat first (ibid. vii, 67).

Again, Herodotus states that the Phoenicians supplied the much-needed provisions for the great fleet of the Persians, the Zidonians (vii, 96). Lastly, as Homer gives a vivid idea of the beauty of Achilles by saying that Nireus (thrice-named) was the most beautiful of all the Greeks who went to Troy, after the son of Peleus, so Herodotus completes the triumph of the Zidonians when he praises the vessels of Artemisia (probably for the daring of her crew) by saying that they were the most renowned of the whole fleet, “after the Zidonians” (vii, 9).

The prosperity of Zidon was suddenly cut short by an unsuccessful revolt against Persia, which led to one of the most disastrous catastrophes in history. Unlike the siege and capture of Tyre by Alexander the Great, which is narrated by several writers, and which is of commanding interest through its relation to such a renowned conqueror, the fate of Zidon is only known through the history of Diodorus (xvi, 42-45), and is mainly connected with Artaxerxes Ochus (B.C. 359-338), a monarch who is justly regarded with mingled aversion and contempt. Hence the calamitous overthrow of Zidon has not, perhaps, attracted so much attention as it deserves. The principal circumstances were these. While the Persians were making preparations in Phœnicia to put down the revolt in Egypt, some Persian satraps and generals behaved oppressively and insolently to Zidonians in the Zidonian division of the city of Tripolis. On this the Zidonian people projected a revolt; and, having first concerted arrangements with other Phœnician cities and made a treaty with Nectanebus, they put their designs into execution. They commenced by committing outrages in a residence and park (παραλίθος) of the Persian king; they burned a large store of fodder which had been collected for the Persian cavalry; and they seized and put to death the Persians who had been guilty of insults towards the Zidonians. Afterwards, under their king Tennes, with the assistance from Egypt of four thousand Greek mercenaries under Mentor, they expelled the Persian satraps from Phœnicia; they strengthened the defences of their city; they equipped a fleet of one hundred triremes; and prepared for a desperate resistance. But the Persians, who for long had occupied their own city, revolting, proved a truer to their cause; and, in performance of a compact with Ochus, he betrayed into the king’s power one hundred of the most distinguished citizens of Zidon, who were all shot to death with javelins. Five hundred other citizens, who went out to the king with ensigns of suppliance, shared the same fate; and, by concert between Tennes and Mentor, the Persian troops were admitted within the gates and occupied the city walls. The Zidonians, before the arrival of Ochus, had burned their vessels to prevent any one leaving the town; and when they saw themselves surrounded by the Persian troops, they adopted the desperate resolution of shutting themselves up with their families, and setting fire each man to his own house (B.C. 351). Forty thousand persons are said to have perished in the flames. Tennes himself did not save his own life, as Ochus, notwithstanding his promise to the contrary, put him to death. The privilege of searching the ruins was sold for money.

After this dismal tragedy Zidon gradually recovered from the blow; fresh immigrants from other cities must have settled in it; and probably many Zidonian sailors survived who had been plying their trade elsewhere in merchant vessels at the time of the capture of the city. The battle of Issus was fought about eighteen years afterwards (B.C. 333); and then the inhabitants of the restored city opened their gates to Alexander of their own accord, from hatred, as is expressly stated, of Darius and the Persians (Arrian, Anab. II, 15). The impolicy as well as the cruelty of Ochus in his mode of dealing with the revolt of Zidon now became apparent; for the Zidonian fleet, in joining Alexander, was an essential element of his success against Tyre. After aiding to bring upon Tyre as great a calamity as had afflicted their own city, they were so far merciful that they saved the life of Ochus, and showed a lenient kindness to the Tyrians by sending among them in their ships and then transmitting them to Zidon (Quintus Curtius, iv, 4, 15).}

Greek Coin of Zidon.
part in history. It became, however, again a flourishing town; and Polybius (v, 70) incidentally mentions that Antiochus, in his war with Ptolemy Philopator, encamped over against Zidon (B.C. 218), but did not venture to attack it from the abundance of its resources and the great number of its inhabitants, either natives or refugees. Subsequently, according to Josephus (Ant. xiv, 10, 2), Julius Caesar wrote a letter respecting Hry- canus, which he addressed to the "Magistrates, Council, and Demos of Sidon." This shows that up to that time the Zidonians enjoyed the forms of liberty, though Dion Cassius says (L. xii, 7) that Augustus, on his arrival in the East, deprived them of it for seditionious conduct. Not long after Strabo, in his account of Phoenicia, says of Tyre and Sidon, "Both were illustrious and splendid cities before, and now; but which should be called the capital of Phoenicia is a matter of dispute between the inhabitants" (xvi, 756). He adds that it is situated on the mainland, on a fine, naturally formed harbor. He speaks of the inhabitants as cultivating the sciences of arithmetic and astronomy; and says that the best opportunities were afforded in Zidon for acquiring a knowledge of these and of all other branches of philosophy. He adds that in his time there were distinguished philosophers—natives of Zidon—as Boethus, with whom he studied the philosophy of Aristotle, and his brother Diotous. It is to be observed that both these names were Greek; and it is to be presumed that in Strabo's time Greek was the language of the educated classes at least, both in Tyre and Zidon. This is nearly all that is known of the state of Zidon when it was visited by Christ. It is about fifty miles distant from Nazareth, and is the most northern city which is mentioned in connection with his journeys. Pliny notes the manufacture of glass at Zidon (Nat. Hist. v, 17, 19); and during the Roman period we may conceive Tyre and Zidon as two thriving cities, each having an extensive trade, and each having its staple manufacture—the latter of glass, and Tyre of purple dyes from shell-fish.

Zidon is mentioned several times in the New Test. Jesus went once to the coasts of Tyre and Zidon (Matt. xv, 31); Sarepta, a city of Sidon, is referred to (Luke iv, 26); and Paul touched at Zidon on his voyage from Cesarea to Rome (Acts xxvii, 3). Whatever be the doom of Tyre and Zidon, it shall be "more tolerable in the day of judgment" than that of Chorazin and Bethsaida, which saw the Saviour's mighty works, but were unconvinced by them; for had these towns been so privileged, "they would have repented long ago in sackcloth and ashes."

Zidon was sometimes dignified with the Greek title of Nauarchus (commander of ships), and was also called by the Romans Colonia Augusta and Metropolita. Christianity appears to have been introduced here at an early period (Acts xxvii, 3), and a bishop of Zidon attended the Council of Nicaea in 325. After the conquest of Syria by the Moslems (in 636), Zidon surrendered to her new masters without resistance, and it was then in an enfeebled condition. It shared generally the fortunes of Tyre, with the exception that it was several times taken and retaken during the wars of the Crusades, and suffered, accordingly, more than Tyre previous to the fatal year B.C. 1291. Since that time it never seems to have fallen quite so low as Tyre. Through Fakhr ed-Din, emir of the Druses between 1594 and 1634, and the settlement at Saïda of French commercial houses, it had a revival of trade in the 17th and part of the 18th century, and became the principal city on the Syrian coast for commerce between the East and the West (see Mémoires du Chevalier d'Ar-
two lines of Phoenician writing were found engraved upon the chest of the royal personage—king Ash-
manezer II—who it represents. A smaller, abbrevi-
vated inscription runs round the neck. The age of
this monument has variously been conjectured as of
the 11th century B.C. The exact position in honor of
the gods. This sarcophagus is now in the Ninkeveh division
of the sculptures in the Louvre. At first sight the ma-
terial of which it is composed may be easily mistaken,
and it has been supposed to be black marble. On
the authority, however, of M. Suchard of Paris, who has ex-
amined it very closely, it may be stated that the sarcopha-
gagus is of black avenite, which, as far as is known, is
more abundant in Egypt than elsewhere. It may be
added that the features of the countenance on the lid
are decidedly of Egyptian type, and the head-dress
is Egyptian, with the head of a bird sculptured on what
might seem the place of the right and left shoulder.
There can therefore be little reason to doubt that this
sarcophagus was either made in Egypt and sent thence
to Zidon, or that it was made in Phoenicia in imitation
of similar works of art in Egypt. The inscriptions
themselves are the longest Phoenician inscriptions
which have come down to our times. A translation of them
was published by Prof. Dietrich at Marburg in 1856, and
by Ewald at Göttingen in 1856. The king's title is "king
of the Zidonians," and, as is the case with Ethan, men-
tioned in the book of Kings (I Kings xvi., 31), there
must remain a certain doubt whether this was a title
ordinarily assumed by kings of Zidon, or whether it had
a wider signification. We learn from the inscription
that the king's mother was a priestess of Ashoter.

The following is a portion of the most remarkable
(larger) inscription divided into words (there is no di-
vision even of the letters in the original) according to
the sense—in some instances merely conjectured—and
transcribed into Hebrew characters, to which is subjoin-
ed a translation, principally following Munk and Levy,
but occasionally differing from either:

1. רֶאֶל יָלָע בְּכֵן פֶּרֶס עָבָד הַבֶּי
2. הַקְּנֵי הַתֶּלֶת גְּלֵם הַפַּל בְּכֵן אֲבָד
3. דֶּרֶךְ צְרָמָה לַמַּעֲבָד וְשָׁאָל הָאֵל
4. אִנִּי בְּכֵן נִכְּפָר הָאֵל
5. לֹא יִכְּפָר עַל גֶּרֶם בְּכֵן לֹא יִכְּפָר
6. יָדָה אֲשֶּׁר אִדְּרָג לָעָבָד שְּלֹשֶּׁה
7. יָדָה אֲשֶּׁר אִדְּרָג לָעָבָד שְּלֹשֶּׁה
8. בְּכֵן לֹא יִכְּפָר עַל גֶּרֶם
9. לֹא יִכְּפָר עַל גֶּרֶם
10. אָשֶׁר יִכְּפָר עַל גֶּרֶם
11. יָדָה אֲשֶּׁר אִדְּרָג לָעָבָד שְּלֹשֶּׁה
12. לֹא יִכְּפָר עַל גֶּרֶם
In the month of Bul, in the year 14 (XIV) of my reign, [1] King Ashurban, king of the Zidonians, (9) son of King Tabnit, king of the Zidonians: spoke king Ashurban, king of the Zidonians, saying: "I have been stolen away from you twice in the course of this year, (7) days of which are seven. The whilom Great is dumb — the Son of God is dead. And I rest in this grave, even in this tomb, (4) in the place which I have built. My adoration to all the ruling powers and all men: Let no one open this resting-place, and (2) not search through it. They have no treasure with us; and let him not bear away the couch of my rest, and not trouble (6) us on this resting-place by disturbing the couch of my slumber, except if people should persuade thee, do not listen to their speech. For all the ruling powers and (7) all men who should open the tomb of my rest, or any man who should bear away the couch of my rest, or any man who should trouble me or (8) this place there are two mighty kings who will rule over them, and (10) cut them off with their dynasty. If any human being should open this resting-place, and any man should carry away (11) it then he of royal seed or a man of the people — there shall be unto them neither root below nor (12) fruit above, nor honor among the living under the sun..."
ZILLAH

The situation of the town is difficult to determine, notwithstanding so many notices. On the one hand, that it was in "the south" (Nēgeb) seems certain, both from the towns named with it, and also from its mention with "the south of the Cherethites" and "the south of Caleb," some of whose descendants we know were inhabitants of Zelophehad, perhaps even of Zelah (1 Sam. xxv, 1). On the other hand, this is difficult to reconcile with its connection with the Philistines, and with the fact—which follows from the narrative of 1 Sam. xxx (see vs. 9, 10, 21)—that it was north of the brook Besor. The word employed in xxxii, 5, 7, 11, to denote this, is awad. Zelah itself it stood as a place, a not awad, of Shephelah, as it must have had Ziklag stood in the ordinary lowland of Philistia, but has-Sādekh, which Prof. Stanley (Sin. and Pal. App. § 15) renders "the field." On the whole, though the temptation is strong to suppose (as some have suggested) that there were two places of the same name, the only conclusion seems to be that Ziklag was in the south country, with a portion of which the Philistines had a connection, which may have lasted from the time of their residence there in the days of Abraham and Isaac.

Ziklag does not appear to have been known to Eusebius and Jerome, or to any of the earlier travellers. Mr. Rowlands, however, in his journey from Gaza to Suez in 1842 (in Williams, Holy City, i, 463-468), was told of "an ancient site called Aštuq, or Kasāṭ, with some ancient walls," three hours east of Sèbata, which again was two hours and a half south of Kedesh. This he considers as identical with Zelah. Dr. Robinson had previously (in 1838) heard of Aštuq as lying south-west of Mīth, on the way to Abūd (Bibl. Res, ii, 201), a position not discordant with that of Mr. Rowlands. The identification is supported by Mr. Wilton (Nēgeb, p. 209); but in the Arabic form of the name, sinb, which prompted Mr. Rowlands's conjecture almost entirely disappéars (אשָׁטְאָו, אֱשָׁטְאָו).—Smith. The English engineers think that they have discovered the name and site of Ziklag in the ruins still called Khirbet Zuheilikah, occupying three small hills, nearly half a mile apart, in the form of an equilateral triangle, together with ancient cities, situated in an open, rolling plain eleven miles east-south-east of Gaza, and nineteen south-west of Beit-Jibrin (Quar. Report of "Pal. Explor. Fund," Jan. 1878, p. 12 sq.).—See SIMON.

Zillah (Heb. Tissâlah, קִזְלָא, skade; Sept. Σιλίλή; Vulg. Sella), last named of the two wives of Lamech the Caineite, to whom he addressed his song (Gen. iv, 19, 22, 23). B.C. cir. 5800. She was the mother of Tubal-Cain and Naamah. Dr. Ball (Gen. on Gen. iv, xxvi, 82) regards Zillah as Lamech's wives and of his daughters as significant of the transition into the period of art which took place in his time, and the corresponding change in the position of the woman. "Naamah signifies the lovely, beautiful woman; while the wife of the first man was simply Eve, the life-giving... The women were, in the age of Lamech, no more regarded merely as the propagators of the human family; beauty and gracefulpleness began to command homage. Even the wives of Lamech manifest the transition into this epoch of beauty; for while one wife, Zillah, reminds still of assistance and protection ("shadow), the other, Adah, bears a name almost synonymous with Naamah, and likewise signifying ornament and loveliness." In the apocryphal book of Jashar, Adah and Zillah are both daughters of Cainan. Adah bare children, but Zillah was barren till her old age, in consequence of some noxa, which her husband gave her to preserve her beauty and to prevent her iron bearing. See LAMECH.

Zillah (Heb. Tissâlah, קִזְלָא, a trickling; Sept. Σιλίλή; Josephus, Σηλίλη, Ant. i, 19, 7; Vulg. Zelpha), a female servant of Laban, whom he gave to Leah on her marriage with Jacob (Gen. xxix, 24), and whom Leah eventually induced him to take as a concubine wife, in which capacity she became the mother of Gad and Asher (xxx, 9-18; xxxvi, 26; xxxvii, 2; xlvi, 18). B.C. 1919.

Zilli'athi (Heb. Tissâliyy, קִזְלַיָּה, shady or my shadow; Sept. Σιλακίτει, r. Σιλακιτὶ and Συμάκα; Vulg. Salsa- thiti and Selathiti), the name of two Hebrews.

1. Fifth named of the nine "sons" of Shimmhi, and one of the Benjamite chiefs resident at Jerusalem (1 Chron. viii, 20), B.C. post 1672.

2. Last named of the seven Manasseite captains who joined David at Ziklag (1 Chron. xii, 20). B.C. 1054.

Zimm'ah (Heb. Zimmâh', קִזַמְיָה, purpose; Sept. Ζεμψα, r. Ζαμψα and Ζαμψα; Vulg. Zemunia or Zammia), the name of two or three Levites.

1. A Gersonite, "son of Jahath and father of Jahoz (1Chron. vi, 20); probably the same with the "son" of Shimein and father of Jahath (ver. 42). B.C. post 1674.

2. Father or ancestor of Jahoz, which latter was a Gersonite in the reign of Hezekiah (2Chron. xxix, 12). B.C. ante 726. At a much earlier period we find the same collocation of names, Zimmah and Jahoz as father and son (1 Chron. vi, 20). This is but an evidence of the frequent recurrence of the same names in a family (comp. "Mahat the son of Amsaiai" in 2Chron. xxix, 12 with the same in 1 Chron. vi, 85; "Joel the son of Azariah" in 2Chron. xxix, 12 and 1Chron. vi, 86; and "Kish the son of Abdai" in 2Chron. xxix, 12 with "Kishi the son of Abdai" in 1 Chron. vi, 44).

Zimmân (Heb. Zimmâra, קִזַמְוָרָה, celebrated; Sept. Ζεμπυρα, r. Ζαμπυρα, Ζαμπυρα, etc.; Vulg. Zama and Zammara), first named of the nine sons of Abraham by Keturah (Gen. xxxv, 2; 1 Chron. i, 82). B.C. cir. 2020. His descendants are not mentioned, nor is any hint given that he was the founder of a tribe; the contrary would rather appear to be the case. Some would identify Zimmân with the Zimrii of Jer. xxv, 25, but these lay too far to the north. The Greek form of the name, as found in the Sept., has suggested a comparison with Ζαμβυρα, the chief city of the Cimóbololitina, who dwelt on the Red Sea, west of Mecca. But this is extremely doubtful, for this tribe, probably the same with the ancient Kenda, was a branch of the Joktanite Arabs, who in the most ancient times occupied Yemen, and may only have come into possession of Zabram at a later period (Knobel, Gen.). Hitziq and Lengerke propose to connect the name Zimmân with Zimrius, a district of Ethiopia mentioned by Pliny (xxxvi, 25); but Grotius, with more plausibility, finds a trace of it in the Zimmâra, a tribe in the Italian colony of Mirone, in the region of Zimmân. The identification of Zimmân with the modern Beni Omars and the Bani Zomanon of Diodorus, proposed by Mr. Forster (Geogr. of Arabia, i, 431), cannot be seriously maintained. Winer (Hand. s. v.) suggests the Zim- mara of Asia Minor (Ptolemy, v, 7; 2: Pliny, x, 20 or Zimmara (Zeumpa) of Asia (Ptolemy, vi, 17, 8). See ARABIA.

Zim'ri (Heb. Zimmri', קִזַמְרִי, my song or celebrated; Sept. Ζαμπυρα, r. Zeaμpyra, Ζαμπυρα, etc.; Josephus, Zeampyra, Ant. viii, 12, 5; Vulg. Zambrius), the name of several Hebrews, and apparently one foreign tribe.

1. First named of the five sons of Zerah the son of Judah (1Chron. i, 6). B.C. post 1674.

2. The son of Shema, a Simeonite, smaitain, slain by Phinehas with the Midianitish princess Cozbi (Numb. xxv, 14). B.C. 1618. When the Israelites at Shittim were smitten with plagues for their impure worship of Baal Peor, and were weeping before the tabernacle, Zimri, with a shameless disregard of his own high position on account of the sufferings of his tribe, brought into their presence the Midianitess, in the sight of Moses and in the sight of the whole congregation. The fierce anger of Phinehas was aroused, and in the swift vengeance with which he pursued the offenders, he gave the first indication of that uncompromising spirit which charac-
terized him in later life. The whole circumstance is much softened in the narrative of Josephus (Ant. iv, 6, 10-12), and in the hands of the apologists is divested of all its vigor and point. In the Targum of Jonathan ben-Uziel several traditional details are added. Zimmr retorts upon Moses that he himself had taken to wife a Midianitess, and twelve miraculous signs attend the vengeance of Phinehas. See PHINEHAS.

It is a turn of the desert to the west of the Dead Sea, Ghor, and Arabah (possibly including the two latter, or portions of them) on the east, and the general plateau of the Th which stretches westward. The country in question consists of two or three successive terraces of mountain converging to an acute angle (like stairs where there is a turn in the flight) at the Dead Sea's southern verge, towards which also they slope. Here the drainage finds its chief vent by the Wady el-Fikre into the Ghor, the remaining waters running by smaller channels into the Arabah, and ultimately by the Wady el-Jeb also to the Ghor. Judging from natural features in the vagueness of authority, it is likely that the portion between and drained by these wadies is the region in question; but where it ended westward, whether at any of the above-named terraces or blending imperceptibly with that of Paran, is quite uncertain. Josephus (Ant. iv, 6) speaks of a "hill called Sin" (Зин) where Miriam, his sister, and the people had "come to the desert of Zin," was buried. This "Sin" of Josephus may recall the name Zin, and, being applied to a hill, may, perhaps, indicate the most singular and wholly isolated conical accessibility named Modera (Madura, or Madara), standing a little south of the Wady Fikre, near its outlet into the Dead Sea; this would precisely agree with the tract of country above indicated (Numb. xx, 1; see Seetzen, Reisen, iii, Hebrews to Madara; Wilton, Negeb, p. 127, 134). See KADESH.

ZIN (Heb. Zīn). N27; perhaps abundance; Sept. Ze2, Vulg. Zīn), second named of the four sons of Shimei the Gershonite (1 Chron. xxiii, 10). B.C. 1948. In ver. 11 he is called Zīnā (q. v.), and some copies of the MSS. here have Zīn (N27), like the Sept. and Vulg.

Zinzendorf, Nicholas Lewis, Count von, D.D., founder of the Herrnhuters, or Moravian Brethren, was born at Dresden, May 26, 1700. According to his own account (in his Natural Reflections on Various Subjects), he aspired to form a society of believers from his boyhood. On coming of age in 1721, he settled with this object in view, on his estate at Herrnhut in Upper Lusatia, and was there joined by several prolesyetes from Bohemia. By 1732 the numbers who had locked around him amounted to six hundred, and all these were subject to a species of ecclesiastical discipline or monastic despotism which brought them in spirit and body, or was intensified by it, under the immediate charge of their leader. From an adjacent hill called the Huthberg was derived the name of the colony, Huth des Herrn, contracted to Herrnhut, and from this the name of the sect. The appellation Moravian Brethren was assumed for his party by count Zinzendorf for the sake of connection with the separatists of Bohemia and Moravia, partly derived from Valdo, the forerunner of Luther: some of these, indeed, were among his colonists. Zinzendorf assumed various titles as the chief of the Herrnhuters, all of which really pointed to a pontificate as his function. From 1733 his missionaries began to spread, not only to the adjoining parts of East, the Beni-Kedem. Nothing further is known respecting Zimmr, but it may possibly be the same as, or derived from, ZIMBAR (q. v.).

Zin (Heb. Tein, "with hill, Toshn, "he has, Numb. xxxiv, 4; or Toshn, "he has, Josh. xv, 3), a flat plain or palm-tree); Sept. Sin v. r. Sinu, etc.; Vulc. Sinu, a wilderness (22) or open, uncultivated region on the south of Palestine and westward from Idumea, in which was situated the city of Kadesh-barnes (Numb. xiii, 22; xx, 14; xxxvii, 36; xxxiv, 3; Deut. xxxii, 51; Josh. xv, 1). It evidently was a portion of the desert near the Sea of Chinnereth, or the Arabah (possibly including the two latter, or portions of them) on the east, and the general plateau of the Th which stretches westward. The country in question consists of two or three successive terraces of mountain converging to an acute angle (like stairs where there is a turn in the flight) at the Dead Sea's southern verge, towards which also they slope. Here the drainage finds its chief vent by the Wady el-Fikre into the Ghor, the remaining waters running by smaller channels into the Arabah, and ultimately by the Wady el-Jeb also to the Ghor. Judging from natural features in the vagueness of authority, it is likely that the portion between and drained by these wadies is the region in question; but where it ended westward, whether at any of the above-named terraces or blending imperceptibly with that of Paran, is quite uncertain. Josephus (Ant. iv, 6) speaks of a "hill called Sin" (Zin) where Miriam, his sister, and the people had "come to the desert of Zin," was buried. This "Sin" of Josephus may recall the name Zin, and, being applied to a hill, may, perhaps, indicate the most singular and wholly isolated conical accessibility named Modera (Madura, or Madara), standing a little south of the Wady Fikre, near its outlet into the Dead Sea; this would precisely agree with the tract of country above indicated (Numb. xx, 1; see Seetzen, Reisen, iii, Hebrews to Madara; Wilton, Negeb, p. 127, 134). See KADESH.

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characteristics; under this head some singular details might be given. Something might be said also on the connection of a certain marriage-rite with the theory of regeneration, the efficacy of which was probably tried by the Herrnhutens in common with the Quakers. Count Zinzendorf died among his people, May 9, 1760. See Moravians. (W. F. S.)

Z'ion (Heb. *Tsion*; *Gesen.* syn. *Vulg. Sion*; A. V. "Sion" in New Test.), a prominent hill ("W") of Jerusalem, being generally regarded as the south-westernmost and the highest of those on which the city was built. It included the most ancient part of the city with the citadel, and, as first occupied for a palace, was called the city of David (2 Chron. v, 2). Being the original site of the tabernacle pitched by David for the reception of the ark, it was also called the holy hill, or hill of the sanctuary (Psa. ii, 6). By the Hebrew prophets the name is often put for Jerusalem itself (Isa. viii, 18; x, 34; xxx, 19; xxxii, 14; Psa. xlvii, 11, 12; comp. Rom. ix, 33; xi, 26; 1 Pet. ii, 6; Rev. xiv, 1); also for its inhabitants, sometimes called sons or daughters of Zion (Isa. i, 27; xii, 6; xi, 9; xiii, 14; li, 1; Psa. ix, 14; xxvii, 8; Zech. ii, 7, 10; ix, 9, 18; Zeph. iii, 14, 16; Joel ii, 28; Matt. xxii, 5; John xii, 15); and for the spiritual Zion, the church or city of the living God (Heb. xii, 22, 28; Gal. iv, 26; Rev. iii, 12; xxi, 2, 10).

There never has been any considerable doubt as to the identity of this hill. Josephus, indeed, singularly enough appears to name Zion; but he evidently calls the same hill the site of the Upper City. In modern times Fergusson has attempted to identify it with Mount Moriah (Jerusalem Revisted: the Temple, etc.), and Capt. Warren, with equal futility, has contended for its identity with Akra (The Temple or the Tomb [Lond. 1880]). The mistake of the latter has originated from not observing that Josephus uses ἄκρα, the summit, in two senses: (a) the citadel on Mount Zion (Ant. vii, 3, 1, where it is clearly distinguished from "the lower city"), and (b) the hill Akra (ibid. 2, where it is clearly distinguished from "the upper city"). See ACRA.

Of the several hills on which Jerusalem was built, Zion is the largest and, in many respects, the most interesting. It extends considerably farther south than the opposite ridge of Moriah and Ophel. The western and southern sides rise abruptly from the bed of the valley of Hinnom, and appear to have originally consisted of a series of rocky precipices rising one above another like stairs; but now they are partially, and in some places deeply, covered with loose soil and the debris of buildings. The southern brow of Zion is bold and prominent; and its position, separated from other heights and surrounded by deep valleys, makes it seem loftier than any other point in the city, though it is in reality lower than the ground at the north-west corner of the wall. The elevation of the hill above the valley of Hinnom at the point where it bends eastward is 300 feet, and above the Kidron, on its east, 500 feet. On the south-east, Zion slopes down in a series of cultivated terraces steeply, though not abruptly, to the site of the "King's Gardens," where Hinnom, the Tyropo-on, and the Kidron unite. Here and round to the south the declivities are sprinkled with olive-trees, which grow luxuriantly among narrow strips of corn. The scene cannot but recall the words of Micah, "Zion shall be ploughed like a field" (Jer. xxxvi, 18). On the east, the descent to the Tyropo-on is at first gradual, but as we proceed northward to the modern wall it becomes steeper; and about 300 yards within the wall, directly facing the south-west angle of the Haram, there is a precipice of rock from twenty to thirty feet high. The declivity is here encumbered with heaps of flint and rubbish, overgrown in places with prickly-pear. The Tyropo-on was anciently much deeper at this point than it is now; it has been filled up by the ruins of the bridge, the Temple walls, and the palaces of Zion to a depth of more than 180 feet. The best view of the eastern slopes of Zion and the southern section of the Tyropo-on is obtained from the top of the wall in descending from Zion Gate to the Dung Gate.

From the descriptions and incidental notices of Josephus the following facts may be gathered: that the "Upper City," built on Zion, was surrounded by ramparts; that it was separated from the "Lower City" (Akra) by a valley called the Tyropo-on; that upon a crest of rock thirty cubits high on the northern brow of Zion stood three great towers—Hippicus, Phasselas, and Mariamme; that the wall enclosing the Upper City on the north ran by these towers to a place called the Xystus and joined the western wall of the Temple area; that there was a gate in that western wall northward of this point of junction opening into Akra; that the Xystus was near to and commanded by the western wall of the Temple area, though not united to it, and that the royal palace adjoined and overlooked the Xystus on the west, while it was also attached to the great towers above mentioned; and, lastly, that both the Xystus and palace were connected at their southern end by a bridge with the Temple area (see Josephus, War, v, 4; vi, 6, 2; li, 16, 8; Ant. xv, 11, 5).

On the summit of Zion there is a level tract extending in length from the citadel to the Tomb of David, about 600 yards; and in breadth from the city wall to

Mount Zion as seen from the Hill of Evil Conneel. (From a photograph.)
the eastern side of the Armenian convent, about 250 yards. A much larger space, however, was available for building purposes, and was at one time occupied. Now not more than one half of this space is enclosed by the modern wall, while fully one third of that enclosed is taken up with the barrack-yards, the convent gardens, and the waste ground at the city gate. All without the wall, with the exception of the cemeteries and the cluster of houses round the Tomb of David, is now cultivated in terraces and thinly sprinkled with olive-trees.

Zion was the first spot in Jerusalem occupied by buildings. Upon it stood the stronghold of the Jebusites, which so long defied the Israelites, and was at last captured by king David (Numb. xiii, 29; Josh. xv, 63; Judg. i, 21; 2 Sam. v, 5-8). Upon it that monarch built his palace, and there for more than a thousand years the kings and princes of Israel lived and ruled (ver. 9 etc.). In Zion, too, was David buried, and fourteen of his successors on the throne were laid near him in the royal tomb (1 Kings ii, 10; xi, 40; xiv, 31, etc.). Zion was the last spot that held out when the Romans under Titus captured the city. When the rest of Jerusalem was in ruins, when the enemy occupied the courts of the Temple, the remnant of the Jews from the walls of Zion haughtily refused the terms of the conqueror, and perished in thousands around and within the palace of their princes.
The city which stood on Zion was called successively by several names. It was probably the Stilem of Mechi- zedek (comp. Gen. xiv, 18 with Pss. lxxvi, 2); then it became Jebus under the Jebesites, so called from a son of Canaan (Gen. x, 16; 1 Chron. xi, 4, 5); then the "city of David" and Jerusalem (2 Sam. v, 7). Josephus, as above stated, calls it the "Upper City," adding that it was known also in his day as the "Upper Market." See JERUSALEM.

Zî'īr (Heb. Tsi'ar, דִּיָּר, smallness; Sept. Σιαόρ v. r. Σιαοτάς; Vulg. Stior), a town in the highland district of Judah (Josh. xv, 54), where it is mentioned in the group around Hebron to the south. See JUDAH, THREE OF. Eusebius and Jerome (Onomast. s. v. Σιαορ) call it a village between Jerusalem and Eleutheropolis. It probably corresponds to the small village still called Stior on the road about six miles north-east of Hebron towards Tekoa (Robinson, Bibl. Res. i, 488), traditionally pointed out as the site of the grave of Esaau (Schwarz, Palest. p. 106).

Ziph (Heb. id. Ζήφ, Ziph, Ziph, Ziph, Ziph, or Ziph), the name of a man and of one or two places in Judah. 1. First named of the four sons of Jehaleel of the tribe of Judah (1 Chron. iv, 16). B.C. post 1618. 2. A town apparently in the south or Simeonitish part of Judah (Josh. xv, 24), where it is mentioned between Ithnan and Telema; but the enumeration and the absence of the copula require us to join it with the former, i.e. Ithnan and Ziph, and in that case it may be an apposition retaining a trace of the Ziphah (q. v.) of that region. See ITHNAN. 3. A town in the mountain district of Judah (Josh. xv, 55), where it is mentioned between Carmel and Jutah, in the south-east group. See JUDAH, THREE OF. The place is immortalized by its connection with David, some of whose greatest perils and happiest escapes took place in its neighborhood (1 Sam. xxxii, 14, 15, 24; xxvii, 2). It had been built by Mesha the son of Caleb (1 Chron. ii, 42), and was eventually fortified by Rehoboam (2 Chron. xi, 8). "Zib" is mentioned in the Onomasticon as eight miles east of Hebron; "the village," adds Jerome, "in which David hid is still shown." This can hardly be the spot above referred to, unless the distance and direction have been stated at random, or the passage is corrupt both in Eusebius and Jerome. Elsewhere (under "Zeib" and "Zib") they place it near Carmel, and connect it with Ziph the descendant of Caleb. The place in question is doubtless the Tell Zib; about three miles south of Hebron, a rounded hill of some hundred feet in height, with a spring adjacent.
ZIZ

ZNIZ

Zephora), one of the seven daughters of Reuel or Jethro, the priest of Midian, whose mother was Moses and mother of his two sons Gershom and Eliezer (Exod. ii, 21; iv, 25; xviii, 2; comp. ver. 6). The most noteworthy incident in her life is the account of the circumcision of the former, who had remained for some time after his birth uncircumcised; but an illness into which Moses fell in a khan when on his way to Pharaoh, being accounted a token of the divine displeasure, led to the circumcision of the child, when Zipporah, having, it appears, reluctantly yielded to the ceremony, exclaimed, “Surely a bloody husband thou art to me” (iv, 26; see Frischmuth, De Circumc. Zippore [Jen. 1668]; Hase, De Sponsio Sanguino [Hal. 1738]). This event seems to have caused some alienation of feeling, for Moses sent his wife back to her father, by whom she was again brought to her husband while in the desert, when a reconciliation took place, which was ratified by religious rites (Gen. xviii, 1 seq.). B.C. 1658. It has been suggested that Zipporah was the Cushite (A. V. “Ethiopian”) wife who furnished Miriam and Aaron with the pretext for their attack on Moses (Num. xii, 1, etc.). A slight confirmation for this appears to be that in a passage of Habakkuk (iii, 7) the names of Cushan and Midian are mentioned together. Another suggestion is that of Ewald (Gesch. ii, 229, note), namely, that the Cushite was a second wife, or a concubine, taken by Moses during the march through the wilderness—whether after the death of Zipporah (which is not mentioned) or from other circumstances must be uncertain. See Moses.

Ziz (Heb. with the art. hts-Tzit, ywla, the projection; Sept. Ασάθ v. r. Ασατί; Vulg. Siz), the name of a cliff (יִשָּׁמ נֹּשָּׁמַח, ascen) or pass by which the band of Moabites, Ammonites, and Moabites who attacked Zioshaphath made their way up from the shores of the Dead Sea to the wilderness of Judah near Tekoa (2 Chron. xx, 16; comp. ver. 20). There can be very little doubt that it was the pass of Ain Jidy—“the very same route,” as Robinson remarks, “which is taken by the Arabs in their marauding expeditions at the present day: along the shore as far as to Ain Jidy, and then up the pass, and so northward below Tekah” (Bibl. Res. i, 508, 530). The pass, although exceedingly precipitous, is still a great thoroughfare (Tristram, Land of Moab, p. 41). The name haz-Ziz may perhaps be still traceable in el-Hudash, which is attached to a large tract of table-land lying immediately above the pass of Ain Jidy, between it and Tekah, and bounded on the north by a wady of the same name (Bibl. Res. i, 527). Lieut. Conder remarks that there is a ruin called Kirb- at ‘Aziz south of Yutta (Quar. Statement of the “Palest. Explor. Fund,” Jan. 1875, p. 15).

Zi’sa (Heb. Zisa’, נץ, abundance [Gesen.] or shining [Furst]; Sept. Ζαζα; Zouza), the name of two men. See also Zizah.

1. Third named of the four sons of Rehoboam by Maachah the granddaughter of Abesalom (2 Chron. xi, 20). B.C. post 975.

2. Son of Shophi and one of the chiefs of the Simeonites, who in the reign of Hezekiah made a raid upon the peaceable Hamite shepherds of Gedor and smote them, “because there was pasture there for their flocks” (1 Chron. iv, 27). B.C. cir. 725.

Zizah (Heb. Zizah’, נץ, i. q. Zisa; Sept. Ζαζα; Vulg. Ziza), a Gershonite Levite, second son of Shimrit (1 Chron. xxiii, 11); elsewhere (ver. 10) called Zina (q. v.).

Zizanion. See Tana.

Zju-gwatsa (or Zju-gen), in Japanese mythology, is the New-year festival, which takes place on the first day of the first month (February).

Zlata Baba, in Slavonic mythology, was a goddess worshipped by the Poles, whose golden stature (whence her name, golden woman) is said to have stood in a temple on the Ohi River. Many sacrifices were made to her because she announced oracles to those desiring them.

Zliebog [pron. Ziebog], in Slavonic mythology, is the supreme evil deity, and at the same time a surname of all evil black deities, as the reverse of Dobrobog. Czernobog is identical with Zliebog.

Znics, in Slavonic mythology, is a deity of the Russians that was worshipped at Kiev through an etern

Ain Jidy and the Cliff of Zis. (From a photograph by the Editor. The faint line in the background to the left is the pass up the cliff.)
fire. It is thought that Zoan signifies fire. The priests of this god gave to the sick and suffering their advice in exchange for rich offerings.

Zo‘ān (Heb. Tsu‘ān, 123; Sept. Tanis; Vulg. Ta- nis), an ancient city of Lower Egypt, situated on the eastern side of the Tanitic branch of the Nile, and mentioned several times in the Old Test. (Numb. xiii, 22; Psa. lxxvi, 12, 43; Is. xiv, 11, 15; xxx, 4; Ezek. xxx, 14), its ruins have lately been carefully explored (1 Petrie, Tanis, in Mem. of Eg. Expl. Fund, Lond. 1884-8).

I. The name, preserved in the Coptic Jānē, the Arabic San (a village still on the site), and the classical Tanis; (whence the Coptic transcription Taamose), comes from the root 1234, “he moved tents” (Isa. xxx, 20). cognate with 1235, “he loaded a beast of burden,” and thus signifies “a place of departure” (like Zaananim, Josh. xiii, 38, or Zanannim, Judg. iv, 11, on a similar thoroughfare). Zoan lay near the eastern border of Lower Egypt. The sense of departure or removing, therefore, would seem not to indicate a mere rest-place of caravans, but a place of departure from a country.

The Egyptian name Ha-auer or Pu-auer (Aroui, Arvaw, Arvaw, Arwah), signifying “depot of gold” or “going out” or “departure.” Its more precise sense fixes that of the Semitic equivalent.

II. History—1. From Manetho.—At a remote period, between the age when the pyramids were built and that of the empire, Egypt was invaded, overran, and subdued by a Semitic people, the Shasu, who, or at least their first race, appear to have been Arabs cognate with the Phoenicians. How they entered Egypt does not appear. After a time they made one of themselves king, a certain Salatis, who reigned at Memphis, exacting tribute of Upper and Lower Egypt, and garrisoning the finest places with especial regard to the safety of the eastern provinces, which he foresaw the Assyrians would desire to invade. With this view, finding in the Saites (better elsewhere Sethrothe) none, on the east of the Babastite branch, a very fit city called Avaris, he rebuilt it and very strongly walled it, garrisoning it with 240,000 men. He came hither in harvest-time (about the vernal equinox), to give corn and pay to the troops, and exercise them so as to terrify foreigners.

The position of Tanis explains the case. Like the other principal cities of this tract—Pelusium, Babastis, and others—Tanis lay on the east side of the river, towards Syria. It was thus outside a great line of defense, and afforded a protection to the cultivated lands to the east and an obstacle to an invader, while to retreat from it was always possible, so long as the Egyptians held the river. But Tanis, though doubtless fortified, could never be a depot of republic for so far inland as to be the frontier fortress. It was near enough to be the place of departure for caravans, perhaps was the last town in the Shepherd period, but not near enough to command the entrance of Egypt. Pelusium lay upon the great road to Palestine—it has been until lately placed too far north [see Siv.].—and the plain was here narrow from north to south, so that no invader could safely pass the fortress; but it soon became broader, and, by turning in a south-western direction, an advancing enemy would leave Tanis far to the northward, and a bold general would detach a force to keep its upper parts and respect the importance of Pelusium and Memphis. An enormous standing militia, settled in the Boculis, as the Egyptian militia afterwards was in neighboring tracts of the delta, and with its headquarters at Tanis, would have overawed Egypt, and secured a retreat in case of disaster, besides maintaining the hostile most productive land in the country, and mainly for the former two objects we believe Avaris to have been fortified.

2. From the Egyptian Monuments.—Aphi, probably Apophis of the fifteenth dynasty, a Shepherd-king who reigned shortly before the eighteenth dynasty, built a temple here to Set, the Egyptian Baal, and worshipped no other god. According to Manetho, the Shepherds, after 511 years of rule, were expelled from all Egypt and shut up in Avaris, whence they were allowed to depart by capitulation by either Amon or Thothmosis (Ahamis or Thothmos IV). the first and seventh kings of the eighteenth dynasty. The mistake of the writer is that the honor of ridding Egypt of the Shepherds belongs to Ahamis. Ramses II embellished the great temple of Tanis, and was followed by his son Memph.

After the fall of the empire, the first dynasty is the twenty-first, called by Manetho that of Tanites. Its history is hid behind the veil of the twentieth dynasty, founded by Shi-shak. The expulsion of Set from the pantheon, under the twenty-second dynasty, must have been a blow to Tanis, and perhaps a religious war occasioned the rise of the twenty-third. The twenty-third dynasty is called Tanite, and its last king is probably Seso, the contemporary of Tirhakah, mentioned by Herodotus. See EGYPT.

3. From the Bible we learn that Zoan was one of the oldest cities in Egypt, having been built seven years after Hebron, which already existed in the time of Abraham. Gen. xii, 9. "And Zoan, also, cries to thee, "At length; it seems also to have been one of the principal capitals, or royal abodes, of the Pharaohs (Isa. xix, 11, 18); and accordingly the "field of Zoan," or the fine alluvial plain around the city, is described as the scene of the marvelous works which God wrought in the time of Moses and Aaron (Ex. xiv, 26). But the same passage represents the sacred history as a place to which came ambassadors, either of Hoesha or Ahaz, or else possibly Hezekiah: "For his princes were at Zoan, and his messengers came to Hanes" (Isa. xxx, 4). As mentioned with the frontier town Taapana, Tanis is not necessarily the capital. But the same passage points distinctly to a Tanite line when saying, in the "burden of Egypt," "The princes of Zoan are become fools; the princes of Noph are deceived" (xix, 13). The doom of Tanis is foretold by Ezekiel: "I will set fire in Zoan" (Ezek. xxx, 14), where it occurs among the cities to be taken by Nebuchadnezzar.

III. Description and Remains.—Anciently a rich plain extended due east as far as Pelusium, about thirty miles distant, gradually narrowing towards the east, so that in a south-easterly direction from Tanis it was not more than half a mile wide. But the same road, as far south and west as Tanis, was anciently known as the "Field" or "Plain," "the Marshes" (ταν Κληρον, Κριμπερια); or "the pasture-lands" (Βουθλιος). Through the subsidence of the Mediterranean coast, it is now almost covered by the great lake Menzaleh. Of old it was a rich marsh-land, watered by four of the seven branches of the Nile, the Pathmics, Mendesian, Tanitic, and Pelusiac, and swept by the cool breezes of the Mediterranean.

At present "the plain of San is very extensive, but thinly inhabited; no village exists in the immediate vicinity of the ancient Tanis; and, when looking from the mounds of this once splendid city towards the distant palms of indistinct villages, we perceive the desolation spread around it. The field of Zoan is now a barren waste; a canal passes through it without being able to fertilize the soil; fire has been set in Zoan, and one of the temples of Beltrimon. The delta is now the habitation of fishermen, the resort of wild beasts, and infested with reptiles and malignant fever. It is "remarkable for the height and extent of its mounds, which are upwards of a mile from north to south, and nearly three quarters of a mile from east to west, and rising to the greatest productive land in the country, and mainly for the former two objects we believe Avaris to have been fortified."
transcending them from Suseh shows the lavish magnificence of the Egyptian kings. The oldest name found here is that of Seerethen III of the twelfth dynasty, the latest that of Tirhakah" (Wilkinson, Handbook, p. 221, 222). Two black statues and a granite sphinx, with blocks of hewn and occasionally sculptured granite, are among the objects which engage the attention of the few travellers who visit this desolate place. The modern village of San consists of mere huts, with the exception of a ruined kasr of modern date (id. Modern Egypt, i, 449–452; Narrative of the Scottish Deputation, p. 72–76). Recently M. Mariette has made excavations on this site and discovered remains of the Shepherd period, showing a markedly characteristic style, especially in the representation of face and figure, but of Egyptian art, and therefore afterwards appropriated by the Egyptian kings. The bilingual or rather trilingual inscription of Ptolemy III (Euergetes I) is of very great interest. See Lepsius, Isis bilingue Decretum von Canopus (Bel. 1867); Rennisch und Rüster, Die zwei-sprachige Inschrift von Tunisi (Vienna, ed.); Proceedings of the Amer. Oriental Society, May, 1870, p. viii; Bibliotheca Sacra, xxxiv, 771; xxxvi, 581.

Zoár (Heb. צָוָּר, צָוָּר [fully צוֹּר, Gen. xix, 22, 23, 30]; smallness; Sept. Ζοώρος, Ζοῶιος, or Ζοῦωος; Josephus Ζωῷος, τὰ Ζωῶα or Ζωῶα; Vulg. Segoř), one of the cities of the Jordan and Dead-Sea valley, and apparently, from the way in which it is mentioned, the most distant from the western highlands of Palestine (xiii, 10). Its original name was Βελά, and it was still so called at the time of Abraham's first residence in Canaan (xiv, 2, 4). It was then in intimate connection with the cities of the "plain of Jordan"—Sodom, Gomorrah, Admah, and Zeboim (see also xiii, 10; but not x, 19)—and its king took part with the kings of those towns in the battle with the Assyrian host which ended in their defeat and the capture of Lot. The change is thus explained in the narrative of Lot's escape from Sodom. When urged by the angel to flee to the mountain, he pointed to Bela, and said, "This city is near to flee unto, and it is a little one (צָוָּר). Oh, let me escape thither (is it not a little one?) and my soul shall live." The angel consented; and the incident proved a new baptism to the place—"Therefore the name of the city was called Zoar," that is, "little" (v. 22). This incident further tends to fix its site, at least relatively to Sodom. It must have been nearer than the mountains, and yet outside the boundary of the plain or vale of Siddim, which was destroyed during the configuration. It would seem from ver. 30 that it lay at the foot of the mountain into which Lot subsequently went up, and where he dwelt. That mountain was most probably the western declivity of Moab, overlooking the Dead Sea. In Deut. xxxiv, 3 there is another slight indication of the position of Zoar. From the top of Pisgah Moses obtained his view of the Promised Land. The east, the north, and the west he viewed, and lastly "the south, and the plain of the valley of Jericho, unto Zoar." This is not quite definite; but, considering the scope of the passage, it may be safely con

his words are less definite than those of Isaiah (Jer. xlviii, 34).

In early Christian times Josephus says that it retained its name (Zoōip) to his day (Ant. i, 11, 4), that it was at the farther end of the Asphaltic Lake, in Arabia—by which he means the country lying southeast of the lake, whose capital was Petra (War, iv, 5, 4; Ant. xiv, 1, 4). The notices of Eusebius are to the same tenor; "the Dead Sea extended from Jericho to Zoar (Ζωοὺς; ὶμοναυς, a. θείας ἡ ἀλήθεια). Phæno lay between Petra and Zoar (ibid. a. την Φάους). It still retained its name (Ζωοὺς), lay close to (σαραγάλησαν) the Dead Sea, was crowded with inhabitants, and consisted of Roman soldiers; the palm and the balsam still flourished, and testified to its ancient fertility (ibid. a. την Βακέλ). To these notices of Eusebius, Jerome adds little or nothing. Paula, in her journey, beholds Seger (which Jerome gives on several occasions as the Hebrew form of the name, in opposition to Zora, or Zorã, the Syrian form) from Caphar Barucha (possibly Beni Naim, near Hebron), at the same time with Engedi, and the land where once stood the four cities; but the terms of the statement are too vague to allow of any inference as to its position (Epist. civili, § 11). In his commentary on Isa. xv, 5, Jerome says that it was "in the boundary of the Moabites, dividing them from the land of the Philistines," and thus justifies his use of the word ecscis to translate בִּנָּאָה (A. V. "his fugitives," marg. "borders;") Gesen. Flötlichinge. The terra Philistihim, unless the words are corrupt, can only mean the land of Palestine—i. e. (according to the inaccurate usage of later times) of Israel—as opposed to Moab. In his Questions Hebraicos, on Gen. xix, 30 (comp. xiv, 3), Jerome goes so far as to affirm the accuracy of the Jewish conjecture, that the later name of Zoar was Shali-shah—"Bile primum et postea Salies appellata" (comp. also his comment on Isa. xvi, 5). But this is probably grounded merely on an interpretation of shaltishiah in Isa. xvi, 5, as connected with bela, and as denoting the "third" destruction of the town by "earthquakes."

Zoar was included in the province of Palestine Tertia, which contained also Kerak and Acreopolis. It was an episcopal see, in the patriarchate of Jerusalem and archbishopric of Petra; at the Council of Chalcedon (A.D. 451) it was represented by its bishop, Musonius, and at the Synod of Constantinople (A.D. 556) by John (Le Quien, Oriens Christi, i, 145–146).

Among the statements of modern travellers there are two remarkable ones. (1) Brocardus (cir. A.D. 1290), the author of the Descriptio Terrae Sanctae, the standard "Handbook to Palestine" of the Middle Ages, the work of an able and intelligent resident in the country, states (c. vii) that "five leagues (leuces) to the south of Jericho is the city Seger, situated between the mountain of Engaddi, between which mountain and the Dead Sea is the stature of salt." True, he confesses that all his efforts to visit the spot had been frustrated by the Saracens; but the passage bears marks of the greatest desire to obtain correct information, and he must have nearly approached the place, because he saw
with his own eyes the "pyramides" which covered the "wells of bitumen," which he supposed to have been those of the vale of Siddim. This is in curious agreement with the connection between Engedi and Zoar indicated in Judges, x. 20. (2) The statement of Theitmar (A.D. 1217) is "a-daiy de-bat." It is contained in the 11th and 12th chapters of his Peregrinatio (ed. Laurent, Hamburg, 1857). After visiting Jericho and Gilgal, he arrives at the "fords of Jordan" (xi, 20), where Israel crossed and where Christ was baptized, and where the thieves were, the pilgrim bathed (22). Crossing this ford (38), he arrives at "the field and the spot where the Lord overthrew Sodom and Gomorrah." After a description of the lake come the following words: "On the shore of this lake, about a mile (al midrâ'iy) from the spot at which the Lord was baptized, is the statue of salt into which Lot's wife was turned" (47). "Hence I came from the lake of Sodom and Gomorrah, and arrived at Segor, where Lot took refuge after the overthrow of Sodom; which is now called in the Syrian tongue Zora, but in Latin the City of Palms. In the mountain fastness by this Lot signifies with his daughters (xii, 1-8). After this I passed through the vineyard of Benjamin (?) and of Engaddi. . . . Next I came into the land of Moab and to the mountain in which was the cave where David hid, . . . leaving on my left hand Sethim (Shittim), where the children of Israel tarried. . . . At last I came to the plains of Moab, where the Decapolis came into even more cognizance. I delightedly covered with herbage, but without either woods or single trees; hardly even a twig or shrub (4-15). . . . After this I came to the torrent Jabbock (xiv, 1).

Zara is very distinctively mentioned by the Crusading historians. Fulcher (Gesta Dei, p. 405, quoted by Raumer, p. 239) states that, "having encircled (gâruto) the southern part of the lake on the road from Hebron to Petra, we found there a large village which was said to be Segor, in a charming situation, and abounding with excellent wine." Here we began to enter the mountains of Arabia." The palms are mentioned also by William of Tyre (xxii, 80) as being so abundant as to cause the place to be called Villa Palmarum, and Palmer (i.e. probably Paulmar). Abulfeda (cir. A.D. 1320) does not specify its position more nearly than that it was adjacent to the mountains (xii, 3). His argument in support of its then importance by calling the lake after it—Bahr ezegog(ges), see too, Ibn-Idris, in Reldand, p. 272. The natural inference from the description of Fulcher is that Segor lay in the Wady Kerak, the ordinary road, then and now, from the south of the Dead Sea to the eastward. It has been mistakenly assigned by many to John's caves (June 1, and see May 9), that the extensive ruins which they found in the lower part of this Wady were those of Zora, is therefore probably accurate. The name Dara or Derakah, which they, Poole (Geogr. Journ. xxvi, 63), and Burchhardt (July 15), give to the valley, may even without violence be accepted as a corruption of Zora. The ruins have likewise been described by De Sauley (Journey, i, 307).

M. de Sauley himself, however, places Zora in the Wady Zueweirah, the pass leading from Hebron to the Dead Sea. But the name Zueweirah and Zora are not nearly so similar in their originals as they are in their Western forms, and there is the fatal obstacle to the proposal that it places Zora on the west of the lake, away from what appears to have been the original cradle of Moab and Ammon. If we are to look for Zora in this neighborhood, it would surely be better to place it near the eastern end of the lake. The latter position is almost literally the same as the Hebrew Zorah. The proximity of this name and that of Udum, so like Sodom, and the presence of the salt mountain—toward this day splitting off in pillars which show a rude resemblance to the human form—are certainly remarkable facts. Old Zorah in the plain at the northern end of the Dead Sea. An insuperable objection to this is that in that case Lot must have crossed the Jordan in his flight; for Sodom was on the west side of the plain, and Zorah on the east. Mr. Birch (in the Quarterly Statement of the "Palest. Explor. Fund," Jan. 1879, p. 61, note) is confident that the name and site of Zorah is absolutely correct. Thiersot, on the contrary, gives Usbâh; but his arguments lack weight. Tristram's attempt (Land of Moab, p. 348) to identify Zorah with Zura on Mount Nebo is based upon an error as to the latter name, which is properly Sinbah; the position on the mountain, moreover, is very different; but the different views held regarding the site of Zorah, see Robinson, Bibl. Reb. ii, 517; Reland, Palest. p. 1064; De Saulcy, Travels, i, 481; Tristram, Land of Israel, p. 560; Bibliotheque Sacra, 1868, p. 136 sq. See Sodom.

Zoarites. See Separatists of Zoar.

Zo'a (Heb. Tsobah, צָבָּה, 2 Sam. x, 6, 8); or Zo'bah (Heb. Tsobah'), צָבָה (briefly Tsâb, 2 Sam. xxiii, 36), station; Sept. Zosâbâ v. r. Zôzâbâ, etc.; Vulg. usually Soba), the name of a portion of Aram or Syria, which formed a separate kingdom in the time of the Jewish monarchs Saul, David, and Solomon. It is difficult to fix its exact position and limits; but there seem to be grounds for regarding it as lying chiefly eastward of Cœle-Syria, and extending thence north-east and east towards, if not even to, the Euphrates (Tristram, Land of Israel, p. 323; 1 Chron. xvii, 13; 2 Chron. xvi, 3; also, without area included the eastern flank of the mountain chain which shuts in Cœle-Syria on that side, the high land about Aleppo, and the more northern portion of the Syrian desert. The Syriac interpreters take Zobah to be Nisibis, in Mesopotamia, and they have been followed by Michaelis, Della Corte, and other commentators; see in the commentary Soc. Caleung. p. 57 sq.). Others would identify it with the classic Chelites. It was so closely connected with Hamath that this great city was sometimes distinguished as Hamath-zobah (2 Chron. viii, 8). Among the cities of Zobah there was also a place called Tithhath or Betah (2 Sam. viii, 8; 1 Chron. xviii, 8), which, as perhaps, Tarihah, between Palmyra and Aleppo; and another called Berothai, which has been supposed to be Beiruth, but with little probability, for the kingdom of Hamath must have intervened between Zobah and the coast.

See Berosliah. Zobah was a wide, and plain intersected by several ranges of bare, white mountains, but having also a few fertile valleys. The inhabitants were probably semi-nomads, and chiefly shepherds. Like the modern Bedawin of that region, they were rich in horses (Ritter, Phil. and Syr. iv, 1700; Porter, Handbook for Travellers, p. 614; and Macalister).

We first hear of Zobah in the time of Saul, when we find it mentioned as a separate country, governed apparently by a number of kings who own no common head or chief (1 Sam. xiv, 47). Saul engaged in war with these kings and "vexed them," as he did his other neighbors. Some forty years later than this we find Zobah under a single ruler, Hadadezer, son of Rehob, who seems to have been a powerful sovereign. He had wars with Toi, king of Hamath (2 Sam. vii, 10), while he lived in close relations of amity with the kings of Damascus, Beth-rehob, Ish-tob, etc., and held various petty Seryan prince Sobera, in the name of Zobah. He had even considerable influence in Mesopotamia, beyond the Euphrates, and was able on one occasion to obtain an important auxiliary force from that quarter (ver. 16; comp. title to Pæs. lx). David, having resolved to take full possession of the tract of territory that had originally belonged to Zobah, but which neither Zobah, 3; comp. Gen. xxv, 18), attacked Hadadezer in the early part of his reign, defeated his army, and took from him a thousand chariots, seven hundred (seven thousand, 1 Chron. xviii, 4) horses, and twenty thousand footmen. Hadadezer's allies, the Syrians of Damascus, having marched to his assistance, David defeated them in a great battle, in which they lost twenty-two
A thousand men. The wealth of Zobah is very apparent in the narrative of this campaign. Several of the officers of Hadadezer's army carried "shields of gold" (2 Sam. viii, 7), by which we are probably to understand iron or wooden frames overlaid with plates of the precious metal. The cities, moreover, which David took from Zobah, belong to the Hebrew, "exceeding much brass" (ver. 8). It is not clear whether the Syrians of Zobah submitted and became tributary on this occasion, or whether, although defeated, they were able to maintain their independence. At any rate, a few years later they were again in arms against David. This time the Syrian king acted on the defensive. The war was provoked by the Ammonites, who hired the services of the Syrians of Zobah among others to help them against the people of Israel, and obtained in this way auxiliary aid to the amount of thirty-three thousand men. The allies were defeated in a great battle by Joab, who engaged the Syrians in person with the sword of his troops (x, 9). Hadadezer, upon this, made a last effort. He sent across the Euphrates into Mesopotamia and "drew forth the Syrians that were beyond the river" (1 Chron. xix, 16), who had hitherto taken no part in the war. With these allies, who formed his own troops, he renewed the struggle with the Israelites, who were now commanded by David himself, the crisis being such as seemed to demand the presence of the king. A battle was fought near Helam—a place the situation of which is uncertain—where the Syrians of Zobah and their new allies were defeated. The slaughter was so great that between forty thousand and fifty thousand men. After this we hear of no more hostilities. The petty princes hitherto tributary to Hadadezer transferred their allegiance to the king of Israel, and it is probable that he himself became a vassal to David. Zobah, however, though subdued, continued to cause trouble to the Jewish kings. A man of Zobah, one of the subjects of Hadadezer—Rezon, son of Elijah—having escaped from the battle of Helam and "gathered a band" (i.e. a body of irregular marauders), marched southward, and contrived to make himself master of Damascus, where he reigned apparently for some fifty years, proving a fierce adversary to Israel all through the reign of Solomon (1 Kings xi, 23-25). Solomon also was (it would seem) engaged in a war with Zobah itself. The Hamath-zobah against which he went up (2 Chron. viii, 9) was probably a town in that country which resisted his authority, and which he accordingly attacked and subdued. This is the last that we hear of Zobah in Scripture. The name, however, is found at a later date in the inscriptions of Assyria, where the kingdom of Zobah seems to intervene between Hamath and Damascus, falling thus into the regular line of march of the Assyrian armies. Several Assyrian monarchs relate that they took tribute from Zobah, while others speak of having traversed it on their way to or from Palestine.

Zobebah (Heb. with the article, hetz-Tsebubah; נֵבְעָה הַשָּׁוְם [Genesius] or οἰσσαβή [Fürst]; Sept. Ζοβῆβα, v. r. Ζοβᾶβα; LXX, last name of the two sons (or perhaps a daughter, as Vogel is feminine) of Coz (q. v.) of the tribe of Judah (1 Chron. iv, 6). B.C. post 1618. Rabbi Schwarz regards it as the name of a town situated between Stebonah and two and a half English miles south of Jerusalem (Pielot, p. 116).

Zochar (Heb. Tzowchar, צֶּורָה, light; Sept. Ζώαρ), the name of two or three men.

1. The father of Ephron the Hittite, from which latter Abraham purchased the cave of Machpelah (Gen. xxiii, 8; xxv, 9). B.C. ante 2026.

2. Last named but one of the six sons of Simeon (Gen. xlvi, 10; Exod. vi, 15); elsewhere (1 Chron. iv, 24) called Zerah (q. v.).

3. A marginal reading in 1 Chron. iv, 7 for Zeenah (Heb. rather Tischar, תִּסְחָר, which [as usual] takes the pointing of the Keri הַשָּׁוְם, and Zohar; the A. V. of 1611 has "Zoara"), second named of the three sons of Helah of the tribe of Judah. B.C. post 1618.

Zoleheith (Heb. with the art. has-zoleheith נֵבְעָה הַשָּׁוְם, a fem. participial form; Sept. Ζολεωθή, v. r. Ζολεοθή; Vulg. Zoleheith), the name of a stone (נַחַל) which was "by (נַחַל, beside) En-rogel, and "by (נַחַל, along side) which" Adonijah offered his coronation sacrifices (1 Kings i, 9). If En-rogel be the present Bir-Eyub in the valley of the Kidron, the stone in question may be any of the boulders in that vicinity.

As to the signification of the name, the Targumists translate it "the rolling stone;" and Jarchi affirms that it was a large stone on which the young men tried their strength in attempting to roll it. Others make it "the serpent stone" (Genesiuss and Fürst), as if from the root סַלֶּה, "to creep." Jerome simply says, "Zoelot tractum sive protractum." Others connect it with running water; but there is nothing strained in making it "the stone of the conduit" (בֵּית אָבָל, Matschulath), from its proximity to the great rock conduit or conduits that poured into Siloam. Bochart's idea is that the Hebrew word zohel denotes "a slow motion" (Hieroz. I, i, 9): "The fullers here pressing out the water which dropped from the clothes that they had washed in the well called Bochath, through the conduit, in the case, as it were, of the fulling of the clothes in the ancient custom at the massive breastwork below the present Birket el-Hamara, where the donkeys wait for their load of skins from the well, and where the Arab washwomen may be seen to day beating their clothes.

The practice of placing stones, and naming them from a person or an event, is very common. Jacob did so at Bethel (Gen. xxxii, 22; xxxv, 14; see Bochart, Cautam, p. 785, 786); and he did it again when parting from Laban (Gen. xxxi, 45). Joshua set up stones in Jordan and Gilgal, at the command of God (Josh. iv, 9-20), and again in Shechem (xxiv, 22). Near Beithsemenah there was the Eben-gedolath ("great stone," 1 Sam. vi, 14), called also Abél-gedolath ("the great weeping," ver. 18). There was the Eben-Bokan, south of Jericho, in the plains of Jordan (Josh. xv, 6; xviii, 17), the "stone of Bohan the son of Beuben," the Ehrenbreitstein of the Ciccar, or "plain," of Jordan, a memorial of the son or grandson of Judah. The "twenty stones" which travelers have looked in vain, but which Felix Fabri, in the 15th century (Evagrat, ii, 82), professes to have seen. The rubbins preserve the memory of this stone in a book called Eben-Bokan, or the touchstone (Chron. of Rabbi Joseph, trans. by Ballybottayke, i, 192). The tradition of the stone set up by Samuel between Mizpeh and Shen, Eben Eser, "the stone of help" (1 Sam. vii, 11, 12). There was the Great Stone on which Samuel slew the sacrifices, after the great battle of Saul with the Philistines (xiv, 38). There was the Eben-Ezel ("lapis discensus vel abitus, a discourse Jonathanis et Davidei" [Simonia, Onomast., p. 156]), where David bid himself and, which some Talmudists identify with Zoelhelath. Large stones have always obtained for themselves peculiar names, from their shape, their position, their connection with a person or an event. In the Sinai desert may be found the Eben-Elath ("stone of the bean"), Hjirjir Musa ("stone of Moses"). The subject of stones is by no means uninteresting, and has not in any respect been exhausted. (See the Notes of De Sola and Lindenthal in their edition of Genesis, p. 175, 229; Bochart, Cautam, p. 785; Vossius, De Idolologia, lib. ii, cap. ii, 3, 4); On Expositione, on Efinos, on Efinos, on Expositione, on Efinos, on Aro mhios, on Aro mhios; also a long note of Ouzellus, in his edition of Mi-chemus Felix, p. 15; Calmet, Fragments, Nos. 166, 735, 736; Kittto, Palestine. See, besides, the works of antiquaries on stones and stone circles; and an interesting account of the curious Phoenician Hjirjir Cham in Malta,
in Talalakh's recent volume on that island, p. 115-127).

M. Clermont-Ganneau, of the French consulate at Jeru-

salem, has found what he deems a strong confirmation

of the name in question in ex-Zoheth, a rocky plateau

along the edge of the village of Silwan (Quar. Statement

of the Palestine Explor. Fund, Jan., 1971, p. 222 sqq.).

This is adopted by Triaram (Bible Places, p. 124)

and Lieut. Condor (Test Work, ii, 318). The boundary-

line of Judah passed near this. See TRUE.

Zo'het (Heb. Zoheth, מֶתֶח, strong [furst]); Sept.

Zwqjv q, v. Qwv; Vulg. Zoheth, first named of the two

sons of Iahh of the tribe of Judah (I Chron. iv, 20),

the other being called Ben-zoheth (q. v.). B. C. post

1618.

Zolliker, Georg Joachim, a famous preacher of

Leipsic, was born at Saint Gall, Aug. 5, 1780. He

attended the gymnasium of Saint Gall and Bremen,

and afterwards the University of Greifswald; giving

attention rather to literature than theology at the latter

place, and cultivating a finished discipline. He became a family

tutor at Frankfort-on-the-Main in 1749. In 1793 he re-

turned to Saint Gall, and vainly sought employment there and

in other Swiss towns; but earned, in the meantime, a reputation which obtained for him a call

to become the pastor of the Reformed congregation at

Leipsic. He served that congregation during thirty

years, and until his death, which occurred Jan. 22, 1788.

Zolliker's tendency was in some measure in harmony

with the spirit of his times. He was given to the

exaltation of virtue, and loved to discuss the dignity of

man, the ways of righteousness which alone lead to God,

and which Jesus opened by teaching and example. He

asserted that persons who have always been virtuous need no conversion, but simply a perfecting of their

characters. Christianity was to him God's own best

means for the instructing, comforting, and improving of

men, through which progress they may attain to bliss-

edness. He was not, however, an exponent of the "en-

lightenment" of that period; for Christ's resurrection,

ascension, and eternal glory were held by him as posi-

tive facts. Christ was to him the only-begotten Son of

the Highest, though the atonement was regarded as

simply an expression of God's readiness to forgive. As

a preacher, he may be ranked with Reinhard, thus

superior to him as an expositor and in the definite aim of

his discourse, as well as in the joyous fervor with which

it was usually pervaded. Leipsic regarded it as an evi-

dence of natural character and poetical art, not to present him above the contemporary preachers. He

wrote prayers which are mere reflections preceded by an

address to God; e. g. Anreden u. Gebete bei dem gemein-

schaftlichen Gottesdienste (1777) — Andachtserkennen u.

Gebete, etc. (new ed. 1804, 4 pts.). He also

prepared a hymn-book, Sammlung geistl. Lieder u.

Gesänge (1766). His sermons were repeatedly published;

in 15 vols. in 1788-1804. His personal character was

thoroughly upright and manly, and also kindly and be-

nevolent. He was self-possessed and of an equable

temperament with which he could choose the precise

word he needed made him eloquent in the pulpit, but

reticent in ordinary intercourse with men.

The sources for Zolliker's life are, Fischer, A Me-

morial Discourse; Hirsching, Hut.-lit. Handbuch (Er-

nesti's supplement, Leips. 1819), xvii, 372 sqq.; Döring,

Deutsche Kirche, d. R.; 12, 18. 19. 134, 186, 128, 18 (New

stadt an d. Oder, 1830), p. 586 sq.; Larve, Characteris-

ation (Leips. 1788); Lentz, Gesch. d. Homiletik, ii, 927 sq.


See also Herzog, Real-Encyclop. p. v.


Zwqjv v. Qwv; Vulg. Supphah and Zwqjv; Vulg. Suphah), an Asherite, first named of the four sons

of Helam or Hotham (1 Chron. viii, 85; comp. ver. 82),

and father of many sons (ver. 86). B. C. cir. 1618.


Zwqjv v. Qwv; Vulg. Supphah, a Kolchite

Levit, son of Elkann and father of Nahath (1 Chron.

vi, 26 [Heb. 11]); elsewhere (ver. 55) called simply

Zoph (q. v.).

Zo'phar (Heb. Tophar,Jon, sparrow [Gesen.], or

skarpsy [Furst]; Sept. Zwqjv; Vulg. Sophar), the last

named of Job's three friends and opponents in argument

(Job ii, 11; x, 1; xx, 1; xili, 9). B. C. cir. 2000.

He is called a Naamathite, or inhabitant of Naamah, a place

whose situation is unknown, as it could not be the Na-

amah mentioned in Josh. xv, 41. Wemys, in his Job

and his friends, pp. 278 sqq., well characterizes him

as a sort: "Zophar exceeds the other two, if possible, in se-

verity of censure; he is the most invertebrate of the ac-

cuusers, and speaks without feeling or pity. He does

little more than repeat and exaggerate the arguments of

Bildad. He unfeelingly alludes (Job xi, 15) to the effects of

Job's disease as appearing in his countenance.

This is cruel and invidious. Yet in the same discourse

how nobly does he treat of the divine attributes, show-

ing that any inquiry into them is far beyond the grasp

of the human mind! And though the hortatory part of

the first discourse bears some resemblance to that of

Eliphaz, yet it is diversified by the fine imagery which

he employs. He seems to have had a full conviction of

the providence of God as regulating and controlling

the actions of men; but he limits all his reasonings to

the present life, and makes no reference to a future world.

This circumstance alone accounts for the weakness and

fallacy of these men's judgments. In his second dis-

course there is much poetical beauty in the selection of

images, and the general doctrine is founded in truth;

its fallacy lies in its application to Job's peculiar case.

The whole indicates great warmth of temper, inflamed

by misapprehension of his object and mistaken zeal.

It is to be observed that Zophar has but two speeches,

whereas the others have three each. When Job had

replied (ch. xxi-xxxi) to the short address of Bildad

(ch. xxxv), a rejoinder might have been expected from

Zophar; but he said nothing, the three friends, by com-

mon consent, then giving up the contest in despair

(xxxii, 1). See JOB.

Zo'phim (Heb. Tophim; תופים, "briefly expensive in

Numb., watchers, as often; but first thinks, fertile"), the

name either in whole or part of two places in Pales-

tin.

1. (Sept. ἐκστασις; Vulg. sublimius.) The designation

of a field (மலம) or spot on or near the top of Pisgah,

from which Balaam had his second view of the encamp-

ment of Israel (Numb. xxiii, 14). If the word sadeh

(מַלָּם) may be taken in its usual sense, then the "field

of Zophim" was a cultivated spot high up on the top of

the range of Pisgah. But that word is the almost in-

variable term for a portion of the upper district of Moab,

and therefore may have had some local sense which has

hitherto escaped notice, and in which it is employed in

reference to the spot in question. The position of the

field of Zophim is fixed; it is confined, and it com-

manded merely a portion of the encampment of Israel.

Neither do the ancient versions afford any clue. The

Targum of Onkelos, the Sept., and the Peshito-Syrac

take Zophim in the sense of "watchers" or "bookers-

out," and translate it accordingly. But it is probably

a Hebrew version of an aboriginal name, related to

that which, in other places of the present records, ap-

pears as Mizpeh or Mispah. Mount Nebo, or Pisgah,

is now undoubtedly identified as Jebel Neba, near He-

sbam. See Nabo. De Saulcy appears to have even

heard the name given to a village near Medina (Voyage

en Terre Sainte, i, 289). Along its eastern side, and

reaching from the ruins of Maan to Heshab, is a plateaue

of arable land, still cultivated in part by the Arabs, which

appears to be the place in question (Forter, Handbook for Palestine, p. 800). In this
view Tristram at length concurs (Bible Places, p. 846). Prof. Paine, of the American Exploring Party, regards it as Wady Hula, on the south-east of Jebel Nabi. See PISGAH.

2. (Sept. Sqphim v. r. Sqph; Vulg. Sophim.) Ramathaim-zophim was Samuel's birthplace (1 Sam. i. 1). The dual form of the first term, according to some, signifies "mouths of sophim," and this is supported by the context of the prophet's speech (Lightfoot, ii, 162, ed. 1832); and the second term, according to others, means succuletores, i.e. prophets, and denoting that at this place was a school of the prophets—a hypothesis supported by the Chaldean paraphrase, which renders it "Elkana, a man of Ramathaim, a disciple of the prophets." Others find in the dual form of Ramathaim a reference to the shape of the city, which was built on the sides of two hills; and in the word Zophim see an allusion to some watch-towers, or places of observation, which the high situation of the city might favor (Clericus Operis, ii, 175). Others, again, affirm that the word Zophim is added because Ramah or Ramatha was inhabited by a clan of Levites of the family of Zuph (Calmet, a. v.). Winer asserts (Reussbert. art. "Samuel") that the first verse of the book declares Samuel to be an Ephraimite. This term, however, if the genealogy in the Chronic. remains unaltered, must not be understood as an Ephraimite by birth, but by abode. We find that the Kohathites, to whom Samuel belonged, had their lot in Mount Ephraim (Josh. xxii. 5-20), where not the hill of Ephraim is meant, but the whole hill country of Ephraim (Genesis, Theosur. a. v.). The name of Zophim, living in the hill country of Ephraim, might be termed Ephraimite, while their ancestor's name distinguished their special locality as Ramathaim-zophim. The geography of this place has been disputed. See RAMEH. Eusebius and Jerome confound it with Armathine of the New Test. (Onomat. art. "Armathine"). The Sept. render it Zuph, φυπος, Cod. A, or Cod. B, Αρμουθια Φυπ. For an account of the place now, and for long called Neby Samwil, and the impossibility of its being the ancient Ramah, see Robinson, Palestine, ii, 141; and for an interesting discussion as to the site of Ramathaim-zophim, the latter name being yet introduced in the Arabic term Soloh, the curious reader may consult the same work (p. 880), or Biblioth. Sacra (p. 46). The hilly range of Ephraim extended southward into other cantons, while it bore its original name of Mount Ephraim: and so the inhabitants of Ramathaim-zophim might be termed Ephraimites, just as Mahalon and Chilalon are called "Ephraimites of Beth-lehem-judah" (Ruth i, 2). See RAMATHAIM; ZUPH.

Zorrah (Heb. Tzorrah), נצורה, hornet; Sept. Sqphd v. r. Sqphd, Sqphd, Sqphd, etc.; Josephus, Sqphd, Ant. v, 8, 12; Vulg. Susros; A. V. "Zareah," Neh. xi, 29; "Zorrah," Joshua, xvii, 33, one of the towns near the border of the tribe of Dan (xix, 41), but really within the limits of Judah, being in the north-western corner of the "valley district" (xv, 53). It is almost always mentioned in connection with Ekron (see also Judges, ii, 23; xvi, 23, 31; xvii, 2, 8, 11; and comp. 1 Chron. ii, 50; Zorrah was the residence of Manoah and the native place of Samson. The place both of his birth and his burial is specified with a curious minuteness as "between Zorah and Eshtaol," in Mahaneh-Dan (Judges, xiii, 25) or in the place of the same name (see Judges, xiv, 19; 1 Chron. ii, 53; iv, 2) the "Zareathites and Eshtaolites" are given as descended from (i.e. colonized by) Kirjath-jearim. Zorah is mentioned among the places fortified by Rehobam (2 Chron. vi, 10), and was re-inhabited by the tribe of Judah after the return from the Captivity (Neh. xi, 29). Josephus, Ant. v, 12, in the place called "Saara" it is mentioned as lying some ten miles north of Eleutheropolis on the road to Nicopolis. By the Jewish traveller Hap-Parchi (Zanz, Benjamin of Tud. ii, 441) it is specified as three hours south-east of Lydda. These notices agree in direction—though in neither is the distance nearly sufficient—with the modern village of Surah, which has been visited by Robinson (Bibl. Res. iii, 158) and Tobler (Dritte Unde, p. 181-183). It lies just below the brow of a sharp-pointed conical hill, at the shoulder of the range which meets and forms the north side of the Wady Gharb, the northernmost of the two branches which unite just below Surah, and form the mouth of that Wady. On the south of the remains of Zorah, Bethheimeh, Timnath, and other places more or less frequently mentioned with it in the narrative, Edathol, however, has not yet been identified. The position of Surah at the entrance of the Wady, which issues out of the fortified town of the great land, explains its fortification by Rehobam. The valley is a short distance below the village, "a noble fountain"—this was at the end of April—"walled up square with large howen stones and gushing over with fine water. As we passed on," continues Robinson, with a more poetical tone than is his wont, "we overtook no less than twelve women toiling upwards to the village, each with her jar of water on her head. The village, the fountain, the fields, the mountain, the females bearing water, all transported us back to ancient times, when in all probability the mother of Samson often in like manner visited the fountain and filled homeward with her jar of water." See also Schwartz, Palestine, p. 102; Thomson, Land and Book, i, 361; Porter, Handbook for Pilgr. p. 285; Tristram, Bible Places, p. 46; Conder, Top. W. r. i, 274.

Zorathite (Heb. Tsorathi, נץורה, patronymic from Zorah; Sept. Sqphd v. r. Apa'di; Vulg. Sorathii; A. V. "Zorathites"), a designation of the inhabitants of Zorah (q. v.), mentioned in 1 Chron. iv, 2 as descended from Shoba, one of the sons of Judah, in ii, 52 is stated to have founded Kirjath-jearim, from which again "the Zareathites and the Eshtaolites" were colonized. See ZAREATHITE; ZORITE.

Zorah (Josh. xv. 38), See ZORAH.

Zorites (Heb. Tosri, נצרה, a patronymic; Sept. Sqphd v. r. Hapodi; Vulg. Susros; A. V. "Zorites"), the designation apparently of the inhabitants of Zorah (q. v.), mentioned in 1 Chron. ii, 54 as descended from Salma the brother of Shibah, and hence classed with the descendants of the latter in the "Zareathites and the Eshtaolites" (v. 55).

Zosimus, see in A.D. 417-418, successor to Innocent I, was by birth a Greek, and is noteworthy as a participant in the doctrinal controversies of his time, in which he first endorsed and then rejected doctrines regarded as heretical, and also for his assertion of authority and his energetic labors in behalf of the supremacy of the Roman see. He countermanded the condemnation of Pelagius and Celestius, denounced by Innocent and the African synods; and in a letter to bishop Aurelius of Carthage and others he censured the treatment they had received, declared them orthodox, and warned the bishops against sophistries in speculation. He also defended his see against his enemies at Rome; and, as bishop of Bari, received the consecration of Pelagius. The African bishops, however, held another synod (418), which defended their course and censured Zosimus for reopening a settled case, besides forbidding the departure of Paulinus for Rome. Zosimus endeavored to fortify his position by a reference to the ecclesiastical authority derived by his see from Peter; but when the Africans obtained a sacrum resurrectionem against the Pelagians from the emperor Honorius, he gave way, and for his part pronounced the condemnation of Pelagius and Celestius in an Epistola Tractorum. This time he was opposed by eighteen Italian bishops, whom he at once excommunicated (see Zosimus, consecrated by bishop Apriarius of Sicca, in Numidia, and his appeal to Zosimus against his bishop, Urbanus, led to fresh disputes with the Africans. Zosimus refused to recognize the deposition, and sent three delegates to a synod convened at Carthage to demand the restoration of Apriarius.
Zouch, Thomas, D.D., a learned English divine, was born at Sandal, near Wakefield, Yorkshire, in 1737. He was educated at Wakefield School and at Trinity College, Cambridge, where he graduated in 1761. He became a fellow of his college in 1763, and was appointed sub MASTER in 1770. In 1791 he lectured on the art of Writing in the North Riding of Yorkshire, where he remained until 1798. In 1791 he was appointed deputy commissary of the archdeaconry of Richmond, and in 1798 was chaplain to the Master of the Rolls and Receiver of Serberingham. By the death of his elder brother, the Rev. Henry Zouch, in 1798, he succeeded to an estate at Sandal, where he resided until his death. He became prebendary of Durham in 1805; declined the bishopric of Carlisle in 1808; and died in 1818. He was the author of *The Crucifixion* (Canterbury, 1875), a seaton prize poem.—An Inquiry into the Prophecy of the Romans as Described in Dom. Rom., vol. 22 (1792) ; Memoirs of the Life and Writings of Sir Philip Sidney (York, 1808) ; and other works. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Auth. s. v.

Zur (Heb. *Tsuwr*, צֶּרֶשׁ, little stone; Sept. *ζωρύς*; Vulg. *Saur*), the father of Nethaneel, which latter was the chief of the tribe of Issachar at the time of the Exode (Numb. i, 8; ii, 5; vii, 18, 28; x, 15). B.C. ante 1638.

Zubly, John Jacob, D.D., a Presbyterian divine, was born at St. Gall, Switzerland, Aug. 27, 1724. He was ordained to the ministry Aug. 19, 1744; took charge of the Independent Presbyterian Church of Savannah, Georgia, in 1760; and was a delegate from Georgia to the Constitutional Congress in 1776-78, but opposed separation from England, and returned to Savannah, which his unpopular views forced him to leave. He died July 28, 1778 (Dr. Zubly, 1779), a man of great mental power and unimpeachable piety, devoted to his call as a preacher of the Gospel, and zealous for the success of his labors. He published, *The Real Christian's Hope in Death*, etc. (Charleston, 1753; 12mo), with a Preface by the Rev. Richard Clarke.—Sermon on the Death of the Hon. John Osgood, of Midway (1773) ; The Law of Liberty (Phila. 1775, 8vo); Londo. eod. 8vo; Phila. 1778, 8vo), a sermon on American affairs. See Allibone, Dict. of Brit. and Amer. Auth., s. v.; Sprague, Annals of the Amer. Pul., iii, 219; Lounsbury's Monthly Review, Feb. 1776, p. 167; Gospel Advocate Repository, i, 49. (J. L. S.)

Zuph (Heb. *Tzaph*, צַ֖פֶּה, honeycomb [Genese.] or moist [Targ.]; Sept. *Σοῦφ* v. r. *Σοῦφ* and *Σοῦο*; but in 1 Sam. i, 3, *Σοῦφ*, apparently reading *Σοῦο*); *Tripa*; (as the text of the Heb. there does), the name of a man and of a place.

1. A Kohathite Levite, the son of Elkanah and father of Tohu, or Toah, or Nahath in the ancestry of the prophet Samuel (1 Sam. i, 1; 1 Chron. vi, 85 [Heb. 20]). B.C. cir. 1310. In the parallel passage (1 Chron. vi, 25) he is called *Zorah*.

2. A district (מָנָה) (land) at which Saul and his servant arrived after passing through those of Shalisha, of Shalim, and of the Benjamites (1 Sam. ix, 5). It evidently contained the city in which they encountered Samuel (ver. 6), and that, again, if the conditions of the narrative are to be accepted, was certainly not far from the "tomb of Rachel," probably the spot to which that name is still attached, a short distance north of Bethel.

Zuriah, the son of Jabez, was connected in a singular manner with Samuel. One of his ancestors was named Zuph (i, 1; 1 Chron. vi, 83) or Zophai (ver. 26), and his native place was called Ramathaim-zophim (1 Sam. i, 1). The name, too, in its various forms of Zophim, Mizpa, Mizpah, Zephathah, was common in the Holy Land, on both sides of the Jordan.

The only possible trace of the name of Zuph in modern Palestine, in any suitable locality, is to be found in Soba, a well-known place about seven miles due west of Jerusalem, and five miles south-west of Naby Samwil. This Dr. Robinson (Bibl. Res. i, 8, 9) once proposed as the representative of Ramathaim-zophim; and although on topographical grounds he virtually renounces the idea (see the footnote to the same pages), yet those grounds need not similarly affect its identity with Zuph, provided other considerations do not interfere. If Shalim and Shalisha were to the north-east of Jerusalem, and Soba, as they seem to be, the land of Benjamin would be south or south-west, and pursuing the same direction he would arrive at the neighborhood of Soba. But this is at the best no more than conjecture, and unless the land of Zuph extended a good distance east of Soba, the city in which the meeting with Samuel took place could hardly be situated near to Rachel's sepulchre. The signification of the name Zuph is too doubtful to be of use in identifying the place. Zophim is usually considered to signify watchmen or spotters-out, hence prophets, in which sense the author of the Targum has actually rendered "Ephraim came into the land which was a prophet of Jehovah." Rabbi Schwarz regards the name Zuph as having the same root (from פֶּסֶחְךָ, to spy out), and thinks it denotes an emplacement or look-out. He also (Palaet. p. 156) ingeniously traces Saul's route, and seeks to identify "the land of Zuph" with Ramathaim-zophim itself. Wolcott (in the Bibl. Sacra, i, 694) suggests that the city of Ziph (so the name reads in the Rachi and Exeg. gave its name to this whole region; but this town was too far south for that. It is probable that the district in question was a wide one, at least from north to south, and extended from the hills of Ephraim to the vicinity of Bethel. See Ramah.

Zur (Heb. *Tsur*, צָרֶשׁ, a rock, being substantially the same as the Heb. name of Tyre [q. v.]; Sept. *Σοῦφ* v. r. *Τσουφά*; Vulg. *Sur*), the name of two men.

1. Third named of the five princes of Miliion who were slain by the Israelites when Balaam fell (Numm. xxxii, 8). B.C. 1618. His daughter Cozi was killed by Phinehas, together with her paramour Zimri, the Simeonite chieflain (xxv, 15). He appears to have been in some way subject to Sihon king of the Amorites (Josh. vi, 28).

2. Second named of the eight sons of Jehiel (the founder of Gibon) by his wife Maachah (1 Cristh. viii, 30; ix, 56). B.C. post 1612.


Zurishad'rai (Heb. *Tzurishaddeyn*, צֻרִישָדְדֵי, my rock is the Armym of Zur'iel [comp. Ammishaddai in the context]; Sept. *Σουρισάδην*; Vulg. *Suriassadai*), the father of Shelumiel, which latter was chief of the tribe of the Kohathites at the time of the Exode (Numm. i, 5; ii, 12; vii, 36; x, 19). B.C. ante 1658.

Zuzim (Heb. only in the plur. and with the art.,
ZWICK 1111 ZWINGLI

Zwicker, Johann, preacher and reformer in the city and region of Constance, Switzerland, was born about 1496. He studied theology and jurisprudence, being made doctor of laws at Basel, and priest about 1518. He then came under the influence of Luther and Zwingli, married, and entered on a pastorate at Riedlingen in 1522; from which he was expelled, on account of his evangelical tendencies, by the Nuremberg Diet of 1525. After a time he was associated with Anabrose Blarer as preacher, and in the conduct of the Reformation at Constance, which was brought to a successful consummation in 1531. Zwicker was especially concerned with the setting of plans for the education of the young, and with the introduction of an order of discipline in the Church. After the completion of such labors, the preachers of Constance fell into a time of bereavement, and were cheerfully submitted for the dry husks of scholastic theology. In 1566 he became a pastor in Glarus, not far from his native village. Here he devoted himself especially diligently to the study of God's Word, copying with his own hand the original of Paul's Epistles, and transferring it to memory. During the same period he mingled in the strife of arms against the French. Influences which we will not stop to explain induced him to leave Glarus and become pastor in Einsiedeln, a famous spot in papish pilgrimage and superstition, where he preached doctrines which he had drawn from his study of the Holy Scripture; and where he called to the Cathedral Church of Zurich, he proclaimed the same truths which he had preached in the Church of the Virgin of the Hermitage in Einsiedeln. Multitudes flocked to hear him, attracted by the novelty of the doctrines he taught and the eloquence with which he spoke. He delivered expositions in the pulpit, and the Epistles of Paul and of Peter. The effect of his honest preaching of the Gospel soon became apparent in the city and country, and his general character and opinions produced a deep and universal sensation. While this state of transition was so marked, the crisis was reached in 1518, by which they circumvent it and continued to improve the writings of Vadian against that agitator before the public. Zwick died as the clouds of the Smolcauld war began looming in the distance. After being repeatedly unwell, he went to Bischofzell, in Thurgovia, to minis-
plague broke out, and, during its continuance, though weak himself from exhaustion, Zwingli assiduously tended the sick and dying. His zealous labors grew in number and results, the people greatly attached to him; but the friends of the popedom were enraged, and Zwingli was tried, in January, 1529, on a charge of heresy. Rome gained nothing by the trial. Zwingli presented sixty-seven propositions, and defended them from Scripture. The Reformer gathered a courage with growing difficulties and in 1529 the Council of Zurich remodelled the public worship according to the views and wishes of Zwingli. Pictures, statues, and relics were removed from the churches, and mass was abolished. Opposition to the Reformed doctrines was meanwhile gathering in the other cantons. The question arose, whether each canton was free to choose its own form of religion, or whether the Confederation should interfere; Zurich contended for its individual liberty and independence, but was opposed by the Waldstätter, or the primitive democratic cantons of Schwytz, Unterwald, Uri, and Lucerne. The triumph of the Reformation at Berne and other places threw those forest cantons into wilder commotion, and, in consonance with their views of their federal polity, they took up arms for Rome. Zurich, encouraged by Zwingli, called out its troops and put itself into a posture of defence. Efforts were made to maintain a truce, but it was of no long duration, and after various diplomatic negotiations, hostilities finally commenced. Zurich had also lost somewhat of its earlier evangelical purity, while the neighboring states were conspiring for its ruin. In the awful emergency, when the public mind was alarmed by a series of omens and prophecies, the people maintained tranquillity. The war began. Zurich was cowardly, dilatory, and far from being prepared; but the horn of the enemy echoed among their hills, and the devoted Zwingli mounted his caparisoned horse, took farewell of his wife and children, and went forth as a patriot and warrior to share in the common danger. His official position in the army, however, was that of chaplain, according to Swiss custom. The Zurichers marched to meet the Waldstätter, but were defeated at Cappel with great slaughter, Oct. 11, 1531. Zwingli was found, after the battle, lying on his back and his eyes upturned to heaven, with his hands clutched, and his head at his oxeye. He had been struck near the commencement of the engagement, and then as he fell and reeled, he was several times pierced with a lance. According to some accounts, he was wounded while stooping to combat a dray, sold by a lad. It was audible words were, "What of that? They can indeed kill the body, but they cannot kill the soul." He was living when discovered in the evening; but the infuriated fanatics soon despatched him. Next day his dead body was barbarously quartered and burned. Thus perished this heroic martyr, a plain monument in granite, erected in 1838, marks the spot where he died.

But the Protestant faith gained the victory not in Zurich alone, nor was Zwingli the only Swiss reformer. Geleamphius did a good work at Basel. In Berne also, the Reformation was successful. The Reformation being not only a religious movement but in some respects a political one, it attracted to its support many persons who were contending for the spread of more liberal opinions throughout Switzerland. Zwingli was a patriot, and those who were immediately associated with him were patriots, and he believed that there could be no independence to reach this end without the characters of his countrymen as the Gospel. There was substantial agreement between Luther and Zwingli on all the cardinal doctrines of the Protestant faith. On the doctrine of the eucharist there was, however, a radical difference of opinion. Luther held to "communisitv," declaring that there were present, in some mysterious way, the body and the blood of the Lord Jesus; and in the sacrament accorded at the Lord's supper; while Zwingli contended that more distinctly what was designed to be merely a reminder of the sufferings and death of the Saviour. The controversy was a bitter one. Neither party could convince the other. All that could be done was to lay down fourteen articles of faith which were to be received by both parties on the basis of the Augsburg Confession. But these minor controversies, for such they seem to us to be, must have lost all their interest in the presence of the grave dangers which threatened the very existence itself of the Reformation in Switzerland. Zwingli led the Reform movement in the other German cantons of Switzerland, and attended the conference at Berne in 1528, which resulted in the abolition of the mass. He was invited to a personal conference with Luther and Melanchthon at Marburg, September, 1529, to adjust the only serious doctrinal difference between them on the eucharistic presence. He counselled energetic measures for the promotion of the Reform in his native land, but was defeated by the policy of hesitation which prevailed in Berne. He also entered into bold political combinations with Philip of Hesse for the triumph of the Protestant cause in Germany, and addressed the emperor of Germany and the king of France with a confession of his faith. Zwingli was a bold Reformer, an able scholar, an eloquent preacher, a patriotic republican, and far-sighted statesman. He lacked the genius and depth of Luther and Calvin, the learning of Melanchthon and Geleamphius; but he was their equal in honesty of purpose, integrity of heart, devotion to the cause of Reformation, and surpassed them in liberality. His prominent intellectual trait was clear, strong common-sense.

Zwingli's principal works are a Commentary on the True and False Religion (1525)—a sermon On Providence (preached at Marburg, 1526)—his Confession of Faith, addressed to Charles V of Germany (1530)—a similar Exposition of Faith, addressed to Francis I of France (July, 1531), three months before his death. This last document is clear, bold, spirited, and full of hope for the triumph of the truth; warns the king against the flamboyant and distasteful "labilism" of the time, and entreats him to give free course to the Gospel, and to forgive the boldness with which he dared to approach his majesty. A few years afterwards (1536) Calvin dedicated, in a most eloquent preface, his famous Christian Institute to the king of France, with a confession of want of direct success. Zwingli represents only the first stage in the history of the Reformed Church. His work was completed after his death by his successor, Bullinger, at Zurich, and still more by Calvin at Geneva.

See H. Zwingli Opera, ed. Schuler and Schultes (Zurich, 1838-42, 8 vols.); a popular edition of his Works by Christoffel (ibid. 1944 sq., 15 vols.); Biographie de Zwingli, by Myconios (1856), Nitschel (1776), Hess (1811; transl. by Aikin, Lond., 1812), Schuler (1819), Hottinger (1848; transl. by Thomas C. Porter, Harrisburg, 1846), Robins (in Bibliotheca Sacra for 1852), Roeder (1855), Christoffel (1857; transl. by John Cochran, Edinburg, 1858), Gudèr (in Herzog's Real-Encyklop. 1864.), and especially Mörikofer (Ueüick Zwingli nach den Quellen [Leipsic, 1867-69, 2 vols.]).


THE END.